

HINTS
ON
EDUCATION IN INDIA;
WITH
SPECIAL REFERENCE
TO
Vernacular Schools.

SECOND EDITION.

COMPILED BY
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PREFACE.

THE following treatise lays no claim to originality. As its title-page indicates, it is a compilation. References are generally given to the books which have been quoted; but there are several short extracts, in most cases slightly altered, which are not formally acknowledged.

It is hoped that the work, notwithstanding all its imperfections, will be found useful to Native Teachers in India; and perhaps some scattered hints may be of service to Missionaries who have not access to many publications on the subject.

There is frequent reference to the School Books published by the Christian Vernacular Education Society, as one object is to show Native Teachers how they should be used. The Series was prepared with special reference to the religious, moral and social condition of the country. Hence, though much care has been paid to the graduation of the course of lessons in English, and the great discoveries of science have been unfolded in the manner which seemed most intelligible and attractive to the youthful mind, attention has been chiefly devoted to the *higher* aims kept in view by the benevolent supporters of education in India. They include the following:—

I. THE EXPLANATION OF CHRISTIAN TRUTH. The evidences of Christianity are briefly stated; the corruption of human nature, the universality of sin, the necessity of faith, repentance, and of the influences of the Holy Spirit, are specially noticed. Several of Todd's beautiful illustrations are given in the earlier books.

II. THE CORRECTION OF PREVAILING RELIGIOUS ERRORS. If the Hindu mind were merely a blank, it would be sufficient to present truth; but as it is pre-occupied by opinions of the most blasphemous and dangerous tendency, and is prone to receive the most contradictory statements, a differ-

ent course is necessary. God is considered the author of sin; bathing in the Ganges is supposed to cleanse the soul from every stain; caste is looked upon as a divine institution. Our Lord in His teaching often exposed errors current among the Jews; His example may be followed with great advantage among the Hindus.

III. THE INCUKGATION OF CHRISTIAN MORALS. Truth, justice, honesty, the duty of living in peace, industry, self-dependence, and a willingness to adopt improvements instead of blindly following custom, are illustrated and enforced. Bribery and oppression of every kind are reprobated. The benevolent spirit of the gospel, and the duty of Christian converts to their heathen countrymen, are frequently urged.

IV. ADVOCACY OF THE MOST URGENT SOCIAL REFORMS. Female Education, early marriages, the marriage of widows, the position of women in the domestic circle, caste and other questions connected with the social well-being of the people, are duly noticed.

V. THE IMPROVEMENT OF THE SANITARY CONDITION OF THE PEOPLE. The different organs of the body, and the means of preserving health by proper diet, cleanliness, ventilation, and by the structure of dwellings, are explained. The advantages of vaccination, and the steps which should be taken when an epidemic makes its appearance, are pointed out.

A List of the ENGLISH SERIES is given below:—

REVISED EDITIONS.

RELIGIOUS INSTRUCTION.

FIRST CATECHISM 18mo, 15 pp.
An outline of Christian truth. Questions and Answers short.

SECOND CATECHISM 18mo, 36 pp.
A brief summary of the evidences of Christianity, and an outline of the great doctrines and duties inculcated in the Bible. Current religious errors noticed.

SCRIPTURE TEXTS 12mo, 22 pp.
Striking texts on the leading truths of Christianity.

OLD TESTAMENT STORIES 18mo, 64 pp.

NEW TESTAMENT STORIES 18mo, 64 pp.

Interesting narratives from the Bible, in short easy sentences.

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By the Rev. Dr. Murray Mitchell. External and internal Evidences of Christianity. Examination of popular Hinduism, Vedantism, and Muhammadanism.

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SHEET LESSONS.

Elementary Reading Lessons in large type.

PRIMER, PART I 18mo, 36 pp.

A graduated series of lessons on simple vowel sounds and consonants, with directions for pronunciation. About one thousand easy words.

PRIMER, PART II 18mo, 48 pp.

Exercises on diphthongs, silent letters, &c., with elementary lessons on various subjects. About twelve hundred words.

SECOND BOOK 18mo, 72 pp.

Short easy lessons on Christian truth, Anecdotes, Hymns, descriptions of Animals, &c. Woodcuts. Explanations of about four hundred words and phrases.

THIRD BOOK 18mo, 108 pp.

Religious and moral lessons in prose and verse; with a variety of general information. Explanations of about six hundred words and phrases.

FOURTH BOOK 12mo, 120 pp.

Lessons on Christian faith and duty; Natural History, Health, Plants, Manufactures, and Geography; Letter-writing. Explanations of about eight hundred words and phrases.

FIFTH BOOK 12mo, 262 pp.

Illustrations of Christian truth, from Todd and others; Moral and Social Duties; easy Poetry. Lessons on Natural History, Animal Physiology and Health, Plants, Minerals, Geography, Astronomy, Money Matters, &c. Explanations of about eighteen hundred words and phrases. Latin and Greek roots, with English meanings.

THE ADVANCED READER 12mo, 406 pp.

In Three Parts.—Part I. Religion and Morals.—Part II. Literature; Extracts in prose and verse from standard authors, with introductory notices.—Part III. Science; an outline of some of the leading facts. Explanations of about two thousand words and phrases. Principal roots, with English meanings.

FIRST BOOK OF POETRY 12mo, 40 pp.
Easy pieces by Watts, Taylor, and others; with explanatory notes.

GRAMMAR.

GRAMMATICAL PRIMER 18mo, 48 pp.
Introductory exercises and leading principles.

MANUAL OF GRAMMAR 18mo, 156 pp.
A complete Grammar, with copious exercises.

GUIDE TO SPELLING AND PRONUNCIATION ... 18mo, 56 pp.
General rules, with lists of anomalous words.

GEOGRAPHY.

CATECHISM OF GEOGRAPHY 18mo, 50 pp.

GEOGRAPHICAL PRIMER 12mo, 40 pp.

OUTLINES OF GEOGRAPHY 12mo, 122 pp.

MANUAL OF GEOGRAPHY 12mo, 219 pp.

SCRIPTURE GEOGRAPHY 12mo, 52 pp.

A graduated series of text-books for different classes.

HISTORY.

HISTORY OF INDIA 12mo, 175 pp.
Easy in style. Subject viewed in a Christian light.

OUTLINES OF ANCIENT HISTORY 12mo, 112 pp.
Based on Parley's "Tales about Universal History," with an account of the early history of the Christian Church.

OUTLINES OF MODERN HISTORY 12mo, 144 pp.
Special prominence given to English history, to the progress of civilization, and the missionary enterprise.

ARITHMETIC.

ARITHMETICAL PRIMER 18mo, 83 pp.
The first four simple and compound rules, with a large number of exercises.

CATALOGUES, with lists of prices, and notices of Vernacular Editions, may be obtained at the Depositories of the Tract and Book Societies in India and Ceylon.

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HINTS ON EDUCATION

IN

INDIA.

INTRODUCTION.

The importance of Christian education cannot easily be estimated. While the direct preaching of the Gospel to adults by the living voice must always occupy the first place in Missionary labours, Schools, properly conducted, have advantages peculiar to themselves. There is not the fluctuating audience presented by the wayside or the bazaar. Line may be given upon line and precept upon precept. The children have not become confirmed in vice, nor have their consciences been deadened by the influence of a blighting superstition. The heart is yet tender, and both the voice of experience and the declarations of God's word encourage us to hope that the good seed, sown on such a soil and watered by showers of heavenly grace, is likely to yield an abundant harvest.

The effects of education are not confined to children, for the present youth are the fathers and mothers of the next generation. Hence it has been well said, "*What you would put into the life of a people, put into its schools.*"

DEFECTS OF NATIVE EDUCATION IN INDIA.

Though education of the right character is calculated to be a source of unmingled blessing, it must be admitted, that, if faulty, it may only stamp error more deeply and increase capabilities for evil.

It is difficult to conceive any education less adapted to produce a beneficial effect than that imparted by the indigenous schools of India.

"If the scheme of teaching," as has been justly observed, "be throughout one of dull, dry, plodding, monotonous mechanism,—act-

ing on head and heart with all the force of a congealing efficacy—the system of discipline may be truly characterised as *throughout* a reign of *terror*. Kindness, patience, generosity, love—all are alike unknown here. Fear is the first and last and only motive brought into play; punishment the first and last and only stimulant.*

Many of the books studied are very injurious in their effects. Some of them, it is true, are in language alike unintelligible to teachers and pupils; others contain moral precepts, a few of which are comparatively good, but they are mixed up with maxims which are absurd and grovelling; some books sanction vice of the worst character; and all inculcate the most debasing superstition.

It is not surprising, therefore, that persons wholly uneducated have shown a greater readiness to embrace the gospel than those who have studied in Hindu schools.

MISSIONARY VERNACULAR SCHOOLS.

Missionary Vernacular† Schools vary much in different districts, chiefly owing to the age of the missions. In some places, where the number of converts is small, the indigenous teachers have simply been taken into employ, receiving small allowances on condition of substituting Christian books for the heathen works they formerly taught. Under such circumstances only a trifling improvement can be expected. Most of the schools, however, are taught by teachers who have had an ordinary Christian education, though they never received any special training for the work in which they are engaged. In general, schools of this class are more satisfactory, though they are still far from attaining a standard which might easily be reached. Some teachers who have been carefully trained, conduct their schools in such a manner that they may be favorably compared with many of a similar grade in England.

Some of the means to be adopted by a Missionary to improve his Vernacular Schools may now be noticed.

FIRST EXAMINATION.—When a Missionary takes charge of a district, his first duty with reference to the schools is to

* Educational Destitution in Bengal and Behar.

† It must be borne in mind that many of the remarks in this work about defects in Mission schools apply exclusively to those taught in the vernacular. They do not refer at all to the large English Missionary Institutions.

visit them, and ascertain, as nearly as possible, their exact condition. They will be found in various stages according to the advances of the Mission. He should be accompanied by an experienced Native Agent. To see the schools in their ordinary state, no notice should be given of his proposed visit. It should not be mentioned even to the Native Agent, as information may be sent to the teacher, and efforts made to collect boys and make everything look tidy.

The Missionary should first see how the master teaches. The master should be requested to go on with the lessons for a time as usual, while the Missionary walks slowly round the classes, carefully watching everything. Afterwards, and during subsequent visits, he may direct his attention to the points mentioned below. Some of the principal may be entered in his *School Note Book*.*

Introductory.

Name of Village or Town. Population. Chief Employment.

School Premises.

- Is the site central and convenient?
- What are the distances of the nearest schools?
- What distance must the pupils generally travel to reach the school?
- Is the site healthy, and free from external annoyance?
- To whom does the building belong?
- What is the size of the building? What are the materials?
- Is the accommodation sufficient?
- Is the building well-lighted and ventilated?
- Is the floor raised so as to be free from damp during the rains?
- Is the building in good repair?

The repair of school-houses should be thrown upon the people. If proper means are employed, the children may be made to take such an interest themselves in the building as to get it kept in good condition.

- Are the school-room and compound clean?
- Is the school-room sufficiently furnished with seats and desks?
- Is it provided with a black-board, table, box for books, sheet lessons, and maps?

The Teacher.

- The name, age, and religion of the teacher?
- What training has he had?

* This is very useful when a Missionary has charge of schools. References can be more easily made to former memoranda than if entered in a general note book.

How long has he been employed?
 What are his good and bad points?
 Is there a pupil teacher attached to the school?
 Are monitors employed?

The Pupils.

Are registers of admission and daily attendance kept?

These should always be examined when a school is visited. Teachers are very apt to neglect filling them up.

How many pupils are on the books at present?
 What was the average daily attendance last month?
 At what ages do pupils commonly enter school and leave?
 Are the children clean in persons and dress?
 To what castes do they belong?

Information on this head must be obtained very quietly.

What are the religions of the pupils?

Instruction.

What are the school hours?

Is there a well-arranged time-table?

Are the children taught in classes or separately?

What are the numbers in each class, with the subjects of study, and the names of the class-books?

The children should be examined as far as time permits, beginning with the youngest class.

Is the school opened and closed with prayer?

Do all the children receive religious instruction daily?

Are the younger children personally taught by the teacher?

Are the pupils sufficiently provided with books, slates, and writing materials?

Are the books purchased by the children?

Are the lessons properly explained?

The best way to ascertain the teacher's ability in this respect is to require him to give lessons on different subjects in presence of the Missionary. The examination of the children will show whether the teacher explains the lessons.

Are lessons prescribed monthly?

Are there periodical revisions of lessons?

Is an evening school taught? If so, what are the attendance, subjects taught, &c.?

Is there a Sunday school connected with the week-day school?
 What proportion of week-day scholars attend the Sunday school?

Fees, &c.

What fees are paid by the pupils?

What is the amount of the fees monthly?

How many children do not pay fees?

How are the fees appropriated?

What is the monthly income of the teacher, and from what sources?

Does the school receive a Government grant?

Miscellaneous.

* What is the state of the general discipline of the school?

What punishments are used?

What circumstances specially hinder the progress of the school?

What improvements or changes are considered desirable?

COMMON DEFECTS.—A few of the leading faults in the management of vernacular schools may be noticed.

Rule Teaching.—In native schools the great object is to commit to memory certain books, without the slightest attempt at questioning or explanation on the part of the teachers. In Mission vernacular schools this must be guarded against. Catechisms and portions of Scripture are often glibly recited, with little perception of their meaning. Even trained teachers, from laziness, are apt to relapse into native modes of teaching.

Defective Organization.—The individual method is pursued in Native schools—each boy has his lesson separately. In Mission schools the children are divided into classes; but the teacher is frequently unable to keep the whole of his pupils employed. Though the class which he is teaching himself may be engaged, the other pupils are generally yawning out, professedly “learning their lessons,” but actually doing little or nothing. A large proportion of the time of the children is lost.

Neglect of the Younger Children.—The teacher is apt to confine his attention mainly to the advanced classes, to make a show at examinations. Some Missionaries collect the children in their schools at the Mission-house, and examine corresponding classes. This is a good plan for the older children, but as the young children cannot attend, there is danger of their being overlooked. When a Missionary visits a school, he should frequently begin his examination with the younger classes. Beginners are often kept singing the alphabet without looking at the letters. The system of “payments by results” tends to check this neglect.

Want of Discipline.—Teachers in indigenous schools often treat their pupils with severity, but generally there is a great want of order and discipline. No teacher in a Mission school should be allowed to go about with a cane in his

hand; least of all should he have it when giving religious instruction. Discipline will be greatly promoted by training the children to march, to sit down and rise up simultaneously, &c.

CONDITIONS OF SUCCESS.—Some Mission vernacular schools are badly attended; a pice in school-fees is wrung with difficulty from the parents, who pay in others cases ten times as much to indigenous teachers. The Missionary, not unfrequently, puts it down to hatred of the Gospel—the school does not flourish because Christianity is taught. This, in general, is a gross delusion. There are other Mission schools in localities of precisely the same character, where the truths of the Gospel are far more fully stated, yet the attendance is numerous. The fact is, that in the former case the parents are not satisfied with the *secular* instruction. Till the pupils show a desire for baptism, which cannot often be looked for in the *young* children attending vernacular schools, the parents scarcely give a thought to the religious lessons—the Missionary may teach as much Christianity as he pleases.

Supposing that the teachers are, in some measure, efficient and industrious, perhaps the most common cause of the want of success is, that the subjects which the people value most are not taught. There are some Missionaries and teachers whose ideas of education are derived exclusively from England or Germany. They have never examined Native Schools with any degree of attention, nor consulted the feelings of the people. *Servile copies* of English or German models are all they aim at.

Now, admitting that much in the Native system of education is positively bad, and other things worthless, there is still some good in it which should be retained. Like ordinary parents in England, Hindus value education chiefly as it fits their children for business. Arithmetic is perhaps held in greater estimation than any other branch. They wish it, however, to be taught in a way which will be practically useful. In some schools under European management, the children are only exercised in working sums on slates, involving millions. An intelligent Hindu parent knows that his child, unless employed in some Government

office, will perhaps never in his life require to solve such questions; but that he may sustain loss every day if not familiar with the modes of calculation used in the bazaar. The true course is, not to exclude either system, but to teach *both*.

Writing probably ranks next to Arithmetic. This also should be turned to practical account. The following remarks by the Honourable W. Seton Karr should be carefully considered by all who have the management of vernacular schools:—

“These (indigenous) schools do supply a sort of information which ryots and villagers, who think at all about learning to read and write, cannot, and will not do without. They learn there the system of Banpooks’ accounts, or that of agriculturists; they learn forms of notes-of-hand, quitances, leases, agreements, and all such forms as are in constant use with a population not naturally dull and somewhat prone to litigation, and whose social relations are decidedly complex. All these forms are taught by the guru *from memory*, as well as complimentary forms of address. On these acquirements, the agricultural population set a very considerable value. I think that we ought not too much to consider whether such attainments are really valuable. All I know is, that they are valued; and it is the absence of such instruction as this which, I think, has led to the assertion, with regard to some districts, that the inhabitants consider their own indigenous schools to be better than those of Government.

“I would have all *forms of address* and of business all modes of account, agricultural and commercial, collected, and the best of their kind printed in a cheap and popular form to serve as models. I would even have the common summons of our Criminal or Revenue Courts printed off.”*

Native classics are also held in high esteem: An English parent does not in general consider that his son has received a liberal education if he has not read Virgil and Horace. The people of India value still more highly their standard authors. Some Missionaries, ignorant of vernacular litera-

* “Records of Bengal Government,” XXII, p. 43.

ture, call the whole "vile trash," and boast that they do not allow a single native book in their schools. It is true that there is perhaps not one classic which does not contain very objectionable passages. But, in addition, there is often much homely wisdom, interspersed with some noble sentiments. A single stanza may be quoted in proof.—

"What is the fruit that human knowledge gives,
If at the feet of Him who is pure knowledge,
Due reverence be not paid?"

A few of the Native classics, the best, both in sentiment and language, should therefore be studied in carefully expurgated editions. One or two might be appended to the reading books, with some arithmetical tables. This would tend to give popularity both to books and schools.

It may be mentioned that, as a rule, heathen children will read Native classics, whether the Missionary allows it or not. The expurgated editions, in the great majority of cases, will satisfy the parents. It is much better that the study of such should be recognised than that the others be read by stealth.

MEANS OF IMPROVEMENT.

Some of the means which a Missionary may employ to raise the character of his schools may be mentioned.

REPORTS FOR THE TEACHERS.—"The whole question of elementary education is involved in a gradual elevation of the religious and moral character and of the intellectual standard of the teachers." The Missionary should endeavour to get trained Christian teachers from a Normal school; but if it is impossible to obtain such, he may do a great deal by his own efforts to improve his masters. Wynne says:—

"The master will, to a certain degree at least, respond to the friendly advances of his Minister. And very affectionately should the Minister strive to make him feel as a fellow-labourer with himself in the Lord. First, and chiefly, he should bend his energies to see that he is, in reality, a servant of God, and thoroughly in earnest in his own spiritual life. Then he should endeavour continually to kindle in his heart a holy enthusiasm for his work. He should speak to him, pray with him, lend him books, sympathize with him, and encourage him in every way. He should draw him on to speak of the individual children taught—of their characters, their faults, his difficulties with them, his hopes and fears about them. The master is thus brought to entertain higher views of his work—to look upon it less as a means of earning money, more as a service for God's glory. He feels that his efforts are sympathized with and appreciated; this urges him to greater activity. His own heart becomes more enlightened from frequent spiritual intercourse with God's Minister. He becomes more strictly conscientious, more laboriously diligent in his secular teaching, and, at the same time, he grows more anxious about the eternal interests of his pupils, more watchful over the development of their characters, more careful to seize every opportunity of training their hearts as well as teaching their minds."

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The masters should also be trained to teach and encouraged to study. Some may perhaps be considered incapable of improvement—they are useless as teachers and are only retained because they have been long in Mission service and cannot obtain other employment. The welfare of the children, ought, however, to be consulted as well as the pecuniary interests of the masters. Such persons should be made to resign in favor of some relatives, if any are competent. Subjects should be prescribed to them to prepare, and at least monthly they should be examined upon them, and give lessons to be criticised by their fellow-teachers and the Missionary.

CRITICISM LESSONS.—These may be conducted in the following manner. Let certain teachers be appointed beforehand to give lessons on specified subjects, which they ought carefully to prepare. It is desirable that plans of the lessons should be drawn out and submitted to the Missionary before they are taught. Let a class of children be called in from the Station School, and let the lessons be given, the Missionary and other teachers present taking notes as to the mode. The following table, published by the National Society, will afford some guide in indicating the points to be observed:

CRITICAL LESSON.

Teacher Class Date 187

Observe	Whether it be	Or, on the other hand	Judgment
I. The Delivery.			
(a) Voice Tone Articulation...	Clear, soft, sonorous..... Distinct, emphatic.....	{ Harsh; weak; piping; crouching; throaty; insipid; slammering; throaty; hurried; brutal; hoarse; vulgar; provincial; affected. Note the faults. { Awkward, languid, noisy and bustling; harsh, cold, constrained, conceited, cold, too coarsening.	{ Fair, good, excellent, or faulty.
(b) Pronunciation and Accent	Correct, pure.....		
(c) Manner.....	{ Easy and self-possessed; modest, energetic, genial, and kindly cheerful ... }		
II. The Diction.			
(a) Grammar: { Words..... Syntax.....	Well-chosen..... Correct.....	{ Mistaken. { Ungrammatical. Note the peculiar faults. { Major and minor, showing a want of words and phrases, or of life, spirit and fancy; or ill-adapted to the occasion.	
(b) Style.....	{ Fluent, simple, varied, suitable, &c..... }		
(c) Explanation (of words, &c.)	{ terse, accurate, clear, sufficient, suitable..... }	{ Loose; wordy; incorrect; unsuitable; insufficient; too long and digressive.	

III. The Subject-matter.			
(a) Choice and Limits.....	Judicious.....	{ Unsuitable; too long; scanty. { Confused; too elaborate; not followed out; too rigid; illogical, &c. { Scanty; incorrect; loose and ill-defined. Note mistakes.	
(b) Exposition.....	Clear, methodical, simple.		
(c) Knowledge displayed.....	Accurate, full, extensive.		
IV. The Teaching.			
(a) Examination.	{ Clearing, searching, suggestive..... }	{ Insufficient; excessive; ill-timed; vague; too leading; neither testing knowledge nor suggesting thought.	
(b) Illustration.....	Correct.....	{ Ill-considered, unequal.	
(c) Moral bearing.....	{ Apt, clear, terse..... { Well-prepared, well-applied, cleverly handled, economical..... { True, sufficiently prominent..... }	{ Confused, prolix, inaccurate. { Ill-prepared, ill-applied, ill-handled, costly, &c. { Neglected, insufficient, obtruded.	
V. The Class.			
(a) Drill.....	{ Easy, sufficient, appropriate..... }	{ Awkward, insufficient, excessive, unsuitable.	
(b) Demonstration.....	{ Quick, attentive, interested..... }	{ Noisy, languid, insubordinate, uninterested.	
(c) Result.....	Satisfactory.....	{ Little or no knowledge gained; no impression made.	

When the lessons are over, the children should be dismissed, and the teachers who have been listening should criticise the lessons, stating what they consider to have been defects, and showing how they might have been improved.

The Missionary must keep the critics to the subject, repress all improper spirit, and sum up the remarks at the close with his own observations.

Bible lessons, the most important, should be given more frequently than those on other subjects.

Such lessons, if properly conducted, are exceedingly valuable. No exercise perhaps is better calculated to make teachers feel that their work is not merely mechanical, but one demanding earnest thought, great skill, and warm Christian devotedness.

A PRESCRIBED COURSE OF LESSONS.—This was one point urged by the Rev. Canon Moseley, when the compiler consulted him about the improvement of vernacular schools in India. The school-books of the Christian Vernacular Education Society, have been divided into monthly and daily portions, with this object in view. The quantity marked out is what seems practicable in the majority of schools. The Missionary can determine the number of lessons in exceptional cases. Canon Moseley thus points out the advantages of such an arrangement:

"It is a recommendation of the course of lesson books here described that by prescribing a lesson for every day of the week and the year, and making the mastering of that lesson, as to its subject matter as well as the reading of it, the business of the day, it imposes a task for every day as well upon the master as the children, and constitutes a register of what ought to be done and what is expected to have been done, up to any period of the year in the School.

"It, moreover, takes from the master's labours that uncertain and desultory character which they at present have and methodises them.

"At present he teaches what he likes, when he likes.

"This prescribes for him, with the knowledge and concurrence of all the parties connected with the school, a course of instruction to be pursued in it, and specifies a time to be devoted to each element of that course, and period within which it is to be completed."*

* Minutes of Committee of Council, 1847-8. Vol. 1.

The above plan greatly facilitates the examination of schools which are within short distances. All the children can be assembled in one place, and those studying the same lessons can be put in one class and questioned together. This course, besides saving time, enables the proper rate of progress to be better ascertained, and both teachers and pupils are stimulated to greater efforts.

AN ADEQUATE SUPPLY OF SUITABLE BOOKS.—Books are of great consequence. Dr. Duff remarked in an address:—

"'Give me,' says one, 'the songs of a country, and I will let any one else make the laws of it.' 'Give me,' says another, 'the school-books of a country, and I will let any one else make both its songs and its laws!' That early impressions—impressions coeval with the first dawns of intelligence, impressions made when a new world is opening, with the freshness of morning upon the soul—are at once the most vivid and most indelible, has passed into a proverb."*

A good teacher will often make up for inferior text-books by oral instruction. In India, however, except in a few superior schools, "the book," says Mr. H. Pratt, "is everything, for the masters cannot supply what it fails to give."

It will appear strange to some that there are Missionaries in India who use books from which the name of their great Master has been carefully expunged. How can a blessing be expected to attend schools where Christ is thus, to some extent, shut out?

The neglect about the Christian character of books seems greatest in Bengal. In some other parts of India, Christian books have found their way into heathen schools, in Bengal there appears to be a reverse process. The Report of the Calcutta Tract and Book Society shows, that in 1863 there were 717 Christian school books in Bengali circulated among about 26 millions of people, including 11,985 children attending Mission schools. Christian school books are supplanted by those on the "neutrality" principle, or prepared by orthodox Hindus, Vedantists, Brahmists, or men of no fixed religious views. Mrs. Mullens wrote a very

* "Missionary Addresses," p. 169.

excellent work, "Phulmani and Karuna," the heroine in which is a Christian. A sort of imitation, called the "History of Sushila," has been published in Bengali; but the leading character derives her creed from intuition, and may be described as a devout member of the Brahma Samaj. The compiler found this used as a text-book in a Mission female school which he visited; and there is reason to believe that it is similarly employed elsewhere. Deism threatens to prove a far more formidable opponent than idolatry. Can it be denied that some Missionaries in Bengal are thus aiding in its propagation?

It is not recommended that the religious element should be introduced largely into Reading Books. The Scriptures should form the great basis of religious instruction. Still, a few lessons on Christian subjects, such as the beautiful illustrations of Todd, may be interspersed with great advantage. More frequently, brief, but telling, incidental allusions may be made. In many instances the books read in school are nearly the only ones in possession of the pupils in after life. Is it desirable that the only subject prescribed should be the way of salvation—the only Name that should not be mentioned in them—that which is above every name?

Some Missionaries who use non-Christian books never seem to have given the subject a thought. Others assign the following reasons:—

1. *The Teachers are Heathens.*—If by this is meant that their moral character is so very low, and their opposition to the Gospel such, that they cannot be trusted to hear boys read books Christian in tone, the sooner such teachers are got rid of the better. They are utterly unfit for Mission schools. It is to be hoped that very few, if any, of this class are employed by Missions. Many who are called heathen teachers by some, are convinced of the truth of Christianity, although they have not had courage to face the severe trials which its public profession would entail. The conduct of such men is blameworthy; but it does not seem to mend matters by making them use books from which everything Christian has been expurgated.

In not a few cases, however, even Christian schoolmas-

ters are made to use books either prepared on the principle of "neutrality," or by Hindus, and, what is worse, teach them to Christian children.

2. *Non-Christian Books are superior in style.*—On more than one occasion this reason has been assigned to the compiler. It shows a melancholy absence of what ought to be the ruling passion. Elegance of diction is of very little consequence as regards children attending ordinary schools, and the supporters of Missions at home would think Addisonian polish a miserable compensation for the want of Christian sentiment.

Care should be taken to use *expurgated* editions of Native classics. If this is neglected, idolatry, pantheism, and immorality, will be taught in many cases.

ADEQUATE INSPECTION.—This is necessary, even at home. Wynne says:—

"Frequent occasional visits, also, are useful for general supervision. Not only at his own stated hour, but at all kinds of unexpected times, it is well for the Pastor to appear in his school. Master and children are thus kept more on the alert; discipline is more strictly carried on, and the natural tendency in both to grow languid and careless is checked. Not that the Minister should ever seem to take upon him the office of spy. He should not appear anxious to 'catch' his school off its guard. Many little faults that he observes on a sudden entrance he had better take no notice of. Anything that interferes with cordial confidence between himself, the master, and the children, mars his usefulness. Continual fault-finding is not suited to the holiness of his office and the nature of his message. In his visits, therefore, he must be always, as far as possible, genial and pleasant in manner. It is his frequent presence, and not the discoveries he makes, that keeps up the life of the school. Towards the master, especially, his bearing should be always friendly, sympathising, and respectful. If he finds fault with the teacher, or seems dissatisfied with him, in the presence of the pupils, more injury is done, by their loss of respect for their master, than any good the criticism produces can make up for. The children should feel, if possible, that their Minister and their teacher go hand in-

hand together in educating them. Sometimes, alas! the master, by his underhand ways—by his hypocritical eye-service, understood only too well by his pupils—counteracts all efforts to produce this feeling; but, as far as in him lies, the Minister should endeavour to speak and act so that such a state of feeling should exist.”*

Many Missionaries know by experience that sometimes when they have visited schools unexpectedly, neither teachers nor pupils have been present. Such visits should therefore be made occasionally. But the chief thing is to have searching monthly examinations. If there are many schools in the district, it is necessary to have a Native School Inspector. He should be a reliable, well-trained teacher, able to act as organising master. It should be his duty to visit the schools constantly, pointing out to the teachers whatever is defective. He should examine every school thoroughly once a month, submitting the results to the Missionary in a tabulated form.

The Missionary cannot devote much time himself to the examination of schools; but he should give some attention to it, both to test the accuracy of the reports of the Native Inspector, and to stimulate the teachers. It has already been suggested that all the Mission schools in a district should study the same lessons. If the schools are sufficiently near, the children can be collected, and those in the same classes can be examined together. This course, besides saving time, enables the proper rate of progress to be better ascertained, and both teachers and pupils are stirred up to greater efforts.

But as has already been mentioned, the young children must also be carefully looked after.

If the schools receive grants-in-aid, the visits of the Government Inspector will secure attention to the secular lessons. The danger is lest the religious teaching should be neglected. To counteract this, the Missionary should lay great stress upon the latter. He should see that suitable religious instruction is given to all the children—not merely to the advanced scholars. The youngest children

can be taught Scripture stories orally, and learn to repeat a simple catechism.

Vernacular schools under untrained teachers, especially at any distance, are in general worthless without careful supervision. They should, therefore, not be so numerous as to render frequent visits impossible. Besides, much of the value of schools consists in the aid they give to other branches of Mission work. A kind of hold is gained over a village by a school; but this is in a great measure thrown away, if not followed up by preaching and visits from the Missionary.

THE PUPIL TEACHER SYSTEM.—Ordinary monitors are useful to some extent, but it is very desirable to have one older and more experienced youth in every school. Thus greater attention can be given to the younger pupils, and a superior class of teachers may be gradually raised up. The pupil teachers should have certain lessons prescribed to them, and undergo periodical examinations.

The difficulty started will be that funds are not available. Some of the money spent on boarding schools might be allotted to this object.

GRADUATED PAYMENTS TO TEACHERS.—Men of a superior stamp should receive fixed salaries, but the system of “payment by results” works well with ordinary teachers. The scale of payment should be graduated according to the classes and the quality of the lessons. If the teacher receive alike for all, the school will be filled with mere infants; if the manner in which lessons are given be not taken into account, the teacher will look merely to numbers. If a boy does not recite any lessons, nothing should be allowed on account of him. He has probably been absent during the month, and the teacher has prevailed upon him to attend on the day of examination. Only half rates should be paid for lessons repeated indifferently.

The chief practical difficulty connected with this system is, that the examination involves considerable labour. As teachers wish their pay monthly, the examinations must also be held monthly. The work is greatly facilitated by having blank forms, including columns for the names of

* “The Model Parish,” pp. 161-163.

the pupils and each subject of examination, with summaries at the foot. The Native Inspector can mark the results on the blank form, the names of the scholars having been previously entered by the teacher. The monthly examination returns, which should be filled, will give the Missionary a good idea of the state of a school. If the Native Inspector is not trustworthy, he may, for the sake of a bribe or some other consideration, make the returns more favourable than they ought to be. They should therefore be occasionally tested by the Missionary himself.

EFFORTS AMONG THE PARENTS.—Heard says that in England, "It will task all the Pastor's influence to overcome the disposition of the parents to remove their children as soon as they are useful at the farm or the shop, and to detain them at home when any little call of business or sickness makes a press in the home work."* In India the Missionary can act only upon the Native Christians. Most of them, as heathen, would not have sent their children to school. However, by the influence of Missionaries and Native Agents, they have been persuaded in many cases to avail themselves of the education provided. Still, it requires constant effort. The object well deserves attention, for it has a very important bearing upon the future Indian Church.

SCHOOL FEES.—These should always be levied if possible. It prevents the people being pauperised; the instruction is more valued, and the attendance more regular. Among poor low caste children no fee, or at least only a nominal one, can be exacted. The children of the humblest Christians should be educated as far as practicable. Efforts to establish schools among heathen children of corresponding grades have been very unsatisfactory. The children come to school irregularly, and only for a short time. Soon they forget all that they have learned. Hence the aim should rather be to get children of the middle classes, who can afford to keep them long enough at school to derive real benefit. From such, school fees can be obtained.

MIXED SCHOOLS.—By schools of this class are meant those attended both by girls and boys. This plan has been suc-

cessfully adopted in Tinnevely and some other districts. Years ago, Cousin called "the objection to mixed schools a wide-spread error, which makes female education on a great scale an almost insoluble problem." In many parts of India there is great difficulty in securing competent female teachers, and still greater difficulty in retaining them. Young girls may be taught with their brothers, who can also take them to and from school. The schoolmaster's wife may teach them a little needlework a part of the day. This course cannot be taken with girls beyond a certain age; but it may be followed with advantage in many places.

NIGHT SCHOOLS.—A few years ago considerable attention was excited in England by the early age at which children left school. A Conference for the special consideration of the subject was held under the patronage of the late Prince Consort. The remedy which was most generally approved was the establishment of night schools. Several have been opened with success in different parts of India.

One great benefit of such schools is, that they aid in increasing the supply of Mission Agents. Mental activity is sustained by night schools, and when Divine grace has touched the heart, young men accustomed to toil prove valuable labourers in situations for which most Agents from boarding schools would be ill qualified.

ADULT CLASSES.—The compiler saw a class of women, under the venerable John Devasagayam, Native Minister, Tinnevely, who came an hour a day to be taught to read. Some of them had large families, others were elderly widows; but numbers succeeded at last in learning to read the Scriptures themselves.

SUNDAY SCHOOLS AND BIBLE CLASSES.—In some Missions there are interesting Schools and Classes of this description; but in others they have not been attempted. Sunday Schools, besides the immediate benefit to the children, are admirably adapted to call forth benevolent effort. Private members of congregations should take part in them. The feeling is too general among native converts, that they are released from any obligation to do good to those around them, if they are not paid for it.

Bible classes are excellent nurseries for Mission Agents.

* "The Pastor and the Parish," p. 120

HINTS ON EDUCATION.

PART I.

GENERAL PRINCIPLES.

CHAPTER I.

THE NATURE OF EDUCATION.

The nature of Education is, in most cases, very imperfectly understood in India. It is generally supposed to be instruction in reading, writing, and arithmetic, that its recipient may be prepared to act as a clerk in some Government office, or to engage in trade. Persons who wish to be considered learned by their fellow-countrymen, devote several years to the study of grammar, poetry and philosophy. True education includes much more.

Man is destined for two successive stages of being :

1. A brief period of probation in this life.
2. An immortal existence in another world.

A complete education seeks to prepare him for both.

Education may be divided into *physical*, *intellectual*, and *religious*, with reference to the body, the mind, and the soul.

PHYSICAL EDUCATION.

