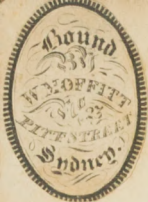


STATE LIBRARY OF N.S.W.  
MITCHELL LIBRARY

DSM/  
370.62/  
A



*George Allen.*

J. Mitchell.







# A CONCISE STATEMENT

OF THE PRINCIPLE OF THE

BRITISH AND FOREIGN

# SCHOOL SOCIETY;

WITH

A SKETCH OF THE SOCIETY'S HISTORY,

AND

SYSTEM OF TEACHING.

---

BY THE COMMITTEE OF THE AUSTRALIAN SCHOOL SOCIETY.

---

SYDNEY:

PRINTED BY JAMES TEGG, GEORGE STREET

1839.



# CONTENTS.

---

	PAGE.
PATRONS and Officers of the British and Foreign School Society . . . . .	5
Patron and Officers of the Australian School Society . . . . .	6
Brief Account of the Parent Society . . . . .	8
Objects proposed to be accomplished by the Society's Schools . . . . .	9
General Principles of the System . . . . .	11
The Monitorial System . . . . .	14
Method of Teaching the different Branches of Education:—	
Scripture Interrogation . . . . .	17
English Grammar . . . . .	20
Geography . . . . .	22
Mr. Dunn on the Inculcation of Scripture Doctrine . . . . .	24
A Day at the Borough Road School . . . . .	25
Objections:—	
I. Prayer . . . . .	29
II. Catechisms . . . . .	<i>ib.</i>
III. Schoolmasters . . . . .	32

---

## APPENDIX.

No. I. Resolutions of a Special General Meeting of the Australian School Society . . . . .	35
No. II. Specimens of the Australian School Society's Forms of Prayer in the Language of Scripture . . . . .	37
No. III. Letter from the Secretaries of the Australian School Society to the Sydney Herald . . . . .	40
No. IV. The Society's Scripture Lessons . . . . .	42
No. V. Mr. Dunn's Reply to the Misrepresentations of the Rev. Francis Close . . . . .	49
No. VI. Mr. Dunn's Strictures on Mr. Close's "Justification" of his Charges. . . . .	56



# BRITISH AND FOREIGN SCHOOL SOCIETY.

---

---

Under the special Patronage of  
HER MOST GRACIOUS MAJESTY.

*An Annual Subscriber of £100.*

---

Vice Patron:

HIS ROYAL HIGHNESS THE DUKE OF SUSSEX.

---

Patroness:

HER ROYAL HIGHNESS THE DUCHESS OF KENT

---

Vice Patronesses:

Her Grace the DUCHESS of BEDFORD.  
The Most Noble the MARCHIONESS of TAVISTOCK.  
The Right Honourable the COUNTESS of JERSEY.  
Lady ELIZABETH WHITBREAD.  
LADY SWINBURNE.  
Mrs. BARING.  
Mrs. HUDSON GURNEY.

---

President:

HIS GRACE THE DUKE OF BEDFORD.

---

Vice Presidents:

The most Noble the MARQUIS of LANSDOWNE.  
The most Noble the MARQUIS of TAVISTOCK.  
The Right Honourable the EARL of CLARENDON.  
The Right Honourable the EARL of CHICHESTER.  
The Right Honourable LORD BROUGHAM.  
The Right Honourable LORD CARRINGTON.  
The Right Honourable LORD BEXLEY.  
The Right Honourable LORD JOHN RUSSELL, M. P.  
The Right Honourable LORD MORPETH, M. P.  
The Honourable Lord Chief Commissioner ADAM.  
Sir JOHN SWINBURNE, Bart.  
Sir ALEXANDER JOHNSTONE.  
CHARLES BARCLAY, Esq.  
THOMAS FOWELL BUXTON, Esq.  
JOHN SMITH, Esq.  
WILLIAM WILLIAMS, Esq.

---

Treasurer:

WILLIAM ALLEN, Esq.

---

Secretary:

HENRY DUNN, Esq.

# AUSTRALIAN SCHOOL SOCIETY.

---

## Patron :

His Excellency Sir GEORGE GIPPS, Knt., Governor in Chief, &c., &c., &c.

---

## Treasurer :

ALFRED SAUNDERS, Esq.

---

## Secretaries :

Rev. R. MANSFIELD—GEORGE ALLEN, Esq.

---

## Committee :

Rev. W. P. CROOK.  
Rev. JOHN SAUNDERS.  
Rev. JOHN M'KENNY.  
Mr. AMBROSE FOSS.  
Mr. ROBERT BOURNE.  
Mr. EDWARD HUNT.  
Cap. J. L. INNES, J. P.  
L. MYLES, Esq. J. P.

Mr. GEORGE CHISHOLM.  
Mr. THOMAS BOWDEN.  
JAMES NORTON, Esq.  
RICHARD WINDEYER, Esq.  
RANULPH DACRE, Esq.  
SYDNEY STEPHEN, Esq.  
Mr. SAMUEL PEEK.

---

## Ladies' Committee :

Mrs. GEORGE ALLEN.  
Mrs. BOURNE.  
Mrs. CHISHOLM.  
Mrs. FOSS.  
Mrs. HUNT.  
Mrs. MANSFIELD.

Mrs. INNES.  
Mrs. WILSHIRE.  
Mrs. MYLES.  
Mrs. DACRE.  
Miss BOURNE.

---

## Secretaries :

Mrs. ALFRED SAUNDERS—Miss CROOK.

A CONCISE STATEMENT  
OF THE  
PRINCIPLE OF THE BRITISH AND FOREIGN  
SCHOOL SOCIETY,

&c.

---

THE British and Foreign School Society having recently attracted much attention in this Colony, owing to the prominence given to it in the plan of General Education proposed to the Legislative Council, by his Excellency SIR GEORGE GIPPS; and considerable misapprehension as to its principle and operations having been entertained by many influential members of the community; the Committee of the Australian School Society have deemed it their duty to lay before the public a few plain facts and observations explanatory of the truth.

It is as far, however, from their wish as it is from the business of their office, to enter into the lists of controversy. As the organs of the institution committed to their care, they have simply to state the case of that institution, its principle being identical with that of the British and Foreign School Society. That statement must rest upon its own merits, and work its own way with the enlightened friends of education. It is for them to judge, after a candid perusal of the following pages, whether the outcry lately raised against the Society's system of religious instruction was well founded; or whether, as the Committee themselves conscientiously believe, that system is among the purest vehicles of christian doctrine, and the most efficient means of informing the understanding, impressing the heart, and mould-

ing the character of children, as immortal and accountable creatures, which have ever been brought to bear upon the great work of public education.

The Committee cannot better explain the origin and general principles of the institution, than in the language of the parent Society, as contained in the standard work entitled, "*Manual of the System of Primary Instruction, pursued in the Model Schools of the British and Foreign School Society.*" And having made such extracts from that official publication as may be deemed most appropriate for their present purpose, the Committee will then endeavour to meet the main objections which have been recently opposed to the Society's character as a teacher of religion.

---

### BRIEF ACCOUNT OF THE SOCIETY.

In the year 1797, JOSEPH LANCASTER, a private individual possessed of considerable talents for the instruction of children, perceiving that great numbers of the poorer classes were deprived of this blessing, owing to the expense attendant on the common methods of teaching, began to devise economical plans, which, in the course of years, he so far perfected as to shew that one master might conduct a school of several hundred children; and that, while the progress of the pupils in learning was much more rapid on this, than on the old method, the annual expense for each child need not, in a large school, exceed five or six shillings.

The DUKE OF BEDFORD and LORD SOMERVILLE visited the School which LANCASTER had founded; and, at an early period, became the friends and patrons of the system. The Duke has been, from its commencement, the President of the Society, and aids its funds by a truly noble subscription. In the year 1805, our late venerable Monarch, George III, ever attentive to the best interests of his people, favoured JOSEPH LANCASTER with an interview; and, having fully informed himself of the nature of the plan, immediately perceived its vast utility and importance, its suitableness to the whole mass of the poor population of the country, and its salutary tendency in regard to morality and religion. It was on this occasion, when expressing his most decided approbation of the measure, that he uttered these words, which posterity will long remember:—"IT IS MY WISH THAT EVERY POOR CHILD IN MY KINGDOM MAY BE TAUGHT TO READ THE BIBLE." From that time the King not only became a subscriber of one hundred pounds annually, but, having recommended the QUEEN, the PRINCES, and the PRINCESSES to patronize the object, they, also, became annual subscribers. The support of the King was firm and uniform, down to the time of his lamented indisposition.

His late Majesty, when Prince Regent, generously contributed to the fund one hundred pounds annually, which subscription he was graciously pleased to continue from his accession to the close of his reign; and his present Majesty has not only graciously continued the same liberal subscription, but has, also, expressed his desire to take the Society under his special patronage.

The Committee of this institution corresponds with persons desirous of promoting the education of the poor, both at home and abroad; trains masters and mistresses at the central establishment in the Borough Road, and sends them out as applications are made. It gives every facility to Missionaries, as well as to foreigners desirous of learning the plan, and of propagating it in their respective countries; and keeps a store of slates, lessons, and other requisites, for the supply of schools established on the system.

A certain number of persons, while training for masters and mistresses, are boarded by the Institution, so as to be more immediately under the inspection of the Committee, and to have additional opportunities of mental improvement. This arrangement, the advantages of which are sufficiently obvious, occasions a very considerable annual expense. Others only attend the school to learn the method. The central schools have, since their establishment, given education to above *twenty-seven thousand* children; and unremitting endeavours have been used to promote the formation of a sufficient number of schools for the metropolis, and its vicinity. In almost every county in England schools have been established, by means of which upwards of *fifty thousand* children are now receiving daily instruction in the Holy Scriptures. The British schools of England, formed in connexion with the Parent Society, have been the means of training upwards of *seven hundred* teachers, and of affording education to nearly *a million* of children.

Throughout the Ionian Islands, as well as in the Morea, the Society has made vigorous efforts. *Seven* teachers have already been sent out to that interesting part of the world. Its schools and Scripture lessons have penetrated into almost every kingdom in Europe; our own colonies have received peculiar attention; and the great work has been materially forwarded in various parts of Asia, Africa, and America.

The principles of the Society enable it to admit the children of parents of every religious denomination. While it teaches the doctrines and precepts of religion from the page of Divine Inspiration itself, it excludes creeds and catechisms; and thus, occupying the ground of our common Christianity, it acts as a powerful auxiliary to Sabbath-school instruction, and leaves untouched the formularies and discipline of particular churches.

#### OBJECTS PROPOSED TO BE ACCOMPLISHED BY THE SOCIETY'S SCHOOLS.

In stating the objects which it is proposed to accomplish through the operation of the British System, as an economical, and at the same time a highly efficient mode of communicating instruction, care must be taken to

avoid exaggeration on the one hand, and under-statement on the other. By the first, expectations are raised which may never be realized, and the disappointment which ensues is too frequently followed by apathy and neglect. By falling into the other extreme, interest fails to be excited; and an important department of public duty and of Christian enterprise is, in consequence, either very inadequately fulfilled, or altogether unoccupied.

To instruct youth in the useful arts of life, and to form their character, are the grand objects of education; and, as far as human agency is of any avail, it must be allowed to be of the first importance to individuals, families, and commonwealths; for thus are those principles imbibed which suggest and enforce, throughout every variety of condition in which man can be placed, the conduct which is, at once, pleasing in the sight of his Maker, and useful to himself and to others.

Such principles are, however, necessarily imbibed from other sources besides day-schools; from parents and friends, from churches, from the masters in whose service children are first employed, and first learn their respective trades, from their early associates, and from the influence of many other causes, beyond a daily teacher's direct control. To found any positive expectations of an entire change of character in ignorant and, perhaps, already profligate children, on the mere circumstance of a brief attendance at a public day-school, is, therefore, unreasonable in itself, and unfair to such institutions. The utmost effect which such an attendance can be expected to produce on their moral character, is that of a powerful counteraction to all hurtful influences, and of an important auxiliary to all that are good.

Neither are the industrious habits, and useful arts, suited to children of the lower ranks, taught at such day-schools; all instruction relating to the various employments by which they are expected in after life to gain their subsistence being omitted; and yet, on these how much of their comfort, respectability, and independence, must necessarily depend.

Let not the real importance of these schools, however, be underrated. By them the children of the poor are withdrawn from occupations either injurious, or which have no tendency to improve the mind when receiving its first impressions; they are subjected to a mild, but steady discipline; their attention is directed to useful objects; they are exercised in discerning between good and evil, and taught to abhor the one, and to cleave to the other; they are drawn to the contemplation, both in the page of inspiration, and in the example of a Christian teacher, of "*whatsoever things are true, honest, pure, lovely, and of good report;*" they acquire habits of industry and order; they are taught reading, writing, and arithmetic, without encroaching on the Lord's day, and by a method which renders these exercises easy and pleasant; above all, their minds are early and constantly directed to the blessed Gospel, as able to make them "*wise unto salvation*" through faith which is in Christ Jesus.

Such are the objects contemplated in British Schools; objects which most persons will allow are of infinite importance to the well-being of youth, and of every Christian commonwealth. Such are the general benefits which the

British and Foreign School Society offers to the whole body of the lower ranks. More particularly, it professes to communicate adequate instruction in all those common rudiments of learning, which it is desirable that even the poorest should acquire, before seriously devoting themselves to the employments by which they hope in future to earn their livelihood. These are reading, writing, ciphering, geography, and more or less of linear drawing.

By **READING** is intended far more than the mere enunciation of words from a book. In addition to this, there must be in the mind of the reader a clear and quick apprehension of every word and sentence submitted to perusal; and such a knowledge of the rules of language, and such a readiness in applying them, as shall obviate all risk of taking up an imperfect or mistaken meaning, instead of what was in the mind of the writer. There ought, also, to be a proper modulation and accentuation of the voice, in reading aloud, in order both to prevent mistakes in those who listen, and to occupy the ear without annoyance or fatigue.

With respect to **WRITING**, ornament is not required; a clear, bold, and easy style of penmanship being all that is necessary.

A perfect acquaintance with the four first rules of Arithmetic, and a little dexterity in setting down figures and calculations, in a neat and distinct manner, is chiefly aimed at in the department of **CIPHERING**.

**GEOGRAPHY**, both ancient and modern, comes within the scope of the instruction contemplated. The value of the former in illustrating history, more especially Scripture-history; and the importance of the latter to almost every individual in the present state of society, are too manifest to require proof.

#### GENERAL PRINCIPLES OF THE SYSTEM.

The objects which it is proposed to accomplish through the instrumentality of the British system having been stated, the *principles* on which it rests, and the *qualifications* expected in those who conduct it, come next under notice. With these every teacher should be familiar; otherwise, he will inevitably meet with disappointments, for which he may find it difficult to assign a sufficient cause, or to devise an adequate remedy; and in no other employment are the personal defects of those who engage in it more injurious, either to those for whose advantage it is more immediately intended, or to the public in general, who are deeply interested in having the education of the people committed to none but such as shall do justice to their office.

As has been before observed, British schools are intended to unite with every other salutary influence, whether of a private or a public kind, in training up youth to be dutiful and affectionate in the family, sincere and generous in their dealings with each other, industrious, honest, and contented in business, loyal and peaceable as citizens and subjects, and consistent and devout as professors of the Christian name. With a view to such happy results, a reverent regard for the Bible, and an ample acquaintance with the

sacred text, are objects of primary solicitude ; by attention to which it is earnestly hoped that the British system may, through the divine blessing, become instrumental in diffusing a capacity for applying the rules of Christian prudence and virtue to the various circumstances of life, and in promoting the influence of the doctrines and motives of the Gospel.