Physical education, though greatly neglected in India, is of considerable importance. Some provision has been made for it by nature. Young animals may be seen frisking about, apparently without any object, but from mere joy. The active sports, the merry shouts, the trials of skill, in which children so much delight, all tend to strengthen their limbs, their lungs, their senses, and contribute greatly to their bodily vigor and happiness. In our present imperfect condition, however, we cannot trust to the instincts of nature alone. The teacher should be acquainted with the best modes of preserving the health and promoting the due development of the physical powers.

Many of the cutaneous diseases so common in this country are caused by the neglect of cleanliness, either in person

or dress; the open drains, stagnant water, and heaps of filth near houses, give rise to much of the cholera and other pestilences which sweep off multitudes. On the other hand, people recovering from fever are weak, and by bathing freely while in that state, sometimes chill themselves and bring on a relapse. A sufficient supply of pure air is necessary to health. The Hindus often shut themselves up at night in small apartments in which every passage that might admit air is carefully closed. Wholesome food is another great requisite. Great numbers of children die in India because they are allowed to eat unripe fruit or any thing they please. When cold rice stands for some time it ferments: in this state it is apt to occasion sickness. Rheumatism and other diseases often attack people, because they lie on the ground during the wet season with nothing but a thin mat between them and the cold damp earth. The indulgence of the passions, though a delicate subject, has a most important bearing upon the welfare of the people of India. Children in this country are sprightly, intelligent, and docile in a high degree: but often when manhood approaches, the eye loses its brilliancy, the intellectual powers decay, and the moral feelings are deadened, by the influence of the Zenana. The effects resemble a moral leprosy, corrupting and destroying the whole system. From this cause the Hindu and Muhammadan dynasties in India generally became extinct in a few generations, and children required to be adopted from other families.

The Greeks and Romans, the great conquerors of the ancient world, devoted much attention to physical education. One reason why the sun never sets upon the dominions of Queen Victoria is, that the English delight in manly exercises which invigorate the frame.

Teachers in India should carefully instil into their pupils such knowledge as may tend to preserve health, and should train them to active habits. Example in all cases is better than precept. A teacher, instead of sitting constantly, should frequently stand and move about. A garden is a very desirable addition to a school. A teacher should himself take part with his pupils in keeping it in order, and in raising useful and ornamental plants and flowers. He should also encourage active sports, as ball and cricket. Several European Principals of Colleges and Professors

in India join their students in such games,—an example well worthy of imitation. Occasional excursions, with a few advanced pupils, in which their attention might be directed to interesting objects in nature and art, would also be of much value.

The attempt to carry out the above directions will be distasteful at first to a teacher who has acquired indolent habits. At present the least exertion is a burden to him; but let him persevere and he will overcome his love of ease; activity will become a pleasure, and he will train up youth fitted to engage in the work of developing the resources of this great country.

INTELLECTUAL EDUCATION.

This may be divided into three branches:

1. Giving means to acquire knowledge, as the ability to read, write, and calculate.
2. The direct imparting of information.
3. The discipline of the mental powers.

To some extent the three are united: one cannot be communicated without giving the others, though it may be in a very small proportion. Still, it is desirable to consider them separately.

1. **Giving means to acquire knowledge.**—The mode of teaching reading in the native schools of India is very imperfect. Many of the present teachers can scarcely read themselves. They read slowly, dwelling on the last syllable of a word because they do not know the next, hesitating, turning back, and repeating. Good reading may be taught in less than half the time that is required at present to give ability to spell out words with difficulty. The fact that the same system has been employed for ages in India does not prove that it is the best. Hindus may now travel by railway much quicker than by the modes of conveyance in use among their forefathers. The road to learning may also be so smoothed, that progress will be much more rapid. One object of the present treatise is to show how this may be done.

2. **The direct imparting of information.**—This, viewed intellectually, is the least important of the three; yet it is not to be despised. Many children remain only a short time at school. It is very desirable that they should

become acquainted with some great truths, which may raise them ever afterwards in the scale of being. Another advantage is, that knowledge acquired creates a desire for more, and the receiver is often induced to read.

3. **The discipline of the mental powers.**—This is of the greatest value. A person in complete possession of the instruments of knowledge may be well fitted to become a copyist or clerk; but if the faculties of his mind have not been trained, he will be useless for any thing further. In Hindu schools memory is almost the only power exercised. This probably is one great reason why the Hindus, though they imitate well, have so little invention.

The three divisions of intellectual education, which have been mentioned, may be illustrated in the following manner. The first may be compared to giving a ryot a plough and other agricultural implements; the second to the grant of a few bags of grain; the third to conferring strength and skill to hold and guide the plough, that he may raise crops for himself.

A short notice may be given of the mental powers. Though somewhat difficult to a person to whom it is new, the subject is well worthy of attention.

Mind is that which feels, and knows, and thinks; or which is conscious of existence; and is distinguished from *matter*, which affects the mind through the senses. Any feeling produced in the mind through the senses is termed a *sensation*. Sensation does not imply any knowledge of the external object affecting us,—not even of its existence; it is confined wholly to the consciousness of the internal impression. If our mental life consisted merely in the consciousness of successive impressions, there would be no unity or connexion in it. Very soon, however, we perceive that all our sensational impressions belong to *one subject*, which we term *self*, or *the me*. With this there is developed the consciousness of an external world, the *not me*. The power which the mind possesses of passing from the inward feeling to the external object producing it, is termed *perception*. The *neuter* verb “I feel” corresponds with a *sensation*; the *active* verb “I feel” (the table), corresponds with an act of *perception*.

By perception we become immediately conscious of the *qualities* of material objects. When a child enters the

world, he has no ideas; his mind is a perfect blank. Soon, however, his senses are busily at work collecting information. An infant grasps and turns round any object put into his hand, observing its properties.

The cultivation of the perceptive faculty, so far as intellectual education is concerned, is the great aim with young children. The sight can be trained to judge of colour, size, form, number; the ear can be exercised in distinguishing sounds; and, in like manner, the other senses can be brought into activity by presenting them with appropriate objects. Things which the child can see, hear, or handle, must be introduced, and his perceptive power called into play. Thus the habit of observation will be cultivated.*

The recalling of a former perception or sensation, is *conception*. The mental image, so recalled, is an *idea*. Independently of any act or effort of the mind, there is incessantly going on within it a *succession of ideas* or emotions; and these ideas follow each other in consequence of some circumstance of real connexion, or of accidental relationship. This is called the *association of ideas*. In other words, there is something in each thought which brings some other before the mind; this is *suggestion*. When former perceptions or emotions recur to the mind, attended by circumstances of time and place, we are said to remember; and the power of remembering is *memory*. Conception is distinguished from memory by not having the feeling of past time connected with the idea. The power which the mind possesses, not only of recalling ideas, or of having conceptions, but of separating such conceptions, and of re-composing them in new modes, is *imagination*.†

“After the perceptive age is passed,” says Morell, “we find that the memory and the power of retaining images next become the most prominent of the faculties; connected at the same time with an extraordinary facility in the acquisition of words, and the association of them with the appropriate idea. Compared with the powers of a child (in this latter respect especially) those of the adult are usually insignificant.”‡

At this stage the memory may be properly exercised. Stores of useful facts may be laid up; foreign languages may be acquired; passages from Scripture and select pieces

* See the works of Miss Mayo and Currie's *Early School Education*.

† Taylor's *Elements of Thought*.

‡ *Elements of Psychology*. See the works of Morell and Isaac Taylor.

of poetry may be impressed upon the mind so as never to be effaced. The common defect in education, however, as has been stated, is unduly to task this faculty to the exclusion of all others. "There is nothing" says Taylor, "which more enfeebles the reasoning powers, and checks the imagination, than an excessive or exclusive exercise of the memory."

The imagination is likewise strongly developed at this period. Hence that love for the strange and the marvellous. The touching narratives of Scripture, the wonders of natural history, the singular manners and customs of foreign nations, may be so described as to provide for the healthy exercise of this faculty.

The effort by which the mind dwells upon any subject to grasp it clearly, is called *attention*. When several objects are observed to agree in their leading features, one word is used for the entire class, as tree, stone. This process is termed *generalisation*. Single qualities are thought of separately and apart from all other qualities, as strength, redness, by the power of *abstraction*. This power is one great distinction of the human mind. If two or more objects or ideas are compared, and the relation between them is instantly perceived, the mind is said to know them by *intuition*. Two or more objects are compared and their agreement or disagreement is ascertained by the faculty of *judgment*. *Reasoning* is the bringing together a series of things, or notions, which are found to be successively dependent one upon the other.

Young children reason, but the faculty is much more largely developed later in life. Easy exercises may be given to the young with advantage. Thus the differences between the feet of the hen and of the duck may be compared; the coverings of animals may be contrasted; when a lesson on glass is given, the pupils may be asked to name other objects which are transparent, brittle, or smooth. As children advance in years the reasoning powers may be still more cultivated by the study of geometry and other sciences. Pupils should be accustomed to weigh *moral* as well as *mathematical* evidence. Logic deserves to be carefully taught. The natives of India constantly mistake mere illustration for sound argument.

It has been observed that, "the life of a nation bears an obvious analogy to that of the individual. In a very early state of society,

humanity itself is living the life of an infant;—it is guided almost entirely by sense and instinct. The next period of national life brings us into a world of poetry and mythology. The distinction of intelligence from feeling—the severing of imagination on the one hand from abstract principles on the other, all this marks the rise of another era, in a nation's development,—that, namely, which corresponds with the sphere of *THOUGHT, properly so called*. This separation is effected by the understanding, and is marked by a decided tendency to metaphysical speculations.

When these periods have run their rounds, then the age of positive science commences,—that in which the reason gathers up all the results of the other faculties, and employs them for the direct investigation of knowledge."

The above is illustrated to some degree in India. The rude Hill Tribes may be said to be in the infantile stage. They seem alive to little more than impressions though the senses, the cravings of the appetites. The great bulk of the Hindus may, however, be compared to children in whom the imaginative powers are largely developed. They delight in poetry; their favourite sacred books are full of the most marvellous stories, resembling the tales written for the amusement of the young in Europe; their religious services and processions are like the sports of children. A small proportion of the Hindus have advanced to the third stage, when there is a fondness for metaphysical speculation. The Pandits generally delight in hair-splitting discussions. The fourth age, that of true knowledge, has yet to come in India. The persons for whom this book is intended will, under God's blessing, have a very important share in bringing it about. They should bear in mind, that the judicious discipline, in due order, of *all* the intellectual powers, will have a considerable influence in accomplishing this object.

RELIGIOUS EDUCATION.

Religious instruction, including moral training, is the most important part of the teacher's duties. Without this his other labours may simply increase the power of his pupils to do evil. They are like putting weapons in the hand of a man without knowing how he will use them. True religion, with the aid of the Holy Spirit, will secure their becoming instruments of good. Milton, the famous English poet, justly says,

"The great end of learning is to repair the ruin of our first parents by regaining to know God aright, and out of that knowledge to love Him, to imitate Him, and to be like Him, as we may be the nearest by possessing our souls of true virtue, which being united to the heavenly grace of faith, makes up the highest perfection."

It is this which gives dignity to the office of the teacher, and which may well console him for the want of earthly riches, honor, and power.

Daniel Webster, a distinguished American statesman, gave utterance to the following noble sentiments:—

"We seek to educate the people. We seek to improve men's moral and religious condition. In short, we seek to work upon mind, as well as on matter. And, in working on mind, it enlarges the human intellect and the human heart. We know, when we work upon materials immortal and imperishable, that they will bear the impress which we place upon them through endless ages to come. If we work upon marble, it will perish; if we work upon brass, time will efface it. If we rear temples, they will crumble to the dust. But, if we work on men's immortal minds, if we endue them with high principles, with the just fear of God and of their fellow-men, we engrave on those tablets something which no time can efface, but which will brighten and brighten to all eternity."

This division will be treated of largely in a subsequent chapter.

CHAPTER II.

THE TEACHER'S QUALIFICATIONS.

The high importance of the teacher's office has in general not been appreciated. Frequently it has been the last resort of the unfortunate: the man who failed in every thing else became a schoolmaster. When a clergyman, called Stouber, first visited his village school and inquired for the teacher, a wretched old man, stretched in a corner of the apartment, was pointed out to him. Stouber asked him what he taught the children? The reply was, "Nothing." "Why?" said Stouber. "Because I know nothing. I used to keep the village pigs; but when I became too old for that, I was made schoolmaster."

The wisest and best men that have appeared on earth have been teachers. In Greece, the most civilized country in ancient Europe, the wise Socrates was a teacher; and the most distinguished men of Athens walked about with

him to listen to his instructions. His pupils, Plato and Aristotle, were teachers; and their teachings have enlightened and influenced the world down to the present time. The most venerable men among the Jews were teachers. Above all, Jesus Christ, the incarnate Son of God, went about teaching.

Some of the qualifications necessary in a teacher may now be noticed.

A threefold division may again be adopted—physical, intellectual, and moral qualifications.

PHYSICAL QUALIFICATIONS.

1. **Good Health.**—No school can get on satisfactorily where the teacher is often absent from sickness. The progress of the pupils is stopped, and their parents in many cases will send them to other places for instruction. Bad health renders the teacher unable to conduct the school with the vigor requisite to secure success. It is also apt to make him irritable and desponding, while good temper and cheerfulness are of great value in the management of children.

Much may be done to strengthen even a weak constitution by daily exercise in the open air, by attention to diet, by cleanliness, and by living in a house in a dry situation, not exposed to unhealthy exhalations from filth or swampy ground.

2. **Freedom from personal Defects.**—This is very desirable in a teacher.

INTELLECTUAL QUALIFICATIONS.

1. **Knowledge of the subjects to be taught.**—The teacher of an elementary school should be able to read with ease, accuracy, and expression; to spell correctly; to analyse sentences; to write neatly, and with due observance of the laws of composition.

The teacher should be skilful at calculation and understand thoroughly the processes of arithmetic. He should be acquainted with mensuration and land-surveying. Some knowledge of algebra and demonstrative geometry is desirable.

The teacher should be familiar, with the geography and history of his own country, of England, and of Palestine.

He should also possess some acquaintance with general geography and history, both ancient and modern.

The teacher should have some knowledge of the structure of the body, and of the best means of preserving the health; he should be able to give some information respecting the animals, plants, and minerals around him; to explain agricultural operations; and to teach the elements of natural philosophy and chemistry.

The teacher should be able to draw outlines of common objects. A knowledge of music is a valuable qualification.

Every instructor of the young should have some acquaintance with mental philosophy. Good books on the subject should be studied, and, above all, he should carefully observe the workings of his own mind, and intellectual processes in his pupils. The principles of sound reasoning should be understood by him.

The teacher should have a good knowledge of the evidences of Christianity, as well as of the leading doctrines and narratives of Scripture. He should be acquainted with the best modes of training the young in the practice of the great duties enjoined in the Word of God.

2. Aptitude for Teaching.—It was formerly considered that the mere possession of a certain amount of knowledge qualified any one for the office of a teacher. This is now seen to be inadequate. Not only must the teacher have the knowledge to communicate, he must also know how to impart it. He should be able to express himself in a clear, lively, interesting manner, with the simplicity requisite in speaking to children. He must be able to put himself in the position of his pupils, to think as they think, and to lead them on from step to step.

3. Ability to Govern.—A teacher's authority must be established, recognized, and submitted to. This does not lie in loudness of voice, nor fierceness of look, nor impatience of manner, nor strength of arm, but is more a power by which mind tells upon, and controls mind.

Formerly teachers had to acquire skill in their profession by their own unaided efforts. The establishment of Normal Schools, or seminaries for the special training of teachers, has done much to raise the standard of education. The experience of the whole civilized world is brought to

bear upon the subject, and a young man may, in a comparatively short time, become practically acquainted with the best modes of instruction.

MORAL QUALIFICATIONS.

"The personal character of the master," it has been said, "produces a continual effect. In a certain sense he is teaching always, and often when he least thinks of it. The lessons which he gives insensibly are perhaps the most availing of all, and it is hardly too much to say, that what he conveys without being conscious of it, has a deeper effect than what is taught more formally. He is constantly imparting his own likeness, reproducing in the minds of his scholars the impressions and convictions of his own. A silent influence is at work which he little suspects. The words which drop unobserved from his lips, the acts which he performs mechanically and immediately forgets, his daily habits and deportment, have their effect, and may be made subservient to the highest ends. The very way in which his school is managed, its order and impartiality, the tone of kindness which pervades it, the reverence openly paid to what is good and true and generous, are so many parts of moral teaching.* It is chiefly by these influences that the habits and character of children are formed.

1. Cleanliness and Neatness.—It has already been stated that the neglect of cleanliness is a fertile cause of disease. A slovenly appearance degrades a man in the sight of the world, and always lessens the respect he receives from children. A teacher should not chew betel. There are few practices among the people of this country more offensive to Europeans. It causes the loss of much money and time, while it seems to exert an injurious influence upon the mental powers. A teacher should likewise avoid the use of tobacco. His house and compound should present a model of neatness.

2. Order and Punctuality.—There are two good maxims, "Have a place for every thing, and keep every thing in its proper place;" "Have a time for every thing, and do every thing at the proper time." Their observance will enable the teacher to accomplish a much greater amount of work, and with much more ease and pleasure to himself. He should always act upon a plan.

3. Diligence and Earnestness.—A teacher should throw his whole soul into his work. It is both difficult

* Robins.

and of the utmost importance. The precept of our Lord should be continually borne in mind, "Work while it is day; the night cometh when no man can work." A want of activity and animation is a very common defect in teachers of this country.

4. **Perseverance.**—The words of instruction have been compared by the greatest of Teachers to seed sown in the earth. He who has sown the seed must wait weeks and months and even years before he can expect to see its fruits. We must sow the seeds of good principles and patiently look for the harvest. "In due time we shall reap, if we faint not."

5. **Kindness and a love of children.**—The young are very quick in noticing the tones, the countenances, and the manners of their teachers. Coldness alienates their minds, stern authority produces only an unwilling obedience; but true kindness softens their hearts. It is said of Pestalozzi, one of the greatest teachers in modern times, "He loved his pupils as a father, and he acquired a father's influence over them." Native teachers in India generally sit with a cane in their hand, which is often employed in beating their unfortunate scholars. Poons who superintend convicts at labour may be allowed to act in this manner; but such conduct is disgraceful in a teacher.

6. **Justice.**—A child is very sensitive to injustice. No scholar should ever feel that the teacher has favorites, and least of all that he himself is hardly dealt with. When disputes arise in a class, justice should be done, as far as can be, to all. Justice also demands that no pupil should be neglected because he is dull or of poor parentage.

7. **Truth.**—Children should be able to place entire confidence in the word of their teacher. He should be an example of perfect sincerity. In no ways perhaps can he do more to improve the moral condition of the people of India. This topic will be noticed in a subsequent chapter.

8. **Piety.**—This is the principal thing. How can a teacher exhort his pupils to love God if he himself has no love to Him? how can he urge them to trust in Jesus Christ for salvation while he himself rejects the offered mercy? how can he point the way to heaven while he him-

self is walking along the broad road that leads to hell? Unconverted teacher, submit yourself now unto God, and be at peace; now go to His footstool, and give yourself up to Him; "Believe on the Lord Jesus Christ, and thou shalt be saved." Then will you be able to speak from the heart to your pupils; then may you look up to God for a blessing on your labours.

CHAPTER III.

DISCIPLINE.

One great defect in the native schools of this country is the want of discipline. Boys, in most cases, move about the school as they please, talk to their companions, and learn their lessons at the pitch of their voice. In some schools the noise is so great that scarcely any thing can be heard. This absence of order throws far more work upon the teacher, interferes much with the progress of the children, and is a great hindrance to the formation of good habits.

The first duty of a teacher on taking charge of a school is to secure proper discipline, to obtain a perfect mastery over the pupils.

It is important, however, that the earliest impression produced upon the scholars should be of a favourable character. Two illustrations may be given from Abbott.

"Many years ago, when I was a child, the teacher of the school where my early studies were carried on, left, and another master was expected. On the appointed day the boys began to collect, some from curiosity, at an early hour, and many speculations were started as to the character of the new instructor. We were standing near a table with our hats on, when a youthful-looking man entered the room and walked towards us. Supposing him to be some stranger, we stood looking at him as he approached, and were thunderstruck at hearing him address us with a stern voice and sterner brow, 'Take off your hats. Take off your hats, and go to your seats.' The conviction immediately rushed upon our minds, that this must be our new teacher. The first emotion was that of surprise, and the second was that of the ludicrous.

"So long since was this little occurrence, that I have entirely forgotten the name of the teacher and have not the slightest recollection of any other act in his administration of the school. But this recollection of his first greeting of his pupils, and the expression of his

countenance at the moment, will go with me to the end of my life. So strong are first impressions."

"This illustration may be useful in pointing out the sort of thing to be avoided. The next will show the advantage of firmness and decision at the commencement."*

"Many years ago the mastership of a public School in New-England became vacant. A person was appointed and introduced into his new office with some ceremony, an address from the chairman of the school committee, one from himself, and other formalities. The boys, who had long been accustomed to the loosest discipline, determined, as soon as the company and the committee should retire, to try the spirit of their new master. Accordingly as the door was shut, they began to make a noise with their feet, in preparation for more decided measures. The new master, who had waited upon the company to the door, turned towards them, and in a perfectly calm manner, but with a TONE OF AUTHORITY, which every boy in the room felt and understood, tipped slightly upon the floor and said, 'order boys.' The effect was instantaneous. UNAFFECTED FIRMNESS, and FIRMNESS NOT TO BE TRIFLED WITH, was so clearly expressed, that every one felt that the reign of anarchy had ceased."

"The clauses in prominent type direct attention to the key of success in governing."*

The following are some points to be observed in securing discipline in a school:

1. **Determine to have good order.**—There is an old Latin proverb, *Those can do a thing who think they can.* The man who is confident of success is likely to obtain it. The teacher should have such a quiet decisive manner as will show his pupils that he must be obeyed. He must speak and act as a man having authority.

2. **"Consider well before giving an order, but having once given it, insist on having it obeyed."***

The following extract shows the consequence of allowing orders to be disregarded:

"I was once," says a gentleman, "when riding in the country over-taken by a shower, and compelled to seek shelter in a farm house. Half-a-dozen rude and ungovernable boys were roving about the room in such an uproar as to prevent the possibility of conversation with the father, who was sitting by the fire. As I, however, endeavoured to make some remark, the father shouted out, 'Stop that noise, boys.' They paid no more heed to him than they did to the rain. Soon

* Fowler's Discipline and Instruction. Several suggestions have been taken from this valuable treatise.

again, in an irritated voice, he exclaimed, — 'Boys be still, or I will whip you, as sure as you are alive I will.' But the boys, as though they were accustomed to such threats, screamed and quarrelled without intermission.

"At last the father said to me, 'I believe I have got the worst boys in the country, I never can make them mind me.'

"The fact was these boys had the worst father. He was teaching them disobedience as directly and as efficiently as he could. He was giving commands which he had no intention of enforcing, and they knew it."

"It should be a principle with every master to consider well before giving an order or expressing a determination to assure himself that it is *right*, and *obedience possible*; and then fearlessly to insist on *prompt and cheerful obedience*."† Never command any thing twice: once should be sufficient. Never forget what you have ordered.

3. **Exercise a general superintendence over the school.**—Though the teacher may be engaged with one class and devote to it his chief attention, his eye must now and then glance over the whole school, and his ear must be open to detect any noise. Let every child feel that he is under constant supervision.

4. **Check the very first appearance of disorder.**—A small breach in the embankment of a tank will soon increase in size: a spark may kindle a fire that will consume an entire city. The least confusion, if unheeded, will quickly swell into wild turmoil. *Stop every lesson till order prevails throughout the school.*

5. **Train the children to obedience by physical exercises.**—Young soldiers are drilled some hours daily, among other reasons, that they may acquire the habit of prompt obedience. This system may be employed with good effect in a school. Drill the children to stand and sit down simultaneously, to march in order to their places, &c. Never allow them to rush in confusion to their classes. The words of command are generally such as the following: "stand," "sit," "arms folded," "hands on knees," "march," "right," "left," "halt," and so on. If a large class has got into disorder, it is an excellent plan, where drill is in use, to make the children go through some such exercises.

Vary the position during the day. Let the children sometimes stand, sometimes sit.

6. **Have a signal for securing instant silence throughout the school.**—Some teachers employ a whistle for this purpose, others ring a small bell, or tap on the table, while many simply say "silence," in a firm distinct voice. It does not matter much what the signal is, if its meaning is understood and perfect quiet instantly secured. A clergyman once went into a school in England, full of noise and confusion. He asked for silence, and then said in a mild low voice, "I think some little boy is speaking louder than he should." No child was named, but each supposing himself to be the guilty individual, order was immediately restored.

7. **Give many orders simply by signs.**—Thus, point to a boy who is to answer, instead of naming him. The teacher should speak little and softly. When he talks loudly, the children talk still louder.

8. **Have fixed times for teaching every lesson.**—The children should understand exactly what they have to do during every hour of the day.

9. **Keep every child constantly employed.**—The young delight in activity, and unless the teacher keep them at work, they will get into mischief.

10. **Appoint the most influential boys to some special duty.**—Endeavour to secure their co-operation in the maintenance of discipline. At the same time, be impartial.

11. **Teach well.**—If a lesson is given properly, children are interested, and order is preserved.

12. **Seek to gain the love of the children.**—*Love*, not *fear*, should be the great ruling principle in a school. Show the children by your kind *manner* and still more by your kind *acts*, that you are their friend. Observe one caution under this head. "Never attempt," says Abbott, "to acquire an ascendancy over children by improper indulgence. It is one of the mysteries of human nature, that indulgence never awakens gratitude or love in the heart of a child. The boy or girl who is most yielded to, most indulged, is always the most selfish, the most ungrateful."

The good will of a scholar can often be obtained by asking him to render you a little assistance. "Another means of securing the personal attachment of boys, is to notice them. It is astonishing what an influence is exerted by such little circumstances as stopping at a playground a moment to notice with interest, though without saying a word, speed of running or exactness of aim,—the force with which a ball is struck, or the dexterity with which it is caught or thrown."*

The judicious use of Praise, is another powerful means of gaining the affections of children. "An encouraging smile, a gentle pressure of the hand, a word of commendation, will sometimes do wonders in the way of winning young hearts."† Seek rather to commend than to find fault. Beware, however, of exciting pride and vanity.

PUNISHMENTS.

Punishments are necessary at times in school to maintain discipline. The great fault of native teachers in India, however, is to use them in excess. As has been remarked, they generally sit cane in hand, and blows are given, often without either judgment or mercy. Till a recent period it was the same in Europe. Many years ago, Anselm, a distinguished English Bishop, being at a monastery, was consulted about the education of the boys there. The teachers complained that their pupils were sadly perverse, indeed incorrigible; night and day they were continually beating them, but still they grew worse and worse. Anselm asked in astonishment, "Do you never give over beating them? When they grow up to be men how do they turn out?" "Dull and brutish," was the reply. On this Anselm observed, that it was but a poor return for all the pains and expense they were at in educating these children, if the end attained were the change of human beings into brutes. "But," asked the teachers, "What must we do then? we keep them as tight as we can, yet we do not succeed." Anselm rejoined, "As your pupils do not observe any love or kindness in your dealings with them, they think that you have no other motives in your discipline."

* Abbott.

† Dunn.

than envy and hatred, and so it turns out most unhappily, that they grow up full of hatred and suspicion. He who is but young needs gentle treatment—he must be fed with milk; cheerfulness, kindness, and love are the means whereby such are to be won to God.”*

Purpose of punishment.—The purpose of punishment is twofold,—the personal welfare of the offender, and that of all the little community by whom the punishment is witnessed. On both the impression ought to be left that wrong cannot be done with impunity. Punishment ought to be inflicted in every case with CALMNESS, JUSTICE, and IMPARTIALITY. It should be evident that the master punishes, not for the gratification of his own feelings, but because the welfare of the child demands it.

DIRECTIONS.

1. **Never carry a cane about with you in school.**—The association is bad. The teacher should not be so connected with the idea of punishment. It also places him under a strong temptation to use it rashly. Keeping it out of the way, gives him time to reflect. A teacher should be slow to punish.

2. **Resort to corporal punishment only in extreme cases.**—Some writers on education, like Mr. Stow, consider that corporal punishment should never be inflicted by the teacher. There are large schools in England where it is dispensed with, yet excellent discipline is maintained. The general opinion, however, is, that in some few cases this species of punishment may be employed with advantage. But all are agreed, that *its frequent use is the sure sign of an incompetent teacher and a badly conducted school.*

“Corporal punishments,” says Fellenberg, “often excite passions incomparably worse than the fault they are designed to correct, and strengthen them by calling them frequently into exercise. When they exert an influence, they only accustom the pupil to act from the lowest motives, the fear of his fellowman and of physical pain, and thus debase instead of elevating his character.”

3. **Punishment is effectual in proportion to its certainty, not to its severity.**—A soldier in the army of Prince Eugene was sentenced to be hanged for stealing. The Duke of Marlborough interceded for his life. Prince Eugene replied, that he never pardoned in such cases. “Why,” said the Duke, “at this rate we shall hang half the army; I pardon a great many.” “That,” replied the Prince, “is the reason that so much mischief is done, by your people, and that so many suffer for it. I never pardon any, and therefore there are very few to be punished in my department.” Let punishment be uniform. Do not overlook faults at one time, which you punish severely at another.

4. **Adapt the punishment as far as possible to the offence.**—Disorder in a school is always caused by the teacher's bad management. When it arises, he deserves punishment himself. The eye of a good teacher detects the earliest symptoms of confusion, and a look from him suffices to restore discipline. If a boy is talkative or meddles with his companions, place him by himself. If through indolence he has not prepared his lessons, make him stand after school hours, till he can repeat them accurately. Cruelty and some other moral offences may, in certain cases, be best punished by corporal chastisement.

5. **Take care not to deaden children to a sense of shame.**—Reproof when judiciously employed is very valuable. When too frequent, however, like all other punishments, it loses its effect. Sometimes abuse is uttered in this way, “You are the worst boy in school; every body knows it, and I am sure you will come to no good.” Such language and degrading punishments, as putting on a fool's cap, or holding a boy up to ridicule before his school-fellows, harden the heart. On rare occasions, however, a public reproof, in which the general feeling of the school is turned against the offender, may be employed with powerful effect.

6. **Private admonition in a kind manner is often most effectual.**—“When all other methods had failed, we have sometimes been successful by asking an almost incorrigible boy to come to our house, when having pointed out to him the evils of which he is guilty, we have given him some little thing to do for half an hour, and have sent

him home with the feeling that his teacher is his friend, and that to do what his teacher wishes is nothing but reasonable."*

EMULATION AND PRIZES.

Rewards and taking of places are largely employed to stimulate children in their studies. Prizes are given even for religious knowledge; teachers may sometimes be seen with a Bible in one hand and a cane in the other, while their pupils are eagerly watching for any mistakes made by their class-fellows, that they may gain a higher position. There is, however, a growing feeling against such motives. Prizes are often not obtained by the most deserving. Idleness, when combined with natural talent, will rise above industry joined with inferior parts. "Who," says Mr. Stow, "that has witnessed and narrowly observed the heart-burnings, and jealousies, and bending of principle, and lowering of moral sensibilities of boys, under the influence and excitement of place and prize, does not perceive that, with all the apparent advantages of such a practice, it is not without a deep and serious alloy? It is quite clear that the intellect is that part of the child which is stimulated and rewarded by the distinction of place, and the prospect of a prize. The moral powers, if not positively injured, are at least left dormant, or remain unexercised. The vanity or pride of the possessor is exercised and strengthened; those who are unsuccessful are discouraged, and frequently sink into carelessness; and at the very best, it is elevating the few at the expense of the many."

Many will consider the strictures of Mr. Stow too severe; yet it must be acknowledged that the system is attended, in a greater or less degree, by the evils which he mentions.

Emulation, probably as far as it is wholesome, exists among children without place-taking and reward. Nothing need be done to strengthen it. Let the teacher rely upon higher motives. Space permits merely some of them to be indicated.

1. A love of knowledge.
2. Desire of advancement.
3. Desire to prepare for the future.

* Papers for the Schoolmasters.

4. Love of the approval of friends and teachers.
5. A sense of duty.*

A book, as a present, may however be often given with advantage to a deserving scholar.

CHAPTER IV.

METHOD.

The term method is used in different senses by educational writers. It is employed to denote both the form in which instruction is presented, and the mode in which schools are organised.

There are two great methods which may be adopted in teaching, *SYNTHESIS*† and *ANALYSIS*‡. By the former method we put the parts of a subject together; by the latter we take the subject to pieces. If a person wished to explain the way of making a net, he might commence simply with a piece of twine and show how it was twisted so as to form what was required; or he might take a net and unravel it, pointing out how the parts had been arranged.

Both methods are employed with advantage in education. *Synthesis* is usually followed in teaching reading. Letters are joined into syllables, syllables into words, and words into sentences. When the meaning of a long involved sentence has to be ascertained, *analysis* is employed, the signification of the various parts being carefully considered.

Synthesis is the logical method of developing truth. Euclid's geometry affords one of the finest specimens of this process. The reasoning, based on a few simple truths, proceeds in regular sequence, until the conclusion sought is arrived at. This method, however, is in most cases not pleasing to the young. They dislike to study definitions, and in boyhood the perceptive faculties are more developed than the reasoning powers. *Analysis* takes things as they are, which at once interests the child. Still, the skilful teacher will employ the one or the other according as he finds it suitable to the subject, to the stage of his pupils, and to the end he has in view.

* See Fowler's *Discipline and Method*. Also, "The School and the Schoolmaster."

† *Syn*, together *thesis*, placing.

‡ *Ana*, through, *lysis*, to loose.

The following are some general principles which should be kept in view in teaching :—

1. Endeavour to place yourself as it were in the condition of your scholars as regards their knowledge of the subject.—“If a teacher wishes to be really successful with children, he must become like a little child in thought, feeling, and action; he must, for the time, cease to be what he is, and become what he was once.”*

2. Proceed from the known to the unknown; from the near to the distant; from the simple to the complex.—Suppose a teacher wishes to give an account of the tiger, an animal which the children have probably never seen, let him first direct attention to the cat. The lizard may be taken, in like manner, when giving a description of the crocodile. In the parables of the Lord Jesus Christ, earthly things, which we know, are employed to give us ideas of spiritual truths. In teaching geography, begin with the school-room, then go to the neighbourhood, the district, the country, and so on. Arithmetical processes may be divided and subdivided, until the steps are so short that the pupil can easily take them.

3. Teach the concrete before the abstract.—Thus, with a young child commencing arithmetic, do not ask how many are three and four, but how many are three mangoes and four mangoes.

4. Go from the particular to the general.—If you wish for example, to teach a boy how to prove a question in multiplication, work an example before him, and then he may be made to understand the general rule, “Multiply the multiplier by the multiplicand.”

5. Train children to work for themselves.—It is not so much what the teacher does for his scholars, as what he leads them to do for themselves that is of real value to them. Indeed, if he does for them what they ought to do for themselves, he is doing harm.

6. Teach every thing thoroughly.—This does not mean that a child must know each subject minutely; but

that he must understand well what he is taught, and be able to retain it.

7. Recapitulate frequently.—This should be done by thorough questioning, not only at the end of the whole lesson, but also at the end of each division of it. Frequent revisal of lessons is indispensable. One of Jacotot's maxims for teachers is, “Repeat constantly”.

8. A lesson is not given till it is received.—‘What are the children likely to carry away of this lesson?’ is a question the teacher should always be putting to himself.

Method may also be considered with respect to the organisation of schools. The four principal forms are,

1. The Individual Method,
2. The Simultaneous Method.
3. The Mutual Method.
4. The Mixed Method.

1. The Individual Method.—This is the system which, in its complete form, exists in most native schools in India. Each scholar studies by himself, and gives his lesson separately. Although a certain number of pupils may be met at the same time in the same verandah, they receive few directions in common, each one conducting himself much in the same way as if he was quite alone.

The individual method has some advantages. It admits of the instruction being adapted to the disposition and individual capacities of the pupils, and of its being constantly proportioned to their several degrees of progress. But the attention of the master being so much divided, each pupil can receive direct instruction for a very short period, while the remainder of the day he is left to himself. Thus suppose a master has 40 pupils and teaches five hours daily, the time allotted to each will be about eight minutes. Children taught individually also lose the stimulus given by studying with others.

2. The Simultaneous Method.—In the simultaneous method a teacher instructs a number of children together; he addresses to all the same language, the same demonstrations; all execute at once the same things. As, however, all the scholars of a school are not equally advanced, they must necessarily be divided into a certain number of classes.