The first great and leading principle of the British system is, that it is a teacher's duty to pay more regard to the formation of the character of his scholars, than to their success in any, or in all of the branches of learning professedly taught. With a view to enlighten their judgment, and to bring them under the influence of right impressions with respect to moral good and evil, it is considered to be of the utmost importance that they should, from the first, be taught to distinguish between matters of permanent and immutable obligation, and mere comparative degrees of attention and diligence. Every manifest infraction of the divine law ought, therefore, to be treated in a very different manner from slowness in the common school-exercises, or, even, from the petty misdemeanours of unthinking and volatile minds. On occasions of the former kind, teachers are expected to shew that visible concern, and sorrow, which such offences will, undoubtedly, excite in every virtuous mind ; and, if possible, to bring the offender, by earnest remonstrances, to a conviction of his sin.

In allowing children to enliven their school-exercises by giving and taking places, there seems to be nothing inconsistent with Christian morals ; yet, were the same practice admitted in matters of moral merit, or blame, dangerous consequences might ensue. This and every similar practice ought, therefore, to be avoided, and great care should, on the other hand, be taken, that no child be tempted or encouraged to indulge in feelings of self-satisfaction on the occasion of another's sin.

Although the present inadequate provision for the religious nurture of the young, and the too frequent deficiency of sound domestic discipline, make it highly necessary that in public day-schools special regard should be paid to religious and moral instruction ; it is not intended that these should supersede other efforts, and, least of all, those which the members of particular churches may deem it proper to make for the benefit of the families of the poor in their connexion. In all such efforts, when pursued in the spirit of Christian affection and fidelity, the Society recognises an important auxiliary to its own operations, as it trusts also these operations will prove to them.

While, however, the main object of the system is the promotion of religious and moral improvement, it is obvious that, in this respect, success must greatly depend on the abilities and character of the teacher ; but, if indefatigable perseverance, and a hearty concern for the best interests of his pupils be brought to the task, it is believed that every arrangement will be found powerfully fitted to give effect to these qualifications. It is, therefore, to be hoped that, where want of success disappoints the teacher, he will not rashly blame a system which is the result of long experience, and of a care-

ful estimate of the relative value of many plans; and under which, in the hands of pious teachers, even from the most unpromising elements, amiable and useful characters have in numberless instances been formed. However untoward a child may be found on first entering the school, no violence of temper, no perversity of disposition, no depravity of principle, no sluggishness of intellect, should discourage the hope of effecting a decided change, through the Divine blessing, on a patient and persevering application of the regulations prescribed.

Deference to parental authority, united with regard to parental assistance, is another important principle of the British system. Parents are the natural guardians of their children; and, however they may occasionally be sunk in ignorance and vice, they seldom entirely lose a sense of their responsibility, or become altogether incapable of exercising authority to some good purpose; so that, in a great majority of instances, the most beneficial results may be derived from a clear acknowledgment of their claims, and a sedulous courting of their assistance. The British system respects this natural and important principle, in various ways. While it requires that no scholar shall desecrate the Lord's day by idle sports, and by the neglect of divine worship, it leaves to the parents to direct in what manner, and at whose hands, their children shall on that day receive religious instruction. Teachers are recommended to maintain a constant communication with parents, respecting the habits and principles of the scholars; by which means they may greatly improve the influence of parental authority, and, also, strengthen both that authority, and their own; as their pupils will thus perceive that there is a cordial co-operation between their natural guardians at home, and the authorities they are taught to respect in school. Besides these visits, there ought also to be one annual, if not four quarterly Public examinations, to which the parents and friends of the scholars should be expressly invited. The prescribing of home-tasks presents another mode by which parental interest may be excited, and parental assistance engaged.

Respect for the teacher, and implicit obedience to his commands, are principles which should be assiduously cultivated; but it must be the respect of dutiful affection, not that proceeding from slavish submission. Higher motives will, doubtless, grow up, as the scholars become better acquainted with a good teacher's character, and more capable of appreciating qualities that command respect; but, even before they have all advanced thus far, habits of prompt obedience must be universally established. With children who are restless, volatile, and unused to restraint, mechanical motions of the body, as they are at once easily understood, and readily performed, afford the best means of inculcating these habits; and no teacher ought to rest satisfied until he has brought every child to sit, stand, speak, or be silent, on the instant of the command being given. Until this point be gained, time is daily lost, not only to the careless and disobedient, but to the whole school; and, when habits of partial obedience have once been tolerated, the difficulties to be overcome are greatly increased. If, on the other hand, teachers will respect their own authority, by never giving commands which they do not

expect to be immediately obeyed, nothing will be found more easy than to make obedience the general and settled habit of the school.

But, it is not by means of respect for authority, nor by habits of obedience, alone, that the British system proposes to accomplish its objects. There are, indeed, many exercises which mere authority may enforce; but, under such a course of discipline, intellectual improvement would be slow, and the results on the temper and character would be worse than doubtful. Happily, no sooner is this, the first step, as it were, of the teacher's progress past, than abundant resources are presented for securing a course of occupation, at once pleasant and profitable, which it is the province of system to methodise and regulate to the best advantage. To a healthy child, the activity of the mind is not less natural than that of the body. As by free and voluntary movements the limbs and muscles are strengthened and invigorated, not only without pain, but with positive delight, so it is with respect to the mind. But, if we would excite free and pleasant mental exertions, the mind, in its first efforts, must be invited to no more exertion than is suited to its infant capacities, and its limited knowledge. Commencing thus, its powers will be found at every step to acquire new force and elasticity, to be capable of greater and greater attempts, and of a longer attention to one subject; and these advancing energies it must be the object of the teacher so to discipline and inform, that, in their progressive development, they may come more and more under the permanent influence of right principles, and be applied to those objects, only, which are innocent and useful.

Proceeding on these principles, the moment the alphabet has been acquired, or, as may be thought preferable, as soon as letters enough are known for the formation of a word, the scholar is taught to associate meaning with its symbols; and this meaning is so explained, and illustrated, as to make even these first efforts interesting, as well as doubly instructive. A child likes to tell what it knows about the simple objects with which it is most conversant. The words which are used to express objects are first presented to him in his spelling-lessons, and he is taught by familiar questions to associate with each its appropriate meaning, and its proper sound.

From this time forward, every lesson proceeds on the same principle; the words, phrases, and sentences brought before the scholar's eye, being such only as can add to his information, or interest his feelings and his conscience; all others being excluded as useless and repulsive. Thus, not only do those exercises interest the attention which would otherwise fatigue and annoy it, but the invaluable habit of looking for a meaning in every word and sentence read becomes fixed and permanent.

#### THE MONITORIAL SYSTEM.

But, the principle which more peculiarly distinguishes the British method of education is that which is denominated, sometimes the *mutual*, sometimes the *monitorial* system. In order to have a just conception of the manifold advantages of monitorial instruction, it is only necessary to point out the

insuperable difficulties with which the teacher of a large school is beset, when first entering on his office; and then to show how well he may overcome the whole by a judicious use of monitors.

In the first place, to secure perfect quietness and attention, in such circumstances, before any address is made to the minds of the scholars, the eyes and voice of a single person, even after long practice, are scarcely sufficient. But, granting that a single teacher may have the whole of his scholars brought into prompt compliance with distinctly expressed orders given to the whole: yet when, in addition to the silence and attention of a minute or two, that of an hour is required, nothing but the faculty of keeping every mind among them interested in the subject on which he is addressing them, could command attention, or restrain noise. But it is impossible for a teacher to address a large number of children of different ages, and different degrees of acquirement, so as to be intelligible to all, interesting to all, and instructive to all, at the same time. The lessons given to the oldest, including the language in which the ideas are clothed, and the ideas themselves, would exceed the comprehension of the younger children; and no sooner should he turn to address himself to these, than the others would perceive he was dwelling on matters with which they were quite familiar, and was speaking language too childish to merit their attention. By a careful arrangement, however, of the whole school into divisions, and subdivisions, adjusted according to the relative acquirements of the scholars, and by appointing over each a deputy, or monitor, chosen from their own number, the master at once secures closer inspection, and makes it possible for all to be addressed at the same time on the subjects, and in the manner and language, best adapted to the actual progress of each.

So far, a manifest advantage is secured. But, it may be objected that these monitors, being but children, must, as teachers, be very unequal to adults; and, moreover, that, while thus engaged in giving instruction to others, they must be losing ground themselves. Both objections are very natural, but admit of the most satisfactory refutation. In the first place, children, while thus acting the part of subordinate teachers, feel a sense of the responsibility, and of the comparative importance assigned to them, quite sufficient to make them anxious to discharge their parts well, and readily to adopt the recommendations and follow the injunctions given by the head master. He can, also, suspend, remove, or change his monitors, as he may think proper, without doing them that personal injury, or provoking that personal resentment, which would probably result from the exercise of a like freedom towards older and less dependent assistants. Besides which, children are, in many respects, the most efficient instructors of companions less advanced than themselves. The lessons they teach, even the very simplest, and on that account to adults the most uninteresting, having been learnt by themselves but a short time before, and thereby still retaining somewhat of the interest of novelty, are communicated to others with more zest than adults can possibly feel. For the same reason, monitors can sympathize far

more readily with the difficulties of their pupils, having but just emerged from those difficulties themselves; and, in their explanations, all their ideas and expressions are not only more directly addressed to the precise perplexity which has made explanation necessary, but are those, also, of persons of the same rank and habits, and of nearly the same age, with the children to whom they are addressed; thus, they seldom exceed the range within which the minds of the latter have been confined, while an adult can, with difficulty, avoid employing modes of expression which, however familiar they may be to himself, are by no means familiar to them. In many respects, therefore, besides expense, monitors are better fitted than adults to be the agents in communicating instruction; and, with regard to expense, it is obvious that they are not merely useful, but, with the scanty funds allotted to public schools, absolutely necessary.

To the other objections, that monitors, while acting in that capacity, must, as scholars, be either stationary or retrograde, it may be answered, first, that they are not so engaged during the whole hours of school, since it is not necessary that the rest of the scholars should, during the whole time, be made the subjects of direct address. Accordingly, while the latter are engaged in other exercises, the former may be collected as a class by themselves, receiving from the teacher instructions which they of the whole school are best prepared to meet, because, in respect of knowledge, they most nearly approach him. In the second place, while teaching others what they themselves best know, they are familiarizing their minds more and more with these past acquisitions; and, in the discharge of the trust committed to them, are learning the practice of many excellent virtues. The system, hence, embraces a wider field, both for the observation and the exercise of moral practice, and for the improvement of the intellectual faculties. But, the probability that monitors will derive any positive moral improvement from the discharge of their duties, must, of course, very much depend on the manner in which the head-master exercises his general superintendence. If, in consequence of the divine blessing attending his wisdom and care, these youths should acquire some practice in the virtues of fidelity to their trust, and of patience, good temper, and strict impartiality towards their inferiors, may we not indulge the hope that many of them will be enabled to continue the exercise of these valuable qualities, throughout their future lives?

From these, and many other considerations, it will be evident that the profession of a schoolmaster calls for the highest principles, and the strictest moral propriety, in all who would enter it. Teachers of all kinds, being brought into frequent intercourse with persons whose characters have yet in a great measure to be formed, and are deficient in strength and consistency, ought ever to present the brightest examples, while they inculcate the best principles. How peculiarly does this rule apply to those who go forth to teach the Bible; a book, to the doctrines and precepts of which too much deference cannot be paid, but which must inevitably be exposed to more or

less of irreverence and disrespect, when placed in the hands of a teacher who practically departs from its principles.

It is of importance, also, that a teacher should have decided views in religion; that he should himself have experienced somewhat of the value and excellence of the book whose truths he communicates, and that he should strictly conform to all the public services of religion. The children under his care will, in this respect, be, no doubt, much influenced by his example. Good health and physical energy are, also, very important, and in no small degree depend on the habits of the individual being under the constant control of sound judgment, and of Christian principle. Perfect command of temper, and the absence of every sign of fretfulness and peevishness, together with a disposition always cheerful and amiable, are necessary to the maintenance of confidence and respect; besides being conducive to the preservation of that elasticity of spirits in the scholars, which powerfully conduces to their rapid progress at school.

To combine firmness with affection is not always easy; but, it is an acquisition so important to ourselves, and to others, that a teacher's endeavours to attain it ought to be strenuous and unceasing. Lastly, the strictest impartiality in disputes between the scholars, even where a notorious superiority of character in the offender presents a strong temptation to favouritism, must be carefully maintained. Children are extremely quick in detecting unfairness; and the least suspicion of it in their teacher must have a strong tendency, either to diminish their respect for him, or to vitiate their own sentiments of justice and propriety.

#### METHOD OF TEACHING THE DIFFERENT BRANCHES OF EDUCATION.\*

The reading lessons of the higher classes, consist entirely of extracts from Holy Scripture, and the Bible itself. These are arranged in conformity to the classification of the School, and pass on gradually from words of one and two syllables, separated syllable from syllable, by hyphens, to lessons selected without regard to difficulty; both in the lessons and in the Bible, each pupil reads to a period. The style of reading is throughout made a matter of great importance. A clear, distinct, and rather slow enunciation of every word, accompanied by correct emphasis, and freedom from tone, is considered essential to promotion.

#### SCRIPTURE INTERROGATION.

In connection with the correct reading of the Scriptures, it becomes an object of the highest importance that the pupil should not only understand the meaning of what is read, but be so far interested in its communications as to regard them with reverence, and habitually to apply them to his own

---

\* Under this head are given only extracts from the '*Manual*,' since the entire text would exceed the limits of the present pamphlet.

conduct and conscience. To accomplish this in the most effectual manner, an extended system of interrogation is pursued at the Society's Model School.

It commences with the earliest attempt at reading, and is performed first by the monitor exclusively; then by the boys, seconded by occasional questions from the monitor; and at its last stage, in which it embraces a very wide range of enquiry, by both. The first mode is followed in the fourth, or *lowest reading* class; the next in the three following classes; and the last in the eighth class.

The subjoined sentences will afford examples of the questions which would probably occur in each stage of the proceeding.—Suppose the following sentence to be read in the lowest or fourth class: "Seek ye the Lord while he may be found, call ye upon him while he is near."—The monitor would propose one or more such questions as these:—*Quest.* "Who are to seek?" *Ans.* "All men."—*Quest.* "Whom are we to seek?" *Ans.* "The Lord."—*Quest.* "When are we to seek the Lord?" *Ans.* "While he may be found."—*Quest.* "Whom are we to call upon?" *Ans.* "Him."—*Quest.* "While who is near?" *Ans.* "He."—*Quest.* "Who is meant by he?" *Ans.* "The Lord."—*Quest.* "What is meant by Seek?" *Ans.* "Enquire after."—*Quest.* "How are we to call on the Lord?" *Ans.* "In faith."—*Quest.* "What name is given to the act of calling on the Lord?" *Ans.* "Prayer."

This exercise, so far as the monitor asks the meaning of the words, is exactly that which is pursued with the spelling lessons; but it extends beyond it in proposing questions which require inversions of the sentence and explanations of its phrases. The advantages derived even from this first step are considerable. The children are habituated to search for sense in all they read; they are taught to analyse each sentence; and they gain much Scriptural information. Nor is the facility which they acquire of expressing their ideas a matter of small importance:—to give a correct or clear definition, clear conception of the subject is essential; and clear conceptions cannot be obtained without attention and reflection.

At the second stage, including the fifth, sixth, and seventh classes, the great distinction is, that questions are proposed by *the pupils*. *Each boy in his turn is required to propose one or more questions on the passage he reads.* The business of the preceding class has greatly prepared him for the work, but even with this information it is to most boys an exercise of some difficulty, and requires the careful attention of a gentle and intelligent monitor. For the purpose of illustrating the manner of proceeding in these classes, we will suppose the sentence to be, "*If thine enemy hunger, feed him, if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head.*" A boy having read this would say, "What are we to do if our enemy hunger?" and the next would reply, "feed him;" and then, probably ask a third, "What are we to do if our enemy thirst?" or, "What shall we do by giving food and drink to an enemy?" &c. &c. The monitor, in addition to such questions as these, would ask, what is meant by "enemy," "hunger," "coals of fire," &c.; and would then put other questions tending to render the sense of the passage clearer to the minds of his pupils. The direct

object in these three classes, is to exercise the children in separating the parts of a sentence, and in attaining a promptness in proposing questions on each part.