The simultaneous system has a great superiority, in some respects, over the individual method. The great object of a teacher should be "TO GIVE THE GREATEST AMOUNT OF INSTRUCTION TO THE GREATEST NUMBER IN A LIMITED TIME."* A skilful master can give as efficient instruction in most subjects to a class of twenty boys of about the same standing as he can give in an equal time to a single pupil. The children animate each other by imitation and sympathy. Order is likewise better preserved in the school, as the children are kept employed.

The great danger of the simultaneous method is in resting satisfied with the progress of a few, while the majority of the pupils are neglected. The intelligent and industrious boys follow the teacher and answer the questions; the dull and idle are apt to pay no attention and learn nothing. This must be guarded against by careful individual examination.

3. The Mutual Method, or Monitorial System.--This divides the whole school into moderately-sized classes, to each of which one of the elder scholars is appointed as the teacher. The master instructs the children employed as teacher or monitors, but his main work is to superintend all the divisions of the school.

The mutual method enables children to be classified according to their attainments; all are kept constantly at work; far more practice is obtained in reading, &c.; and habits of order are acquired. But though monitors can teach the mechanical and elementary parts of education and hear lessons and repetitions, they are of little use in exercising the understanding, correcting the judgment, and developing the faculties of the children committed to their charge.†

4. The Mixed Method.--This consists of an arrangement which is partly simultaneous and partly monitorial. Subjects requiring special judgment and skill are taught by the teacher himself; elementary reading, the repetition of lessons, and similar duties, are entrusted to monitors. Individual examination, or permitting only one boy in a class to answer at a time, is largely employed. The mixed method secures to a great extent the advantages of the other systems with the least degree of their attendant evils.

Tate's Philosophy of Education,
† Sullivan.

The above remarks apply specially to small schools, with only one teacher. In large institutions, with a considerable number of masters, pupils may be so classified that nearly all are of equal attainments, and each division receives the entire time of its teacher. This is by far the best arrangement, when practicable.

CHAPTER V.

QUESTIONING.

It is an axiom in education, that no lesson is *given* until it is *received*. In order to secure that what is taught shall enter the minds of the children and be duly fixed and understood there, questioning is of the greatest importance.

Questions may be divided into three classes, according to the purposes which they are intended to serve.

1. Preliminary Questions.--Like the sounding lead of the mariner, they ascertain depth and the character of things beneath the surface. A skilled teacher will readily, by means of fitly framed questions, ascertain precisely what his pupils know on any given subject, and also how they know it, whether accurately or not. He is thus enabled to adapt his teaching to their condition.

2. Questions for actual Instruction.--You may question children so as to compel them to consider attentively what you wish them to learn, and to guide their intellects in such a way that they may discover it by themselves.

This method of instruction has been called the Socratic dialogue, from the celebrated Greek philosopher by whom it was frequently employed. Socrates "found people ignorant of some important truth: and instead of professing to instruct them, he sought to learn their sentiments upon some other truths, with which he knew they were acquainted, and which he knew was connected with the one he wanted to lead them to. By familiar interrogatories he conducted them, step by step, through the intermediate principles; till they were at length surprised with the perception of what they had never observed before. He

found them under the influence of some dangerous error; and instead of professing to correct them, he led them on by successive questions, to discover an absurdity in which they unexpectedly found themselves landed by their own principles, and thus he avoided all that resistance to conviction, which often renders the most conclusive demonstrations ineffectual to persuade."*

The following is an illustration of the Socratic mode. The object is to lead the child to discover for himself the length of the side of a square whose area shall be double that of the given square.

"Socrates. Do you know that this is a square?"

Boy. Yes.

Socrates. Why?

Boy. Because the four sides are equal, and the lines which are drawn across the middle from corner to corner are equal.

Socrates. May there be a square twice as great as this?

Boy. Yes.

Socrates. How long must one side of the new square be that its area may be twice as great as that of the old square?

Boy. Twice as long as the side of the first square.

Socrates. So you say the square on a double line will be the double of the first square? Now let us fit to one end of the first square a second square which is equal to it—and let us fit two other squares of the same size to the sides of those two squares. Then what figure have we?

Boy. A square.

Socrates. And how many times as great as the first square is it?

Boy. Four times as great.

Socrates. Not twice as great as you said?

Boy. No, it is four times as great.

Socrates. If in this new square, which is made up of four of the old squares, we draw four diagonals, so as to cut off the four outside corners, each of these diagonals will cut each of these squares—how?

Boy. Into halves.

Socrates. And you already know that these four diagonals will be equal, and will form another square.

Boy. Yes. I know.

* Manual of Method by Ross.

Socrates. And of what part of the four squares is this inside square made up?

Boy. Of the four inside halves.

Socrates. And to what are four halves equal?

Boy. To two wholes.

Socrates. Then we have got a square that is equal to how many of the original squares?

Boy. To two of them.

Socrates. And it is a square upon what line?

Boy. Upon the line that divides the original square into two halves.

Socrates. That is, upon its diagonal?

Boy. Yes."

It is evident that in eliciting the error, in correcting it, in discovering the truth, the boy's mind was put through a most salutary course of discipline.

3. **Examination Questions.**—By these a teacher tests his own instruction and ascertains whether it has been thoroughly received. He first "instructs his pupils by questioning knowledge into them and then examines them by questioning it out of them."

Examination should always follow explanation.

A few directions may be given about questioning.

1. **Use simple language.**—In few ways do half-educated natives of this country render themselves more ridiculous to Europeans, than by picking long and unusual words out of the dictionary and introducing them, frequently very incorrectly, in speaking or writing. This is a sure mark of a little mind. Questions are not meant to display the learning of the teacher, but to benefit the children.

2. **Be definite.**—Sometimes questions are put so vaguely that they admit of several answers equally good. Thus, "What should we do?" "What should we avoid?"

3. **Avoid questions which simply require a Yes or No, for the answer.**—Such questions are also often put in a tone or manner to suggest the answer. For example,—"Should we honor our parents?" "Do you not think that the wicked will be punished?" Questions like these elicit no thought. Answers may be given while the pupils are completely ignorant of what we are attempting to teach.

4. **Do not tell too much.**—Rather put subordinate questions with a view to bring out the truth you are seeking than tell any thing which the children could tell you. An illustration of this has been previously given in the Socratic dialogue.

5. **Vary the words sometimes so as to require a different form of language in the answer.**

Suppose the following verse has been read :

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." Luke x. 30.

Some teachers would proceed to question thus :

Who is this parable about? *A certain man.* Where did he go from? *Jerusalem.* Where to? *Jericho.* What sort of people did he fall among? *Thieves.* What did they do with his raiment? *Stripped him of it.* What did they do with the man himself? *Wounded him.* In what state did they leave him? *Half dead.*

Observe here that the teacher has covered the whole area of the narrative and proposed a question on every fact; so far he has done well. But it is to be noticed that every question was proposed as nearly as possible in the words of the book, and required for its answer one (generally but one) of those words. Now it is very easy for a boy or girl, while the echoes of the Bible narrative just read still linger in the ear to answer every such question by rote merely, with scarcely any effort of memory, and no effort of thought whatever. It is very possible to fill up the one remaining word of such elliptical sentences as those which have just been used as questions, without having any perception at all of the meaning of the sentence as a whole.

So if you desire to secure a thorough understanding of the sacred narrative, it will be necessary to prepare questions constructed on a different model, avoiding the use of the exact phraseology of Scripture, and requiring for answers other words than those contained in the narrative.

Let us go over the same subject again, first introducing it by one or two preliminary questions; e. g.:

Who used these words?

To whom were they spoken?

Why were they uttered?

Repeat the question which the lawyer asked.

What is the parable about? (various answers.) One says, *a man who went on a journey.* What do you call a man who goes on a journey? *A traveller.* In what country was the man travelling? *Judea.* Let us trace his route on the map.

In what direction was he travelling? *Eastward.* Through what kind of country? (Here the teacher's own information should supply a fact or two about its physical features.) What should you suppose from the lesson was the state of the country at that time? *Thinly*

peopled. Road unfrequented, &c., &c. How do you know this? *Because he fell among thieves.* Give another expression for "fell among." *Happened to meet with.* Another word "for thieves." *Robbers.* How did the robbers treat this traveller? *They stripped him of his raiment.* What does the word raiment mean? *Clothes.* Besides robbing him of his clothes, what else did they do? *Wounded him.* Explain that word. *Injured him.* Hurt him very much, &c., &c. How do you know from the text that he was much hurt? *They left him half dead.* They almost killed him.

Now observe here that the aim has been two-fold. First—not to suggest the answer by the forms of the question. Hence another sort of language has been adopted, and the children have therefore been made to interpret the Biblical language into that of ordinary life. Secondly—not to be satisfied with single words as answers, especially with the particular word which is contained in the narrative itself, but always to translate it into one more familiar. Children can often give the word which suffices to answer their teacher's inquiry, and are yet ignorant of the whole statement of which that word forms a part. After going over verses like these in detail, I should recommend varying the form of the question thus :

"Now what have we learnt in this verse?"

"That there was a traveller going from the chief city of Judea to another town near the Jordan, in the North-East."

"Well and what happened to him?"

"That he was robbed and half killed; and left very weak and helpless."

A teacher ought not, in fact, to be satisfied until he can get entire sentences for answers. These sentences will generally be paraphrases of the words used in the lesson, and the materials for making the paraphrases will have been developed in the course of the lesson, by demanding, in succession, meanings and equivalents for all the principal words."

The observance of the rule above illustrated is peculiarly necessary in this country. The system of *crumbing* prevails to an enormous extent in the schools. Pupils can repeat whole pages of their text books without the slightest mistake, who are yet unable to answer simple questions upon them when somewhat different language is employed. Answers in the exact words of the text-book are of comparatively little value.

6. **Questions should follow one another in order.**—Each should seem to be connected with the answer which preceded it, like the links of a chain. Random inquiries have little value.

7. **Advanced pupils should often be required to**

* The Art of Questioning by J. G. Fitch—an admirable lecture published by the Sunday School Union.

answer questions in writing.—Thus a whole class can be examined minutely in a short space of time. The following plan of conducting such examinations is recommended by an experienced teacher.

"Let each boy number a slip of paper, or his slate, with a column of figures down the margin, thus—

- 1.
- 2.
- 3.

and so on, leaving a blank opposite each figure. Let the teacher have a similar slip. Then let him ask a question, putting down the answer opposite No. 1 on his own slip, while each pupil does the same. When all the questions have been put, let the pupils exchange papers, the teacher reading off the answers from his own paper, while each boy corrects his neighbour's. The papers may then be returned to the authors, who should have right of protest against false corrections and whose claims should be fully and freely discussed. Lastly, the exercises should be glanced over by the teacher.*

Some writers condemn the plan of exchanging papers as it appears suspicious, and recommend that each pupil should correct his own mistakes.

8. Pupils should sometimes question each other.—This interests them greatly and is a very valuable exercise.

ANSWERS.

Answers may be simultaneous or individual, that is, the whole class may be allowed to reply, or only some one pupil. Both methods should be employed, but the latter much more frequently than the former.

Simultaneous answers give life to a lesson, and the sympathy which is produced by numbers helps to strengthen the impression which is wished to be made. The plan of answering simultaneously is an excellent way of fixing simple facts in the memory. The name of a great man, for example, is recited aloud by all the boys in the class,—they then spell it aloud,—and lastly the master writes it upon the black board. Thus all the senses are brought to bear on the thing to be remembered.

The teacher must guard against some dangers which will be likely to attend simultaneous answering.

1. "Some will answer very eagerly,—instantly after the question is completed. They wish to show their superior readiness. Let the

teacher mention this,—expose kindly the motive which leads to it, and tell them it is as irregular to answer before the rest, as after them.

2. Some will defer their answers until they can catch those of their comrades for a guide. Let the teacher mention this fault,—expose the motive which leads to it, and tell them that if they do not answer independently, and at once, they had better not answer at all.

3. Some will not answer at all. The teacher can tell by looking round the class who do not, for they cannot counterfeits the proper motion of the lips with promptness and decision, unless they know what the answer is to be. He ought occasionally to say to such a one, 'I perceive you do not answer,' and ask him questions individually.

4. To avoid confusion the answer required should not be long."

Though the simultaneous method may often be used in the questioning of instruction, the individual method must be employed when examination is the object.

When individual answers are required, the teacher should address each question to the class generally. All should think out the answer, the teacher allowing sufficient time for this. The boy who is to answer should then be indicated. This should never be done previously, as it would lead the rest of the class to be inattentive.

Require most answers from the dullest boys.

The eye of the teacher should be constantly upon all the pupils, and whenever he observes any one to be inattentive, he should at once put a question to the individual on the subject that has just been explained.

The teacher should not contract the habit of accompanying every correct answer by such expressions as, "yes," "very well," "very good," "you see," &c., &c. He can show by his manner whether the answer be correct or not. Such repetitions are a mere waste of time. Praise may, however, be given with advantage when a question of more than ordinary difficulty has been answered.

ELLIPSES.

Occasionally, instead of putting direct questions, the teacher should keep up the attention of his pupils and ascertain that they follow him by omitting words which they should supply. Thus in a lesson on Peter's Denial of our Lord, the teacher may say, "Peter replies, I do not know the man, that is, he wickedly pretended not to know Jesus. The word Jesus should be supplied by the pupils.†

* Abbott's Teacher

† Additional examples of ellipses will be found in the specimens of lessons given in the chapter on Religious Instruction.

The elliptical form does not break upon the continuity of the lesson and affords a pleasant variety. It should not, however, be used alone. It is most valuable for young children. The following rules should be observed in its employment:

1. *The word or words left out should be pretty obvious.*—The sentence should not be such as to admit of various words being supplied.
2. *An Ellipsis should not occur in a question.*
3. *The voice ought not to be raised at the last word preceding the ellipsis.*—When this is done the pupils give their attention at such times only.
4. *Part of the word or clause left out should not be told.*
5. When the ellipsis is filled up incorrectly, it will often be best to lead the pupils by questions to detect and correct their own errors.*

PART II.

SPECIAL SUBJECTS OF INSTRUCTION.

CHAPTER I.

RELIGION.

The most important part of the teacher's duties is the religious training of his pupils. Knowledge is power. Capabilities for good or evil are greatly increased in the man who has been taught to read and write with ease, whose mind has been stored with information, whose intellectual faculties have been strengthened by judicious exercise. He may become a source of benefit to all around, relieving the poor and oppressed, instructing the ignorant, and spreading peace and happiness. On the other hand, his enlarged powers may be employed in grinding the poor, in defrauding his neighbours, in organising a band of

* Ross.

thieves that can neither be resisted nor brought to justice. Whether the man will thus prove a blessing or a curse depends, to a great extent, under God, upon his religious training.

The grand responsibility of the religious instruction arises, however, from its influence upon the immortal spirit. The effects of other departments of the teacher's labours end with time. But when all earthly possessions shall have been left behind, when the great globe itself shall have been burned up, when ages numerous as the drops of the ocean shall have passed away, the soul will still be living, and experiencing the results of its religious training, either among the redeemed in heaven, or among the lost in the place of torment. The solemn charge given to the prophet of old applies in a great measure to the teacher in connection with his pupils,—“If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.”* Let this responsibility be deeply pondered; let every effort be made to discharge the obligation aright; and, above all, let earnest petitions ascend, that the Holy Spirit may give efficacy to the instruction communicated from His own blessed word.

Classification of Children.—It is very desirable that children who receive religious instruction together should be of somewhat similar age and attainments. If they differ greatly in these respects, much of what is said will be unintelligible to the younger or uninteresting to the elder children. In large institutions with several teachers this classification can be obtained; but in village schools with but one master, only two divisions can be made with advantage. If all the classes receive religious instruction separately, the time allotted to each must be so short that the advantages are more than counterbalanced. Let a village school be, therefore, arranged for this department in two divisions—the SENIOR including all the children able

* Ezek. xxxiii. 8, 9.

to read the Bible, the JUNIOR, those not so far advanced. The course of instruction suitable to each will be considered separately.

RELIGIOUS INSTRUCTION FOR YOUNG CHILDREN.

Arrangement of Children.—The classes in the school not able to read the Bible, as has already been observed, should receive Scripture lessons together. The best mode of seating the children is to place them in parallel rows, according to their classes, putting the youngest next to the teacher. Arrangement in a semi-circle or three sides of a square is not so good as in parallel lines. In either of these cases the children look partly at each other, while every eye ought to rest upon the teacher alone. The teacher should *stand*, not *sit* while giving religious instruction to the young. He can thus be more animated and be better seen. He should not go near and address himself to one or two of his pupils: but stand at a short distance, so that his eye may catch every child. *In securing attention, this is of very great importance.*

Subject Matter.—If the children are very young or ignorant, a few introductory lessons should be given before a course of Scripture Narrative. Teach the children that they have a Father in heaven, the Maker of all things; show them his power and goodness in creation; explain that they have a soul that cannot die; seek to develop religious feelings and awaken conscience. The following lesson may be given as an example of the mode of developing the first idea of God as a kind Father:

TEACHER. I should like to talk to you a little about those you love (addressing different children). Tell me whom do you love? Why do you love your Father, Mother, Brother? What did your Mother do for you this morning before you came to school? What will she do when you go home? If you are sick, or any one hurts you, to whom do you go and tell your trouble? Who is pleased to hear that you have been a good child? Who works for you that you may have food to eat?

The teacher should thus, by familiar conversation, lead the children to talk easily upon different acts, which show the love and kindness of their friends, and endeavour to call out their warmest feelings.

TEACHER. And why do your friends thus feed and clothe you and watch over you and kiss you? They love you, and you all have some kind friends who love you and care for you. Now, dear children, listen

very attentively to what I say. I am going to tell you about a friend you have all got—one who is kind to all of you. One who loves you better than your father or your mother does. One who takes care of you at all times. One who watches over you when you are asleep, as well as when you are awake; for He never sleeps. One who is ready to give you all things you ask him for.

Do any of you know who it is I mean? This good friend is God. You cannot see Him, but he always sees you, and knows all about you. He bids us call him Father, because He loves us as a father. He is in heaven. He is our Father in heaven.

What kind good friend have we all got? What does he tell us to call him? Who's he? What does he do for us?

Now all repeat after me:

God is our Father in heaven. He loves us, and takes care of us, and is always doing us good.

This should be repeated several times.

The object of the teacher should be to impress the children with a feeling of reverential love to God. Their love may be awakened by bringing affection to their parents into lively exercise, and then directing it to their heavenly Father; their reverence, by making them feel that He is far above us in heaven—invisible to our eyes—He is our Heavenly Father.

Much of the effect of the lesson will depend upon the manner and feeling with which it is given.

The following are outlines of lessons which may be given subsequently. Some of them are abridged from Miss Mayo's work, already quoted, and from "The Peep of Day."

GOD IS THE MAKER OF ALL THINGS.

You have a lamp at home. Did the lamp make itself? No, it did not. Did this house make itself? No. Could any thing make itself? No, it would be very silly to think it could. What is far brighter than a lamp, and gives light to all people in the world? The sun. How brightly the sun shines! It warms us and gives us light. If there were no sun we must die. It would be so cold, so dark, that nothing would grow. A man could not make the sun. It is high up in the sky. Who made the sun? It was made by God our Father in heaven. He also made the earth on which we live. God made all things. How wise and good must God our Father be!

Repeat after me:

All things were made by God.

THE KINDNESS OF GOD.

God is very kind to us. He loves to make us happy. It is he who gives us food every day, and clothes to wear, and a house to live in.

* Miss Mayo's Religious Instruction for Young Children.

It is God who makes the sun to shine to warm us; and makes us able to walk in the fields, and to see all the pleasant sights around us. We love to see the pretty flowers, and it is God who has made the flowers. We like to hear the sweet music of birds; and God has made birds to cheer us. We enjoy sweet fruits, but we must not forget that these fruits are given to us by God.

God loves those who love him; but he is kind even to the wicked. He gives them all the good things they enjoy. He thinks of them, though they do not think of Him.

Repeat,

God is love.

THE SOUL.

The dog has a body as well as you. God made the dog. He keeps it alive. But the dog cannot thank God, it cannot know about God. Why not? Because it has no soul like yours.

In your body there is a soul which will never die. Your soul can think of God. When God made your body, he made you also a soul. When God made the dog, He gave it no soul like yours, and it cannot think of God.

Your soul is not made of flesh and blood like your body. We can not see it. It lives in the body like a house. Your body will die, and be turned to dust, but your soul will never die; it will always live.

Will you not thank God for giving you a soul? Will you not ask Him to take your soul to live with Him when your body dies?

Repeat,

God has given us a soul as well as a body.

GOD IS ANGRY WHEN WE DO WRONG.

Your parents are pleased when you do what they bid you; they are grieved when you do not mind what they say. You have been told that God is your heavenly Father: is He ever displeased with you?

What do you think would displease God? If you were to love any one better than your kind mother, and go away and forget her, would she like that? No, she would not. So, God is angry when you do not love him and thank him for his goodness, when you worship idols instead of himself. He is displeased when you disobey your parents, when you quarrel with each other, or say bad words; when you tell lies, or take what is not your own.

God can punish those who do wrong. He can cast them into a great fire that burns for ever.

Repeat,

God is angry when we do wrong.

THE BIBLE.

God has given us a book in which he has told us what he wishes us to know, and what he wishes us to do. This book is called the Bible. The word Bible means book. It is so called because it is the best of all books. Sometimes it is called the Holy Scriptures. The word Scriptures means writings.

The Bible was written by good men to whom God made known by His Holy Spirit what to write. Because of this, although the Bible was written by men, we call it the word of God. Listen to it with care when it is read to you, and ask God to make you walk in the way which it points out.

Repeat,

The Bible is the word of God.

The biography of Scripture furnishes the most suitable instruction for young children. Miss Mayo has well observed:

"The certainty of its truths gives it a great charm to youthful minds, and its beautiful simplicity suits their capacities, whilst its exemplifications of God's dealings with mankind, His punishment of vice, and reward of virtue, afford subjects well calculated for exercising the moral sensibility, and forming religious principles. No abstract reasoning, no praise of virtue, no declamation against vice, will ever produce equal effects to these records of human frailty and triumphs of Divine grace. Scripture biography may also be introduced at times with great propriety, to exemplify some precept against which the children have been sinning, or to encourage them in the practice of some virtue in which they have shown themselves deficient."

The leading incidents in the life of the Lord Jesus Christ, preceded by a short account of the Creation and Fall of Man, should form the first course of Scripture lessons. Stories from the Old Testament should be the second series.

"The Peep of Day," "Line upon Line," and Miss Mayo's "Religious Instruction in a graduated Series of Lessons," will be of great service in supplying the teacher with suitable matter. The Scripture Stories, published by the Christian Vernacular Education Society, give the principal narratives in an abridged form.

First Catechism.—If there was a great probability that the children would continue a considerable time at school, the scriptural instruction already explained would be sufficient at the commencement. Many, however, attend only for a short time, and it is important to lodge firmly in their memories some of the great truths of Christianity. A First

Catechism,* each answer containing only one proposition in simple language, may, therefore, be used with advantage. One question may be taught every day, after it has been thoroughly explained. The whole should be revised frequently.

Prayer.—The nature and duty of prayer should often be explained, and the children urged to pray every morning and evening. This should be one of the first lessons given to a pupil on his admission. It is much better that children should be taught to express their own desires in a few simple words. In some cases, however, it may be advisable that examples of prayers be given. The following may be explained to very young children :

MORNING PRAYER.

O Lord, bless me this day, and take care of me, and keep me from all sin, for the sake of Jesus Christ. Amen!

EVENING PRAYER.

O Lord, look down on me this night, and forgive all my sins, and make me a good child, for the sake of Jesus Christ. Amen.

If the above or any other forms are committed to memory, they should be repeated every Monday morning.

RELIGIOUS INSTRUCTION FOR OLDER CHILDREN.

It has been stated that ordinary Village Schools should be formed into two divisions for religious instruction—the Senior division containing all who are able to read the Scriptures, the Junior, those who are not so far advanced. Some

* See the First Catechism of the Christian Vernacular Education Society. The First Catechism by Watts is frequently used in schools. The following remarks on one of the questions are worthy of attention. "Dr. Watts puts the question (Q. 14.) 'What must you do to be saved from the anger of God, which men sins have deserved?' Instead of giving Paul's answer, he says, 'I must be sorry for my sins; I must pray to God to forgive me what is past, and serve him better for the time to come.' Such an answer as this might lead us to doubt the soundness of Dr. Watts's creed, did we not know otherwise that he held the doctrine of justification by faith only. The answer is certainly fitted to convey the idea, that salvation is to be obtained by repentance and reformation, independent of faith."—*Hints for conducting Sabbath Schools.* Edinburgh.

† It should be borne in mind that the following remarks about the arrangement of classes apply exclusively to small schools with one teacher.

directions have been given with respect to the latter: the course suitable for the former may now be taken into consideration.

1. **Form one Division.**—Arrange all the children able to read the Bible in one division. The Gospels and other historical books of the Old and New Testaments do not differ much in difficulty. It is quite unnecessary to have one class reading Matthew, another Luke; and so on. It is likewise injurious, for the teacher has not time to explain and apply the Scripture lessons of so many classes.

2. **Select Passages adapted to the Young.**—In a few schools the teachers attempt to take their pupils regularly through the Bible, beginning at Genesis and going onwards. This is very ill-judged. The Bible contains milk for babes and strong meat for those of full age. Just as wisdom is necessary in giving children suitable food, so discretion is requisite in providing them with spiritual nourishment. A careful selection of passages should, therefore, be made.

The course must depend upon the time the children will probably remain at school. If most of them are not likely to continue more than one year, select portions may be read from the Old Testament, with the Gospel of Luke and the first twelve chapters of the Acts of the Apostles. Mondays, Wednesdays, and Fridays might be devoted to the Old Testament; Tuesdays and Thursdays, to the New Testament. The fourth week of every month should be given to revision. Thus, during the year, 108 portions of the Old Testament and 72 of the New Testament, might be studied.

If the children will probably remain about three years, the following course may be adopted:

OLD TESTAMENT.	NEW TESTAMENT.
1st year—Selections from the Pentateuch.	Matthew and selections from Mark.
2nd year—Selections from Joshua to I Kings.	Luke and Acts of the Apostles.
3rd year—Selections from II Kings to Malachi.	John and selections from the Epistles.

3. **Let the Bible be read with reverence.**—The teacher should make a marked distinction between reading the Scriptures and an ordinary book. He should by look, tone, and gesture, seek to promote a feeling of reverence for the word of God. The lesson should be read with a subdued

voice, and place-taking and competition should never be allowed in religious instruction.

The passage on which the lesson is given should be read twice or thrice by the class, verse by verse in turn. To enable the children to understand the sense of the whole and to keep up attention, difficult words should be briefly explained, and questions occasionally addressed to individual members of the class. Sometimes the teacher should read the passage himself in a slow distinct manner, as expressively as possible. Books should then be closed, and the teacher should unfold and apply the lesson.

As the Bible lesson is at once the most important and the most difficult part of the teacher's duties, full directions are given with regard to matter and manner. They have been selected from standard works on the subject and deserve careful study.

PREPARATION OF SCRIPTURE LESSONS.

The tank that is always letting out water, and taking little in, will quickly be dry. The knife that is never sharpened will soon be worthless for cutting. The teacher who does not study will speedily exhaust his ideas, and his lessons will be marked by sameness and want of interest.

1. **Begin with Prayer.**—The teacher should always commence his preparation by prayer for the assistance of the Holy Spirit. With David he will say, "Open thou mine eyes, that I may behold wondrous things out of thy law." "Make me to understand the way of thy precepts; so shall I talk of thy wondrous works."

2. **Ascertain the general Scope**—The teacher should read over the whole passage carefully to discover the great lesson which it inculcates. He has then his subject before him, and may give method and clearness to every part of his teaching.

3. **Draw out a plan of the Lesson.**—This should be an outline of the natural divisions of the passage of Scripture. As a general rule, a lesson should have a *beginning, middle, and end*. A few examples may be given.

PREPARATION OF SCRIPTURE LESSONS.

SAMUEL LENT TO THE LORD.* 1 Sam. i. 9—28.

- I. Samuel sought from God.
 - II. Samuel sent by God.
 - III. Samuel lent to the Lord.
- Application.

THE SYROPHENICIAN WOMAN.* Matt. xv. 22—28.

- I. The Woman.
 - II. Her Petition.
 - III. Her Reception.
 - IV. Her Success.
- Application.

SIMEON FINDING JESUS.† Luke ii. 25—32.

- I. Simeon waiting.
 - II. Simeon finding.
 - III. Simeon rejoicing.
- Practical Lessons.

THE JUDGMENT.* Rev. xx. 11—15.

- I. The Judge.
 - II. Who are judged.
 - III. How they are judged.
 - IV. The Sentence.
- Application.

WE SHOULD WORSHIP GOD ONLY.‡ Joshua xxiv.

Introduction.
Reasons.

- I. God made us.
 - II. God does and has done every thing for us.
 - III. God provides an everlasting redemption for us.
 - IV. God will finally judge us.
- Practical Lessons.

Faith in Christ.‡ Acts iii.

Introduction.

What does faith in Christ include?

- I. A settled conviction of the truth of the great facts of his history.
- II. That he died and suffered all this for us, for our salvation.
- III. An entire and exclusive reliance on him for the salvation we need.

Practical Lessons.

IDLENESS.† Prov. xxvi.

- I. What is idleness?
 - II. What are its excuses?
 - III. What are the results of idleness?
- Practical Lessons.

* From Scottish Sabbath School Teacher's Magazine.

† Serjeant.

‡ Sunday School Union Lessons.

When a plan like the above has been drawn out, the teacher not only knows the main lesson, but the steps by which he is to reach it. It is not advisable to place the divisions formally before the children: they need only be borne in mind, so as to give order to the lesson.

A young teacher will find it a very profitable exercise to prepare sketches of Scripture lessons to be submitted to some judicious friend for criticism.

The great outlines must next be filled up.

4. Consider what Explanations are necessary.—Difficult words must be explained; such notices must be given of persons introduced as are requisite to understand the passage; the situation of places and the nature of the localities should be ascertained; ancient manners and customs should be investigated.

5. Choose appropriate Illustrations.—Lessons should be illustrated by *Scripture references*. They are profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Historical examples should be freely introduced. What an illustration of the crime of breaking the fifth commandment is to be seen in the life and end of Absalom! What a comment on the tenth commandment is Ahab's conduct towards Naboth!

Emblems, parables, and other imaginative illustrations should be largely employed. An English writer, Martin Tupper, remarks:

"Precepts and rules are repulsive to a child, but happy illustration winneth him.

In vain shalt thou preach of industry and prudence, till he learn of the bee and the ant.

He will fear God in thunder, and worship his loveliness in flowers;
And parables shall charm his heart, while doctrines seem dead mystery."

The great Teacher, the Son of God, used numerous illustrations.

"Abstract doctrines and general principles rarely flowed from his lips, except as embodied in illustrative facts and incidents. The gorgeous blossoms of the scarlet lily, and the glossy plumage of the well-fed ravens were by him made to teach his disciples lessons of moderation in their care for the future. The sower scattering the precious grain, and the mustard-tree with its feathered inhabitants fur-

nished emblems of the nature and progress of Messiah's Kingdom. The waters of Jacob's well called the attention of the woman of Sychar to the living water, of which if a man drink, he shall live for ever. And the golden vine which glittered above the doors of the second Temple was made to typify, in a touching manner, the union subsisting between Christ and his people.

"So largely, indeed, did our Saviour employ one form of illustration in his addresses to the multitudes who thronged to him, that the Evangelist remarks, 'without a parable spake he not unto them.'"

Hindus likewise use figures to a large extent. In Europe abstract reasoning is common, and Natives educated in English institutions in India are apt to copy this example. In addressing their countrymen, however, and especially in speaking to children, they should employ illustrations very freely. This method of teaching makes the subject clear, impresses it on the memory, where it abides and leaves pleasant associations in the mind.

Some cautions, however, are necessary.

Illustrations must be made subordinate to the truths illustrated.—They should be used like seasoning to food. An illustration misses its mark whenever it withdraws the attention of the hearer from the truth which it illustrates. To be effective, an illustration should be *short, simple, obvious, and appropriate*. Long and far-fetched analogies are worthless.

Illustrations should be judiciously distributed.—They should not be crowded together in any one part of the lesson. Each portion of the subject should have its share of illustrative matter.

6. Study the Application of the Lesson.—Consider, what are we to learn from this? What does it teach us by precept, example, or warning? The want of application is probably the greatest defect in the religious instruction given in Mission Schools. Many teachers, it must be confessed, do not question their pupils at all on what they read; but the great majority of those who do so, merely ask about the *facts* of the subject—not drawing out from the children practical lessons which may serve to regulate their future conduct. In every such case the main object is lost. The Bible is taught not simply to make the scholars intelligent, but to mould holy characters. A knowledge of

the history, doctrine, and precepts of the Bible, which has no influence upon the life, is only a torch put into the children's hands to show them more clearly the path to destruction.

A few directions may be given under this head.

(1.) *Endeavour to show the children that religion is a practical thing; that they must be doers as well as hearers of the word.*—A Buddhist thinks it an act of great merit simply to hear the doctrines of his religion recited; a Muhammadan is equally pleased with reading the Koran in Arabic, though he may not understand its meaning; a Hindu is quite content with a round of idle ceremonies. Christianity, on the other hand, is not satisfied with mere outward acts. Reading the Bible, attending church, repeating prayers, are not religion, but only helps to religion. True Religion is of the heart, and manifests itself in a holy life.

(2.) *Seek to convince the scholars that they are themselves guilty.*—Aim at conviction by direct addresses to the conscience. Though children are told plainly that they cannot be saved by their own doings, the persuasion remains deeply seated that if they are good boys and girls all must be well. To counteract this delusion hold up before them the perfect standard of God's word, and show how miserably they have fallen short of its requirements. Make the law a mirror in which they may see their faces all disfigured with sin, and in this way, through the divine blessing, awaken the voice of conscience, God's vicegerent in the soul.

(3.) *Constantly bear in mind the Conversion of the children.*—Gentle and winning as some of them may be, if they are not believers in Christ, they are in the way to death. Sin is rebellion against God; pardon is graciously offered through the Saviour; but if rejected, there is nothing but a fearful looking for of judgment. Give yourself no rest till they embrace the mercy so freely held out to them. Abound in personal appeals.

(4.) *The application should be founded on the lesson.*—This is necessary to variety. It will be found that appeals and exhortations, when not growing out of the subject, are always the same, death, hell, judgment, and eternity, are the invariable topics, which in a short time lose all their power. By keeping to the subject the application will be

as fresh as the lesson and will form its not least interesting portion.

(5.) *Generally aim at one great point.*—If several topics are brought before the children, their attention is distracted and a permanent impression is less likely to be produced. During the course of instruction, however, incidental lessons may often be briefly given with advantage. Though the conclusion may deal more fully in appeal than the other portions of the lesson, practical addresses ought to be intermingled throughout the whole, that the children may not forget their personal interest in every thing that is taught.

(6.) *The children should be trained to give the application themselves—it should not be simply told them by the teacher.*—This is most important. "Lessons in the form of an address by the master are as nothing in their effects, compared with the same ideas being drawn out by the master from the children, and expressed by them in their own language, more or less simple."*

MANNER OF GIVING SCRIPTURE LESSONS.

1. **Be simple.**—The Apostle Paul said, "I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue." If a teacher uses words too high for the children, he might as well speak to them in a foreign language. Such conduct is mockery—offering a stone to the children instead of bread.

2. **"Picture out" the lesson.**—Describe it so vividly that the children as it were see it before them. Actual representations of Scripture scenes, when available, may often be used with great advantage; but comparatively few schools in India are yet supplied with them. The teacher must, therefore, content himself with mental pictures. The following is an illustration of what is proposed. Take the first two verses of the sixth chapter of St. John.

"After these things Jesus went over the sea of Galilee, which is

* Stow's "Bible Training."

+ Many of the above directions are taken from a valuable work by Inglis "The Sabbath School Teacher."

the sea of Tiberias, and a great multitude followed him, because they saw his miracles which he did on them that were diseased.

Suppose this passage were simply read to the children how many of them would bear it without being interested in it at all, or receiving any clear and vivid ideas from the description! But suppose the teacher could go back through the eighteen hundred years which have elapsed since these events occurred, and taking the children to some elevation in the romantic scenery of Palestine, from which they might overlook the country of Galilee, actually show them all that this chapter describes.

"Do you see," he might say, "that wide sea which spreads out beneath us, and occupies the whole extent of the valley? That is the sea of Tiberias; it is also called the sea of Galilee. All this country which spreads around it is Galilee. Those distant mountains are in Galilee, and that beautiful wood which skirts the shore is a Galilean forest."

"Why is it called the sea of Tiberias?" a child might ask. "Do you see at the foot of that hill, on the opposite shore of the lake a small town? It extends along the margin of the water for a considerable distance: that is Tiberias, and the lake sometimes takes its name."