The third stage of the proceeding is presented in the eighth class, where the questioning should be carried out to the full understanding of the sentence, the etymology of the principal words, proofs, collateral passages, and especially the application.

To illustrate this more fully, it will be well to enumerate some of the questions which might be put on the passage just quoted.

*Quest.* "Why are we to feed our enemy?" *Ans.* "Because the Scriptures command it."—*Quest.* "Give me another passage which proves it?" *Ans.* "Be not overcome of evil," &c.—*Quest.* "Another?" *Ans.* "Love your enemies; bless them that curse you, do good to them that hate you," &c.—*Quest.* "What is meant by heaping coals of fire on his head?" *Ans.* "A melting or softening him by kindness."—*Quest.* "Give me some proof that this is the meaning?" *Ans.* "Because if taken in the other sense, it is doing him an injury, which is contrary to the Scriptures."—*Quest.* "Prove it by some passage of Scripture?" *Ans.* "In the parallel passage (Prov. xxv.) it is added that, 'For this the Lord shall reward thee.'" Another replies, "Overcome evil with good." And another adds, "If thou meet thine enemy's ox, or his ass, going astray, thou shalt, &c."—*Quest.* "Shew that kindness to an enemy has this melting or softening tendency?" *Ans.* "A soft answer turneth away wrath;" or another, using his own words, might reply: "David spared Saul in the cave, when Saul was seeking his life, and when David called after him, and he knew what kindness David had shewn him, he said, 'Is this thy voice, my son David? and Saul lifted up his voice and wept.'" And another might make such a remark as this, which would be accepted, "When we do wrong to any one else, and they do good to us in return, we are ashamed of having hurt them."

Neither the master nor monitor should ever give an opinion, but let the Scriptures be their own interpreter. To remove any misconception, he should lead them to other passages in which the word or phrase occurs? Suppose that the draft is not able to give a suitable answer to the question,—“What is an enemy?” The master or monitor should say, Give me another passage in which the word enemy occurs? They would probably cite the one in the parable: “The enemy that sowed them is the devil.” And he would ask again, “What did the enemy there?” *Ans.* “He sowed tares among the wheat.”—*Quest.* “Did he get any wheat by sowing the tares there?” *Ans.* “No!”—*Quest.* “For what purpose did he sow them?” *Ans.* “To injure the man.”—*Quest.* “What name then is given to one who tries to injure another?” *Ans.* “An enemy.” The object is often sooner obtained by simply referring to the etymology of the word.

But all is not accomplished when the sentence is understood. If the object of imparting Scriptural instruction be to purify the affections and amend the heart, (as well as to strengthen the intellectual faculties), then a teacher must proceed still further; he must lead his pupils to an acquaintance with the practical uses of the passage, and above all, take care that his own practice be a living comment upon it.

The following questions might, therefore, succeed: *Quest.* "To whom is this command addressed?" *Ans.* "To all."—*Quest.* "Do all men obey it?" *Ans.* "No."—*Quest.* "Why do they not?" *Ans.* "Because the heart of man is evil."—*Quest.* "What is a mark of a carnal mind?" *Ans.* "An unforgiving spirit."—*Quest.* "What of a spiritual?" *Ans.* "A spirit of love."—*Quest.* "To which of these does kindness to an enemy belong?" *Ans.* "To the spiritual mind."—*Quest.* "Whom should we try to resemble?" *Ans.* "Christ."—*Quest.* "Who are spoken of in the Scriptures as enemies to God?" *Ans.* "All men."—*Quest.* "How has God treated us?" *Ans.* "Loved us while we were enemies."—*Quest.* "What may we learn from this?" *Ans.* "That if God so loved us, we ought also to love one another."—*Quest.* "To what extent are we to love one another?" *Ans.* "As ourselves." Questions might follow on prayer, the offices of the Spirit, &c., taking care to vary them according to the degree of interest excited. The passage might also be taken up in this way *Quest.* "What is the first lesson we may learn from this subject?" *Ans.* "That if our enemy be in our power, we are to repay his hatred with love."—*Quest.* "Again?" *Ans.* "That our efforts must be directed to remove this hatred, and that we should pray to God to change his heart."—*Quest.* "Again?" *Ans.* "That of the goods of which God has made us stewards, we are to be ready to dispense when the distribution will be productive of good."

The instances given may suffice to shew the manner of eliciting and applying the information which a sentence contains. It would not be convenient nor judicious to carry out questions to this extent from every sentence read, but it is hoped that no regularly initiated teacher will find either difficulty or disinclination in making its style and spirit his daily practice in the higher classes.

#### ENGLISH GRAMMAR.

Grammar, as a distinct branch of instruction, is taught at draft stations. No books are used except one in the hand of the monitor, to serve as a text-book; consequently no tasks are required. The information is conveyed by the voice of the monitor, and has the appearance of being drawn from the boys by a succession of judicious questions. At the commencement it assumes the form of conversation. A detail of the exact method pursued by the monitor of the draft will be necessary to facilitate its adoption; the practical teacher, who knows the extreme difficulty of bringing children to comprehend, and readily apply the rules, will not think it tedious.

The monitor would probably commence the conversation by remarking, in as clear a manner as possible, that every word in the language, like every boy in the school, belongs to some class. Stopping some seconds to ascertain that the simple fact was well understood, he might remark, that the only difference is, that there are eight classes of boys in the school, but nine classes of words. This would be followed by saying, "Tell me the names of any things you see?" A number of things being named, he would say, "Tell me the names of some things which you cannot see?" Several being mentioned, the question would be put, "What have you told me about these things?" *Ans.* "Their names." Now the monitor would observe, all these names which you have mentioned belong to one class, the name of that class is, "*Nouns*;" all names belong to it, for the word Noun means Name. "Goodness," "Justice;" "Height," "Depth," "Length and Breadth," and every name you can possibly find, even "Nothing" itself, belongs therefore to this class, because it and all these are names.

Having proceeded so far, he would judge it desirable to retrace his steps, and ascertain if he were thoroughly understood. He would therefore ask one of the dullest of the draft, "How many classes of words are there?" Another, "What is the name of the class of words about which we have been speaking?" A third, "What is the meaning of the word Noun?" A fourth, would be asked to mention some name which did not belong to it; a fifth, what part of speech nothing was. In this manner the monitor would ascertain if the attention of the class had been effectually directed to him. Pursuing his subject, he would ask them to mention a name. Supposing "desk" to be mentioned, the question would follow, "Tell me something about desk?" They would mention long, narrow, wooden, strong, and other qualities in rapid succession. The draft thus exercised would be led to discover that these are qualities, and although intimately connected with, are not nouns themselves. To assign these to another class, and to give it the name of "*Adjective*," proposing some questions to ensure his being thoroughly understood, would be his next object.

The verb would be introduced, by asking them to tell him some word which implied motion. "Fly," "run," "go," and many others being given, he would class them under the name of "*Verbs*." Some general questions would again ensue.

Proceeding with his subject, he would ask them to mention one of the verbs they had just named; perhaps "speak" would be selected. "Tell me," he would say, "how I speak?" *Ans.* "Slowly."—*Quest.* "In what other ways might a person speak?" *Ans.* "Quickly, loudly, softly, intelligibly, roughly."—*Quest.* "What do all these express?" *Ans.* "The manner of speaking." Remember, then, all words which express the manner of acting are ranked in a separate class, called "*Adverbs*."—*Quest.* "What is the meaning of the word 'Ad-verb?'" *Ans.* "To a verb."—*Quest.* "What is the difference between an adjective and an adverb?" *Ans.* "An adjective expresses the quality of a noun, an adverb the quality of a verb."—*Quest.*

“Is it correct to say the sea is smoothly?” *Ans.* “No.”—*Quest.* “Why?”  
*Ans.* “Because sea is a noun, and requires an adjective.”—*Quest.* “If I  
speak of the sailing of a ship, must I use the word calm or calmly?” *Ans.*  
“Calmly.”—*Quest.* “Why?” *Ans.* “Because sailing is an action.”

The *Pronoun* is of very easy introduction, its name for a “noun” sufficiently expresses its use, and a few examples are all that in this stage of the business is necessary. The *articles* require only naming, referring to a few instances in which they are used, and *interjections* are as readily distinguished.

The distinctions of these seven parts being well impressed on the mind of the pupils, the monitor proceeds to the remaining two, which at the first glance, do not appear to admit of a very clear separation. The one is illustrated by the monitor taking a slate in his hand, and saying, “Tell me all the words you can think of, which express situation in reference to this slate.” The answers, “above,” “below,” “under,” &c. will bring forth the *prepositions*, and a reference to a hinge, will explain the *conjunction*, which, when the other eight are known, requires no further distinction.

When the class has arrived at this point, the monitor reads some sentences from his book, and requires each boy in turn to class the words, and give his reasons. Being well prepared for this exercise, it is rarely of long continuance. In the ensuing lessons it would be observed that the articles,—the gender, and properties of nouns,—the degrees of comparison in adjectives and adverbs,—the kind of verbs, and the varieties of the pronoun, have all relation to the number three. This presents an opportunity of giving a sure and ready index to these variations, which so often and so long perplex master and pupils. Thus learned, they are obtained at once and for ever.

The influence of one word on another, or syntactical parsing, is now easily unfolded. A sentence being read, the monitor, at his discretion, makes various alterations in its construction, each of which is made the subject of enquiry. Care being taken that the difficulties are seen and felt, the monitor gradually leads the pupils by questions to their elucidation. Other sentences of a similar kind are then introduced, and the rule comes in as the result of their own observation and enquiry. It is thus seen to rise necessarily out of the language, instead of being arbitrary and indefinite, and so far from being a burden on the memory, and exciting disgust, it is welcomed as the result of a clear investigation, and cherished in the memory, from a thorough conviction of its truth and suitability.

#### GEOGRAPHY.

The mode of teaching Geography by skeleton maps, is very simple. The monitor reads from a key book, in his hand, the names of from three to six places, pointing at the same time to the numeral or alphabetical references on the map suspended before them. The boys have nothing in their hands, and direct their attention to the map, observing the reference which the monitor mentions, and listening to the name and other circumstances which he relates.

After the monitor has thus told them, he demands of each in succession, "What place any given letter stands for?" "What it is remarkable for?" "History?" and other particulars which he had just related.

Having gone through a lesson in this way, mutual interrogation ensues; each boy in turn, beginning at the last, puts a question, and rises or falls in proportion to his skill in questioning, and the extent of his knowledge. The scope of the questions they are allowed to put, is very extensive: for they may propose questions on points of General History, Biography, &c., which have not been mentioned by the monitor, but the knowledge of which they have attained by reading or conversation.

Blank maps, though not yielding in point of utility, have lately given way to a cheaper and more numerous set, called the "Dublin Maps," published by the Kildare Street Society. This set consists of twenty-nine maps differing from the other set, by having the names included. With these it has been necessary to vary the mode.

Each boy in a geographical draft has a slate, and is first required to copy the outline of the whole, or of some portion of the land exhibited. The slates being inspected and corrected, each monitor requires his draft to fill up the outline, naming particular places, rivers, or mountains for that purpose. As each place is mentioned, some particulars are related by the monitor, and mutual questions ensue as before.

If we suppose the outline of the Holy Land to be just copied on the slates, and Tyre to be the spot on which the monitor pauses, the following would be the style of questions suggested:—*Monitor*, "Where is it?" *Pupil*, "On an Island."—*Monitor*, "Describe the situation of the Island?" *Pupil*, "It is at the eastern extremity of the Levant, opposite the northern part of the Holy Land, from which it is separated by a narrow strait"—*Monitor*, "What occasioned its erection on an Island?" *Pupil*, "Its being attacked by Nebuchadnezzar."—*Monitor*, "In what tribe was it included?" *Pupil*, "Asher."—*Monitor*, "For what was it remarkable?" *Pupil*, "Commercial prosperity."—*Monitor*, "In what class of powers should we place it?" *Pupil*, "Naval."—*Monitor*, "Was the second Tyre ever taken?" *Pupil*, "Yes."—*Monitor*, "By whom?" *Pupil*, "Alexander the Great."—*Monitor*, "Cite a passage of Scripture relating to that event?" *Pupil*, "Isaiah xxiii."—*Monitor*, "What is Tyre now?" *Pupil*, "A place resorted to by fishermen to dry their nets."—*Monitor*, "The prophecy respecting this?" *Pupil*, "Ezekiel xxvi. 14."—*Monitor*, "To what power does it now belong?" *Pupil*, "Turkey."—*Monitor*, "What nation in modern times did it most resemble, and in what particulars, &c."

To such questions as these, a more irregular, but not less searching course of mutual interrogation ensues, as—*Quest.* "What nation in Africa was founded by a colony from Tyre?" *Ans.* "Carthage."—*Quest.* "How did Alexander's army approach the walls?" *Ans.* "By a Mole."—*Quest.* "What city did he advance against, on taking Tyre?" *Ans.* "Jerusalem."—*Quest.* "How long did Nebuchadnezzar besiege old Tyre?" *Ans.*

"Nearly 14 years."—*Quest.* "How long did new Tyre detain Alexander?"  
*Ans.* "7 months."—*Quest.* "Mention the years in which Tyre was destroyed by Nebuchadnezzar, and in which it was taken by Alexander?"  
*Ans.* "572 and 332 years before the Christian æra."—*Quest.* "Why is it called the daughter of Sidon by Isaiah?" *Ans.* "Because it was built by the Sidonians."—*Quest.* "The prophecy which foretold its destruction by Nebuchadnezzar?" *Ans.* "Ezekiel xxvi. 7, 8, 9, and 10 verses."—*Quest.* "What chapter describes the sources of the wealth of Tyre?" *Ans.* "Ezekiel xxvii."—*Quest.* "What prophecy was fulfilled after Alexander quitted Tyre?" *Ans.* "That it should be forgotten 70 years, (Isaiah xxiii. 15.)"—*Quest.* "The prophecy of Alexander's success at Tyre?" *Ans.* "Isaiah xxiii. 11, 12."

These and many other questions about the New Testament and Modern History, might be put and answered in much less time than this account is written. If the question be not prompt, or the answer ready, another boy quickly proceeds, or the monitor again takes it up. In this instance, with the design of educing some important truths from it, he would probably ask, "What sins brought destruction on Tyre?" *Ans.* "Pride and ill treatment of the Jews."—*Quest.* "What great national crime were the Tyrians guilty of during all this time?" *Ans.* "Idolatry, &c."

In this way, all the information any one might possess, would be elicited and communicated to the rest. The monitors obtain their knowledge by instruction received from the master, and by the use of a well selected School Library.