"But look. Do you see that small boat coming round a point of land which juts out beautifully from this side of the lake? It is slowly making its way across the water, we can almost hear the plashing of the oars. It contains the Saviour, and some of his disciples. They are steering towards Tiberias: now they approach the shore: they stop at the landing, and the Saviour, followed by his disciples, walks up upon the shore."

If this could be done, how strong and how lasting an impression would be made upon those minds. Years, and perhaps the whole of life itself, would not obliterate the impression. Even this faint description, though it brings nothing new to the mind, will probably make a much stronger and more lasting impression than merely reading the narrative would do. And what is the reason? Why, it is only because I have endeavoured to lead you to picture this scene to your minds, to conceive of it strongly and clearly.*

The following are other illustrations of "picturing out."

"Suppose you had lived while the children of Israel lived in Egypt. And suppose you had walked out some pleasant day in the evening, down towards the river. Look now and see what is before you. Yonder is a cluster of tall trees, and just under them is a cottage or hovel. They are poor folks who live there. See, the house is small, and has to paint on it, no windows, nothing about it that looks comfortable. This hovel is the home of slaves. The man and the woman are poor slaves. But just look in. What is that woman doing? See her weaving a little basket with rushes; which she has gathered from the banks of the river. See! she weeps as she twists every flag; and by the moving of her lips, you see that she is praying. She

* Abridged from Abbott's Young Christian.

has finished it. Now watch her. Do you see her go to the corner of the room, and there kneel down, and weep and pray over a beautiful little boy? See her embrace and kiss him. Now she lays him in the little basket—now she calls her little daughter, and tells her to take her little brother, and carry him and lay him down by the cold river's side! There! now she takes the last look of her sweet babe, now she goes back weeping into the house, and lifting her heart to God in prayer, while her daughter goes and carries her dear boy, and leaves him on the bank of the river. What will become of him? Will the crocodiles eat him up? those great creatures which swarm about in the river, and climb on the banks, and which have such dreadful teeth; or will the waters carry him off, and drown him? No, no. That poor mother has faith in God; and God will take care of her son. The king's daughter will find him, and save him, and that little infant is to be Moses the leader of Israel, the prophet of God, and the writer of much in the Bible. This was true faith in God.†

A WALK TO CALVARY.—"Look at the cross in the middle. You see the man hanging on it. He has a weak, loving face. His look is not in the least like that of a criminal. There is no trace of strong passions on his features. Though he is dying between two very bad men, he is a good man—the best of men—the only perfectly good man that ever lived in this world. Look at him; who is he? Your Maker. Look again; who is that? Your Saviour. Look once more at the middle cross; who is it? The Judge of all men. It is God the Son, who made, died for, and will judge the world. Why is he there? What are his crimes? For what bad deeds is he suffering? For no crimes nor bad deeds of his own doing. He is altogether without sin. Why then does he hang on that cross? Because you dear children, are guilty and wicked. He is dying of his own good will in order to save you from hell. Look again; who is he? The Son of God, beloved by the Father. Why does the Father let him hang there, with big nails through his body, with his limbs out of joint, with sore burning thorns in his throat, and with people mocking him? Because he loves the world and gave his only begotten Son, that whosoever believes on him may not perish, but have everlasting life. Look again; who is he? The Saviour, worshipped by all the holy angels. Why do the angels let him hang there? They are strong beings, able to kill the soldiers, and take Christ down from the cross. Why do they not? Because they know that you and I must suffer, if Christ does not suffer death, and that it is his will to bear the punishment of our sins.‡

For the sake of brevity the above illustrations are given in the form of addresses; but in actual teaching questions and ellipses must be employed throughout. This is absolutely necessary to carry the children along with you. Sometimes the questions may be addressed to the whole class, on other occasions the teacher may suddenly call upon one child to

* Todd's Lectures to Children.

† Murray.

answer. *Recapitulate each division before proceeding to the next. Briefly revise the whole before concluding.*

3. **Be animated.**—Demosthenes, the most eloquent speaker that ever lived, when asked what was the first point in oratory, replied, "Delivery"; and being asked what was the second; and afterwards, what was the third; he still answered, Delivery. Attention to this point is of very great importance in speaking to the young. Let the teacher feel the importance of his subject, enter into its spirit, and let his words flow from the heart. If he talk in a monotonous tone, and especially if he read from a book to the children, it will not be surprising that he does not interest them nor secure their attention. The action should if possible be suited to the words. Thus if the teacher is explaining the passage, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire,"* he should hold something in his hand like a fan and move it as if he were separating the wheat from the chaff. Again, when illustrating the beautiful figure, "As an eagle stretcheth up her nest, fluttereth over her young, spreadeth abroad her wings, &c.,†" he should stretch out his arms, and move them as the eagle moves her wings when training her young to their first attempts at flight.

4. **Be solemn.**—Though the teacher may be lively when explaining geographical or other facts, when he comes to the application of the whole his tone of voice must become more serious and his manner more devout: "He will bring his lesson to a close with a few solemn words, which the heart may drink in; while the intellectual powers, reposing but not slumbering, are best qualified to minister to the moral sentiments. In this manner he may best accomplish the two great ends of religious teaching, INSTRUCTION and IMPRESSION."‡

A few examples may be given of Scripture lessons. The first specimen shows in some measure what would actually be said during the lesson.

* Matt. iii. 12.

† Deut. xxxii. 12.

‡ Dr. Mayo.

SCRIPTURE NARRATIVES.

THE WITHERED HAND CURED.* Mark iii. 1—5.

The children are supposed to be seated before the teacher with their Bibles open. Three or four children may be asked to read a verse individually in succession after the teacher. The whole class may then read the first verse with the teacher.

"And he (that is *Jesus*) entered again into the synagogue, and there was a man there which had a withered hand."

He, that is...*Jesus*,† entered. Jesus entered into the... *synagogue*, and who is said to have been in the *synagogue*? *A man which had a withered hand.*

Do you know what a *synagogue* is? (Children are silent.) What do you call the place where Christian people go to worship on Sabbath? *A church.* Very well. Christians worship in... *a church.* The Jews also went to a place of worship. What do you call the place that the Jews worshipped in? (No answer.) Look at your books, children. *Synagogue, sir.* The place where the Jews worship, is called a... *synagogue.* Don't forget the name... *synagogue.* The Jews worshipped in a... *synagogue*, and the Christians in... *a church.* Churches and synagogues, therefore, are places of... *worship.*‡

The Bible says, He (that is, *Jesus*), entered into the synagogue or place of... *worship*, and there was a man there which had... *a withered hand.* Do you think Jesus had been in the synagogue before? No, *sir.*§ Look at your books, and read with me. "And he entered again into the synagogue." It says "again." What does that mean? *That he had been there before.* Yes, Jesus had

* From Snow's Training System.

† Every word in italics is supposed to be the answer of the children; the phrases marked thus... show where the teacher forms an *ellipsis*, which (by the children) is afterwards answered and filled up by the words in italics.

‡ The frequent repetition of the same terms, and the employing of varied illustrations, may appear tedious to some of our readers, but in school practice they are absolutely necessary, even to a greater extent than we exhibit here, to secure the understanding of the passage by all. Repetitions and variety make the requisite impression on the human mind: like the ancient and modern engines of war—the battering ram and the bullet, on the resisting bastion. What one shot will not do, a dozen may accomplish.

§ This shows the slight impression the simple reading of the Scriptures makes on the mind of an uneducated child. Every error in the answers ought to be corrected, not by saying, Children, you are wrong; but by the master repeating the answers properly, as they ought to be in tone and substance; then causing the children to fill up the sentence in one voice, sometimes in the same and sometimes in other terms. The using of various terms having the same meaning, cultivates the understanding, as well as the verbal memory. If it is asked, What shall we do, when probably three or four wrong answers, and one or two right ones, are given at one time, by different children under the simultaneous method? we answer, fix upon one of the wrong answers, repeat it audibly, and you may either ask a question somewhat analogous, in order to show its absurdity, which the children very quickly perceive—the simple repetition sometimes will do—or you may repeat one of the right answers given by another child, in such a tone and manner as to show the answer to be the correct one; then cause the whole gallery to repeat it, so the

often been in the temple,* and in the Jewish synagogues to... worship, and thus he has left an example that we should follow... his steps, that we also should go to... church, and worship... God. Jesus worshipped... God, his heavenly... Father. Give me an example? One child answers, *Jesus prayed all night on a mountain. Another, he sang a hymn.* Well, then, after Jesus had entered the... synagogue, he saw there a man who had... a withered hand.

Do you know, children, what a withered hand means? A withered hand.

No doubt, a withered hand is a withered hand; but can you inform me what it is? Can you give me some illustration of what you mean? Is it a fat or lean hand, or is it neither?

What is it? It's lean, sir.

When you see a very old person's arm, how does it look? Withered. Quite withered? Withering. What would a dead man's hand be? Like a stick. A withered hand would be parched up like... a stick. Well, then, the man's hand was... withered. Of what use could his hand be? None, sir.

Why? Because it was withered. Without any powers. Actually... withered; useless, like a dried... leaf. The man's withered... hand was as lifeless as... a dried leaf. Well, such was the condition of this man's... hand. Tell me, who was in the synagogue when Jesus entered it?

Look at your books and read simultaneously.

Verse 2nd.—“And they watched him whether he would heal on the Sabbath-day, that they might accuse him.”

They... watched him. This means those who were... present. Who were present? The Jews.

What particular sect of the Jews were present? Look at your books, children.

correct one, in different terms, however, and then proceed with the next step of the subject. You have trained them on that point—they are prepared to walk forward. It is of great importance that the children's answers be acknowledged, whether right or wrong, or at least one of the answers. Children are to have what they say attended to, and *praise* presented to them. If you do not acknowledge the answer, the scholars are not to get into confusion, by repeating the answer over and over again, some of which may be right and others wrong. As the teacher proceeds with the exercise or lesson, one or more amongst the number present are almost certain to know the answer required, and to express it; so that, although only a very few may have known, or thoughtfully remembered the facts; by this principle of direct present, not only is the memory refreshed, but those who are ignorant finding in the answers of their companions, must therefore, learn. Whatever answer or slips any one gives, if correct, the master should require the whole scholars to express the idea in a firm, soft tone, avoiding bitterness and too great rapidity; and what is lost in velocity, ought to be made up in emphasis.

* The children are supposed to have had a lesson on the temple, as a place of worship, but none on the synagogue.

† This we term an incidental lesson, which occasionally occurs during the course of a general lesson, and ought always to be seized upon when it can be naturally drawn.

‡ The teacher might show what a withered arm is, from the history of many of those Indian devotees, who, to atone for sin, or to get themselves idolized, hold their arm or arms up for years, until they get withered.

Pharisees, and Sadducees, and Scribes.—Were all these sects present?

Scribes and Pharisees.

Look at the sixth verse, and tell me if you have answered right.

No, sir, they were Pharisees. And no mention is made of... Scribes.

We have had one or two lessons before on the character of the Pharisees, and, therefore, I need not enter particularly into their... character and history. What kind of people were the Pharisees?

They were hypocrites, and made... long prayers in the corners of the streets, to be seen of... men. They did not pray except to be... seen of men; not out of love to... God, and dependence on God; and, therefore, what do you call them? Hypocrites, in praying to God when they did not mean what... they said. These hypocrites watched Jesus, to see whether he... would heal on the Sabbath-day.

For what purpose did they watch Jesus? Look at your books, children. That they might accuse him. Think for a moment what a sad thing this was. A man was in the synagogue who had a withered hand, that was of no... use to him, and the Pharisees—that is, those hypocritical... Jews—watched him, to see if he would cure this man on... the Sabbath-day; to see whether Jesus would do a good... thing. A good thing or a good... action on... the Sabbath-day. What sort of conduct do you think this was? Bad. Had they been kind, good people, they would have been... happy or glad. Very well, they would have been glad that this poor man was likely to... have his hand cured. But, instead of this, what did they do? They... watched him, to see if he... would heal it.

Allow me to ask, children, What made these Pharisees so anxious to watch Jesus on the Sabbath-day? Was it because they loved the Sabbath-day? Or what caused them to watch Jesus? They were hypocrites. Very true, they were... hypocrites, like too many people in the world, who say one... thing, and... think another, or pretend to be what they... are not.* Very well, but tell me why they wanted to accuse Jesus? Because they did not like him. Give me another word for like... wish; another still... love. They did not... love him, neither did they love... the poor man. Why do you think they did not love the poor man? Because they did not wish him well. That is to say, you think they wanted to see his... hand cured. If you look at your books, and... read the verse says, that “they watched him to see if he would... do a good... thing on the Sabbath-day.” Was it out of love to the Sabbath-day, think you? Yes, sir. Think for a moment, children, that is, those who love... God, also love God's... law, called... the Sabbath-day. Were those Pharisees persons that loved God? Think you, or what was their motive? You have already told me that they made long... prayers to be... seen of men. Now, assist me. What was their motive in watching Jesus, to see if he would cure him on the Sabbath-day? That they might accuse

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* Incidental lesson.

† An ellipsis ought never to be made in a question.

‡ Incidental lesson.

§ Reading other Scriptures which have already stated.

him. You also told me that they did not*... How did they feel towards Christ? *Hatred.* They did not... *love Christ*,† and those who do not love Christ, are not likely to keep... *his commandments*, and those who do not love to do good, cannot... *be good*.‡ Now, I ask you, Was it love for the Sabbath-day that induced them to watch Jesus? *No, sir. That they might accuse him.* To whom? You don't know this (fact), therefore? I shall tell you: It was to the chief priests. The chief priests hated Jesus; and the Pharisees, knowing that they hated... *Jesus*; and wished to do him harm, even to... *kill him*, they watched an opportunity to tell these priests. ¶ You will remember they were the ministers of the Jews, but they were very unlike... *ministers.* They were very unlike ministers who preach the... *gospel*; and ought all to be very... *good.* These priests were... *bad*, for they desired... *What did they desire or wish to do to Jesus? To kill him.* They wanted to find some... *pretence against Jesus* that they might... *put him to death.* The Pharisees, therefore, could have no real love for the... *Sabbath-day.* Their motive in watching him was not love... *for the Sabbath*, but... *How did they feel towards Christ? Hatred.* Their motive, then, in watching Jesus, was not love to the... *Sabbath-day*, but... *Hatred to Christ*, and a desire to inform the chief priests, who also... *hated him.* What did they think Jesus likely to do? *To heal the man with the withered hand.*

We shall now read the next verse:

Verse Third.—All read in one voice, that is... *simultaneously*, and very slowly, and... *distinctly.*

"And he saith unto the man which had the withered hand, Stand forth."

Where do you think the man was when Jesus said, Stand forth? What part of the synagogue was he in? *In the back seats.* How do you think so? *Because Jesus said, Stand forth.* You think then, that this... *poor man* who had the withered hand was in a... *back seat.* Why? *Because he was to stand forth—to come out.* Where was he to stand? *In the midst.* In the middle of... *the synagogue.* Before all the... *people*, that is, before all these proud... *Pharisees.* And for what purpose? *That they might see him better.* That they might see what Jesus was... *going to do.* What was he going to do? *To cure the withered hand.* Then, this man was asked to... *stand forth*, or rather commanded... *to stand out from... the back seats.* And why do you call this man poor? The Bible does not call him poor? *The Pharisees always took the best seats.* You think, therefore, he was a... *poor man* and not a... *Pharisee.* Now, then, children—Does the Bible say

* Make a pause thus... without using the word *and*.

† The frequent turning of sentences during a training lesson exercises the mind of the child in the use of words, and gives him a facility in mental composition, independently of the direct exercises in that elementary branch of education.

‡ Incidental lesson.

§ The trainer has developed the extent of the children's knowledge, which is this, that they do not know the name or fact; he must, therefore, tell them; but the lessons to be drawn from the fact or facts, he must not tell; such must be pictured out, and they tell him.

¶ They of course know something about the priests before, but still they are noticed lest every one might not know.

there were seats in the synagogue? Look, if you please, at the verse. It simply says... *"Stand forth,"* whether he, or any, or all, had been sitting, we are not... *told*, but Jesus bade the man... *stand*, we shall suppose in the... *middle of the synagogue*, that he might be... *better seen.* By whom? *By the Pharisees, all around the church.* We are now speaking of a Jewish... *synagogue*, not a Christian... *church.* Then, we shall suppose the man standing in the middle of... *the synagogue*, with the... *Pharisees and other Jews* standing round him. So that every one could see the miracle that Jesus was about... *to perform.* Heads up, children; shoulders... *back*, heels close, toes... *out.* Hold your books properly.

Verse Fourth.—Now, read as before.

"And he saith unto them, 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."

The Pharisees were looking... *on*, and Jesus asked... *a question.* Did they answer the question? *No, sir, they held their peace.* Why? *Because—because.* Well, I shall help you on. Their consciences told them that they... *watched him*, that they might... *accuse him.* To whom? *To the chief priests.* Was it for doing evil or for doing good on the Sabbath-day they meant to accuse him? *For doing good.* Think of this, they meant to accuse Jesus of doing... *good*, on... *the Sabbath-day.* Could Jesus do anything that was not good on Sabbaths, or any other day? *No, sir, he went about doing good*, both on Sabbaths and... *on week days.* And, therefore, they gave our Saviour no answer; they... *held their peace.*

Verse Fifth.—"And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out, and his hand was restored whole as the other."

Jesus looked round about on them with... *anger.* Who is said to be meek and lowly? *Jesus.*

And yet here it is said, he looked round about on all the Jews who were... *in the synagogue* with... *anger.* Was that right? (Silent.) Jesus was angry with these... *Pharisees.* Let us read a little more of this verse: "Being... *grieved for the hardness of their hearts.*" Now, can you tell me why Jesus was angry? He was... *grieved for the hardness of their hearts.*

And therefore you think it was... *not wrong* for Jesus to be angry. *No, sir.*

Why? *Because they were hypocrites.*

True; they were hypocrites, and they showed their hypocrisy—in which way, think you? (Silent.) I shall tell you so far. These Jews, called... *Pharisees*, were in the synagogue for... *what purpose?* What do people go to a place of worship to do? *To sing, and hear a sermon.* Anything more? *To pray.* Very well.

These Pharisees had gone to the synagogue professedly to worship God, and yet they watched Jesus to see if he would cure the man with the withered hand on the Sabbath-day, that they might accuse Jesus before the chief priests. What did all this prove? That they were not good people, because they did these things. Jesus, therefore, committed no sin by looking round about on them with anger.* Jesus could not sin. He, however, was grieved that their hearts were so hardened. They wanted to destroy him; but Jesus did not render evil for evil, but was grieved for them.† Well, after Jesus looked round in this way, and when the man with the withered hand was standing in the middle of the floor, and the Jews all round about, Jesus said, "What did he say? Stretch forth thine hand." And what did the man do? He stretched it out.

How could the man stretch out his hand when the fingers were withered? (Silent.) You told me that his hand was withered like a dried leaf. Suppose my hand were withered and curled up this way (the master showing his own hand closed), and quite withered, do you think I could stretch it out? Jesus gave the power. I could not do it, you think, but Jesus could give me the power to do it. Now, then, answer me the question, How did the man stretch out his withered hand? By the power of Jesus. Christ gave him power to stretch out his hand. If I told you to rise up from your seats just now, and walk to me, would you be able? Yes. But were your legs withered? We would not be able. I should be asking you to do a thing you could not do. You could not walk to me. Could I or any other man enable you to walk to me by yourselves, if you were so lame? No, sir. Who alone could do that? Jesus. But was not Jesus Christ a man? Yes, sir. He was both God and man. As God, therefore, what did he do? He gave power to the man with the withered hand. What did he give the man power to do? Power to stretch it out. Jesus commanded him to do what he could not do, that is, to stretch out his hand, but at the same moment he gave the power to do it.

What did Jesus say to the man? "Stretch forth thine hand." And the man did so, and it was restored, whole as the other. The man did what he was bid to do, and it was restored whole as the other hand. If your hand were withered, and I asked you to hold it out, would you be able? No, sir, we could not.

But that would be doing what you were bid? Yes, sir, but you could not be able to cure it. Very right, children. I should not be

* If the children were more advanced, or during the revival, they might be required to give illustrative passages, such as, "Be ye angry, and sin not," &c. or the trainer might quote another passage, illustrative of the distinction between anger as a passion and righteous indignation at duplicity and sin.

† During subsequent lessons, many passages might be adduced on this point, such as, "Be ye angry, and sin not." The subject matter causing anger being the test of the propriety of exercising this feeling of our nature.

‡ Put your question as seldom as possible in that form that requires an answer—a mere yes or no. A yes or no partakes more of examination than training.

able to cure a withered hand, or to work a miracle; but Jesus Christ was able to do all things; to tell the man to stretch out his hand; and what more? To give him power to do it. Suppose, when Jesus asked the man to stretch forth his hand, that he had stood still, and said, "I cannot do that," what would have happened? His hand would not have been cured. And it would have proved that he did not believe in Christ's power and willingness to cure him.

But he did believe in Jesus that he was able and willing. He did stretch out his hand. And what followed? His hand was cured. What do you call that? A miracle. A thing done out of the ordinary course of nature is a miracle. No man or doctor could do it. No physician or doctor could cure a hand that was completely withered.

Christ, therefore, first gave the command, the man obeyed, the man had faith in Jesus, that he was able, to cure him, he stretched out his hand, Christ gave the power, and his hand was cured, made whole as the other.

Now, children, what lesson does this teach you? That you should do all that God wishes us to do, and believe all that God wishes you to believe,* and he will give the power to do it. Jesus says to you, my dear children, "He that seeketh me early shall find me." Now, answer me, do children always seek Christ early? No, sir. Why? They are sinful. Yes, they are sinful, and what does the Bible say? ...dead; and, like the man with the withered hand, your hearts need to be made alive, and better. Well, although you say you cannot come to Christ early, yet he bids you come to him early. What do you make of that? If we come.

You mean, I suppose, that although you cannot go to Jesus yet, if you believe, and endeavour to do those things which he bids us do. Mention one of the things you ought to do? Pray. That you should pray; and if you seek God in prayer, you shall find him.

Very right. Now, what do you call this? It is faith, or belief in Christ. Belief that he is able and willing to cure your hearts, your sinful hearts, as he cured the man's withered hand.

Hymn and prayer ought to be in accordance with the lesson.

The next examples are given in outline to save space. They show the form in which teachers should prepare lessons.

THE STORM CALLED. Matt. viii. 23—27.

I. Introduction.

Jesus accustomed to go about preaching—travelled like other men—How travellers go?—He would go mostly on foot, for he was poor. He lived much about the Sea of Galilee—often crossed it—how would he do so?—where would he get the boat?

* Incidental practical lesson.

II. *The Scene.*

Describe the scene here—Jesus and his disciples (name some) embarking—a little ship with a sail—the hills around the lake—the gusts of wind sometimes come down—the storm raised—the large waves breaking over the vessel—what would the disciples feel?—why?—and what would become of them?

III. *Jesus Asleep.*

What did the disciples do at last? How they found Jesus—strange—was he in any danger?—why not?—what they thought he would do to them—they had seen him do strange things before. Ought they to have been afraid then? They should have trusted him. What he told them?

IV. *The Miracle.*

What Jesus did—his word—the wind ceased and the big waves fell, and there was a calm—danger removed. The disciples had often seen a change; but none like this. What was strange here—what would they think? And other sailors who might be there who did not know him? Suppose the same case now.

V. *Lessons.*

What the disciples said—What Jesus showed. Could any man show such power? Jesus was God—and how good he was to his disciples, even though they were wrong—they would like to have such a friend.

VI. *Personal Application.*

Where is Jesus now?—Powerful still, and good still, though we cannot see him.—Let us be his friends, and love him, and ask him to do us good; he sees us and hears us, and he will do it.*

The following is for pupils rather more advanced.

CHRIST'S ENTRY INTO JERUSALEM.

Read Matt. xxi. 1—16.

I. *Christ prepares for his Entry.*

Ver. 1. Come to Bethphage. A small village on mount Olivet, about two miles to the east of Jerusalem. Sent two disciples. Some think it was over to Bethany, where Christ was well known. The disciples knew it would happen as he said. The Lord [the Master] hath need of them. Even Christ would not take them without the owner's consent. He can turn men's minds to do his will—perhaps the man knew Christ, and would be glad to serve him. Might be fulfilled, Zech. ix. 9. This prophecy was always quoted by the Jews as referring to

* Currie's Early Education.

(Concurrence.—Six days before the feast, Christ came to Bethany (John xii. 1), where supper was prepared for him by Martha and Mary. Next day he made his public entry into Jerusalem; and many people, influenced by his miracles, and especially by his raising of Lazarus, went out to meet him.)

the Messiah. All was fulfilled, Luke xxiv. 44. Behold thy King cometh. Christ the head of his people, Ps. lxxxi. 11. He entered on no war-horse—came as Prince of Peace. Sitting on an ass. Anciently princes and judges rode on asses, Judges v. 10; and x. 4. The ass in Judea is not the degenerate creature it is with us; it is stronger, larger, and more beautiful.

II. *The entry into Jerusalem.**

Ver. 7. Put their clothes on the ass. The colt whereon never man sat. They had no rich trappings to array it with. A great multitude spread their garments. This was customary. Thus the captains honoured Jehu, 2 Kings ix. 13. Hosanna—means "save, we beseech thee"—to the son of David. It was the custom during these festivals to chant Ps. cxv.—cxviii. They ascribed divine honours to Christ. The Pharisees were angry at this, John xii. 19. The city was moved. The shouts and rejoicings of the multitude excited its attention—it was the crisis of the world.

III. *Christ in the Temple.*

Ver. 12. Jesus went into the temple. His father's house—he was jealous for its glory, John ii. 17. Cast out them that sold. Traders in things used in the service of the temple, who, on the plea of convenience, sold their wares in the Gentiles' court, and thus profaned it. Christ knew they were there for gain—he had driven them out before, John ii. 13-16. The blind and the lame came to him. They were welcomed to God's house. Chief priests and scribes saw the wonderful things. They could not deny them, but hated him for them—were sore displeased. Hearst what these say? Had he said they speak the truth, they would have accused him of blasphemy. He simply referred them to the Bible—Out of the mouth of babes and sucklings. It is cunning for children to praise. God chooses the weak to confound the mighty.

APPLICATION.

1. Christ comes now as our King. Demands our hearts, Matt. xxii. 27. You are his. He made, preserves, will govern, and would save you. Bend the knee to Christ, and say "my Lord." Obey him cheerfully, willingly, and constantly. All in heaven do so. The wise men acknowledged him, Matt. ii. 11. Thomas did so.

2. Christ comes now a weeping king. As he then wept over Jerusalem, he is still full of pity for sinners who reject him. He comes not less a Saviour than a king. How humble his kingly triumph on the Mount of Olives! The ass—the garments—were borrowed. Will you refuse him your love? Isa. liii. 3; Paul. Phil. iii. 8; Mary, John xx. 16.

* The scene may be imagined. A bright forenoon—a vast multitude ascend the Mount of Olives, waving palm-branches, and shouting Hosanna!—the path is spread with garments, branches, and flowers—Jesus riding on an ass's colt, and attended by his disciples, moves slowly along, till the winding road brings him suddenly in sight of Jerusalem—its temple—its palaces, and its people—his eye rests on it—he sees its present guilt and its future desolation amid blood and fire—his heart fills with pity, his eye with tears—Jesus weeps, Luke xix. 41.

3. *Christ will come as King of Glory.* Angels will be his attendants then, Matt. xvi. 27. Will take his own to himself—acknowledge them before an assembled world—make them like himself, 1 Thes. iv. 17. There will be no despising him that day—every knee shall bow. Must serve him now, if you would reign with him then, Luke xii. 8.

4. *Where Christ comes, sin and sinners will be expelled.* As he purified the temple, so he will purify the heart, the Church, and the world, Mal. iii. 12. Either you must let Christ drive sin from your heart, or be driven away from Christ for ever, Rev. xxi. 15. Every sin must be expelled: pride—love of money—disobedience. So Dagon fell before the ark—the devils before Christ—no sin in heaven, Rev. xxi. 27.

5. *Christ will welcome those whom men despise.* The hand which drove the wicked from the temple invited the poor, lame, and blind to come, and healed them. Will you leave your sins and *come*? You are welcome, though poor, blind, lame, and vile, 1 Tim. i. 15.

6. *Do you praise Christ?* He loves children—loves to hear them praise him. He has done much for you—wants to do more—will take you to glory. Angels praise him—will you be silent? Rev. v. 12. Many children join in heaven's song.*

SCRIPTURE EMBLEMS AND PARABLES.

The emblems and parables of Scripture form excellent topics for lessons. The natural emblem should first be pictured out, and then its spiritual meaning. *To give the children the spiritual or moral lesson first, and to tell afterwards what the emblem means, is reversing the natural order of—as, and then so—in fact, it is beginning at the end.†

Most of the parables have one or two great lessons, which should be a guide in teaching them. Care must be taken not to overstrain any part of a parable. One may make too little of the minute circumstances, but the greater danger is to overdo them. In most parables there are details introduced for the mere purpose of making the story tell, which have no independent spiritual meaning.‡

EXAMPLES OF EMBLEMS.

“Even as a hen gathereth her chickens under her wings,”
&c.—Matt. xxiii. 37.

Children, I shall see if you remember the lesson we had formerly from this passage. The Jews had killed many of the prophets whom God had sent to teach and to...preach to them. Do you remember any of the prophets that they killed? *Isaiah, Jeremiah.* Any other? *Abel.* Yes, from righteous Abel, whom Cain, his brother, slew, down to...

* Scottish Sunday School Teacher's Magazine.

† Stone.

‡ Abridged from Anglia.

Zechariah, the son of *Barachias*, the Bible...says God would require their blood of that...generation. That is to say, that that generation would be punished for all these murders; because they had not...repented of their sins. God had sent his servants the...prophets to...preach to them. And what did the Jews do? *kill* all of them; many of those whom God had...sent, and now they were about to...What were they about to do? Whose life were they about to take away? *Christ's.* After they had killed God's servants, the...prophets, they were about to kill his...Son. As the Bible says, *His only Son.* Tell me how Jesus felt when he entered the city. *He rode upon an ass.* True, he rode upon an ass; but what did he say? How did he express or tell how he felt? *He wept over it.* Yes, another part of the Bible says, Jesus, the Son of God...wept. He wept when he beheld the city of...*Jerusalem* doomed to...to be destroyed. Whether do you think he was grieved for what the Jews were about to do to himself, or was it on their own account that he wept? (Silent, being rather too complex.) Did Jesus weep for himself or for them? *For the Jews.* He wept for...them, because they were soon...to be destroyed by the Romans. He was not sorry for...himself. He willingly gave himself to...die. For whom? *For us,** and for the...Jews. For all mankind that believe...in Him. Well, then, what did Jesus ride into Jerusalem upon? An ass. And, thinking upon what was to happen to them, he... What did he do? *He wept over it.* Do you remember any other occasion when Jesus wept? *At the grave of Lazarus.* Jesus wept with Martha and Mary who had lost...their brother. The Bible says, *Rejoice with them that do rejoice and weep with them that weep.* Jesus, therefore, wept with those that...wept.

Read with me verse 37.

“How often would I have gathered them together, even as a hen gathereth her chickens under her wings, and ye would not.”

Christ says he would have gathered them together “even as a hen.” Can you tell me how a hen gathers her chickens together? Have any of you ever seen a hen gathering her brood of chickens together? Yes, sir, my mother has hens. And have your mother's hens any chickens? Yes, sir, they have *seven* chickens. One of your mother's hens, I suppose, has...a great many chickens. This girl will tell us if she has ever seen the chickens run under the wings of the mother? Yes, sir, she *chucks*, and they run under her wings. Chickens are... young hens. When do they run under the wings of the mother? When they are frightened. Fear causes them...to run under the hen. Whenever the hen perceives, that is, sees or...thinks there is any danger to...the chickens, she spreads her wings out round about her body, and cries... What does she cry? *Chuck, chuck.* And what happens? They all run under the wings of their... mother.† If you held your

* Incidental lesson.

† Action is of great importance at this stage of the exercise. The trainer may spread the fingers of both hands, moving them circularly round his body, and pointing his fingers to the ground in imitation of the pinions of the hen.

father's hand in the street, on a dark ... night you would think you were ... quite safe. You would think yourself quite ... safe from ... danger. Or if this little girl were to be attacked by a dog, and her mother took her in ... her arms, how would she feel herself? Safe. Quite ... safe. Very well, the chickens, run under the wings of the ... hen when they are afraid of being ... hurt. And when they are under the wings of the hen, they ... think they are safe. And are they safe, think you? Yes, sir. Suppose a dog or cat were to run after the little chickens to seize them, where would they run? Under the wings of the hen. And the chickens would feel themselves safe, and a dog or a ... cat would be afraid to come near the hen for fear of ... having its eyes being picked out.

Now, then, children, do you know how many inhabitants there were in Jerusalem at that time, that is when Jesus was in this world? Fifty thousand—More than half a million, sir.*

The last answer was right, children. Jerusalem was an immense city like ... London, and it contained more than fifty thousand ... inhabitants. It contained, let me tell you, above half a million of people—men, women, and ... children. It is said by Josephus, a Jew, who lived about that time, and who wrote a book or history of the awful destruction of ... Jerusalem, that in the city and neighbourhood, of men, women, and children put together, there were destroyed by the Romans twice the number you state. How many would that be? You said above ... half a million. Well, I shall tell you something of this sad affair, which is told by ... Who wrote the book we are now speaking of? Josephus. This man lived at the time of our Saviour, and he says that there were a great many strangers gathered together at Jerusalem, just before the Roman army came against it, so that, although there were not nearly a million of inhabitants in ... Jerusalem, yet, one way or another, what with the sword when they were ... fighting, and by famine, and other ... things, more than one million persons were slain and otherwise destroyed, not merely men and women, but ... little children. Yes,—the people not being able to get out of the city, on account of the Roman army that was round ... the city, many thousands wanted food so long that ... What happened, think you? They died; but, before they died, they were known to eat almost anything they could get; even rats and other ... vermin. What a sad condition they were brought to by the Roman ... army, and by famine, or want of ... food; and what was still worse, children, they fought among themselves. No wonder, then, when Jesus knew all these sad things that were to ... happen, that he ... What did he do when he looked on the city? Wept over it. Jesus was sorry at the punishment that was to come upon ... them for their wickedness. Mention any of these great sins? Admitting the prophets, and rejecting ... Christ, and now they were about to ... kill him.

But Jesus said he would have taken all these people,—all this im-

* Various answers, of course, are given in the gallery.

menae number of ... people, under ... his wings. Look at your books. The Bible says, "How often would I have gathered thy children together." Jesus here says that He would have gathered all the children of Jerusalem; not merely the little ... children, but the ... his children, all the people of ... Jerusalem, under ... his wings. And they would be quite safe, as safe as ... the chickens are ... under the wings of the hen. Jesus had no wings, Master. This little boy is quite right; Jesus had no ... wings. Can you tell me of what use the wings of the hen are to the chickens? To keep them safe. Then, suppose any of you, children, in the gallery were afraid of being attacked by some animal while you were going home from school, and I were to take you under my arm, what would my arms be to you? Protect us. I could not fly with my ... arms, but my arms could ... keep us. My arm could keep or protect the ... boy or ... girl, as the ... wings of a hen to the ... little chickens. My arms are able to protect a ... child, and the wings of the hen are sufficient protection to ... little chickens.

Now, would you all be safe at this moment were a furious bull or dog to come into this school? No, sir. There are too many of us. Would I be safe under your wings or protection? No, sir, we are too weak. Give me a proper word for use. Little is the ... proper word to ... use.

Now, children, you think that one of you might be safe under my ... arms, but that the whole school would not be safe. Let us see what the Bible says—"How often would I have gathered you together"—that meant ... all the people of Jerusalem—"even as a ... hen gathereth her brood under her wings, and ye would not." (Expressed very nicely, and in an under tone of voice.) "And ye would ... not." Just like boys, many persons who will not put themselves under Christ's protection. They will not come ... to Christ. They will not put their trust in ... Jesus, or believe ... in him. And although Jerusalem was a large city, almost as large as ... London, yet Jesus says he would often have taken the whole hundreds of thousands of the ... people of the ... Jews who lived in ... Jesus, under his wings, and kept them all quite ... safe. Could I or any here do that? No, sir. Who could do that? God. God only could do ... such a thing. Then, who must Jesus Christ be? God. But Jesus wept when he looked on Jerusalem. You remember we had this lesson for study, at another time when Jesus looked on that large city, doomed to destruction for its great wickedness. What did he do? He wept over it. You remember, also, that Jesus wept at the ... grave of Lazarus. It is said in that interesting account, on approaching the grave, ... Jesus wept. Can God weep? No, sir. God cannot ... weep or shed tears as ... we do, but Jesus ... wept. Then what must Jesus be? Man. Why? Because he wept. Man because he ... wept. And what else was he besides man? God. God, because he ... could take all Jerusalem under his wings. Then what must Jesus Christ be? Both God and man.**

THE HORRIBLE PIT.—Psalm xl. 2.

I. *Explain.*

1. Describe a tropical climate and its wild animals, strong and fierce;

* Physical exercises must not be omitted, to keep up the attention in conjunction with picturing out. † Incidental lesson. ‡ Incidental lesson. ** Stow.

to catch them, pits are dug; these pits are *traps*.

2. Picture out the locality and scenery of one of these traps; it must be in the haunts of wild animals; such animals like concealment, hence they lurk in bushes, long grass, &c. Now see the trap. In the midst of a comparative waste, there is one spot surrounded by the luxuriant productions of a tropical clime; this spot, so enticing, is the mouth of the pit.

3. Caught in the trap, the animal is shut out from all the enjoyments of life and liberty.

4. Describe the state of the pit; so many animals have perished there, that the bottom of the pit is a mass of putrefaction; hence it is a horrible pit, and any one caught in it will die a horrible death.

5. The pit dug in clay, nothing to take hold of, no firm standing, no means of escape; and therefore help must come from without.

II. Application.

1. Sin—a trap for the soul, set by our enemy the devil.

2. Sin very alluring, enticing; seems more desirable, at the time than anything else; so to Eve, "When she saw that the tree was pleasant, and to be desired."

3. Sin—a pit of foul thoughts, hateful deeds, malicious words, followed by death. Describe the death of sin, separation from all that is lovely, beautiful, and good, on earth and in heaven; shut up with all that is foul, vile, and abominable.

Picture out vividly the contrast between in the pit and out of it—between *life and death*. Let the water of life, in its thousand streams gushing from the throne of God, sparkle before their eyes, in the eternal anthem and chorus thrill in their ears; and then let the darkness of hell be felt, made more horribly dismal by the clank of the chain, the gnash of rage, and the wail of despair.

4. From Rom. vii., draw out, that a sinner under conviction of sin feels as if in this horrible pit; he knows that his companions were are foul thoughts and desires, and he expects nothing better than eternal death.

5. Show that the sinner in this state makes many efforts towards deliverance; he refrains from sin, reads the Bible, prays, fasts, performs penance—but all are of no avail. Deliverance must come from without. David says, "He brought me up also out of the horrible pit." Paul says, "O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." Peter says, "Neither is their salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

Deliverance is through Christ alone.

Are you out of the pit?

Scripture DOCTRINES and PRECEPTS form other subjects for lessons.

* Gill's School Management.

EXAMPLES.

THE SCRIPTURES.

2 Tim. iii. 15-17.

I. Who gave us the Bible?

1. God gave it. Ver. 16. *Given by inspiration of God*. The world was dark, without any light to show the way to heaven. God sent the Bible, like the sun, to enlighten all—like a lamp, each must take in his own hand, Psal. cxix. 105.

Scriptures means *writings*—The Bible means *The Book*. They are called "Holy" Scriptures; so pure, Psal. xli. 6; Word of Truth, Jas. i. 18; so true, "Oracles of God," Rom. iii. 2; Sword of the Spirit, Eph. vi. 17.

2. God gave it to holy men to give to us. *Inspiration of God* means that God whispered into the hearts of the men who wrote it, and told them what to write. 2 Peter i. 21. See Rev. i. 19, Christ tells John to "write the things thou hast seen." So Moses on the Mount.

II. The use of the Bible.

Ver. 16. *Profitable for doctrine*—to teach us what we do not know. No other book can tell us about God, 1 Tim. vi. 16, or about Christ; who the Saviour is, John i. 1; what he has done, John i. 29; 2 Cor. v. 21; how by faith we may be saved, and reach heaven, 1 Pet. i. 4.

For reproof. We often do what we know to be wrong. We need reproof, Matt. xi. 2; Psal. xxxiii. 9.

For correction. They not only tell us when we go wrong, but they point out the right way—"repent," Hosea xiv. 14.

For instruction in righteousness. They teach duties as well as doctrines. Tell us "what duty God requires of man," Micah vi. 8.

III. Why God gave us the Bible.

1. To make us *Christians*.—To make us wise unto salvation. They are able to do this, ver. 15. *Through faith in Christ Jesus*—If we have faith, they will make us wise—wise to save ourselves through Christ.

2. To make us *perfect Christians*.—That the man of God may be perfect. God wishes his children perfect, even here—every sin away, every grace implanted, Matt. v. 48; and he gives the Bible to help them, 1 Pet. i. 15; Eph. iv. 13; 2 Pet. i. 5-7.

APPLICATION.

1. God's kindness in giving us the Bible. It is like the pillar of cloud and fire that guided Israel. It guides man through this wilderness. It is his chart—the map of the way given to a poor wanderer, who never otherwise could get home, Psal. cxvii. 1-20.

2. How we should receive it. (1.) With gratitude. Did you ever thank God for your Bible? (2.) With reverence; it is a king's gift; it comes from heaven; see it is sprinkled with blood!—the blood of God's own Son! (3.) With humility; it is the Word of God; dare you dispute it? (4.) With faith; dare you doubt him or his word?

3. *How should you use it?*

1. Read it; difficult unless you love it; easy if you do. You like a story book; how soon it is read! God's word should be daily food, Deut. viii. 3. Manna.
2. Remember it; it can do you no good otherwise—"seed sown by way side;" hide it in your heart.
3. Understand it; think on it; question yourself on it; ask about it. The Eunuch, Acts viii. 27-31.
4. Pray over it. Christ can make you love it, understand it, remember it, and obey it. The disciples going to Emmaus, Luke xxiv. 25-27.
5. Obey it. This is the fruit. See the parable of the sower, Matt. xiii. 3. Leave your sins; go and serve Christ. Did you ever try to obey it?
4. *Has the Bible made you a Christian?*—"Wise unto salvation." It is able, if you are willing to go to Christ. The road to heaven is quite open now, John xiv. 4-6. How awful to take the Bible to guide you to hell; it tells that road too, but only that you may not take it. The story of Timothy, see 2 Tim. i. 5, iii. 15.
5. *Is it making you a better Christian?* God meant it to do so. He loves his children to grow; not always to be infants, but to grow holier and better day by day, and year by year. Where there is life there will be growth.*

"THY KINGDOM COME."

Introduction.

The terms *king, kingdom, and subjects* illustrated correlatively.

I. *God's Kingdom.*

Kingdom amongst men is a particular part of the earth as India, China, &c.; kingdom of God is not like this—ranges over the whole earth, and has men of every nation and clime—the Hindu from the banks of the Ganges, the African from the sandy deserts, the Laplander from the snow-clad plains of the north, &c. (Draw out this picture somewhat.)

II. *Its Laws.*

Kingdoms amongst men governed by certain laws—sometimes good and sometimes bad—Christ's kingdom has laws too—tell me some of them. Here is one; 'Thou shalt love the Lord thy God,' &c.—here is another, 'Live at peace with all men,'—and another, 'Do justly, love mercy,' &c.—and another, 'If thy brother offend thee, forgive him,' &c. These are good laws—we must try to keep them—how happy men would be if all kept them!

III. *Its Prospects.*

Kingdom of God not yet spread over whole world—name (descriptively) some people who are yet without it—once it included one people (the Jews), in a little country—now it has spread over much of the world—it will spread everywhere—Christ's promise.

IV. *How it is to be spread.*

How the kingdom of God is to be spread—by men preaching to the nations who are not in it—Missionaries—what we can do—support them with money when we have any—By every one telling those around him,—know the Lord—Prayer to God to bless the means used—nothing can be done without this.

Application.

Is Christ your king? or are you one of his enemies? If one of Christ's subjects, labor for the spread of his kingdom and daily pray "Thy kingdom come."*

Leading topics to be enforced.—The first and great commandment is to love the Lord our God with all our heart, and soul, and strength. This ought to be frequently dwelt upon: God is our Creator; He called us out of nothing into existence; in Him we live, move, and have our being; we dwell on his earth, breathe his air; and are nourished by the food which he has provided. Multitudes have forsaken the worship of the one true God, and bow down to dumb idols, the works of their own hands. The sin and danger of this rebellion against God should be fully explained. Our entire sinfulness in thought, word, and deed, as well as the utter impossibility of salvation by our own good works, should be pointed out. God's great love in sending his only begotten Son, not to condemn the world, but that the world through him might be saved, should often be brought before the children, and they should be affectionately urged to accept the full and free salvation offered to them in the Gospel. The necessity of holiness, the importance of prayer for the influences of the Holy Spirit, the duty of observing the Sabbath, and other points which should repeatedly be brought forward.

The following are some considerations which may be urged:

"Arguments" from Scripture, supported by facts, should be continually presented. Remind the children of the uncertainty of life—the vanity of worldly pleasures—the unsatisfying nature of worldly possession—the emptiness of earthly honors—the shortness of life, and still shorter duration of beauty, health, strength, and power of enjoyment. Tell them the declaration of Scripture, "In the midst of life we are in death," and then illustrate it by facts, which daily experience will furnish. Tell them of the rich man, "Who lured sumptuously every day;" and of the other, who meant to enlarge his barns, and take his pleasure many years. Tell them of Anan, who having a

kingdom, coveted a garden; and could neither eat nor drink because it was refused to him—of Alexander, who having conquered one world wept for another. Tell them of Haman, who having received the greatest honors from a mighty monarch and his queen, with the homage of an empire, declared that all these things were *nothing* to him: because one poor Jew did not bow to him. Tell them of Solomon who possessing all the sources of worldly enjoyment in a supreme degree, pronounced them all to be vanity. Then press home the solemn questions of our Lord, "What is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Tell them that they expect happiness from earthly things, because they have not tried them—that you did so when you were as young as they, because you did not know better: but as no one has ever been made happy that way, it is certain that no one ever will—that were it even possible, there could be very little value attached to that which death may destroy at any moment, and certainly must destroy at last.

At other times dwell on the beautiful contrast—the safety, peace, comfort, delight, honors, and lasting enjoyments of the Lord's people. Remind them of the three children in the fiery furnace—of Daniel in the den of lions—of Jeremiah and Baruch when the Lord hid them. Tell them of David's confidence: "The Lord is my light and my salvation, whom then shall I fear?" and show how wonderfully he was preserved from the malice of Saul. Repeat the question of St. Peter, "Who is he that shall harm you, if ye be followers of that which is good?" Tell them our Lord's admonition, "Be not afraid of them that kill the body; and after that have no more that they can do," &c. Show them that even when the Lord permits his servants to be killed, he takes them to heaven—tell them of Stephen and of other Martyrs who have had joyful deaths—tell them the value of God's word, in David's estimation dearer than much gold; sweeter than honey—the happiness of religion, "Blessed is the man that feareth the Lord; he shall have great delight in his commandments." Tell them that this is the experience of God's people now, as well as formerly—that it will be theirs when their hearts are changed by the Holy Spirit; and press upon them the duty—the necessity—the inexpressible benefit of praying to God for this precious gift, in the name, and for the sake of Jesus Christ. Persuade them to "Covet earnestly the best gifts,"—the honor that cometh from God—that of being sons and daughters of the Lord Almighty—the pleasures that are at his right hand for evermore—the unsearchable riches of Christ—show them that all things are theirs, as far as they will conduce to their real benefit—that all things work together for good to them that love God—that "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." Illustrate these beautiful texts by facts—the wonderful history of Joseph—of David, of Hezekiah—of Daniel—of Esther. Show the wonder-working Providence of God bringing all things to pass according to his will; and over-ruling all events for the benefit of his people.*

* Experimental Education.

Second Catechism.—Children able to read the Scriptures may learn an advanced Catechism with profit. The meaning, as has already been stated, should be carefully explained before the answer is committed to memory. One question, prepared at home, may be repeated daily before the Bible lesson is given.

The Second Catechism of the Christian Vernacular Education Society has been prepared with a special view to the truths most important to impress upon the mind of youth in this country. It contains an outline of the evidences of Christianity, a statement of Christian faith and practice, noticing the principal errors which prevail among the Hindus, and enforces the duty of seeking to spread the Gospel. It is somewhat singular that the parting command of our Lord is overlooked in most catechisms—even in those published in India.

Committing Scripture to memory.—The following remarks under this head are worthy of attention:

We do not think that the passages of the Bible which are committed to memory, are always very judiciously selected. We have known some who have attempted to learn off the whole Bible, beginning at Genesis. In a number of schools the historical books of the New Testament are presented as tasks to be repeated. We think there is a great want of judgment in all such lessons. What great advantage is it to a child that he can repeat the words, "After these things, Jesus went over the sea of Galilee which is the sea of Tiberias?" All the precepts, promises, and weighty moral and religious sentiments of Scripture ought to be committed to memory before learning to repeat a verse like the following: "And as they spoke unto the people, the priests and the captain of the temple, and the Sadducees came upon them."

The portions of the Bible most suitable to be committed to memory, are portions of the Psalms and the book of Proverbs, a number of chapters in the Prophecies, and large portions of the discourses of Christ and of the Epistles. These are also proofs of doctrine—precepts—promises—admonitions—and an almost infinite number of exquisitely beautiful texts expressive of every pure emotion, and of all the relations man bears to his God, to eternity, or to his fellow-creatures.*

* Inglis.

As a general rule, texts are most suitable for young children; entire chapters for more advanced pupils.

Prayers.—The Lord's Prayer should be committed to memory after it has been carefully explained. The following prayers may be found useful to some:

MORNING PRAYER.

O Lord, I thank thee for taking care of me the past night. Forgive all my sins for the sake of Jesus Christ, and may thy Holy Spirit create in me a clean heart. Watch over me this day, and keep me from all sin. Make all men know thee and love thee. Hear my prayer for the sake of Jesus Christ. Amen.

EVENING PRAYER.

O Lord, look down on me this night. Forgive for Christ's sake, whatever I have done wrong, and may thy Holy Spirit make me holy. Bless my friends, and have mercy upon all men. Take care of me this night; and when I die, let my soul go to be with thee for ever. I ask all in the name of Jesus Christ. Amen.

Children should also be taught to ask God to bless their food before eating, and to give thanks when they have done. Two examples may be given.

GRACE BEFORE MEAL.

O God, bless unto me what thou givest me to eat and drink, for Jesus Christ's sake. Amen.

GRACE AFTER MEAL.

Accept my thanks, O Lord, through Jesus Christ, for the food which thou hast given me. Amen.*

MORAL TRAINING.

The great aim in education should be, not simply to *teach* children their duty, but, as far as possible, to *train them to do it*. This is the main point urged by Mr. Stow, in his admirable work on the Training System. The distinction is thus illustrated: "To tell a boy at school not to fight or quarrel with his companions out of doors at play is *teaching*, or instruction; to see that he keeps from quarrelling, and if he does so, to exercise his mind on the evil of it, on his return to school is *training*."

Locke, the English Philosopher, enforced the same truth more than a century ago:

"And here give me leave to take notice of one thing I think a fault in the ordinary method of education; and that is, the charging the

* Some valuable hints on Religious Instruction will be found in "The Child and the Book," *Sunday School Union*.

children's memories, upon all occasions, with rules and precepts which they often do not understand, and which are constantly as soon forgot as given. If it be some action you would have done, or done otherwise, whenever they forget or do it awkwardly, make them do it over and over again till they are perfect, whereby you will get these two advantages:—

1. To see whether it be an action they can do, or is fit to be expected of them.

2. That by repeating the same action till it grow habitual in them, the performance will not depend on memory or reflection, the concomitant of prudence and age, and not of childhood, but will be natural in them.

Pray remember that children are not taught by rules which will be always slipping out of their memories. What you think necessary for them to do, settle on them by an indispensable practice, as often as the occasion returns, and, if it be possible, make occasions. This method has so many advantages, which way soever we consider it, that I cannot but wonder (if ill customs could be wondered at in any thing) how it could possibly be so much neglected.

Mr. Stow, however, has the merit of having introduced physical, intellectual and moral training into the ordinary routine of the day school.

The daily Scripture lesson, when properly given, is a most powerful instrument for promoting moral improvement. Truths of the highest moment are clearly and forcibly presented by a skillful and consistent teacher, aided by the feeling produced by what Mr. Stow calls "*the sympathy of numbers*;" while the Holy Spirit may be invoked to accompany all with his own blessed influence.

Still, the training afforded by a good teacher, both during the usual hours of instruction, and in the play-ground, which Mr. Stow calls the "*uncovered school-room*," is of great moment.

Every school should have a play-ground attached to it, and the teacher should consider it an important part of his duty to superintend his pupils while they are amusing themselves there. The natural temper of children is much more developed, when they are at play than when under immediate instruction.

"Remember," says Abbott, "that it is not your duty, simply to watch with an eagle eye for those accidental instances of transgression, which may chance to fall under your notice. You are to look over the whole ground, you are to make yourself acquainted, as soon as possible, with the classes of character, and classes of faults, which may

prevail in your dominions, and to form deliberate and well-digested plans, for improving the one and correcting the other."

Suppose, for example, you accidentally hear a boy taking God's name in vain, or making use of any other improper language, take a suitable opportunity, when all the children are assembled, to bring the subject before their attention; show them its sin, and caution them against it. You may tell them that you observed a boy guilty of the fault, but, as a general rule, do not name him. Let conscience bring the matter home to all who have offended.

"Moral training," it has justly been remarked, "is two-fold; and the fact that it is so must constantly be borne in mind. That moral training is defective which rests satisfied with correcting or modifying or even removing evil tendencies and dispositions: that moral training which seeks to teach positive morality without at the same time eradicating evil will fail to produce satisfactory results. To do all that ought to be done; all that may be done if attempted with discretion, ability, and earnestness, evil habits must be corrected and good principles implanted in their stead."*

Moral training has been entirely neglected by heathen schoolmasters in India. "The teacher," says Adam, in his Report on Education in Bengal, "in virtue of his character, or in the way of advice or reproof, exercises no moral influence on the character of his pupils. For the sake of pay, he performs a menial service in the spirit of a menial." Let teachers educated under higher influences exhibit a higher sense of duty.

There are numerous moral duties, but only a few of them can be noticed.

I. Conscientiousness and a feeling of responsibility to God.—Children should be trained to ask first respecting every action, "Is this right or wrong?" They should be made to understand that they are to be guided in their conduct by what is right, what is revealed in the word of God—not by the practice or maxims of the world. This is especially necessary to be enforced in India, where multitudes do what they acknowledge to be wrong, simply because others do it, and they have not the moral courage necessary to follow the course which conscience enjoins. "They must be taught that they are not at liberty to sin,

—that it is not a matter of indifference how they behave, so that they injure no one,—but, that on the contrary, they will be called to account for the omission of what is right, as well as the commission of what is wrong. With the knowledge of their responsibility, let the impression that the eye of the Lord is ever upon them be connected, that their habitual feeling may be, "Thou God seest me."*

2. Truth and Sincerity.—Truthfulness lies at the foundation of all virtuous character, and is its most essential element. Without truthfulness virtuous character cannot exist. Lying is never lawful—not even to save our own lives. We must never do evil that good may come. In the early days of Christianity hundreds of thousands of converts submitted to the most cruel deaths rather than save themselves by falsehood.

Want of sincerity is the great defect in the moral character of the people of this country. Truth forbids not only direct lying, but every attempt at deception.

People frequently misrepresent matters, leaning to their own side and doing injustice to those opposed to them. They praise persons to their face, and abuse them behind their back. A common but very reprehensible form of insincerity among educated natives of India, is wearing idolatrous marks, and joining in idolatrous worship, which they know to be wrong, and not owning their belief in Christianity which they admit to be true.

Some directions may be given about training to habits of truthfulness.

(1.) *Set an example of perfect sincerity.*—Say nothing that is not strictly true; use no exaggerations. Great caution is required in making promises and in threatening punishment; but be rigid in the performance of the one and in the infliction of the other. This rule is broken when a teacher is an eye-servant—when he is very industrious in the presence of a superior and careless in his absence.

(2.) *Endeavour to keep as far as possible temptations to lying out of a child's way.*—The fear of punishment is a great cause of lying. When a boy is suspected of having committed a fault, it may not be wise to ask him the direct question,—

* Madras Journal of Education, April, 1859.

* Mayo's Practical Remarks on Infant Education.

"Did you do this?" In such a case many timid boys would certainly tell a lie in order to shield themselves from punishment. Endeavour to ascertain the fact by careful investigation into the circumstances or the evidence of others.

Sometimes it may be necessary to question the child himself. This must be done with great caution, not with vehemence and hurry, but with calmness. Forbid him to answer in haste, or without consideration. Remind him of the importance and happy consequences of truth, and of your willingness to deal tenderly towards him if he freely confess his fault.

Should a child voluntarily confess some mischief he has done, show your admiration for his truthfulness, though you may blame him for his misconduct.

Vanity is another cause of lying. A boy does something wrong, and tells a lie to hide it, lest he should fall in the teacher's estimation. For the same reason he sometimes peeps into his book when he is repeating his lessons, or copies the answer of a snail from his neighbour's slate.

Show the child that your opinion of him is lowered far more by deceit than by any inadvertent fault or intellectual failure. When all the children of a class are engaged in the same exercises, place them in such a manner, if possible, that they cannot copy from each other. Express great displeasure at copying, or any attempts to deceive by whispering answers.

(3.) *Manifest confidence as far as possible in the truthfulness of children.*—A boy is strongly tempted to be what we suspect him. Do not doubt a child's word unless he has previously deceived you. If you have cause of suspicion, do not charge him with lying but make careful inquiries.

(4.) *Point out the evil consequences of deceit.*—The liar is tormented by the fear of detection. Frequently he attempts to conceal one falsehood by a succession of others. Thus he contradicts himself and is discovered. The liar is an object of shame and contempt. He is not believed even when he speaks the truth, and people will, as far as possible, avoid dealings with him. His own conscience reproaches him. God has solemnly declared that lying lips are an abomination, that whosoever loveth or maketh a lie cannot enter his abode of purity.

Strive thus to excite in children a detestation of all that is mean, cunning, or false; to inspire into them a spirit of openness, candour, and perfect sincerity. Make them feel how noble it is, not merely to speak the truth, but to speak the simple unadorned truth, whether it tell for or against themselves. Teach them not only to confess their faults, but to confess them freely, without prefacing them by excuses, or endeavouring to lessen their own offence by laying blame upon another. When referring to others their disputes, they should be warned to relate the case honourably and fairly—to state both sides of the questions—to be willing to accuse themselves as well as their companions. In these points, even conscientious children who dread a falsehood are prone to equivocate, and to keep back, at least, part of the truth.

The treatment of CONFIRMED LIARS requires great judgment and temper. Endeavour to ascertain the cause, whether fear, vanity, or love of gain, and act accordingly. "If remonstrance and advice have no effect; their delinquencies must be met by decided punishment. At the same time watch every opportunity to raise their character by cultivating and commending any semblance of good in them, endeavouring to make it felt that they have something to lose, and thus prevent their becoming reckless. Express your satisfaction when they speak the truth, and they will find that a step is gained in your estimation, whilst at the same time the consciousness of having acted right may give such an impulse to their character, as to pave the way for the reception of the principle."*

The sin of PEASUERY should be especially pointed out. Any nation among whom it prevails must be utterly corrupt. Many people in this country think that they may support a just cause in court by false witnesses. Show that this opinion is quite wrong.

LITIGIOUSNESS is a common fault of the Hindus, and is the source of much unhappiness. Show its numerous evil consequences, and dwell upon the far better plan of coming to a settlement by an interview, or by submitting the matter in dispute to mutual friends.

3. **Justice and Honesty.**—Train children to be scrupulously honest. Show them that as they feel it to be wrong for other persons to take *their* things, it is equally bad in them to steal from their neighbours. Let them clearly understand that God has said, "Thou shalt not steal." Remind them that thieves are generally found out at last, that "honesty is the best policy;" but at all events that God's eye is ever upon them, and that they must give an account at his judgment seat. Let them understand that honesty forbids the theft of the smallest article, of a mango as well as a bullock; that they must not take the things of their parents without leave; and that to defraud Government is just as wrong as to defraud one individual.

Some children think when they find articles which have been lost that they may rightly keep them. Show that this is wrong. Suppose that they should drop a rupee when going home, and that another boy behind them should pick it up, do they consider that he ought to keep it? Tell them that when things are found, a careful search should be made for the owners, to whom they should be returned.

Never permit *gambling*. Explain that a gambler has the heart of a thief; he wishes to obtain his neighbour's property without giving him any thing in return.

Direct attention to the Scripture precept, "*Owe no man any thing.*" Getting into debt is exceedingly common in this country, and is the cause of much misery. Dwell upon the importance of *industry, economy, and foresight*. The folly of squandering large sums on marriage feasts should be exposed. Show that people should not spend at once as much as they earn; but endeavour to make provision for time of sickness, and thus not require to borrow at high rates of interest.

The Scriptures abound with striking observations upon the unsatisfactory and fleeting tenure of riches acquired by **BRIBERY and OPPRESSION**, which ought to be impressed upon the minds of the children, as, "The curse of the Lord is in the house of the wicked;" "Envy thou not the oppressor, and chide none of his ways," &c. Show on the other hand that, "Godliness with contentment is great gain;" "Better is a little with righteousness, than great revenues without right."

4. **Kindness.**—"Love is the fulfilling of the law." The teacher should strive, with God's blessing, to lead his pupils to be "kindly affectioned one to another." Train them to speak courteously to each other, and, if reviled, not to "render railing for railing." Stimulate to the performance of kind acts. Encourage older children to help younger. If you observe any boy behave unkindly, do not at once harshly upbraid him with his conduct. Rather take up the subject in a general lesson to the school, and, as in the parable of the good Samaritan, contrast unkind treatment and the reverse. Interesting narratives of humane and benevolent actions should be frequently told, and, above all, the children should be reminded of Him who prayed on the cross for his murderers.

Under this head the duty of Christian converts to their heathen fellow-countrymen should be enforced. Nearly two hundred millions of immortal beings in India alone are either followers of the false prophet or how down to dumb idols. Through the mercy of God a few, in various parts of the country, have been brought to a knowledge of the truth. From them the word of God should sound out, till it has gone through the length and breadth of the land. The teacher should show the young how even they may take part in this glorious work, by impressing upon their companions who call themselves Christians, that a nominal profession is insufficient; by telling the heathen of the only name whereby they can be saved; by distributing tracts; by inviting people to attend public worship; by giving money to send catechists and teachers to make known the Gospel; by prayer for the advancement of Christ's Kingdom; and, above all, by a holy life, becoming the religion they profess. The teacher should endeavour to place before his pupils the dignity of this great enterprise, and to make them feel that its advancement is the noblest work to which they can dedicate themselves,—that a poor despised preacher of the Gospel, following in the footsteps of his Master, going about doing good, occupies a far higher position than if he enjoyed every earthly pleasure and honor in the palace of a mighty monarch.

All **CRUELTY TO ANIMALS** should be carefully watched against. Children are very apt to throw stones at harmless green lizards. Show the sin of such conduct.

5. **Humility.**—Caste, the great curse of India, originates in pride. It is based upon the lying assertion that different castes proceeded from different parts of the Creator. Its effects are most injurious. A few are swollen with pride; the mass of the people are trodden under foot. It existed among several nations in ancient times; but nearly all, except the Hindus, having seen its folly, abandoned the system. Never recognise caste in the school; never allow boys to be called by caste terms of abuse.

But humility extends to other things. If your pupils are conceited, convince them of their ignorance, and remind them that the most learned philosophers, like the illustrious Newton, have generally been the most humble. This spirit is most apt to arise in young men who have received an English education, and on that account are prone to look down upon their fellow-countrymen.

A humble docile spirit is especially necessary in listening to divine truth. The meek will God teach his way. "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

6. **Purity.**—The use of indecent language is exceedingly common among heathen families. Women are especially prone to indulge in loud, virulent, and obscene railing. The most disgusting epithets are used even by mothers to their daughters. Let the teacher strictly forbid the utterance of any such expressions, and let him strive by every judicious means in his power to promote purity of conduct. The one true God is "glorious in holiness," and every thing impure is an object of his utter detestation.

7. **Duty to the female sex.**—The teacher should embrace every suitable opportunity for dwelling upon the importance of female education. Let his pupils be urged to use every effort to secure the instruction of their sisters. The evils of early marriages and the cruel custom forbidding the marriage of widows are other points claiming attention.

8. **Cleanliness and order.**—The teacher, as has been previously observed, should himself be a model in these respects. The school-room should be swept and dusted every day, and the compound should be kept in good order. If the situation admit, let there be a neat flower-garden. No child should be allowed to come to school with dirty face or hands. The teacher should daily glance his eye

over his pupils to ascertain that this rule is observed. A scholar whose hands are dirty should be sent out to wash them. The great value of cleanliness as a preservative against disease should be well explained.

CHAPTER II.

READING.

Next to the religious and moral training of his pupils, the teaching of reading is the most important part of the teacher's duties. "Books," to use the words of Arnot, "transport me instantly, not only to all places, but to all time. By my books I can conjure up before me, to vivid existence, all the great and good men of antiquity, and for my individual satisfaction I can make them act over again the most renowned of their exploits. The orators declaim for me—the historians recite—the poets sing, and from the equator to the pole, or from the beginning of time until now, by my books, I can be where I please."

Few children taught in native schools read well. Indeed, as has been previously remarked, many of the teachers themselves can only spell out words with difficulty. Hence reading, in general, is a drudgery; and comparatively few take up a book for pleasure. Even pundits before they can give the general sense of a paragraph, must read it through, word by word, whereas an Englishman can sweep his eye over a page in his own language and mention the leading ideas in a few seconds.

Defective mode of teaching reading among the Hindus.—In native schools, children are first made to learn the whole alphabet in order. They sing it like a song, over and over again, generally without paying the slightest attention to the letters. Their alphabets on leaves or boards may be in their hands, but their eyes wander about. It is not strange that months are wasted in this manner before the alphabet is learned.

The child is next made to combine in regular order all the consonants with the different vowels. No attempt is made to show the principle on which they are united—each is taught as if it were quite distinct, thus making the alphabet consist of two or three hundred different symbols.

Many of the books afterwards read in native schools are in language unintelligible to the children, and no explanations are given, no questions asked about the subject-matter.

Injurious effects.—The effects of this mode of teaching are very pernicious. It is most repulsive to the children—hence the frequent use of the rod in native schools. Very much time is wasted, and, after all, the children read badly. It has likewise a very hurtful effect upon the mental powers. Children in India are naturally lively and intelligent; but few things have a greater tendency to render them dull and stupid than to place before them unmeaning combinations of letters. “In reading them,” says Dunn, “a habit is formed of separating the sight and sounds of words from sense, a habit which frequently cleaves to the mind long after the days of childhood have passed away.”

METHOD RECOMMENDED.

Introductory Exercises on form for young children.

—The course to be followed in teaching to read will depend partly upon the age of the pupils. If the children are very young, the best plan will be to give a few introductory lessons on form. Young children are not accustomed to discriminate between objects—letters appear to them very much alike, and they cannot distinguish them.

Draw a horizontal line on the black-board before the children, and explain what it is called. Ask a child to draw another line upon the board of a similar character. Next bid each of the pupils name some part of the school which is horizontal. Proceed in like manner with a perpendicular line. Then show that when perpendicular and horizontal lines are joined, they form an angle or corner. Be sure to make the children point out corners in the objects around them. Next draw squares, oblongs, and triangles.

Curved lines should form the second course. Begin with a half-circle, or a simple waved line. Whole circles and ovals should afterwards be described.

The above plan is followed in the best schools in Europe. Ignorant people may suppose that it is a waste of time; but, in truth, it renders the future progress of the children much more rapid, and they are taught lessons of observation which will be of benefit during the whole of their future lives.

“The method of teaching INDIAN LANGUAGES may first be noticed.”

Do not teach the alphabet in regular order.—If a person has to learn the names of fifty different things, his best plan is evidently to learn a few of them at a time and not go over the whole at once. The rule, “divide and conquer,” should be followed in teaching children to read.

Begin with words composed of two letters.—Select a word containing two letters, simple in shape and thus easily written, simple in sound, and thus easily pronounced. The word should also be one with which the children are familiar. Write it on the black-board* and pronounce each letter slowly, giving its proper sound. Natives have a habit of adding one or two syllables to the proper sound of each letter. This besides being a waste of time, is a great hindrance to the children in learning to join letters into words. Give only the sound of the letter. To impress the characters upon the minds of the children, direct attention to their shape. A few questions and remarks about the meaning of the word will give more interest to the lesson.

When every child can name the two letters of the word, let it be written. The plan adopted in India of teaching reading and writing together is excellent. At first let each child in turn write a letter or word on the black board. This prevents the hasty scrawling of a great many misshapen letters. Each character is judged of and talked of, as it is formed, and there is a greater desire to take pains.†

Next take another word containing one of the two letters the children have learned and another new letter. It is desirable that the shape, though simple, should be considerably unlike the letters the children have acquired, to avoid confusing them at the beginning. Proceed in like manner with other words.

The arrangement of the alphabet in Indian languages is very scientific, and it is desirable to make use of the help which it affords in learning some of the letters. After the children are able in the manner above mentioned to read and write the soft letters, teach *k, g, &c.* with their respective aspirates. Three new letters are sufficient at a time,

* If large letters printed on cards are available, they may be placed before the children, instead of writing the word on the black-board.

† Mrs. Tuckfield.

and let words be given containing those letters as exercises. Give lessons in this manner till the whole alphabet has been acquired in order.

Train the children to distinguish letters nearly alike.—Some letters resemble each other in shape, and children are apt to confound them. After the whole alphabet has been gone over, let such letters be written together, and their differences compared.

Teach the symbols of the vowels, one by one.—Do not, as in Native books, begin with *k* combined in turn with all the vowels. Reverse the process. Teach *k* combined with all the consonants. Show on the black-board that the vowel is not written after the consonant in its initial form, but in one much abbreviated. Give one or two examples and then ask the children to write others. Name, for example, *ma* and bid the children write *mā*. In the case of many letters there are a few anomalous combinations. When the usual forms have been thoroughly acquired, ask the children to write such letters. Some of them will probably proceed to write them according to the common rule; but if none of the children can correct them, the teacher should do it himself, explaining the reason of the departure from the general rule, caused in most cases by a difference in the form of the letters. This will impress them upon the memory.

A Sheet is sometimes printed with all the vowel combinations. This may perhaps be referred to with advantage after the whole have been studied separately; but the teachers of this country are so apt to make the children learn it by rote as soon as they have gone over the alphabet, that, in most cases it is better not to have it in a school. To learn it right through, is a dreadful task for a child.

A few remarks may now be made about teaching **ENGLISH READING**. Much the same plan should be followed; but from the imperfect nature of the English alphabet, the difficulties are much greater. The *phonic* method, or giving only the *sound* of the letters, may be employed to a certain extent. As the sounds of some letters vary so much, however, in several cases the *look and say* method, or teaching a child simply to name a word without attempting to analyse its parts, should be adopted.

Begin with some short simple word, as *no*. Write *o* on the black-board before the children. Name it distinctly, and make the children repeat it after you. Bid two or three children come and write the same letter on the black-board. Next write *n*, before the *o*, giving it simply its sound in combination—not its name *en*. Show how *n* and *o* when joined form *no*. Proceed in like manner with *go*, *so*, *lo*. Question the children on the meaning of the words. Formal definitions are not to be expected; accept such answers as show that the sense is understood. Native children learning English should always give the meaning of every word and sentence in their own language.

Some words composed of two letters, as *do*, *to*, should not be divided into letters and sounded—let the children learn them at sight.

Words of three letters may next be taught. The teacher should make use of what the children have already learned. Thus let him write *an* on the board and make the children pronounce it. Then let *n* be prefixed, and joining its power to the two letters, the word *man* is obtained. Proceed in like manner with *at*, *rat*, *in*, *pin*, &c.*

Capital letters in English should not be taught till the children are able to read words composed of small letters. In fact, they are best learned one by one as they occur in reading lessons, without any formal teaching.

MODES OF EXAMINATION.

1. **Exercise the children in naming letters.**—Point out letters here and there and ask the children to name them.
2. **Name letters and ask the children to point them out.**—Occasionally they may be required to point out every example of each letter on a sheet. Let each child in turn point out a letter.
3. **Give letters and words to be written from dictation.**—This is the best test of the knowledge of the children.
4. **Let the pupils question each other in naming, pointing out, and writing letters and words.**—This plan should often be adopted. It gives somewhat of the

* See the First Book of the Madras Branch of the Christian Vernacular Education Society.

interest of a game. Sometimes each boy should put a question to the one next him, at other times one boy should stand out and his class-fellows should ask questions till he fail to answer; when the boy who proposed the question to which no reply could be given, should take his place. This course may be followed in spelling and many other lessons.