Thus far the Committee have quoted from the Society's standard work; and the general outlines which that work presents, may now be rendered the more intelligible and interesting by a few selections from a valuable little publication by Mr. Henry Dunn, Secretary to the British and Foreign School Society, entitled, "*Popular Education; or, The Normal School Manual: containing Practical Suggestions for Daily and Sunday School Teachers. In a Series of Letters.*"

On that important and much debated subject—

#### THE INCULCATION OF SCRIPTURE DOCTRINE.—

Mr. Dunn thus addresses Teachers:—

*In the inculcation of Scripture doctrines, be regulated by the age and capacity of those whom you have to instruct.* In this respect let Christ himself be your example. There were many truths which he kept back, only because his disciples were "not able to bear them;" and every judicious instructor must do the same. It is very painful to see, as we do sometimes, mere babes

in years, as well as in knowledge, crammed with the "strong meat," instead of being fed with the "milk" of the gospel. Such a practice is every way pernicious. It is going back, to say the least of it, to the old and mischievous practice of repeating by rote, and it may be doing serious mischief. Theological *prating* has a dreadful tendency to harden the heart, and to deaden the sensibilities of the soul. We can never guard too carefully against the danger of instructing the tongue to outrun the heart. This abuse of doctrinal truth, be it remembered however, forms no argument at all against the judicious inculcation of "the whole counsel of God." If this be neglected, the morals even of the Bible will be found to have little power over the character in the hour of temptation. "Man wants power as much as direction; his hopes and his fears are the sinews of his virtue; and when even his mind is instructed, he is motionless towards that which is right, until he feels the life of *love*. 'We love him because he first loved us.' Here is the spring of morality; the heart of the whole system of christian morals is the love of Christ. No education is religious, in any Christian sense, without the knowledge of the gospel; and the hope of its practical influence rests, therefore, on the careful and full communication of its leading doctrines. To take the morals of the New Testament, and to discard its faith, is to sever the tree from the root while it is yet in bloom. The hues may be admired, and the fragrance be, for a time, as '*a field which the Lord hath blessed*;' but '*their blossom shall go up as the dust, because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.*'"\*

To Mr. Dunn's "*Manual*" is subjoined an interesting Appendix, entitled, "*A Day at the Borough Road School*," in which the method of instruction pursued in that Model Establishment is illustrated by examples taken from each of the eight Classes. The distinguishing feature of this method is *thorough investigation, by means of catechetical appeals to the understanding, arising naturally out of the subject in hand.*

The following extracts will show how beautifully and effectively this method unfolds the sacred truths of Scripture.

SEVENTH CLASS.

(*This class also, as well as the Fifth and Sixth, reads the Scripture Extracts from the Old and New Testament.*)

JOHN V.

VER. 39. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

What is meant by search? To look into, to look after.—What is the scripture? The holy writings.—What are these called? The Bible and Testament.—

---

\* Richard Watson's Sermon on Religious Education.

Who wrote the scriptures? Holy men of God spake as they were moved by the Holy Ghost.—Name some of these? [Most of the writers of the Old and New Testament were here named.]—What difference is there in the holy writings? Some are historical, some prophetic, and some epistolary.—Who wrote most of the epistles? Paul.—What were the scriptures written for? Our learning.—What else? To show the way to eternal life.—What else? “For doctrine, for correction, for instruction in righteousness.”—Show me some part of the scriptures that applies to doctrine? Jesus said, “Ye must be born again.” Another Boy: “He that believeth on the Son, hath everlasting life.” Another Boy: “For he is a propitiation for our sins; and not for our sins only, but for the sins of the whole world;” “He that believeth and is baptized, shall be saved;” “For as oft as ye do eat of this bread, and drink of this cup, ye do show the Lord’s death till he come;” “There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.” Another Boy: “Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.”—Tell me some passage that affords reproof? “Lying lips are an abomination to the Lord.”—Some passage that speaks of correction and retribution? Ananias and Sapphira struck dead for lying. Eli was suffered to die at the news of the ark being taken, for not correcting his sons. Absalom for rebelling against his father, Herod, for his cruelty, for slaying the children, died miserably. Ahab for coveting Naboth’s vineyard. Adam and Eve. Cain was a vagabond.—Some passages that speak of instruction? “Go to the ant, thou sluggard.” “Let him that stole, steal no more.” “Thou shalt love the Lord thy God with all thy heart. Thou shalt love thy neighbour as thyself.”—Did our Saviour ever give any general maxim of instruction? “Whatsoever therefore ye would that men should do to you, do ye even so to them.”

EIGHTH CLASS: READING—RELIGIOUS INSTRUCTION.

We now proceeded to the examination of the Eighth Class, or boys who read in the Bible and the Society’s book of extracts, in which are comprised the monitors, and from which the monitors are selected. The aggregate number of this class is 230, being nearly half the school. The chapter selected by us was the third chapter of Daniel. The reading, upon the whole, was satisfactory; but in so large a class, as might be supposed, was unequal. I was enabled to ascertain, that those were the best readers who had worked their way regularly through all the lower classes; and the reading of these was such as to leave little to be wished; it was slow, clear, distinct, and natural in tone and manner; as unlike the reading generally, in what are termed charity schools, as can be supposed. After the chapter had been read, we questioned the class, and here subjoin our interrogations and the answers returned.

DANIEL, chap. iii.

What have you been reading? An account of the deliverance of Shadrach,

Meshach, and Abednego.—Of what nation were these three persons? Israelites.—Why were they called Israelites? Because they descended from Israel, or Jacob.—When was Jacob's name changed to that of Israel? When he wrestled with the angel.—Who was Nebuchadnezzar? King of Babylon.—Where was Babylon? On the river Euphrates.—Into what part of the ocean does the Euphrates fall? Into the Arabian Gulph.—Do you read of the Euphrates any where else in the Bible? Yes; It was one of the rivers that went through the garden of Eden.—What kind of a city was Babylon? [Here, in reply to numerous questions concerning ancient Babylon, of the prophecies concerning its fall or desolation, of their fulfilment, and of its present state, we received the most comprehensive and satisfactory answers.]—Where were the Jews at the time of this occurrence? In Babylon.—Under what circumstances were they there? They had been taken captives.—Why did God suffer those to be taken captives, to whom he had afforded so many signal deliverances? Because they disobeyed God, and transgressed very much, after the abominations of the heathen. [Here the 14th, 15th, 16th, and 17th, verses of the 36th chapter of Chronicles were repeated by several of the class.]—What was the great abomination of the heathens? Idolatry.—Do you recollect whom God called, at some remote period, from the idolatry of the very nation of which you have been reading? Abraham.—What did he say to him? Arise, get thee out of thy country and from thy kindred.—Did the Jews ever before forget God and become idolaters? Yes, several times.—Name some of the instances? One boy: When they worshipped the golden calf. Another boy: When they made their children pass through the fire to Moloch, and worshipped Baal. Another boy: Jeroboam made two calves of gold, and said, Behold thy gods which brought thee out of the land of Egypt.—Was Jeroboam punished for this? Yes, his hand was withered. Where did the Jews, in all probability, become acquainted with the worship of a calf? In Egypt.—Why? Because the Egyptians worshipped the ox Apis, their principal god.—Do you know any other nations addicted to idolatry? Yes; the Greeks and Romans.—Who were the principal gods of the Greeks? Jupiter, Mars, Apollo, &c.—Do you know of any other ancient nations idolaters? Yes; the ancient inhabitants of England.—What were their objects of worship? The Sun, Moon, Tuisco, Woden, Thor, Friga, and Saturn, from which are derived our days of the week.—In the homage paid to the idol you have been reading of, who was the real receiver of it? Nebuchadnezzar. Did all give him this homage? All but the Jews.—Can you tell me the motive of those that accused the Jews? One boy: Envy.—Another: Malice.—What is the difference between envy and malice? Envy is, being pained at another's happiness; malice, wishes to deprive him of it. What does malice lead to? Murder, sometimes.—Give me an instance? Cain and Abel; Joseph and his Brethren; and Satan, when he tempted Eve.—Did the malice of the Chaldeans have this effect on Shadrach, &c.? No; because God delivered them.—Why did he deliver them? Because they had faith.—What is faith? Belief and confidence in the promises of God.—

What means did God use to deliver them? He sent his angel into the midst of the flame.—Whom did this angel resemble? “The form of the fourth is like the Son of God.”—*Who is the Son of God?* *Jesus Christ.*—*Where did Christ come from?* *From heaven.*—*Prove that from scripture?* *One boy: “Before Abraham was, I am.” Another boy: “In the beginning was the Word, and the Word was with God, and the Word was God.” Another boy: “The second man is the Lord from heaven.” Another boy: “Jesus said, I came from heaven, not to do my own will.” Another: “For by him were all things created that are in heaven, or that are in earth, visible and invisible.”—Where did Christ first appear?* *At Bethlehem.*—*In what form?* *He was born of the Virgin Mary; he came as a child.*—*Was it prophesied that he should do this?* “Behold, a virgin shall conceive and bear a son,” &c. “Unto us a child is born, unto us a son is given,” &c.—*What did Christ come into the world to do?* *To save the world.*—*Give me some passages to prove this?* “For God so loved the world, that he gave his only-begotten Son.” *Another boy: “This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.” Another boy: “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” Another boy: “All we like sheep have gone astray, and turned every one to his own way, and the Lord hath laid on him the iniquity of us all.”—Who are sinners?* *All people.*—*Prove this?* “All have sinned, and come short of the glory of God; there is none righteous, no, not one.”—*Why was it necessary that Christ should come into the world for the salvation of sinners?* *Because, if he had not died, all mankind must have been lost.*—*What did Jesus Christ do, then, to save mankind?* *Died on the cross.*—*How does his dying on the cross save them?* *Because he died in their stead.*—*Prove this from scripture?* “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.”—*But had God nothing to do with man’s salvation?* “God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.” *Another boy: “He made him to be sin for us that knew no sin, that we might be made the righteousness of God in him: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.”—&c. &c.*

## OBJECTIONS.

The Committee are not aware that any of the objections brought against the British and Foreign School Society, as regards its mode of teaching religion, require their immediate attention, except those which relate to *Prayer—Catechisms—* and *Schoolmasters*.