SHEET LESSONS AND BOOKS.

Teach at first from sheet-lessons—do not use books.—When young children learn from books, the teacher can never be certain that they are at the right place, or that they have thoroughly learned the letters. Children often get up their lesson by rote though they cannot actually read it. Sheet Lessons secure that all know what letters are being taught; and afford the best means of testing the children by putting questions in irregular order. Children, however, should all have books and may receive a short lesson from them daily. Many parents suppose that if their children have no books they are learning nothing.

When children have made a little progress, *books* should be used on all occasions.

Show children how to hold their books.—Boys often grasp their books in the middle between the thumb and fore-finger, which greatly defaces and injures them. Teach the children to place two fingers behind the book and the thumb and two last fingers in front.

While a reading lesson is going on, make every child follow the reader with his finger on the page.—This secures his attention and prevents trifling.

DIRECTIONS TO SECURE GOOD READING.

1. Require accurate pronunciation.—Insist upon the children pronouncing every word correctly from the very first. This is of great importance in teaching English. If children mispronounce words at the commencement, the faults generally cling to them through life. Beginners need only read correctly the words occurring in their ordinary reading books; but when some progress has been made, the pupils should have a series of lessons on pronunciation. The compiler has issued a small work* on the subject, containing the

* Guide to Spelling and Pronunciation. Published at Medford.

various sounds of the vowels, diphthongs and consonants, with rules for angments, lists of words pronounced alike but differing in spelling, &c. A lesson might be given twice a week with much advantage. Each word should be read by the teacher and pronounced after him by the class *simultaneously*. The lesson should next be read by the pupils individually.

2. Require distinct enunciation.—Words must not only be accurately pronounced, they must be uttered so distinctly that there can be no mistake about what is said. Make the children open their mouths well. Do not allow them to slur over syllables or little words. Slowness is of great value in securing distinctness. It has been said,

"Learn to read slow: all other graces,
Will follow in their proper places."

Occasionally a lesson may be read by making each pupil read only one word.

It is not necessary for the children to *bawl* to secure distinct reading. Noise should be avoided as disturbing other classes. A whisper uttered distinctly can be heard over a large room.

3. Fluency is another requisite.—It is very unpleasant to hear a person reading who hesitates in pronouncing words. This defect is common in native schools where children cannot read well. The voice should flow on with ease and smoothness. There is an opposite defect, however, which is sometimes seen in children taught in Mission schools. The lesson is hurried over, as if the object was to repeat the greatest number of words in the shortest time.

Make the children attend to the punctuation, but let no pauses be made where the sense admits of none.

4. Expression is essential to good reading.—By expression is meant changes in the tone of the voice so as to bring out the sentiments of the author. Children often read in a drawing, sing-song, monotonous tone, quite unlike the animated and expressive manner in which they talk to each other. The teacher must carefully guard against this. He should, in a *good-humoured manner*, imitate this fault, that the children may notice it. Let it be impressed upon them that they should read as they *speak*. The following are two important rules for securing expression in reading:

(1.) *Make the children thoroughly understand what they are reading.*—Carefully analyse every reading lesson. Require definitions of the principal words, their synonyms, and their opposites. The derivations of words often throw light on their meaning. The grammatical construction of sentences should be examined; incidental allusions, whether geographical, historical, or scientific, should be explained. The best test to ascertain whether the pupils really understand what they have been reading is, *to require them to paraphrase it in their own words.* Where English is studied, translation into the Vernacular affords an excellent method of determining this point.

(2.) *Read a few words in a proper manner to the children, and let them copy the same tone and expression.*—Reading is learnt chiefly by imitation. The teacher should train the children to pronounce correctly and with due inflections. A very good mode of doing this is to make them repeat a few words simultaneously. Every word should at first be pronounced separately and clearly. The pause between each word may be gradually reduced. Thus.

1. Always—speak—the—truth :—never—deceive.
2. Always—speak—the—truth :—never—deceive.
3. Always—speak—the—truth :—never—deceive.
4. Always speak the truth : never deceive.

The well-known example. Do you ride to town to-day? to which several replies will be given according to emphasis, may be illustrated.

The teacher should point out any faults made by the children when repeating the words simultaneously. A few of the pupils, one by one, should afterwards repeat the whole. Short sentences must be given at first; but after a time whole passages may be read. When teaching children to read with expression, it is better to allow those who are called upon individually to read a paragraph, and not merely a sentence. The spirit of passage may thus be better caught.

5. *Frequently break up a class into small sections for reading.*—Practice is necessary to read well. Simultaneous reading under the direction of the teacher is of great advantage; but it is also advisable to give a good deal of individual reading. This may be done by dividing

the class into several sections, each of which to be under the care of the best reader in it. The children should read over alternately the lesson they have learned with the master.

Sullivan gives the following direction for young readers :

UNDERSTAND WHAT YOU READ, AND READ IT AS IF YOU UNDERSTOOD IT.

POETRY.

The influence of poetry is well known. It may be employed with powerful effect in education. A certain portion should be committed to memory every week. Simple moral songs and hymns may be learned by young children; more difficult pieces may be recited by older pupils.

Special attention ought to be paid to one rule; *Let every piece of poetry be thoroughly understood at first; it is committed to memory.* The compiler, on several occasions, has been disgusted at hearing native children repeat English poetry, of whose meaning they were quite ignorant.

The reason of the above rule is obvious. It is impossible for children to recite with proper emphasis and expression words whose meaning they do not comprehend. A sing-song mode of repetition ought to be carefully guarded against.

By thus committing to memory a judicious selection of poetry, not only will the memory, the taste, the imagination be cultivated; but a most beneficial effect may be produced in a moral and religious point of view.

CHAPTER III.

SPELLING AND DICTATION.

Spelling was formerly taught in English schools by making children commit to memory long columns of words from a Spelling Book. Words were strung together without any other connection than that both contained the same number of syllables, and were accented alike. What was thus learned was speedily forgotten, and often children who could spell words orally, made gross mistakes when they attempted to write them. This system has now been exploded. The whole proceeded on a wrong principle.

Spelling should be taught through the eye, not the ear.

The method adopted must vary with the progress of the pupils.

FIRST STAGE.

The first lessons in spelling should be given from the ordinary Reading Books of the children.* After the lesson has been read and explained, the following course may be adopted.

1. *Let the teacher write the lesson on the black-board from the children's dictation, each child spelling a word.*
2. *Let the children copy the lesson on their slates.*
3. *The ordinary plan of oral spelling may also be occasionally followed.*

SECOND STAGE.

In addition to the plans previously mentioned, Dictation Exercises should now be given, at least twice a week. The ordinary Reading Books may still be used.

Dictation exercises may be conducted in the following manner:—

1. *Place the children so that they cannot copy from each other.*—A good method is to make them stand back to back. Children should, however, be also taught to regard all copying as mean and dishonest.
2. *Read the passage slowly and distinctly.*—One word at a time may be given to beginners. The teacher should look at the slate of a boy who writes slowly, and thus judge of the rate at which he should dictate. Words should not be repeated. This cultivates the habit of attention, and strengthens the memory. The children should write neatly, keep their lines parallel, and put capitals to such words as require them.
3. *Spell the whole lesson and let the children note the mistakes they have made.*—Another good method is to make each pupil spell a word in turn from his slate. The mistakes must simply be marked, not rubbed out and corrected.
4. *Glance over the slates and observe which words have chiefly been mis-spelled.*—Time will be saved by doing this, while the lesson is being spelled over.
5. *Write on the black-board the principal words which*

* Lessons of a religious character should not be used as exercises in spelling, though they may be copied by the children with advantage.

† A monitor may dictate, but the teacher should glance over the slates himself at the end of the lesson.

have been mis-spelled, and let them be copied by the children and pronounced simultaneously.

THIRD STAGE.

1. *A systematic course of lessons on spelling should now be given.*—Words containing double vowels and consonants, silent letters, words pronounced alike but different in spelling and meaning, anomalous words, &c.* should be spelt both orally and to dictation. The pupils should frequently be required to embody them in sentences.

2. *Select pieces of prose and poetry should be written from memory.*—This should sometimes be done neatly on paper. Punctuation should be carefully attended to.

The teacher should keep a watchful eye with regard to spelling over all the exercises of his pupils. During lessons in Grammar, Geography, and other branches, difficult words which occur may sometimes be written on the black-board before the class. The habit of reading is of great assistance in acquiring a knowledge of spelling.

CHAPTER IV.

GRAMMAR AND COMPOSITION.

Perhaps no branch of instruction is worse taught than Grammar. A commencement, in many cases, is made with numerous dry definitions and rules, which are not thoroughly explained, and which the children do not know how to apply. The memory alone is exercised. On the other hand, Grammar may be made an interesting study, as well as a valuable mental discipline, and an important aid in the business of life.

A few hints may be given as to the mode of teaching this branch.

1. **Do not begin with teaching a text-book on Grammar.**—A work on the subject proceeds in scientific order, defining terms and stating rules. This is very useful when the child has made a little progress, but he is disgusted and confused by studying a dry text-book at the beginning.

* The Guide to Spelling and Pronunciation, printed at Madras, was prepared with a view to this. Sullivan's Spelling Book superseded, and the Manual of Pronunciation of the Scottish School Book Society are both excellent.

2. Commence with simple oral lessons.—It may be advantageous to preface the lessons by a few remarks on the usefulness of Grammar. Let the teacher suppose that a person who has to write a letter, introduces a sentence like the following, "I wishes to buy two oxes." Question the children on the errors in such a sentence: tell them that a person writing in that way would show that he was very illiterate. Explain that Grammar teaches us how to avoid such mistakes.

The classification of words may next be noticed.

All the boys in the school are divided into a few classes; so all the words in a language may be reduced to a few sorts, or as they are called, PARTS OF SPEECH. A large dictionary may be shown to the children that they may have some idea of the number of words in the language. Explain that their first lessons in Grammar will be to learn to distinguish the different classes of words.

3. Give the idea before the term.—Do not begin by saying "a noun is the name of a person, place, or thing." Ask the pupils to name first some persons, next some places, and lastly some things. Write the words on the black-board as dictated by the children. Thus,

Names of Persons: John, Henry, Thomas.

Names of Places: Calcutta, Madras, Bombay, Colombo.

Names of Things: Book, desk, chair, door, mat.

Direct attention to the three classes of objects, and then mention that all such words are called NOUNS in Grammar. Explain that noun means *name*. The children should be required to point out the nouns that occur in their reading lessons: lists of nouns should also be written out, as the names of things in the schoolroom, tools used by workmen, minerals, vegetables, animals, places, persons, &c.

Adjectives may next be explained. Question the children for instance about a mango. Do all mangoes taste alike? No; some are sour, sweet, bitter, &c. Do mangoes differ in any other way? Some are large and some are small, some are hard, and some soft, some are green and some are yellowish, &c. All those words expressing different qualities in the noun are ADJECTIVES, *words added to nouns*. Exercise the pupils fully in prefixing adjectives to nouns, as black box, long stick, round table, old man, &c. Lists

of nouns thus qualified by adjectives should be written out as exercises.

A general idea of the verb may next be given. Write, for example, boy on the black-board. Ask what boys can do—run, walk, speak, sing, &c. Illustrate in like manner other words as ox, fish, sun. Explain that words which denote doing something are called *verbs*. Show their importance. No expression is complete without them. Hence their name VERBS or *words*. Numerous exercises should be given in combining appropriate nouns and verbs, as birds fly, &c. Next require sentences containing adjectives in addition, as, the little dog barks.

Ask words which describe how things are done, and explain the nature of the *adverb*. Let such sentences be written, as the eagle flies swiftly. Show how prepositions are used instead of nouns. A general idea of the nature of the preposition may be given by asking the children to name words which express direction, or how one thing is placed with regard to another, as before, behind, to, upon, &c.

4. Give a general view before entering into details.—Do not treat minutely of the noun, explaining gender, number, and case, before giving some idea of the other parts of speech. Only simple points should be noticed in the first course. Thus, questions on abstract nouns, as strength, warmth, should be deferred for some time.

5. Analyse sentences as well as parse.—Explain and illustrate the meaning of the terms, subject, predicate, object, &c. Morell's Analysis deserves careful study.

6. Correct any grammatical mistakes made by the pupils either in speaking or writing.—The teacher should pay great attention to the accuracy of the language which he employs himself. Defects in this respect are very common among the teachers of many of the lower classes in English schools. The pupils are also frequently allowed to make use of what may be termed broken English.

7. Give regular exercises in Composition.—At first they should be very simple in their character, like those previously described. When some progress has been made, children may be asked to write familiar descriptions of animals, plants, and other objects with which they are acquainted; the substance of oral lessons given by the teacher

should be written out from memory; and similar exercises should be prescribed. Letter writing is important and much valued by the Hindus. Considerable practice should be afforded in it; the pupils should be made acquainted with various forms of correspondence. Composition is of great value in an intellectual point of view.

8. Advanced Pupils should be occasionally required to discuss subjects.—It is desirable that they should be able to express themselves orally with accuracy and ease. Discussions tend to give command of language and powerfully stimulate the intellectual faculties. Useful topics should be selected, and the teacher should carefully repress all improper feeling, as well as notice mistakes in language.

CHAPTER V.

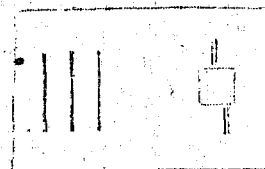
GEOGRAPHY.

This is an interesting branch of learning, and a knowledge of it is of peculiar importance in India. The different modes adopted by Hindus and Europeans in framing systems of geography are well worthy of notice. A Hindu, without any investigation, sat down and wrote that the centre of our universe consisted of an immense rock, surrounded by concentric oceans of ghee, milk, and other fluids. To induce men to believe his account, he then pretended that it was inspired. Europeans, on the other hand, visited countries, measured distances, and after very careful investigation, wrote descriptions of the earth. Which is the more worthy of credit?

1. Ascertain whether the pupils are acquainted with the cardinal points.—Most children in this country are well acquainted with the points, east, west, &c. If not, they should be fully explained. Question the pupils about the relative position of objects in the school-room and its immediate neighbourhood.

2. Commence with maps of the school-room and neighbourhood.—Do not at first teach a number of definitions of geographical terms as is done in text-books. Begin with some preparatory oral lessons. Speak a little about making drawings of objects. Show that a drawing

may be made of a large animal, like an elephant, by reducing the scale. Ask a boy to make a drawing on the black-board of the table as it would appear if he were looking down upon it from the roof. When this has been done ascertain whether any boy can make a drawing of the schoolroom viewed from the same point, thus,



Explain that to represent the whole in correct proportion, it should be carefully measured, and then drawn by a scale, as one inch for every yard. The compound should next be added. The north side should be always at the top of the plan.

Let the children suppose that they all have great wings like eagles, and fly high above the school, and then look down. The country below will be seen like a picture. Let the teacher endeavour to draw it, branching off on each side from the school compound. Tell the pupils that such a representation is called a map. Hence a map is a picture of a part of the earth's surface.

Children will obtain a clearer idea of a map by placing one on the floor—the top of the map being toward the north. Let them then suppose that they are looking down upon it. Explain that it is coloured simply that the parts may be better seen.

Proceed from the town or village in which the school is, to the district, from the district, to India, from India to Asia, and from Asia to the world.

3. Explain Geographical terms as far as possible by natural objects.—As a general rule, such terms should not be introduced till they are required, when each of them as it occurs should be thoroughly illustrated. A neighbouring hill may be employed to convey some idea of a mountain, a brook, of a river. The village tank will afford miniature illustrations of lake, bay, cape, and perhaps island and isthmus.

4. Endeavour to give clear ideas of the shape of the earth.—Every school should be supplied with a globe. If one cannot be purchased, the teacher should endeavour to make one himself. The compiler saw a neat little globe, made from a cocoa-nut shell by a Bengali boy in a village school under the Rev. J. Long. "It is a great achievement," says the Rev. Canon Maseley, "to present vividly to the mind of a child the isolation of the earth in space, to disabuse it of the impression that its surface is an infinitely extended plain or an island floating in the abysses of space, or the summit of a mountain whose base reposes in some fathomless region unknown to us—to convince the child that the world rests upon no pedestal, hangs upon nothing, floats in space, not being buoyed up and not being supported, does not fall." The moon may be employed to illustrate this.

5. Make the children find out on the map the name of every place in their books.—In some schools an attempt is made to teach Geography without maps; but no clear ideas can be given in this manner. As Dr. Watts observes, "The situation of the several parts of the earth is better learned by one day's conversing with a map, than by merely reading the description of their situation a hundred times over in books of geography." Every place mentioned in an ordinary reading lesson should likewise be pointed out on the map.

Maps of the hemispheres, may be explained by dividing an orange into two equal parts, and by placing them on a table with their edges in contact.

6. Connect the names of places as far as possible with interesting associations.—Mere lists of names are soon forgotten. The teacher should, therefore, seek to associate places with some important event. Thus, Ghazni may be mentioned as the capital of Sultan Mahmud, the first Muhammadan conqueror of India; Calicut, as the place where Vasco da Gama first landed in the East.

7. Endeavour to give vivid ideas of the physical geography and of the inhabitants of every country.—The teacher should read books of travels and other works giving detailed accounts of particular countries, in order to obtain a store of information regarding them. The treatise

on Physical Geography by Hughes deserves careful study; two works, "Near Home" and "Far Off," by the author of the "Peep of Day" may be consulted with great advantage. The teacher should endeavour to describe imaginary journeys with his pupils.

"A child is to be led on," says Isaac Taylor, "until he breaks over his horizon; he is to be exercised and informed until he can wing his way, north or south, east or west; and can show in apt and vivid language, that his imagination has actually taken the leap, and has returned—whether it be from the tempest-rocked Hebrides, or the ice-bound northern ocean, from the red man's wilderness of the west, or from the steppes of Central Asia; from the teeming swamps of the Amazon, or from the Siroccos deserts of Africa, or from the tufted islets of the Pacific, or the heaving flanks of Etna, or the marble shores of Greece."

"But besides going through the characteristic scenes of the four continents, as a traveller does; we must take the earth as a whole, or as a planet, and aid the mind in looking at it as from a point of view whence it might be seen, spinning on its axis, cloud-mottled, snow-tipped, with its bulging tide wave, heading on daily from the equatorial Atlantic, to the northern straits; with its steady monsoons, and its angry tornados, its fire-spitting craters, its verdant and swarming patches of life, and its arid expanses of sand."*

"The conceptive faculty is thus called into play, and enriched with splendid ideas."

8. Exercise the pupils in drawing maps.—Let them begin with a plan of the school-room on their slates or on the black-board, and gradually proceed with maps of the district, Presidency, and so on. In this manner the features of a country are more deeply impressed upon the mind, and the exercise is valuable in many other respects. Maps should at first be copied; they may afterwards be drawn from memory.

CHAPTER VI.

HISTORY.

Indian literature is singularly destitute of works on history. It is true indeed, that there are books regarded as historical by the people; but they are merely tales and legends. Thus, it is asserted that some Hindu kings were about thirty feet in height, that Sagur Rajah had sixty thousand sons, born in a pumpkin, and nourished in pans of milk. It is very

* Home Education.

important, therefore, that correct views of history should be diffused.

History has been defined to be philosophy teaching by example. It must be acknowledged, however, that, even in Europe, historians, in general, have had no such object in view. Most works on the subject contain little more than accounts of the jealousies and struggles of despots, of ferocious and bloody battles; while the state of the people, their manners and customs, the origin and progress of the arts and sciences, are almost entirely overlooked.

Children should first be made acquainted with the history of their own country. A general view of ancient and modern history should afterwards be given. Particular attention should be paid to the history of the Jews, of the Christian Church, and of England.

One or two directions may be given with respect to the mode of teaching history.

1. Do not be satisfied with answers in the words of the text book.—Hindu youths frequently commit the whole lesson to memory, and answer in the words of the author, while they have a very faint idea of the real meaning. Endeavour to make your pupils answer in their own language. Require them to paraphrase a passage, or to give the meaning of the whole in their own words. Translations into the vernacular may be adopted with advantage.

2. Make a due use of Maps and a Chronological Chart.—Let the pupils understand the exact position of the country whose history they are studying, its leading physical features, and the situation of its cities. A Chronological Chart* is exceedingly valuable in giving a clear outline of history as a whole, and of contemporary events. People have frequently very inaccurate ideas as to what important transactions occurred about the same time in different countries.

3. Endeavour to "picture out" events to bring them vividly before the minds of the pupils.—Text books of history are necessarily brief. The teacher should study large works, that he may be able to impart much additional information orally.

* See the Stream of History, published by Reynolds, London, price one shilling. A large sheet, however, is required for the use of a class.

"We should present in succession and actually pictured, as well as verbally described—the Egyptian Pharaoh, and his magicians—the Persian Mage, and the Cyrus (the Shah of three thousand years ago); then the heroes of Homer's Romances, and the real warrior statesmen of Athens, Sparta, Thebes, Macedon. Next, in solemn procession, come the Ptolemies, and the Antiochases; along with the Jewish Pontiff, and the Rabbis. The consuls, the dictators, the orators, and the emperors of Rome, first western, and then eastern, bring up the train of the dramatical personæ of ancient history. In more lively and picturesque guise, advance the troupe of European actors, including the popes, the abbots, the monks, the bishops, the barons, and the Scandinavian chiefs; the knight of the Crusades, and the templar, with his companion Saracen; the bard and troubadour, the pilgrim, the bourgeois,† the buccaneer, and the more modern representatives of each."

4. Seek to give just views of historical characters. Conquerors who, like Alexander, caused the slaughter of myriads to gratify their ambition, should be held up in their true light, and contrasted with men like Howard. The moral judgment of the pupils should be exercised, and occasionally brief appropriate lessons should be drawn.

CHAPTER VII.

LESSONS ON OBJECTS.

Until recently education in Europe was confined in a great measure to abstract studies by means of books. Pestalozzi has the merit of directing attention likewise to the observation of objects or things. He urged that not merely descriptions of objects should be read by children; but that, as far as possible, the things themselves should be placed before the pupils and examined by their senses. His views have been brought before the British public by the excellent works of Dr. and Miss Mayo.

Advantages. Lessons on objects, besides communicating much valuable information, train to habits of observation, and stimulate to mental activity. Many persons who would otherwise have never opened a book, except from necessity, have been induced to read from the intellectual impulse afforded by knowledge thus imparted.

An eminent naturalist has the following remarks on such studies:

* The actors.

† The citizens.

‡ Taylor's Home Education.

"In our schools and colleges, the chief cultivation has been directed to the nurture and training of the memory, the reasoning powers, and taste; not always by the most judicious methods. Observation, a faculty upon the direct exercise of which the value of the others in a great measure must depend, has been neglected or even entirely ignored. Yet to observe truly, to note accurately, are surely qualities of essential importance to the well-being and future prospects of every youth. The successful progress of man through life, the weight attached to his statements, must, in a great measure, depend upon them. The simplest, easiest, and most beneficial method of cultivating the observing powers lies in the acquisition of the methods and practice of the natural-history sciences. Ignorance alone could have excluded them from recognised courses of education."*

This defect was thus noticed several years ago by the Bengal Council of Education:

"The want of every thing of a practical character in the educational course at present appear to the Council to be its greatest defect. Every thing that strikes the senses, one-half of the whole circle of knowledge is, as it were, ignored in our present scheme of education. This, the Council incline to think, would be a grave defect in any country, but they cannot doubt it is so in India. It is in the more practical business of life, and in the physical departments especially, that education in Bengal at least has done nothing. Our colleges it must be admitted, have not turned out for many years past half a dozen students, who have attempted to earn their livelihood in any other line than as clerks and government employees."†

1. Give oral lessons on objects at least twice a week.—The pupils may be arranged as in Scripture lessons, and the course followed will be the same in several respects. One lesson a week may be devoted to the human body, to animals, and plants; the other, to minerals, manufactures, and simple scientific truths.

2. Prepare an outline of the lesson before hand.—The evils of the want of preparation have already been mentioned. Random, unconnected questions will neither interest nor benefit the children.

A few examples may be given of the modes in which outlines should be prepared.

THE SPIDER'S WEB.

I. INTRODUCTION: FOOD OF SPIDER.

The spider lives on flies and small insects. The swallow catches flies as it darts through the air; the spider has no wings. How does

it obtain its food? We catch rats by means of traps. The spider sets a trap—its web.

II. WEB.

1. Made of fine thread, each thread composed of thousands of finer ones. How are the threads made? Notice abdomen, spinnerets, and bags of gummy silk. Each spinneret contains one thousand holes. Notice also the strength of the thread. Make an experiment with one.

2. How is the thread fastened to the wall? Show that the broader the surface, and the more points of contact, the firmer the hold. Compare with the roots of a tree. Spinnerets pressed to the wall; hence there are four or five thousand points of contact.

3. Let the web now be described. Seems curiously interwoven, yet the threads distinct. How possible to accomplish this? If any children have observed the process, help them to describe it; if not excite their curiosity—encourage them to state how they think it could be done; then proceed to show how.

III. USE OF THE WEB.

1. Notice the hiding-place of the spider.

2. A thread touched. The spider rushes out. How does it know? Notice its sense of touch.

3. Victim cannot escape. Why the fly held fast and the spider not? Notice the difference between the threads leading to the hiding-place, and those which cross them. Touch them slightly with a needle and watch the effect. Notice also the hairs on its feet which the spider can erect at pleasure.

4. What the spider does with its victim.

IV. MORAL.

Why should one animal live upon another? Notice the torment of a large number of flies.*

SEEDS.

I. INTRODUCTION.

Seeds are very important parts of plants. They differ very much in form, size, substance, number, and situation.

II. PARTS.

1. Cotyledons, or seed lobes, for preserving the seed and supplying it with its first food. Two in number of except in palms, &c.;

2. Embryo, or germ, the small part within the lobes which afterwards becomes the plant.

3. Hilum, the scar, the point which joins the seed to its seed-vessel.

III. PRESERVATION.

Some are preserved in glutinous syrup, as in grapes; pulpy substances as in oranges; pods as in peas; husks as in rice; shells as in mangoes; wool as in the cotton plant.

* Lectures at Educational Exhibition, pp. 171-2.

† Quoted in Wylie's Bengal, p. 290.

* Gull's School Management.

IV. DISPERSION.

If all the seed fell under the plant, there would be too much in one place and none in another. Means used for scattering the seed. Some blown about by the wind, as flowers; some removed by animals as fruits; some washed by the water as cocoa-nuts; some scattered by man.

V. USES.

Without seed we should have no future flowers, fruits or grains.—neither rice nor curry. Great part of the human race could not exist.

VI. LESSONS.

1. God's wisdom shown in the wonderful way in which he carries out his designs.

2. God's goodness in providing his creatures with abundant and pleasant food.*

The following lesson on copper is given somewhat in the way in which it would be taught to a class:—

I. QUALITIES. (Show the children a half anna.) What is this? Of what is it made? Let us try to discover some of its qualities. What is its shape? *It is round.* Name some other things that are round. What difference is there between the shape of an orange and this half anna? Point out some other flat things. Name some more of its qualities. *It is smooth, &c.* But I am not going to talk to you about the half-anna particularly, but about the metal from which it is made, about...*copper*. Let us try to discover some of its peculiar qualities—some of those qualities which other metals have not. Before doing so, however, repeat some of the qualities of the half anna—*It is hard, smooth, &c.* Name some other metals, *gold, silver, &c.* You said that copper was hard—now watch me for a moment (the Teacher cuts off a small piece of copper, and tries to do the same with iron). This is a piece of...*copper*, and this...*a piece of iron*—which do you think is the harder? and you would consequently say that copper is the...*softer*. What name did we give to copper, silver, and gold? Copper is...*a metal*—and what should you say of it because I can cut it easily? It is a soft...*metal*—all repeat together—copper...*is a soft metal*. Now, another boy told me that the half anna was flat—how did it become so? Mention some things which will not bear beating. But because copper may be beaten out, we say that it is...*malleable*. See, I

* Anonyma.

will write the word upon the board—we call it malleable because it may...*be beaten out*. Name some other malleable things. What is copper? What sort of a metal is it? Name some of its qualities. How did it become flat? What did we consequently say of it?

Now listen—(the Teacher throws the coin down). What should you say of it? *It sounds*. I dare say you can name some other metals which can be made to sound. Mention some which cannot be made to sound much. Because copper can be made to sound we say that it is...*sonorous*. (Let the word be written upon the board, and simultaneously repeated as above.) Why do we call copper a sonorous metal? What do we say of it because we can make it sound? Copper is...*a metal*—yes, and a...*soft metal*. It is malleable because...*it may be beaten out*,—and it is sonorous because it gives out...*a sound* when struck.

Now let us try to discover one more quality of copper. What is this? (The Teacher holds out a piece of copper wire to the class.) Now it is not every metal that may be drawn out into wire like this. Name some that cannot. Some that may be. Now those metals that may be drawn out into wire are said to be...*ductile* (write the word on the board). The first hard word we used was...*malleable*, the second...*sonorous*, and the third...*ductile*.

Examine upon the whole head, thus—What sort of metals are said to be ductile? What does the word ductile mean? and because copper may be drawn out into wire, we say that it is...*ductile*, &c.

II. Whence obtained. Interrogatively. Copper is not found in the state in which you now see it, but when dug out of the earth, you might call it a stone. But if you asked the copper miners the name of the stone, they would tell you it was copper ore. I have before told you that we call stones and earths...*minerals*. What should you say of copper ore then? *It is a mineral*. If you were to go into the South of England, and visit Devonshire or Cornwall, you might see the people digging this copper ore out of the earth. What are those men called who dig out minerals? And what are those places called in which the miners work? In what parts of England are there copper mines? There is a country in Europe named Austria, and another called Russia, where copper is found, and, indeed, it is found in

many parts of Europe; in Asia, in America, and in Australia. What parts of England did I mention as producing it? Of Europe? Where else is it to be found? How did I say it was obtained? And what is it called in consequence? What would the miners call the rough mineral?

Well, the copper ore that is obtained in England is sent over to Wales, and by means of large fires burnt to cinders several times to get the earths out of it.

Examination. Elliptically.—After the copper ore has been purified, it has to be beaten out into thin plates, and because it will bear beating out we say that it is...*malleable*. Some of it has to be drawn out into wire, and because, &c.

III. *Uses. Mixed method.* Name some of the uses of copper. *It is made into wire.* If I were to put a piece of copper wire and a piece of iron wire out in the wet, you would soon perceive some reddish spots upon the iron which you would call...*rust*—but not so on the copper—so copper is useful for making wire, because it will not...*rust*. It is also made into...*tea-kettles* and...*pots*—not exactly, some pots are made of brass, and brass is a mixture of copper and zinc. I will give you a lesson upon it some day. You may say that copper mixed with...*zinc* forms...*brass*. This bell is made of copper with a little tin and silver added. What are bells made of? Copper is useful to make...*wire*, and, &c.

Examination. Mixed method.—Which of its properties enables us to make kettles of it? Wire? Bells? &c. Because it is dug out of the earth, it is called...*a mineral*, &c.*

The following lesson is intended for advanced classes:

DEW.

Watery vapour.—The atmosphere always contains a certain amount of watery vapour. Its capacity for vapour depends on its heat. Cool the atmosphere, it will contain less—increase its heat, it will contain more vapour.

Earth cooled by Radiation. Dew formed.—The earth during the day, when the sun is shining, attracts a large amount of heat. In the evening, when the sun has set, the earth radiates its heat very rapidly. This radiation soon cools the surface. The air coming in contact with this cooled surface parts with its heat to the earth. Its temperature is thus reduced, and, as a consequence, its capacity for watery vapour is diminished. The vapour it contains is condensed and is deposited in the form of dew. Illustrate by breathing upon a slate. What happens?

* Sydenham's Notes of Lessons.

Application.—If this be so, when will dew be most readily and profusely formed? On those substances which radiate heat. Such is the fact. How can you stop the formation of dew? By stopping the radiation. Show how gardeners take advantage of this. Will there be more dew on a clear than on a cloudy night? Why on a clear night?*

3. *Show the object when practicable.*—If the lesson is to be about a plant found in the neighbourhood, request the children to bring specimens, and make use of them while giving instruction. Obtain in like manner minerals, or other objects. Several schools in England are now supplied with small collections of articles suitable for lessons. Many of the most useful kinds, however, are such as the teacher and pupils may easily procure themselves.

The cause of day and night may be clearly explained by holding a cocoa-nut near a lamp, when one side will be seen light and the other dark. Gradually turn the cocoa-nut round to represent the motion of the earth. Eclipses may be explained by causing an egg, representing the moon, to go round the cocoa-nut. Solar and lunar eclipses will be represented when all the bodies are in a line. None will take place when the egg is held above or below the cocoa-nut.

If the object itself cannot be obtained, then endeavour to show a picture of it—as of the lion, the whale. Occasionally the object may be drawn on the black-board. If neither object nor drawing is available, endeavour to give a vivid “word picture.”

4. *Exercise the senses of the children upon the object, if possible.*—Let them *feel* that glass is smooth, that lead is heavy; let them *hear* that copper is sonorous. This is especially necessary in the case of young children.

5. *Train to habits of observation.*—The attention of the pupils may be directed to the instincts of animals, the structure of plants around them, and to similar points of inquiry. Ask, for example, the nature of the feet of all horned animals—how does the cow get up? hind-feet or four-feet? How the goat? How the horse, the dog? What difference is there in the mode of chewing their food in such animals? Many persons have never observed that the stars above their heads appear to describe great circles

in the heavens like the sun. Make the children learn this from personal observation.

6. **Cultivate the reasoning powers of the older Children.**—It has been observed in a previous part of the work that the perceptive faculties by the young should first be mainly exercised. As the children grow up, the judgment may be more called into play. Various means may be employed for this purpose. One excellent plan is to compare objects. The following is an example of this kind.

THE HEN.

on the ground about our houses

short and nearly round

thick and upright

short and sharp, to peck in ground.

with separate claws, fitted for walking and for scraping in the ground.

short, and not fitted for water, either for a pond or for rain.

lives,

has a body,

a neck,

a bill,

feet,

feathers.

THE DUCK.*

about ponds, in which it swims.

long and flat, for resting in water.

longer and curving, to stretch under water.

broad and flat, to grope in the mud.

with a web, and placed far behind for swimming, so that it does not walk well.

longer and constructed so as to be light, and to throw off the water.

7. **Note the heads of the lesson on the black-board as you proceed.**—This impresses the whole much better upon the memory. Underline the divisions or write them in larger letters.

8. **Recapitulate the whole at the close.**—Sometimes require a pupil to give the substance of the lesson in his own words, without questioning.

9. **Draw moral lessons where appropriate.**—Such should be short and naturally suggested by the subject. Every lesson on natural objects must not wind up with the wisdom and goodness of God. If so, it will lose its force. Scripture texts may occasionally be introduced with advantage.

The following lists contain a number of subjects suitable for lessons:

* Currie's Early Education.

FIRST STAGE.

Head.	Rice.	Clothing.	Colour.
Trunk.	Millet.	House.	Form.
Limbs.	Maize.	Chair.	Size.
Senses.	Gram.	Table.	Sky.
Health.	Grass.	Box.	Air.
Cleanliness.	Pepper.	Lamp.	Rain.
Dog.	Ginger.	Knife.	Water.
Cat.	Cinnamon.	Needle.	Sea.
Ox.	Tobacco.	Money.	Land.
Cow.	Betel.	Book.	Day.
Buffalo.	Palmyra.	Bottle.	Night.
Sheep.	Cocoa-nut.	Pen.	Fire.
Goat.	Castor-oil plant.	Milk.	Heat.
Sow.	Cucumber.	Oil.	Cold.
Horse.	Pine-apple.	Salt.	Hot Season.
Monkey.	Mango.	Bricks.	Rainy Season.
Hen.	Orange.	Stones.	Cold Season.
Duck.	Guava.	Clay.	Ploughing.
Crow.	Plantain.	Earth.	Sowing.
Parrot.	Pomegranate.	Lime.	Reaping.
Kite.	Tamarind.	Gold.	Sun.
Butterfly.	Jack.	Silver.	Moon.
Ant.	Banyan.	Copper.	Stars.
Bee.	Teak.	Iron.	
Spider.	Rose.	Lead.	

SECOND STAGE.

Bones.	Beaver.	Stem.	Cork.
Muscles.	Whale.	Leaves.	Cedar.
Teeth.	Eagle.	Fruit.	Cotton.
Digestion.	Ostrich.	Wheat.	Indigo.
Circulation.	Swallow.	Sago.	Peepnl.
Skin.	Crocodile.	Date Palm.	Bamboo.
Nerves.	Snake.	Lime.	Cow Tree.
Vaccination.	Frog.	Tea.	Fern.
Pestilence.	Flying-fish.	Coffee.	Cactus.
Accidents.	Coral.	Opium.	Mushroom.
Lion.	Pearl oyster.	Hemp.	Lichen.
Kangaroo.	Animalcules.	Flax.	Bread.
Reindeer.	Roots of Plants.	Aloe.	Soap.

Leather.	Coal.	Solar System.	Light.
Cutlery.	Gas-lighting.	Eclipses.	Spectacles.
Porcelain.	Nitre.	Planets.	Microscope.
Silk.	Gun-powder.	Fixed Stars.	Telescope.
Weaving.	Cannon.	Comets.	Photography.
Dyeing.	Roads.	Thermometer.	Mariner's Com.
Paper.	Steam Engine.	Winds.	pass.
Printing.	Railways.	Rain and Dew.	Lightning.
Coining.	Canals.	Pump.	Electric Tele.
Watches.	Ships.	Balloon.	graph.
Chalk.	Navigation.	Diving Bell.	Earthquakes.
Diamond.	Mechanics.	Sound.	Volcanoes.

CHAPTER VIII.

ARITHMETIC.

Arithmetic is a very important branch of study. Its value as a mental discipline, when properly taught, is very great, giving habits of attention, and accustoming the mind to correct reasoning. A knowledge of it is also indispensable in every trade and profession. It is not surprising, therefore, that it should be highly esteemed by the Hindus.

The native system of Arithmetic affords quick methods of solving many simple questions which are of frequent occurrence in the bazaar; but the notation being often defective, the arrangement bad, and the whole taught by rote, it is acquired at a great expenditure of time and labour. To please the parents, and to make the children acquainted with bazaar modes of calculation, it should be taught, a little at a time, in vernacular schools. The great object, however, should be to teach Arithmetic on improved European methods. This will not only give a correct knowledge of arithmetic; but enable the pupils to learn the Indian system in a very short time.

The subject is so extensive that an entire treatise is required for its explanation. A few hints only can be given :

1. **Begin with objects and appeal to the senses.**—A child may have a very confused idea of three added to four, who understands thoroughly how many are three oranges and four oranges. At the commencement, do not

make use of abstract numbers; speak of *things*, place them before the children, and make them count them. These directions may seem trifling, but they are very important in giving clear and accurate ideas of number.

Our notation is undoubtedly derived from the custom of counting with the fingers. This plan may be adopted with great advantage at the beginning. If the children are very young, the teacher may commence as follows :

Hold up one finger.

Every child in the class must hold up one finger. Let careful attention be paid to this. A few simple questions may then be asked, such as, how many heads have you? how many noses?

Hold up one finger: put up another finger. One finger and one finger, how many? *Two fingers.*

Hold up two fingers: put down one finger. How many remain? *One finger.*

How many ears have you? If one of your legs were cut off, how many would you have? &c.

Hold up two fingers; hold up another finger. Two fingers and one finger how many? *Three fingers.*

One finger and one finger and one finger, how many?

Hold up three fingers: put down one finger. How many remain?

Hold up three fingers: put down two fingers. How many remain?

How many are two plantains and one plantain? &c.

Proceed in like manner with other numbers up to ten. Abstract numbers may gradually be introduced, thus, two and one how many? Two from five and how many remain?

To explain the number eleven, make one boy hold up ten fingers, and another boy one finger. Let the children clearly understand that eleven is ten and one. Proceed in like manner with 12, 13, &c.: show that twenty is two tens, twenty-one, two tens and one.

2. **Give clear ideas of notation.**—It is not advisable to teach the children at first how to express numbers in the Arabic notation. Mental arithmetic only should be employed for some time. This will greatly facilitate future progress.

In teaching notation first put lines on the black-board to represent the numbers, thus,

||||| &c.

Show that this would take a great deal of time, and it would be difficult to know how many lines there were. Make the children understand the signs of the nine digits: and give numerous exercises in writing them. Next, let the pupils suppose that they had a pile of firewood to reckon. First ten might be counted, one for each finger, and tied up in a bundle. If there were seven pieces over, the quantity might be written thus, 1 ten 7. Two bundles, each containing ten, and 5 single pieces would be written thus, 2 tens 5. It is evident that the numbers each denoting ten occupy the second place to the left; hence it is unnecessary to write tens, but simply 17, 25. Exercise the children in writing such numbers. But suppose the pile of firewood was very great, ten bundles, each containing ten, might be tied up in one large bundle, containing ten tens or one hundred. Suppose there were two such bundles and 36 over. The whole might be written thus 2 hundreds 36. The number denoting hundreds occupies the third place to the left; hence the whole may simply be written, 236. Give exercises as before. Carefully explain the employment of the cipher.

3. Do not use large numbers at the beginning.—It is not advisable to give a young child questions involving millions or similar large sums; let such be reserved till the processes are well understood. Do not heap difficulties upon the child. Easy questions in the four simple rules may first be given with numbers under one hundred.

4. Work examples of new rules on the black-board.—Do not give mere verbal directions, stating abstract rules. Show the pupils an example. Let every step be thoroughly understood: question the pupils as you proceed upon every part of the operation. Make them show you, if possible, how it can be done.

5. Teach Compound Addition after Simple Addition.—Formerly children were taught Multiplication and Long Division before the simpler exercises were given to

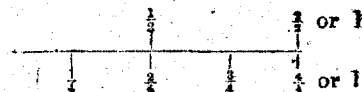
them in Compound Addition. The reasons for the course proposed are thus stated by the late Mr. Jelinger Symons:

"In the first place the transition is far easier from the one to the other, than from Simple Addition to Multiplication, or to Division. Another recommendation is, that Compound Addition is incomparably more useful than any other rule to poor people, and will be used by them at least a hundred times whilst they want to multiply or divide once. It is essential, therefore, to teach it to as many children as possible before they leave, as shoals of them do now, without being able to cast a figure."

To prevent any misunderstanding, it should be stated, that children should be taught to multiply and divide small numbers mentally before they commence Arithmetic on slates.

6. Explain the nature of fractions by dividing an orange or some other article before the pupils.—School-boys have generally very indistinct views of fractions; but a few ocular demonstrations throw great light upon their nature. First show an orange, or any article that can easily be divided. Cut it into two; explain that each part is called one half, written thus, $\frac{1}{2}$. Point out that the lower number indicates into how many parts the article has been divided; the upper, how many have been taken. Cut each of the halves into two equal parts; they form quarters, or fourths of the whole. Three of them are thus written, $\frac{3}{4}$. Show that $\frac{1}{2}$ is equal to $\frac{2}{4}$. The quarters might, in like manner, be divided into eighths.

Lines drawn on the black-board may also be employed for pupils somewhat more advanced, thus,



7. Let questions be suited to the circumstances of the children.—The pupils should be exercised as much as possible in calculations which will probably occur in their future life. Transactions such as take place between great merchants are not nearly so good as simple questions like those amongst villagers. Teach a complete system of village accounts.

"A large class of questions," says Canon Mosely, "might be framed having reference to the amount of savings a

labourer may make under different circumstances and the best ways of investing them. And also as to the amount of his losses from drinking, luxurious eating, and indolence."

8. Dictate sums to the children in junior classes. This exercises them in notation, in which children are frequently very deficient.

9. Guard against copying.—Where the question has been written down, let the children stand, two by two, facing each other. When a boy has completed the sum, let him put his slate by his side. As soon as all have done, let the pupils stand with their faces to the teacher, holding up their slates, that he may examine them easily.

10. Advanced scholars should be accustomed to work from books.—One great object in education should be to train the children to work for themselves. Younger pupils require constant stimulus and direction: the older should be capable of making some progress by themselves.*

PRACTICAL GEOMETRY AND MENSURATION.

Simple exercises in the above subjects may be given with great advantage even in vernacular schools. A knowledge of them is often valuable in defending villages from unjust exactions with regard to their lands. The mode of drawing a perpendicular line, ability to compute the number of bricks that will be required to pave an apartment or build a wall, to ascertain the quantity of earth that must be removed to dig a well of a given size, may all be useful in the business of life.

Drawings and simple ocular demonstrations should be largely employed. To show that a board three feet long and two feet wide contains six square feet, divide it into portions, each one foot square. That a triangle is half the parallelogram on the same base and altitude, may be illustrated by cutting a parallelogram out of paper and doubling it over.

* The following are some works which may be studied with advantage by the teacher. Reiner's Lessons on Number; MacLeod's Arithmetical Questions; Arithmetics by Tata, Colenso, Barnard Smith, Cornwell and Fitch. The Arithmetical Primer, published at Madras, contains easy graduated exercises for beginners.

CHAPTER IX.

WRITING.

The value of writing is fully appreciated by the Hindus. A good hand is so great a recommendation in every department of business, that the teacher should give considerable attention to its acquisition by his pupils. The following remarks refer specially to teaching writing in English.

1. Make the children sit in an easy upright posture.—The body must not be allowed to press against the desk, as this is both uncomfortable and injurious to the health. The left side should incline toward the desk; and the weight of the body, so far as is necessary, should be supported by the left arm. Let the right arm rest *lightly* on the desk near the elbow and be kept three or four inches from the body.

2. Show the proper manner of holding the pen.—This should be carefully attended to at first, lest the pupils acquire bad habits which may cling to them for life. Mulhauser gives the following directions:

1. The pen or pencil is held between the first two fingers and the thumb.
2. The fingers should not be stretched out too far, nor be too much doubled up.
3. The pen, without being held too stiffly, ought not to move between the fingers.
4. The hand supports itself on and is as it were suspended upon, the fourth and fifth finger.
5. It is upon these two fingers that the hand glides along the paper from left to right.
6. The fingers which hold the pen should not pass below the open part of it.
7. The pen, in writing, is to be held so as to point to the shoulder.
8. It ought to be pressed very lightly, and should make no noise.
9. Both sides of the nib of the pen should press equally on the paper, or the pen will leave a thicker mark on one side than the other.
10. Those fingers only which hold the pen should move in the formation of the letters.
11. The fore-arm and wrist should not move at all.

12. In pushing forward the arm to the right, the hand does not change its direction.

13. The hand ought to be inclined in such a manner, as to cause the nib of the pen to be seen.

Do not allow children to write with short pieces of pencil. Let them be fixed in holders of sufficient length. They can easily be made of small bamboos.

3. **Explain in order the forms and proportions of the letters.**—Before the pupils begin to write, the teacher should show on the black-board what is to be done, point out any defects which are likely to occur, and indicate how they are to be avoided.

A commencement should be made with the simplest elements. Mulhauser's Manual of Writing gives them very fully.

4. **Regard quality more than quantity in writing.**—Children, if left to themselves, hurry on. Make them write slowly and carefully.

Good writing depends upon three things. The proper form of the letters,—their inclination,—and the distances between them.

5. **Inspect every page that is written.**—If possible the teacher should devote his whole attention to the class while writing, and go from pupil to pupil pointing out defects. In a school with several classes, however, this may not be practicable; but the teacher should always examine the writing before the copies are laid aside. This will make the children far more attentive.

6. **Criticise general defects on the black-board.**—It is sufficient to mention individual errors to the writer; defects prevailing through a class should be pointed out on the black-board. The errors may be shown in a somewhat exaggerated form and contrasted with the correct shape.

The following are some leading faults:

Letters not properly joined.

This is often caused by lifting the pen when it ought not to be done. The teacher should occasionally require the pupils to write short words without taking the pen off the paper.

Stems not straight.

Wrong inclination: too slanting or the reverse.

Strokes rough.

Letters too tall or too short.

Curves wrongly formed.

7. **Practise senior scholars in writing letters, and village accounts.**—This is useful, and will tend to increase the popularity of the school.

8. **Let the copies be kept neat and clean.**—All blots must be guarded against. The pupils should not be allowed to scribble on the covers of their copies.

9. **Observe strict order.**—Employ the first boy in each class to give out copies, pens, &c. at the commencement; and let him collect them at the close of the lesson. Do not allow each child to run about for his own copy.

DRAWING.

Instruction in drawing has of late been much encouraged in schools in England. Drawing teaches habits of observation, cultivates the taste, and is practically useful in several employments. All teachers should possess some knowledge of the art; and, where circumstances admit, it should be taught in schools.

The first lessons should consist of drawing horizontal, vertical, and oblique lines, and various regular geometrical figures, such as triangles, squares, oblongs. The drawing of curved lines, circles, ovals, spirals, &c. should form the second course. Outlines of familiar objects should then be drawn, first from copies, afterwards from the objects themselves. The teacher may avail himself of the publications of Dyce, De La Rue, Butler, Williams, Tate, Chambers, &c.

MUSIC.

Music should be taught, if possible, in every school. "Rightly applied," as has been remarked, "it is a powerful assistant in moulding the character of children,—awakening their perception of the beautiful, and directing that perception to the cultivation of good and kindly feeling, and an earnest reverent spirit."

"In teaching children to sing, the simplest combinations both of poetry and music, should be presented, but they should be beautiful as well as simple. The early associations are the most lasting. We ought to make them beauti-

ful. The songs of childhood should be such as may be loved in after life, and may contribute to form a pure taste.*

The great difficulty in the way of introducing music in schools at present is, that few of the teachers themselves can sing. In such cases, an effort should be made to obtain the help of some one who is competent. Music should be taught in all institutions for the training of teachers.

PART III.

SCHOOL MANAGEMENT.

CHAPTER I.

SCHOOL-ROOM AND APPARATUS.

It may not be practicable in many cases to accomplish all that is proposed below; but a good and zealous teacher may do much, by degrees, to secure what is essentially necessary for the prosperity of his school.

1. **A School-house should be in a good situation.**—The locality should be healthy. The neighbourhood of marshes or stagnant pools should be carefully avoided. Noisy streets are also objectionable. The position should be central, that it may be easy of access.

2. **The School-room should be of sufficient size.**—There should not be less than seven square feet of area for each child.

3. **The School-room should be kept neat and clean.**—Many native teachers do not pay sufficient attention to this. The school-room may be in bad repair, dirty, and unswept; but they do not heed such matters. Such a sight always gives visitors a bad impression of the teacher.

The due maintenance of a school-room justly falls upon the parents whose children are in attendance. The teacher should endeavour to make them feel an interest in it. The first step is to act upon the children. The comforts and

* Lator.

advantages of neat clean houses should be dwelt upon. Arrangements should be made for having the school-room swept out daily. The sweepings should not be thrown into a corner; but removed outside to a proper distance. When the teacher sees that a part of the wall is crumbling down, he should examine it carefully before the children, direct their attention to it, and urge the propriety of getting it mended. In village schools children themselves may aid in keeping the building in good repair. Money, however, will often be necessary. After the matter has been duly discussed in the school, the teachers should call on the parents and induce them to subscribe. A good teacher, who is respected and exerts himself, will certainly succeed. Brick building cannot be expected in villages of poor people; but even mud walls, when properly smoothed and white-washed, have a neat appearance.

4. **The School should be supplied with proper furniture and apparatus.**—The nature and amount must depend upon the character of the school. Where funds are available they should be complete; but where this cannot be done, the teacher has the encouragement, that, after all, the success of the school depends mainly upon himself. A good teacher, however, may gradually secure through the aid of the parents all that is absolutely necessary.

The following list contains the principal school apparatus:

(1) *Sheet Lessons and School Books.*—These are the most essential requisites. Sheet lessons are of great value in teaching young children. If no printed copies are procurable, let the teacher write out some himself. The letters should be large, and not crowded together. All the children should purchase books for themselves. Heathen children attending heathen schools both pay school-fees and buy their own books: pupils attending Mission vernacular schools should give as much for the superior education they receive. The teacher should impress this upon his scholars.

(2.) *A box to hold books, &c.*—This is very necessary to prevent their being injured. Great care should be taken of portions of Scripture and all other books used in school.

(3.) *Slates.*—These are very useful for many purposes. They should be purchased by the children.

(4.) *A Black-board.*—This is of great value in explaining questions in arithmetic, and for many other purposes. A cheap substitute may be obtained by painting part of the wall black. This should be done in several parts of the room, wherever classes are stationed. Where black paint cannot be procured, ink may be employed for staining the wall.

(5.) *Maps and a Globe.*—India, the Hemispheres, and Palestine, are those which are chiefly required. The teacher should himself prepare a map of the district adjoining the school. He should, if necessary, make a globe out of a coconut shell, rubbing the two ends that it may more closely resemble the shape of the earth. Maps of the four Quarters, of England, and of the Countries visited by St. Paul, are also desirable. A Chronological Chart is very useful in teaching history.

If the school-room is walled round, the maps should be kept unrolled. Children learn a great deal by frequently looking at them.

Maps are easily shown to a class by hanging them from three small bamboos tied together at the top, and spread out at the bottom.

It is impossible to teach geography properly without maps. The schoolmaster should, therefore draw them himself, if none can be obtained otherwise.

(6.) *A Clock or Sun-dial.*—Punctuality and order are very essential in conducting a school efficiently. A good clock should be procured if possible, and the changes in the lessons should be made exactly as laid down in the timetable. A sun-dial will form a kind of substitute in villages. Its construction is neither difficult nor expensive.

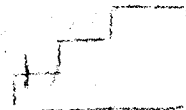
(7.) *A Table and Chair for the Teacher.*—These are necessary even in village schools. The master can obtain a much better view of his pupils from a chair than when seated on the ground. The posture is also more becoming.

(8.) *Writing Desks.*—To write on paper, desks are necessary. They should be arranged in parallel rows, that all the pupils may be able to see the black-board when the teacher gives any explanation. Order is likewise better secured than when double desks are used. The desks should be provided with ink-bottles.

(9.) *Benches.*—The people of this country generally sit

on mats on the ground. It would be an improvement, however, for them to use seats. Children may be somewhat accustomed to them by furnishing the school with benches. In village schools they may easily be made of bamboos.

(10.) *A Gallery.*—In giving collective lessons, it is a great advantage to have the children seated in a gallery, by which means the teacher is much better seen and heard. One may be made cheaply of earth, coated with lime. It should rise like a flight of broad steps at the end of the room thus,



(11.) *A collection of Objects for lessons.*—The teacher has been strongly urged to give lessons twice a week on natural history and other branches of science. These should be illustrated, as far as practicable, by showing the objects themselves. Thus, in giving lessons on cork, indigo, chalk, silk, &c. specimens should be exhibited. The children should be encouraged to contribute articles to the collection.

(12.) *Pictures.*—These are frequently valuable in giving clear ideas, where the objects themselves cannot be shown. They should be hung round the walls.

(13.) *A School Library.*—A good teacher always diffuses a taste for reading. The absence of this is an indication of a bad school. It must be allowed, however, that in many of the languages of India the number of interesting and instructive books is still very limited. The teacher should endeavour to form a collection of all that are procurable. Let the pupils be invited to give books and money. In several parts of India the inhabitants have raised considerable sums to establish libraries. By holding a public meeting for the object and making a vigorous effort, the teacher may accomplish a great deal in this way.

The various Tract and Book Societies in India will, in such cases, gladly assist in supplying books at low rates.

2. Books should be changed once a week. No volume should be kept longer than a month by any pupil.

The usefulness of the books will not be confined to the children; for, if in the vernacular, they may also be read by the parents.

5. Every school should have a play-ground attached to it.—The importance of this, both in a physical and moral point of view, has already been noticed. The teacher should encourage active sports, and watch narrowly the conduct of his pupils while at play, with a view to their moral training.

"The play-ground," says Sullivan, "is the best place for discovering the dispositions, developing the character, and forming the habits of children."

The play-ground should have a border, planted with flowers and shrubs, which should be kept in order by the teacher and scholars. An out-house, to which the children may retire, is very desirable. Great care should be taken that it is kept clean.

CHAPTER II.

SCHOOL REGISTERS.

School Registers are necessary to ascertain the progress of the pupils. They are also of great value in promoting regular attendance. Where no record is kept, a child cares little about absenting himself. Parents sometimes blame teachers for the slow progress of their children; but when it can be shown how frequently they have detained them from school on account of feasts and holidays, their mouths must be stopped.

1. Register of admission and withdrawal.—This is intended to preserve the names of the pupils who have at any time attended the school, the exact length of their attendance, and the occasion of their withdrawal. The following is a simple form of this Register:

Name.	Index No.	Date of admission.	Age.	Residence.	Occupation of Parent.	WITHDRAWAL.				Remarks.
						Date.	Age.	Time in School.	Reason.	

When a child is readmitted his old number should be inserted. A more complete Register would give the number of the class in which the pupil was placed on admission; and the dates at which he was transferred to higher divisions.

2. Attendance Register.—This records the state of attendance from day to day. It should be filled up *daily and honestly*. A teacher presenting a false return is utterly unfit for his office, and should at once be dismissed.

The form of the Attendance Register must depend partly upon the Government Returns required. A specimen is given on the other side.

NOVEMBER, 1870.																															Quarterly Total.		Quarterly Results.		Ba. A. P.	
School Days Present.		School Fees.		School Days Present.		School Fees.		School Days Present.		School Fees.		School Days Present.		School Fees.		School Days Present.		School Fees.		School Days Present.		School Fees.		School Days Present.		School Fees.		School Days Present.		School Fees.		School Days Present.		School Fees.		
Fifth Class, John Smith, &c.		125		1		1		1		1		1		1		1		1		1		1		1		1		1		1		1		1		
Fourth Class, Thomas Hood, &c.		105		6		6		6		6		6		6		6		6		6		6		6		6		6		6		6		6		
Third Class, James Ross, &c.		118		6		6		6		6		6		6		6		6		6		6		6		6		6		6		6		6		
No. present daily.		M. 25 26 27		A. 27 28 29																																
Monthly average.		34																																		
No. on Register.		42																																		
School Fees Collected.																																				
		Ba. 14-6-5																																		
		Admitted during Month 6. Left during Month 5.																																		
		Quarterly Results.																																		
		School Days Present.																																		
		School Fees.																																		
		Quarterly Total.																																		

Present in the morning—Do. Afternoon 1. Morning and afternoon, +
Sick 8. Absent with leave, 1. Absent without leave, a
The monthly average is obtained by adding the daily attendance and dividing it by the number of times the pupils met during the month.

The teacher should use every effort to secure regular attendance and punctuality.

The following are some means which may be employed :

1. The teacher must set the example.
2. The instruction should be good, and imparted in a kindly manner.—This is the best means of securing regular attendance.
3. Make boys who are late stand out idle.—Sometimes they may be detained after school hours.
4. Cause inquiries to be made in all cases of absence.—A boy who lives in the neighbourhood may be directed to call in the first instance; but when any pupil is repeatedly absent, the teacher should himself visit his parents and show the evil effects of such conduct.

CHAPTER III.

CLASSIFICATION.

It has been shown previously, that if children are taught one by one, the time allotted to each must be so brief that little progress can be made. Individual instruction likewise causes great disorder in a school; for while the teacher is engaged with one pupil, the other children may be expected to trifle. If all the pupils were so much on an equality that they might pursue the same studies, the most advantageous plan would be to have only one class. Where, however, as in village schools, pupils are at different stages, they must be divided into several classes. A few directions may be given with regard to this.

1. Have as few classes as possible.—Pupils will differ somewhat in attainments and progress; but unless the disparity is very great, the teacher must not fritter away his time by multiplying classes.

2. Make reading the principal standard of classification.—If there are four Reading Books used in the school, divide the pupils into four classes, according to the books which they are able to read. The first class should consist of children using the First Book; the second class, of children reading the Second Book, and so on. Do not call the highest class the first class, as this renders it difficult to judge of the comparative progress of schools. Th

first class may be divided into two sections,—one of mere beginners learning on sheets—the other of children able to read a little. Other classes, however, unless there are several teachers in the school, should not be divided. Let all pupils using the same book be taught together.

3. **Have a special classification for Arithmetic.**—It sometimes happens that children who are bad readers, make rapid progress in this branch. Such should be placed in the arithmetical class for which they are qualified.

4. **Let there be only two divisions for religious instruction.**—As has been already observed, it is worse than useless to have one class reading St. Matthew, and another St. Luke, as it prevents the teacher from explaining the lessons.

The Junior division should consist of all children not able to read the Scriptures. Probably it will contain the two lower classes. Oral Scripture lessons should be given to this division. Old and New Testament History should be taken up *alternately*. The children will thus acquire a general view of the leading events recorded in Scripture.

The Senior division should contain all the pupils able to read the Bible. One lesson should be given to the whole. The knowledge acquired by oral instruction in the Junior division will enable a child to have an idea of the chronological order of the portion of Old Testament history which he may be studying. But should there be a disadvantage in this respect, it is much preferable to having three separate Scripture lessons, hurried over without being sufficiently explained and enforced.

5. **Have two divisions for geography and history.**—No formal instruction will be given in these branches to the lowest classes. The children who study them should be formed into two divisions, one for beginners, the other for those who have made some progress. It is quite unnecessary to have one class studying Asia, a second, Europe, and a third, America. Besides, as has been observed with respect to Scriptural instruction, it is impossible with so many classes for one teacher to explain the lessons.

CHAPTER IV.

COURSE OF INSTRUCTION.

The teacher should have a definite course of instruction for his pupils. This will greatly facilitate progress.

The average age of the children, the time that they will probably remain at school, the nature of the district, whether agricultural or otherwise, must all be considered in laying down any course of study. The following scheme is suggested for village schools in which the pupils are not expected to remain more than TWO YEARS:

FIRST OR LOWEST CLASS. *First Half-year.**

New Testament Stories. (Orally.)

First Catechism (do.)

Sheet Lessons.

First Reading Book.

Writing.

Mental Arithmetic: Addition and Subtraction.

Native Arithmetical Tables.

Lessons on Objects.

Music.

SECOND CLASS. *Second Half-year.*

Old Testament Stories.

First Catechism. (Revised.)

Second Reading Book.

Dictation.

Geography of the Presidency.

Writing.

Mental Arithmetic: Multiplication and Division.

Native Arithmetical Tables.

Lessons on Objects.

Music.

THIRD CLASS. *Second Year*

Second Catechism.

Scripture Extracts. (Old Testament.)

Luke and Acts, Chapters I—XII.

* In many cases a longer time will be required.

Third Reading Book.
 Elements of Grammar and Composition.
 Dictation.
 Outlines of General Geography.
 History of India.
 Arithmetic: Four simple and compound Rules.
 Writing and Accounts.
 Lessons on Objects.
 Music.

If the pupils will probably continue THREE YEARS in School the following course may be adopted:

First Year.

The same as above.

THIRD CLASS.

Second Year.

Second Catechism.
 Old Testament. Genesis—Ruth. (Selections.)
 New Testament. Matthew and John.
 Third Reading Book.
 Elements of Grammar and Composition.
 Dictation.
 Geography of Asia and Scripture Geography.
 History of India.
 Arithmetic: Four simple and compound Rules.
 Writing.
 Lessons on Objects.
 Music.

FOURTH CLASS.

Third Year.

Scripture Texts.
 Old Testament. I Samuel—Malachi. (Selections.)
 New Testament. Luke and Acts.
 Fourth Reading Book.
 Native Classics.
 Grammar and Composition.
 Geography of Europe, Africa, and America.
 Outlines of General History.
 Arithmetic and Accounts.
 Mensuration.
 Lessons on Objects.
 Music.
 Drawing.

In Vernacular schools of a superior character and in Boarding schools, where attendance may be calculated upon for FOUR YEARS, a still longer course is practicable:

First Year.

The same as above.

THIRD CLASS.

Second Year.

Second Catechism.
 Old Testament. Pentateuch (Selections.)
 New Testament. Matthew.
 Fourth Reading Book.
 Grammar and Composition.
 Dictation.
 Geography of India.
 History of India.
 Arithmetic: Four simple and compound Rules.
 Writing and Accounts.
 Lessons on Objects.
 Music.

FOURTH CLASS.

Third Year.

Scripture Texts.
 Old Testament. Joshua—1 Kings. (Selections.)
 New Testament. Luke and Acts.
 Fifth Reading Book.
 Native Classics.
 Grammar and Composition.
 Geography of Asia and Scripture Geography.
 Ancient History.
 Arithmetic and Accounts.
 Lessons on Objects.
 Music.
 Drawing.

FIFTH CLASS.

Fourth Year.

Scripture Passages committed to memory.
 Old Testament. II Kings—Malachi. (Selections.)
 New Testament. John and Selections from Epistles.
 Evidences of Christianity.
 Reading in Science.
 Native Classics.
 Grammar and Composition.

Geography of Europe, Africa, and America.
 Modern History.
 Arithmetic and Accounts.
 Mensuration.
 Lessons on Objects.
 Music.
 Drawing.

The studies for each year should be subdivided into monthly portions, that the teacher may have a clear idea of the amount of work which should be done. A register should be kept of the quantity actually accomplished.

CHAPTER V.

TIME-TABLES AND SCHOOL ROUTINE.

The teacher besides determining the subjects to be taught, should arrange the time to be devoted to each, and the hours at which they are to be studied. This will contribute greatly to order.

A few general rules may be laid down for arranging a time-table.

1. Endeavour to keep every child constantly employed.—A great part of the day is wasted in native schools, because each child is actively engaged only when he is giving his lessons to the teacher. At other times he makes scarcely any progress.

2. Devote the first hour to Scripture lessons.—The children are then in the best state to receive religious instruction, and the morning lesson may influence the conduct for the day. In a school having only one teacher, with children of very unequal attainments, it may be necessary to give two Scripture lessons, one to the senior, the other to the junior pupils. The lesson to the latter may be given in the afternoon.

Secure quietness during Scripture lessons. "Religious instruction to produce religious impressions," says the Rev. H. W. Bellairs, "can only be given when a room is quiet; and consequently, in many schools, on account of the noise, this very important branch of instruction fails of effecting its proper end."

TIME-TABLES AND SCHOOL ROUTINE.

3. Allot the time according to the importance of the subjects.

4. Refresh the mind by variety.—Lessons should not be so long as to fatigue teacher or pupils. Difficult lessons should be followed by easy ones.

5. Some classes should be quietly at work while others are engaged with noisy lessons.

6. The teacher should hear every child read at least once a day.—Younger classes are frequently neglected in schools,—the master confining his attention to the most advanced pupils. This is unjust to the lower classes, and injurious, in the long run, to the school. No child should be able to tell his parents that the master did not hear him read during the day.

The following time-tables are suggested for vernacular village schools under one teacher:

TIME-TABLE FOR SMALL VILLAGE SCHOOLS.

	FIRST OR LOWEST CLASS.	SECOND CLASS.	THIRD CLASS.
	Prayer.		
First Hour.	First Catechism. Questions on Scripture Stories. Monitor.	First Catechism. Questions on Scripture Stories. Monitor.	Second Catechism. Old Testament. Thrice a week. New Testament. Twice a week. Teacher.
Second Hour.	Reading. Monitor.	Arithmetic. Teacher.	
Third Hour.	Reading. Teacher. Writing. Monitor. Mental Arithmetic. Monitor.	Arithmetic. Monitor. Reading. Teacher. Writing. Monitor. RECESS.*	Arithmetic. Books. Reading. Monitor. Reading. Teacher.
Fourth Hour.	First Catechism and Oral Scripture Lesson. Teacher.		
	Reading. Monitor.	Reading. Monitor.	Grammar. Thrice a week. } Teacher.
	Reading. Monitor.	Geography. Teacher.	Dictation. Twice a week. }
Fifth Hour.	Native Arithmetical Tables. Monitor.	Copying Lessons. Dictation. Monitor.	Reading, History & Geogra. Monitor. History. Thrice a week. } Teacher. Geography. Twice a week. }
Half an Hour.	Lessons on Objects.† Thrice a week. Music. Twice a week. Teacher.		
	Prayer.		

* Play for a few minutes, if allowed with advantage at the end of the second hour.

† To be given if Teacher or present.

TIME-TABLE FOR ORDINARY VILLAGE SCHOOLS.

	FIRST OR LOWEST CLASS.	SECOND CLASS.	THIRD CLASS.	FOURTH CLASS.
	Prayer.			
First Hour.	First Catechism. Questions on Scripture Stories. Monitor.	First Catechism. Questions on Scripture Stories. Monitor.	Second Catechism. Old Testament. Thrice a week. New Testament. Twice a week. Teacher.	
Second Hour.	Reading. Monitor. Reading. Teacher.	Reading. Monitor.	Arithmetic. Teacher.	
Third Hour.	Reading. Monitor.	Reading. Teacher.	Arithmetic. Monitor.	Arithmetic. Books.
	Writing. Monitor.	Mental Arithmetic. Monitor.	Reading. Teacher.	Reading. Monitor.
	Mental Arithmetic. Monitor.	Writing. Monitor.	Reading. Monitor.	Reading. Teacher.
	RECESS.*			
Fourth Hour.	First Catechism and Oral Scripture Lesson. Teacher.			
	Reading. Monitor.	Copying Lesson. } Monitor. Dictation.	Writing.	Accounts.
	Reading. Monitor.	Geography. Teacher. Geography. Monitor.	Grammar. Twice a week. } Teacher. Dictation. Thrice a week. } New Testament. Twice a week. }	Old Testament. Thrice a week. } New Testament. Twice a week. }
Fifth Hour.	Native Arithmetical Tables. Monitor.	Native Arithmetical Tables. Monitor.	Reading History and Geography. Monitor.	History. Thrice a week. } Teacher. Geography. Twice a week. }
Half an Hour.	Lessons on Objects. Thrice a week. Music. Twice a week. Teacher.			
	Prayer.			

* Play for a few minutes may be allowed with advantage at the end of the second hour.

The hours allotted weekly in the second table to each subject are as follows:

	First Class.	Second Class.	Third Class.	Fourth Class.
Religious Instruction,....	7½	7½	5	5
Reading,.....	10	5	5	5
Dictation,.....		2½	1½	
Grammar and Composition,.....			1	1½
Geography,.....		2½	2	2
History,.....			3	3
Writing,.....	2½	2½	2½	2½
Arithmetic,.....	5	5	5	5
Object Lessons,.....	1½	1½	1½	1½
Music,.....	1	1	1	1
Drawing,.....				1
	27½	27½	27½	27½

A few explanations of the time-table may be given.

The teacher should be present some minutes before school begins, and look round to see that all is in proper order. A signal should be given by a whistle or bell, or in some other way, when the hour for commencing school has arrived. The children should then range themselves round the room, standing at equal distances from each other in a straight line. The teacher should notice whether any are untidy in their appearance. If the teacher can lead the music, one or two verses of a hymn may be sung; next a short prayer should be offered. During prayer perfect silence must be observed, and a reverent spirit promoted. The children should close their eyes, and if the Lord's Prayer be repeated, let it be done very softly. Give the signal quietly for the children to open their eyes when prayers are over. Let the pupils in the two lower classes march in an orderly manner to their places in the gallery, should there be one in the school. If there is no gallery, let the lower classes be placed at as great a distance as possible, that the noise may not disturb the Scripture class, and in such a position that the teacher may be able to see the children and maintain order. Let two monitors question the children *one by one*, on the First Catechism and Scripture Stories. The classes able to read the Scriptures should form another section at the other end of the

room. One question from the Second Catechism, committed to memory at home, should first be recited, after which a short examination should take place upon its meaning. A portion of Scripture should then be read and illustrated, as explained in the chapter on Religious Instruction.

When the Scripture Lesson is over, let the younger classes leave the gallery and take their places for reading. The higher classes should go to the gallery, when the teacher should explain rules by examples on the black-board. After giving some time to arithmetic, the teacher should hear the classes read in turn, as laid down in the time-table.

After the children have been allowed some time for play, they should again be assembled. The classes who read the Bible in the morning should now write for half an hour, while the teacher examines the younger children on the First Catechism and gives them a simple oral Scripture lesson. The teacher should next give lessons in grammar, history, and geography to the more advanced pupils, the younger classes being engaged under monitors.

Should the teacher be competent, lessons on objects may be given to all the children three times a week, and music taught twice a week. The school should afterwards be closed with prayer.

• A few observations may be made on one or two points connected with the management of the school.

Monitors.—It is marked in the time-table that classes should be under monitors, while not receiving direct instruction from the teacher himself. This is necessary to keep the children constantly employed. Monitors can hear children read, spell, and can ask questions from a book; but they are not fit to explain and illustrate lessons. Still, the service which they can render is important.

1. *Endeavour to have one paid Monitor.*—Children in most cases leave school early, and it is very desirable to retain one youth at least, who may act as a sort of assistant. The teacher should give him all the help in his power in carrying on his studies at home, that eventually, if qualified, he may become a schoolmaster.

2. *Select Monitors with judgment.*—"The quickest and best scholar," says Dunn, "is by no means certain to make the best monitor. You want other qualities besides talent.

There must be patience, good temper, integrity, industry; and along with steadiness of character, no small portion of enthusiasm, or little good will result from the appointment. Besides this, there should be some aptness to teach; and a general willingness to follow out such directions as are laid down for the guidance and government of the school.

"One boy is fitted by patience and kindness, and ingenuity of illustration for instructing the youngest and the most ignorant; another by superior talent, weight of character, and ability to command, is better adapted for teaching and governing his equals in years and attainments? All these diversities of talent and character must be kept distinctly in mind, they must regulate your choice."

3. *Arrange, if possible, that no child employed as a Monitor shall lose his own lessons.*—This may generally be managed by selecting children of other classes than those which the master is teaching himself. The lowest class may be taught occasionally by a good boy from the second class. Sometimes the best reader in the class itself may be made monitor.

Home Lessons.—Some of their advantages are thus stated by the Rev. J. L. Blandford.

"The additional information that would be gained, and the longer time that practically the children would be under instruction, are not the only nor the greatest benefits connected with a plan which provides for the preparation of lessons out of school hours. The time that must necessarily be spent at home in the preparation of these lessons, may be the means of forming domestic habits, and of inducing the children as they grow older, to prefer spending their evenings quietly with their parents, instead of disreputably lounging about in the streets, a custom which proves the ruin of numbers. As there would be no teacher at hand to solve difficulties that might arise in those lessons, a boy would find that he must depend in some measure upon his own resources; and thus habits of self-dependence, and a resolution to overcome difficulties without seeking the aid of others, might be formed. These advantages, combined with the probability of inducing the parents to take greater interest in their children's school-work, are sufficient recommendations to the adoption of a well-considered plan of home lessons."

To learn lessons at home, the children must have books. A good teacher will induce them to purchase by degrees all that are required. Reading, spelling, geography, history, may be prepared at home for examination by the teacher at the hours prescribed. The Second Catechism, Scripture

Texts, and select pieces of Poetry may also be committed to memory at home. Advanced pupils may work questions in arithmetic from text-books; oral lessons may occasionally be reproduced in writing.

Review of Studies.—This is absolutely necessary in order that the children may retain what they learn. One day a week may be devoted to the revision of the lessons of the week; during the latter part of every month, the lessons of the month should be gone over; and at the end of every school-term a careful and searching recapitulation should take place.

Private Business.—This should never be attended to during school hours. The teacher must give his whole time to his pupils. To act otherwise is as dishonest as it would be for a shopkeeper to keep back part of an article that was purchased.

CHAPTER VI.

ANGLO-VERNACULAR SCHOOLS.

The following course of study is suggested for schools of this description:

FIRST, OR LOWEST CLASS.

English.	Sheet Lessons and First Reading Book.
Digloss.	Familiar Words and Sentences. Part I. Writing.
Vernacular.	New Testament Stories. (Orally.) First Catechism. First Reading Book. Geography of the Presidency. Mental Arithmetic. Lessons on Objects. Music.

SECOND CLASS.

English.	Second Reading Book.
Digloss.	Familiar Words and Sentences. Part II. Geographical Primer. Writing.
Vernacular.	New Testament Stories. Second Catechism.

Second Reading Book.
 Dictation.
 Mental Arithmetic.
 Lessons on Objects.
 Music.

THIRD CLASS.

English. Third Reading Book.
 Dictation.

Diglott. English Phrases.
 Geographical Primer.
 Writing.
 Music.

Vernacular. Old Testament Stories.
 Second Catechism.
 Third Reading Book.
 Grammar and Dictation.
 History of India.
 Arithmetic.
 Lessons on Objects.

FOURTH CLASS.

English. Fourth Reading Book.
 Grammatical Primer.
 Geography of India.
 History of India.
 Writing.
 Arithmetic.
 Music.

Diglott. Composition and Translation.

Vernacular. Second Catechism. (Revised.)
 Pentateuch. Selections.
 Matthew.

Fourth Reading Book.
 Native Classics.
 Grammar and Composition.

FIFTH CLASS.

English. Fifth Reading Book.
 Specimens of English Poetry.
 Grammar.
 Guide to Spelling.

Composition and Translation.
 Arithmetic and Accounts.
 Mensuration.
 Geography of Asia and Scripture Geography.
 Ancient History.
 Music.
 Drawing.

Vernacular. Scripture Texts committed to memory.
 Joshua—I Kings. Selections.
 Luke and Acts.
 Native Classics.
 Grammar and Composition.

SIXTH CLASS.

English. Evidences, Doctrines, and Duties of Christianity.
 Readings in Science.
 Specimens of English Poetry.
 Grammar.
 Morell's Analysis.
 Composition and Translation.
 Surveying.
 Book-keeping.
 Geography of Europe, Africa, and America.
 Modern History.
 Music.
 Drawing.

Vernacular. Scripture Passages committed to memory.
 II Kings—Malachi. (Selections.)
 John and Selections from the Epistles.
 Native Classics.
 Grammar and Composition.

A few directions may be given with respect to Anglo-Vernacular schools.

1. **Attend carefully to pronunciation in the lowest class.**—Beginners are often neglected, and acquire a defective pronunciation which clings to them for life. The organs of speech in young children being very flexible, it is easy to teach them to speak correctly. The power of remembering words is also much greater than at a later period. In some Anglo-Vernacular Schools it has been made a rule not to admit any big boys, because it is so difficult for them to learn a foreign language.

2. Accustom the pupils to converse in English.—

Young children pick up a language rapidly by merely hearing it spoken. Boys in school may learn a great deal of English orally. They should be told the names of objects around, and when they know a few verbs, they should be made to frame simple sentences. Pupils somewhat advanced should be urged always to converse with each other in English during school hours. Discussion classes, mentioned previously, are of great value.

3. Always require answers in correct language.—

Do not receive one or two unconnected words in reply to a question. Their absurdity can often be best shown by giving a literal translation of them to the pupil in the vernacular. Attention to the above is of greater importance than lessons in Grammar from a text-book.

4. Let every passage read be thoroughly understood.—

It is not enough that the children know the meaning of each separate word. Canon Moseley makes the following remarks with reference even to English children: "It is astonishing how entirely the meaning which a sentence is intended to convey, and the scope of a lesson may be placed beyond the intelligence of a child who is yet familiar with the particular meanings and the derivations of the words which compose it. The severest test to which the children of a National School can be subjected is to place in their hands some book of secular instruction, to select a sentence not remarkable for the simplicity of its construction and to try how far they understand it. If they be subjected to the further test of conveying the meaning they attach to it under correct forms of expression, the failure would be signal. Yet these are important elements of a course of instruction in reading adapted to the wants of the labouring classes."*

In addition to the literal rendering in the Vernacular of every word and sentence, the pupil should be required to give the meaning of the whole in correct idiomatic language.

5. Teach English simply as a language in the lower classes, and give information through the Vernacular.—

The great end of education is not merely

* Minutes of Committee of Council.

to fit men to become clerks or merchants; nor are Mission schools established only to teach a smattering of English. The majority of the pupils will not remain long enough to be able to read an English book, and acquire knowledge through that language. If they leave school after having picked up only a few English words and phrases, the great purpose of education will in their case have been lost. The remedy is to use the vernaculars largely in the junior classes. This, besides the great advantage gained, will not interfere with the progress of the children in English. It has been well observed, "It may be argued that, by reading History in the vernacular where now it is read in English, you diminish the school-boy's opportunities of familiarising himself with English; but, *under the present system, the boy learns neither English, nor History.*"* As the human body is best nourished by a mixture of food and not by living entirely upon one article, so the mind is strengthened by a variety of studies. A child whose intelligence has been quickened by knowledge acquired through the vernacular, will make more rapid progress in English, than a pupil who has done nothing else but pore the whole day listlessly over an English book.

6. Give religious instruction in the Vernacular.—

The way to reach the hearts of the children is through their mother-tongue. If they are addressed in a language which they comprehend with difficulty, their thoughts will be taken up merely with the words—not with the subject matter.

CHAPTER VII.

CONCLUDING ADDRESS TO TEACHERS.

We have now arrived at the last chapter of this little work. The duties of the teacher in his school have been described. Let us now consider how he may be enabled to discharge them aright, and the motives which may animate him to persevere notwithstanding every discouragement to which he may be exposed.

Perhaps the reader, however, is not yet a professing Christian—he may be living in open rebellion against the

* Education Report, North-West Provinces.

author of his being, upon whom he is dependent every moment for existence. If so, permit me, my friend, earnestly to beg you to consider your most dangerous position. From your acting as teacher in a Christian school, you have probably heard the great truths of the Gospel for years. You *know* that Hinduism is a delusion, that an idol is nothing, that there is only one God, and only one way of salvation through his Son. Perhaps from early childhood until now, the gracious invitations of the Saviour have been affectionately addressed to you; but you have turned a deaf ear to every entreaty, and hardened your heart against the truth. I do not know in what manner you have whispered, "Peace, peace," to yourself while there was no peace. Probably the fear of man has caused you to remain an avowed heathen. You perhaps say, that with your heart you believe in Christ, and that is the chief point. But remember the emphatic declaration of the Lord Jesus Christ, "Whoso confesseth me before men *him* will I confess before the face of my Father who is in heaven; and whoso denieth me before men, *him* will I deny before the face of my Father who is in heaven."

Consider the effect your conduct must have upon your pupils. They hear the Missionary warn them of the sin of idolatry, and exhort them to trust in Christ. Your pupils, however, will be apt to say, "Our teacher is much older and wiser than we are; he remains a Hindu; why should we become Christians?" You may, therefore, be the means of ruining many immortal souls.

Consider that your situation is far more dreadful than that of the heathen who never heard of the Gospel. "The servant that knew his master's will and did it not, shall be beaten with many stripes."

Listen without delay to the kind invitations of the Saviour, lest the fearful words should afterward be addressed to you, "Because I have called and ye refused; I have stretched out my hand and no man hath regarded; but ye have set at nought all my counsel and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

But perhaps the reader is a professor of Christianity,

though nothing more. Your situation, my friend, is like *that* of one of great danger. You outwardly declare yourself a follower of Jesus; but you are really a secret servant of Satan. Though you may say, "Lord, Lord," at the last day Christ's language will be, "I never knew you." "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Let all unconverted readers, therefore, now cast themselves at the feet of Jesus, and accept his offered mercy. Let them earnestly ask for the influences of the Holy Spirit, that they may have the mind which was in Christ Jesus, and be living epistles of Christ, known and read of all men.

A few directions may now be offered respecting your daily life.

1. **Be an early riser.**—This habit is very beneficial to the health and saves much valuable time. If a man sleep an hour longer every morning than is necessary, in forty years he will waste in this manner about two years of his life.

2. **Begin the day with prayer.**—Let your first thoughts in the morning be of Him who has kindly watched over you during the night. Offer up thanks for his mercy, and seek his guidance and help during the day. You know not what unexpected events may occur, what trials may befall you. Seek grace to enable you to withstand every temptation, to discharge aright every duty.

3. **Read the Scriptures every morning and evening.**—If you are not a true Christian, perhaps you see little beauty in the Bible, and have no desire to read it. Be assured the fault is in yourself. Bacon and Newton, two of the greatest philosophers that ever lived, were diligent students of the word of God. Obtain the aid of the Holy Spirit, and then your feeling concerning the Scriptures will be, "More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honey-comb."

A portion of the Old Testament may be read in the morning, and one of the New Testament in the evening. Meditate on what you read; apply it to the regulation of your conduct. It is an excellent plan to choose some one verse for reflection upon during the day. This may be taken from your morning reading or from such books as

"Daily Food," "Daily Texts," published by the Religious Tract Society.

Short Scripture passages may be turned into ejaculatory prayers, which may be frequently used during the day. If you are tempted to sin, say, "Lord save me or I perish." If you see persons engaged in idolatrous rites, say, "Father let thy kingdom come," &c.

4. **Daily read a portion of some work on practical religion.**—While the Bible must be your chief devotional reading, there are many books of a practical character which may be perused with much advantage. Christian hymns are exceedingly valuable. The following are some of the works which may be read: Bunyan's Pilgrim's Progress and Holy War, Baxter's Call, Saint's Rest, and Guide to Heaven, Doddridge's Rise and Progress of Religion, Pike's Guide for Young Disciples, James's Anxious Inquirer and Christian Progress, Abbott's Young Christian, Venn's Complete Duty of Man, Tyng's Christian Titles, Bishop Hall's Contemplations, Bridges on Psalm CXIX; Lives of Henry Martyn, Judson, Oberlin, Brainerd, Harlan Page, &c.

5. **Carefully prepare the Scripture lesson of the day.**—Without this your instruction from the word of God will consist of random questions, numberless repetitions, quite uninteresting to the children and leaving no impression.

6. **Observe family worship morning and evening.**—This, when performed aright, has a soothing, hallowed influence, tending greatly to increase domestic happiness, and to promote the spiritual welfare of all beneath the roof. Let servants attend. They have never-dying souls like yourself, and you must render an account for the good you might have done to them. Sore judgments are threatened against the neglect of family worship; God will pour out his fury upon the families that call not on his name.

7. **Sit at meals with your family.**—It is the custom among heathens in this country for the husband to eat first, then the children, while the remains are left to the wife. This barbarous custom is one of the causes which tend to hinder the improvement of the people of India. It originates probably in the same ill-judging pride which sought

to doom women to the position of ignorant slaves. You have perhaps seen a Missionary and his family at table. Is not this a much pleasanter and better plan than that of the Hindus? If it be objected that there are not servants to wait on you, place the food and other articles on the table before-hand. There are many thousand families of poor people in England who have no servants, yet they sit down together at meals. Do not offer the foolish excuse, "It is not our custom." The custom should be changed, and you should be the first to set an example.

8. **Ask God's blessing before eating.**—What would you think of a beggar whom you fed daily, yet who never seemed grateful, never thanked you? Take care not to act in this manner towards God.

9. **Attend school regularly and punctually.**—Disregard of these points will have a most injurious effect upon the school. If you are negligent in your duties, what can be expected from your pupils? The influence upon your own character will be very hurtful. Perhaps your school may be far away from the Missionary's station, and you may deceive yourself by thinking that he will never know about your misconduct. Even he, however, will probably discover it ere long; but you know it *yourself*, your own conscience condemns you; and you know also that the great Judge of all is a witness against you, and must punish you as a slothful, unfaithful servant.

10. **Devote a portion of every day to study.**—The instruction you received before you became a teacher gave you, as is were, merely a few drops from the vast ocean of knowledge. Seek daily to obtain fresh draughts, that you may be refreshed and strengthened for your work.

Perhaps you may think that you have no leisure for study. This is a mistake. Act upon a plan; make a due use of your time; and you will find that you can devote a few hours a day to reading. Thus, suppose eight hours are allotted to sleep, dressing, &c. six hours to school, two hours to meals, four hours to exercise and conversation, there still remain four hours a day which may be devoted to reading. Have fixed hours for study, and adhere rigidly to them. You should read the Scriptures and practical works on religion for your own spiritual benefit; you should carefully prepare

the school lessons of the day; newspapers, magazines, and entertaining works may be read for amusement and to gain general information. Besides these, however, you should study some of the masterpieces of the best authors for your intellectual improvement. A well-furnished mind is a treasure far surpassing in value the rich hoards of the miser; it will aid you in performing your duties with more efficiency, and contribute much to your happiness and usefulness.

11. Set before your pupils the example of a holy life.

"Who that has experience of children," says Cæsar Moseley, "will not have observed how wonderfully they reproduce the characters of those with whom they have lived; and how they retain in manhood the impressions of their childhood and youth. By nature they are imitative. Coming into the world more helpless than any other living beings born in it, with instincts of the lowest order, and with every thing to learn they are made imitative. They are destined to form themselves upon the models to whom God has entrusted the responsibility of their nurture, and to be shaped by the circumstances which surround them; and not more certainly does the metal take the form of the mould into which it is poured, than the child receives and retains the impression of its early years. It can never be the same in manhood as it would have been under other circumstances, and with a different nurture. The children in your schools cannot be the same men and women as they would have been if you had not been their teachers. It is impossible that they should grow up to be the same men and women as they would have been if, in those schools, they had had other examples than yours placed before them; if they had had other guidance than yours; if they had listened to other precepts than yours."

12. Review your conduct at stated seasons.—"A heathen philosopher strongly urged his pupils to examine every night before they slept, what they had been doing that day, and so discover what actions are worthy of pursuit to-morrow, and what vices are to be prevented from slipping into habits."* If a person allows days and weeks, and months to pass without careful examination of his conduct, is it wonderful that he should not advance in moral character?

The following questions have been prepared specially for the use of teachers to aid them in this important exercise:

* Todd.

Questions suggested for Personal Examination.*

1. Have I on awaking thought first of God?
2. Have I immediately called on the Lord, for a blessing on myself and others, but especially on my children; and have I made particular supplication by name for those who most need his grace?
3. Did I prepare and collect my thoughts before the arrival of the children; and go to work with comfort and cheerfulness?
4. Have I given the necessary care to cleanliness in my person, and neatness (without vanity) in my dress; so that I have not entered the school negligently, but as a model to my children of cleanliness, decency, and order?
5. Have I prayed in a persevering manner on my own account, for the daily needful cleansing and sanctification of the heart?
6. Have I, at the commencement and closing of the school, joined with my children in their short, simple prayer, with my heart?
7. Have I conscientiously employed the hours after school for my household concerns, for my preparation for school, and for the strengthening of my own heart, by reading God's Word?
8. Did I solemnize Sunday as the Lord's day, giving myself exclusively to his service? (Isaiah lviii. 13, 14.)
9. Have I prepared myself on Sunday, both before and after the Worship of God, by silent collectiveness of spirit and withdrawal from earthly cares, by self-examination, reading the Scriptures, prayer, &c.?
10. Did I take advantage of the last opportunity afforded me of receiving the Holy Communion? or if I absented myself was my reason such as God would approve?
11. Have I been present at Divine Worship during the week; and have I earnestly turned in my heart what I have heard with reference to myself? Have I neglected Divine Worship when the preacher was not to my taste; or have I gone to the house of God in the obedience of faith (Heb. x. 24, 25), and, after the example of Jesus (Luke ii. 49—iv. 16), certain of the blessing according to God's promise? (Exodus xx. 24; Matthew xviii. 20.)
12. When I have succeeded well with the children, or parents, or in other respects, have I taken the honor to myself, or have I sought to attribute it to God alone, who has afforded me strength and opportunity? Have I confessed myself, in sincere humility of heart, an unprofitable servant, who has done only what it was his duty to do?
13. When I saw no fruit of my labour, have I allowed myself to become discouraged and idle in my work, instead of considering myself as a sower who has to wait with patience for the heavenly blessing (James v. 7, 8), and has to comfort himself therewith in faith on God's promise? (Isaiah xl. 4; iv. 10, 11.)
14. Do I submit willingly and obediently to the directions of my spiritual and earthly superiors, so far as they are not opposed to the Word of God and to conscience?
15. Do I aim, through vanity, to set myself on an equality with them, or others placed over me? Do I aim after high things, or, do I rather set my joy in a quiet life, hidden with Christ in God; and in

* Altered from the German by Dr. Mayo.

a simple way of living, in eating, clothing, &c.? (1 Peter iii. 3, 4; I Tim. ii, 9, 10.)

16. Do I submit to afflictions which God sends me with resignation? And do I seek to grow thereby in patience, in denying my own will and doing the will of God, in crucifying the flesh and its lusts, in heavenly-mindedness, and in intercourse with the Lord?

17. Is my object, in all I do and avoid, in all I plan, and at which I aim, the furtherance of the honor of God, of my own and others' salvation; and that I may live and die in the grace of my Saviour?

Questions suggested for Self-examination with respect to the Children.

1. Have I been careful as to the necessary cleanliness and order of the School, before the arrival of the children?

2. Have I been kind and attentive to all the children, and those who brought them; or have I been inattentive or grumbling to some—particularly to the poorer or least pleasing among them?

3. Have I undertaken and carried on the care of my children humbly and zealously, relying on the Lord's help, and seeking His glory?

4. Have I given the Bible instruction so as to afford grounds for hope that the children's hearts and consciences would be impressed?

5. In this and other subjects of study, have I been careful in all the lessons not to require the attention of the children for too long a time: have I allowed them the necessary variety of singing, cheerful exercise and play?

6. Have I taken a careful oversight of them in the play-ground?

7. Have I taken sufficient heed to the development of their bodily powers, and the strengthening of their health?

8. Have I, in the endeavour to develop their powers of observation and their reasoning faculties, also closely watched the impulses of their hearts, and the formation of principles and habits, and endeavoured to keep strict guard over their self-will, envy, selfishness, quarrelsomeness, &c.?

9. Have I, without checking childish cheerfulness, made a sufficient point of order, cleanliness, good manners, and quietness?

10. In my zeal against bad habits, have I been free from passion, or undue warmth of temper; and have I continually exhorted, and warned in love; keeping at the same time the love of God, and the patience of Christ, before my eyes?

11. Have I brought the more docile and studious children too much forward, and neglected and kept at too great a distance the ill-behaved?

12. Have I sought to awaken in the children the feeling of thankfulness for the love of their Heavenly Father, and of their faithful Saviour; and taught them that from gratitude to Him, and not simply from fear of punishment, they must aim to hate and to forsake evil and to love and practice good—teaching them the necessity of hearty prayer for such dispositions?

13. Have I, in instructing the elder children, not neglected the little ones; and have I been not merely a teacher, but a parental educator?

14. If during the lessons, I remarked grave faults among the children, have I failed to interrupt the lesson immediately, and to reprove the faults; or have I so preferred instruction to education, that I have gone on with the lesson uninterruptedly without even looking displeased at the fault?

15. Have I concerned myself about the children—how they behave at home to parents, brothers, sisters, &c.—how the parents attend to them and bring them up? And have I, at least on the Saturday or Sunday, visited the absent children, and the parents of one or more of my other children?

16. Do I go first to the poorest and most ignorant parents; where the children are most neglected, and do I seek lovingly to awaken the parents to a sense of their failings in the bodily and spiritual education of the children, and to the one thing needful for them; or do I go, by preference and more frequently, to the rich and creditable parents, where I receive more honor and earthly advantage?

17. Do I diligently visit the children and their parents in sickness, and endeavour to point them to the physician of souls?

18. Have I, in what I have done or left undone this week, given no cause of offence either to the children or to others; and have I sought to do good as much by my example as by my words?

13. **Endeavour to do all the good you can.**—Read the life of Oberlin to learn how much may be accomplished, with God's blessing, by an earnest warm-hearted Christian.

(1.) *Seek to promote the temporal welfare of the people among whom you live.*—Should it be a secluded village, after you have gained the confidence of the people, suggest improvements in their houses, and point out the advantages of good roads. Almost half the sickness in the world is caused by neglect of cleanliness, and proper care with respect to diet. Endeavour to get all heaps of filth removed and stagnant water drained. When any pestilence is in the neighbourhood, let special attention then be paid to cleanliness, and urge the people to white-wash their houses. Promote vaccination. Show the folly of charms and ceremonies against disease; but encourage the use of proper medicine.

Seek to cultivate habits of forethought among your neighbours. Point out the folly of squandering large sums on marriage feasts, wasting the earning of years of toil, and perhaps giving rise to debt which will press heavily till the end of life.

Never give any thing to lazy vagabonds who wander about begging. In most cases they are men of bad character.

Be kind, however, to the widow, the orphan, the stranger, and seek to relieve all cases of real distress.

(2.) *Endeavour to raise the moral condition of the people:*—You know the quarrels which divide families, the lawsuits, the bribery, and oppression, the obscene language and abuse, the lying and dishonesty, which prevail so much among the Hindus. Remember the declaration of Jesus Christ, "Blessed are the peacemakers; for they shall be called the children of God." Often by a friendly visit, you may do much to restore peace and prevent bitter feuds. Try to protect the poor from unjust treatment, and seek to diffuse a hatred of every thing base and dishonorable.

(3.) *Aim at the religious improvement of the people.*—This lies at the foundation of all happiness, both temporal and eternal. All other efforts without this will prove of little avail. Men cannot be expected to be better than their gods. So long as the Hindus worship deities stained by every vice, it is impossible that virtue or true happiness can exist among them. Endeavour by every proper measure to spread a knowledge of the one true God, and of the way of salvation through Jesus Christ. Besides holding school during the week, assemble your pupils on Sunday for religious instruction, and endeavour to induce other children to be present on such occasions. Speak to people in a kind earnest manner about attending to the interests of their soul, invite them to come to public worship, and give them suitable books to read. Devote as much of your income as possible to the support of Christian Missions, Bible and Tract Societies; and seek to stimulate others to liberality. Let a holy consistent life give weight to every effort, and let fervent prayer ascend for the influences of the Holy Spirit to bless your labours.

The following parable was written to illustrate the pleasure and advantage of doing good:

"Far away upon the trackless ocean there lay a lovely island, covered with verdure, and perfumed with flowers. Its fields were rich with corn, and its vineyards were loaded with grapes. It was filled with gardens, and orchards, and pleasure-grounds, each inviting to a free participation in its pleasures. Upon its shores were to be seen the most in-exhaustible treasures,—gold, and diamonds, and rubies, lying scattered in rich profusion upon its rocks. At this lovely is-

land a ship one morning arrived, and landed all its crew; but, at the same time, they received notice, that ere the evening approached, they would be called back again to the ship, to proceed upon their voyage. The individuals thus landed, gazed in admiration on the scene,—some betook themselves to the gardens, to breathe the fragrance of the flowers,—others rushed towards the orchards and vineyards, to regale themselves with the fruits which were so lavishly spread before them,—while a third party wandered along the shore, gathering the treasures which lay beneath their feet.

"Morning passed away, and still the strangers were wandering about the island. At mid day individuals began to be taken off to the ship, who knew that they never would return. In the evening there were but one or two who remained; and when at length the sun had set, the last lingerer was called on board, to sail to the land of his destination. Then came the time for reflection, when each began to examine what benefit he had derived from his visit to the "Treasure Isle." Those who had busily employed themselves in gathering the gems upon the shore, felt in their own bosoms a delightful happiness in the reflection that they had redeemed the time. They now possessed that which, on their arrival at their homes, would raise them to wealth and to honourable independence. Those who, on the other hand, had misspent their time, in feeding on the fruits of the island, and neglected to secure a less perishable happiness, now bewailed their own folly and infatuation, at having let slip such a precious opportunity; and if by any chance they had been induced to pick up one little stone during their wandering, how much would they prize their little treasure which they had thus almost accidentally gained!

"Now, will the reader say, if I had been on the Treasure Isle I would have been busy indeed; no time would have been wasted by me in wandering among the vineyards. If this be indeed your real opinion, then be assured that you are now upon the "Treasure Isle!" for upon the day of your birth you were landed upon its shores. Ask yourself, therefore, if you have been busy, or if you have yet understood the nature or the value of the riches which are ready for your lifting?"*

Every kind act done from a proper motive, every effort

to convert a soul, or to promote the kingdom of God, the precious stones gathered from this Treasure Isle to carry with us to our heavenly inheritance. They that turn many to righteousness shall shine as the stars in the firmament for ever and ever. Do not neglect, therefore, the season afforded to you; allow no opportunity to pass of adding another and another gem to your riches. Think of the inexpressible happiness with which you will be filled if you can lay a heap of such treasure at the feet of Jesus.

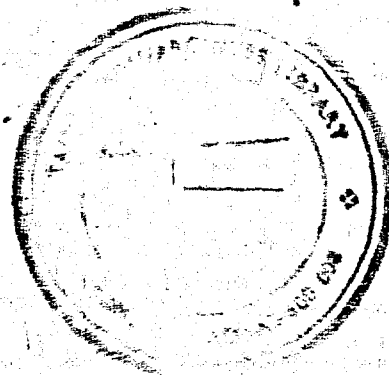
14. Make the glory of God the great object of your life.—Most people never consider why God gave them existence and sent them into this world—the gratification of their own earthly desires is their only aim. But man was created for a far nobler end—to glorify his Maker. As a mirror placed before the sun reflects in a small degree its intense brilliancy, so should we to strive, however feebly, by a holy life to spread abroad the glory of our God and Saviour. This is the only object which is certain of attainment, and which can satisfy the soul. "You may determine to be rich, and yet die a poor man. You may long for distinction, and yet never have it. You may sigh for pleasure, and yet every cup may be dashed, and every hope flee from you. All things around you may forsake you, and elude your grasp. Not so if you live for God."*

15. Never give up teaching for secular employment.—It is a lamentable fact that many teachers are eagerly watching every opportunity of obtaining any situation under government, and for this they would willingly abandon the glorious work of training the young. Such persons will find, when it is too late, that they have made a miserable exchange.

"As to social position, there is one, I believe, within the reach of the schoolmaster which any man might envy. It is that of the man who having duly prepared himself for his work, seeks the place which God has assigned him for it—some crowded part it may be, of a populous town, or some remote village; and seeing how great a work is there to be done, considering how much is placed in his

power, how many talents are entrusted to him by his Lord—communes thus with himself. Here is the place in Christ's vineyard allotted to me—here will I strike my roots—here will I wait until my Master shall come to take an account of his servant—and, by his blessing, I will hope to see the fruit of my labours.

"Year after year he toils and strives on, hopefully and cheerfully, his eye directed always upwards for higher and yet higher things. All that is lovely and of good report is around him, so that 'the ear which hears blesses him, and the eye which sees gives witness to him'; and the results of that man's labours are such that generations yet unborn shall bless his name. And, when, at last, with him the teacher's work is done, I can, in imagination, see assembled to render him the last tribute of respect, the children—now grey-headed men—who were in his school on the first morning that he taught it—and their children, and those children's children—and good men's tears falling into his grave." "And was it not of such that the Lord spake when he said, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things?'"*



APPENDIX.

I. LIST OF SOME WORKS ON EDUCATION.

- * Currie's Common School Education.
- * Stow's Training System.
- * Do Bible Training.
- * Morrison's School Management.
- * Dunn's Normal School Manual.
- * Gill's School Management.
- * Tate's Philosophy of Education.
- * Ross's Manual of Method.
- * Do. Papers on Teaching. as.
- * Fowler's Discipline and Instruction, Madras, (Gautz) 12
- Willm's Education of the People.
- Taylor's Home Education.
- * Dawes' Suggestive Hints.
- Symon's School Economy.
- Necker's Progressive Education.
- Horace Mann's Education, Our.
- * Abbott's Teacher.
- * The School and the Schoolmaster.
- * Wickersham's Method of Instruction.
- * Do School Economy.
- * Wall's Graded Schools.
- Fireside Education by Goodrich.
- Hall's Lectures on School-keeping.
- Page's Theory and Practice of Teaching.
- Barnard's National Education in Europe.
- Sullivan's Popular Education.
- Hamilton's Letters on Education, 2 vols.
- Edgeworth's Practical Education.
- The Schoolmaster, 2 vols.
- Richard's Manual of School Method.
- Sydenham's Notes of Lessons.
- Farnham on Training Pupil Teachers.
- Hand-book to the Borough Road Schools.

Ameri-
can pub-
lications.

Robinson's Manual and Method of Organization.
Fitch's Art of Questioning.

Do. Art of Securing Attention.
Groser's Illustrative Teaching.
Bather's Hints on Catechising.
Extracts from the Reports of Inspectors.
Wood's Sessional School.
Simpson's Philosophy of Education.
Bichter's Levana.
Life and System of Pestalozzi.
Dick's Mental Illumination.
Hints on Early Education.
MacLeod's Home School.

INFANT EDUCATION.

Mayo's * Practical Remarks on Infant Education.
Do. Model Lessons, Parts 1-3.
Do. Graduated Course of Instruction.
Do. * Manual for Infant Schools.
Do. * Religious Instruction for Young Children, 2 vols.
The Schoolmistress by E. Taylor.
* Currie's Early Education.
Young's Teacher's Manual.
Chamber's Infant Education.

SUNDAY SCHOOL TEACHING.

* Todd's Sunday School Teacher.
* David's Prize Essay.
Collins' Teacher's Companion.
Reed's Infant Class.
Cooper's Senior Class.
* Inglis's Sabbath School.
* The Child and the Book.
James's Sunday School Teacher's Guide.
Henderson's Good Steward.
Sunday School Teacher's Hand Book.
Lloyd's Teacher's Manual.
Serjeant's Sunday School Teaching.
Groser's Training Classes for Sunday School Teachers.

PERIODICALS.

Madras Journal of Education, (Gantz) 8 as. monthly.
Papers for the Schoolmaster. London. 2½d. do.

Educational Times. 6d. Monthly.
National Society's Monthly Paper. 2d. do.
Educational Record. 2d. Quarterly.
Home and Colonial Society's Quarterly Paper. 2d.

SUNDAY SCHOOL MAGAZINES.

Union Magazine for Sunday School Teachers 3d. Monthly.
Sunday School Teacher's Treasury. 3d. do.
Church of England S. School Quarterly. 1s. Quarterly.
Scottish Sabbath School Teacher's Magazine. 6d. do.

LIST OF SOME BOOKS SUGGESTED FOR THE TEACHER'S LIBRARY.

For works on Education see above list. Those marked with an asterisk are specially recommended.

MENTAL PHILOSOPHY, LOGIC, AND RHETORIC.

Locke on the Understanding.
Abercromby's Intellectual Powers.
Morell's Psychology.
Thomson's Laws of Thought.
Taylor's Elements of Thought.
Do. World of Mind.
Morell's Hand-Book of Logic.
Whately's Easy Lessons on Reasoning.
Do. Logic.
Do. Rhetoric.
Bain's Logic.

THE ENGLISH LANGUAGE.

English Grammar, (Chambers).
Morell's Grammar and Analysis.
Arnold's English Grammar.
Mulligan's Structure of the English Language.
Latham's English Grammar.
Bain's English Grammar.
Do. English Composition.
Spalding's History of English Literature.
Graham on Style.
Chamber's Etymological English Dictionary.
Webster's do.

Cornwell's Young Composer.
English Synonyms.
Trench on the Study of Words.

HINDUISM AND MUHAMMADANISM.

Dr. Wilson's Exposures of Hinduism.
Religious Aspects of Hindu Philosophy, by Mullens.
Ballantyne's Christianity contrasted with Hindu Philosophy.
Prize Essay on Vedantism and Brahminism by Mullens.
Mitchell's Letters to Indian Youth.
Dr. Caldwell's Three Way-Marks.
Benares Prize Essay.
Sale's Translation of the Koran.
Muir's Life of Mahomet.
Do. Testimony of the Koran.
Dr. Pfander's Works.

EVIDENCES OF CHRISTIANITY.

Paley's Natural Theology.	Tract Society.
Do. Evidences of Christianity.	do.
Do. Horæ Paulinæ.	do.
Sumner's Evidences.	do.
Keith on Prophecy.	do.
Butler's Analogy.	do.
Philosophy of Plan of Salvation.	do.
Pearson on Infidelity.	do.

WORKS USEFUL IN EXPLAINING SCRIPTURE AND

GIVING RELIGIOUS INSTRUCTION.

Cruden's Concordance.	Tract Society.
The Scripture Text Book.	
The Scripture Treasury.	
Angus's Bible Hand-Book.	do.
Robinson's Harmony of the Gospels.	do.
Mimpriess's Treasury Harmony.	
The Tract Society's Commentary.	do.
Brown and Fausset on the New Testament.	
Barnes on Gospels.	do.
Do. on Acts.	
Hodge on Romans.	do.

Parables Explained.	Tract Society.
Miracles of Christ Illustrated.	do.
Eadie's Biblical Cyclopaedia.	do.
Lectures on Theology by Ishuri Dass.	
Kitto's Palestine.	
Do. Land of Promise.	do.
Porter's Land and the Book	
Blakie's Bible History.	do.
Connection of Scripture History.	do.
Angus's Christ our Life.	
Manners and Customs of the Jews.	do.
Festivals and Worship of the Jews.	do.
Law and Polity of the Jews.	do.
Scripture Natural History.	do.
Geography of the Bible.	do.
New Biblical Atlas.	do.
Hall's Contemplations.	
Robinson's Scripture Characters.	
Krummacher's Elijah.	do.
do. Elisha.	do.
Life of David.	
Life of Daniel.	
Gallaudet's Scripture Biography.	
Footsteps of St Paul.	
Scriptural Instruction for the Least and the Lowest.	[3 vols.]
Tyng's Christian Titles.	
Trower's Scripture Similitudes.	
Peep of Day.	
What about Jesus.	
Line upon Line.	
Precept upon Precept.	
Life of Jesus for young People.	
Hadley's Stories of Old.	
First Heroes of the Cross.	

PRACTICAL RELIGION.

James's Anxious Inquirer.	Tract Society.
Do. Christian Progress.	do.
Do. Pastoral Addresses.	do.
Bunyan's Pilgrim's Progress.	do.
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