## I. PRAYER.

It has been objected, that the Society excludes prayer from its Schools. Such, however, is not the fact. The rules of the Parent Society contain no article *excluding* prayer; though it is equally true that they contain no article *prescribing* prayer. The absence of any such obligatory rule is to be accounted for, doubtless, by the well known fact, that many Christians disapprove of *set forms* of prayer, believing that prayer, to be available to God, must be the spontaneous effusion of the heart.

But, whatever force may be thought to belong, in England, to the Society's indifference to forms of prayer, the objection cannot be consistently urged against the Australian School Society; for it will be found, by reference to the Appendix, that a fundamental rule has been adopted, which makes it imperative on the masters and mistresses of all Schools in connexion with that Society, to open and close their respective Schools, every day, with a form of prayer composed exclusively in the language of Scripture.

The Committee trust, that by this rule the scruples of both the objecting parties will have been fairly met. Those who attach importance to the use of *forms* of prayer, can surely find no fault with forms derived entirely from the page of inspiration; whilst those who contend for *spontaneous* prayer may reasonably admit the reading of these forms, as the reading of so many portions of God's holy Word.

## II. CATECHISMS.

It is objected, again, that the Society excludes Catechisms. It does, certainly, exclude all *human formularies* bearing that name; but with this simple qualification, the Committee must affirm, that the Society's system of teaching is *a series of Catechisms from beginning to end*. Catechism is its favorite instrument. All it teaches, from the first letters of the alphabet up to the

highest class of knowledge it imparts, is taught principally by the art of legitimate Catechism. In proof of this, the reader is referred to pages 18—28 of this pamphlet.

There are two reasons why this Society excludes from its Schools the uninspired publications called Catechisms, viz:—

1. Not one of those publications contains such interpretations of Scripture as Christians in general can entirely assent to. Nay more—not one of them, as the Committee believe, contains such interpretations as are unanimously acceptable even to the denomination of Christians whose name and authority it bears. To receive any of them, therefore, into Schools comprehending Christians of all denominations, would be to give needless offence to conscientious scruples, and to provoke unprofitable bickerings on points of controversy. But if the Society excludes the books called *Catechisms*, it provides a very competent substitute in the book called the *Holy Bible*. And with those who, by whatever name they may choose to call themselves, are afraid to put confidence in the Bible, unless it be supported by the productions of uninspired writers, the Committee are not called upon to contend. Taking their stand upon the everlasting rock of truth, they are satisfied that “all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works”; and that if “from a child” each of their scholars is taught to “know the Holy Scriptures,” he is taught to know that “which is able to make him wise unto salvation, through faith which is in Christ Jesus.”

2. The second reason why the Society excludes the formularies called Catechisms, is, that they are *comparatively inefficient as instruments of religious instruction*. The Committee appeal to all who are versed in the science of education, to all who have been accustomed to visit public Schools, and, indeed, to all intelligent parents who mark the development of mind in their own children, whether this reason is not well sustained by experience. A child may learn by rote, even to literal faultlessness, the best of human Catechisms, and yet remain as destitute of any sound religious information as though he had been reciting in an unknown tongue. But a child who is taught to read the Scriptures deliberately and thoughtfully, and who is there and then catechised as to the meaning of what has been passing

under his eye, (as in the instances cited at pages 25—28 of this pamphlet,) can scarcely fail to receive clear and abiding impressions of the truths thus laboriously studied. The books called Catechisms, teach children to *allude* to the Scriptures; the British and Foreign system teaches them to “*search the Scriptures*” *daily*.

The British and Foreign *Bible Society* and the British and Foreign *School Society* are alike founded upon the sound principle, that “*Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.*”\* The one Society believes, that, with the Bible in its hand, it may safely discard all the writings of fallible man, and yet achieve success in its sublime enterprise of spreading the knowledge of saving truth throughout the whole habitable globe; the other believes, that, wielding the same instrument, “*not carnal, but mighty through GOD,*” it can well dispense with the feeble implements of human formularies, and yet enrich its schools with a knowledge of “*the whole counsel of God,*” and with those inward principles of holiness which issue in practical religion,—in “*whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.*”† Both institutions hallow the Bible as the fountain of all truth—“*THY WORD IS TRUTH*”‡—and regard creeds, catechisms, and other rituals, as mere vessels of man’s device, valuable only in proportion as their contents have been drawn from that “*well of living water.*” If they use not the *vessels*, it is because they go to the *fountain-head itself*, and drink of the pure element in all its native and heavenly freshness. They have yet to learn that it is unsafe, whether for infants or for adults, to “*take the water of life*” unmixed with the dogmas of sectarian theology; or that the streams of religious knowledge are less wholesome or less life-giving when caught and partaken as they gush from their divine source, than when sipped out of earthen vessels. They have yet to learn, that *GOD* is less

---

\* VIth Article of the Church of England.

† Philip. iv. 8.

‡ John xvii. 17.

able than man to speak to understandings and to hearts implanted by himself; that He “who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets,” and who “hath in these last days spoken unto us by his Son,” hath nevertheless spoken in a voice so indistinct and so unintelligible, that, unaided by the stammering accents of human interpretation, the Holy Spirit cannot “out of the mouths of babes and sucklings perfect praise.” They have yet to learn, that when the Saviour said, “Search the Scriptures, for *they* are they which testify of me,” it was to be understood that the testimony was yet so inexplicit, that, without the glossography of creeds and catechisms, the “search” must be vain. They have yet to learn, that He who said, “Suffer little children to come unto me, and forbid them not,” could ever have intended to “forbid” that “new-born babes” should be taught, like infant Timothy, to “desire the *sincere milk of the word*, that they might grow *thereby*.”

And until the British and Foreign *Bible Society* on the one hand, and the British and Foreign *School Society* on the other, shall have been taught these strange lessons—lessons at once derogatory to GOD as the Supreme Teacher, and to man as a free, intelligent, and responsible creature—they will hold on the even tenour of their way, convinced that the path in which they are pursuing their respective careers of usefulness—a path formed by the hand which built the heavens—will, despite all the murky vapours of infidelity, and all the solemn clouds of sectarian bigotry, prove to be “the path of the just,” which “is as the shining light, that shineth more and more unto the perfect day.”

### III. SCHOOLMASTERS.

The only class of objections remaining to be noticed, is that which relates to the powers vested by the Society in the hands of its Teachers. These powers are not greater than those entrusted to nearly all other Teachers. A large discretion is essential to a Teacher's efficiency. It is his especial duty to awaken curiosity—to inspire his pupils with a thirst of knowledge; and in proportion to his success herein, will be the tax imposed upon his discretion by the inquisitiveness of his Scholars. Questions will be put to him, arising out of any lesson books he

may employ, which will enable him, if so wickedly disposed, to pervert either Catechism or Scripture.

The only safeguard to be found either by this Society or any other, is in the Teachers' ascertained and well-established *character*. Bad men, whatever cloak of religion they may assume, can find means of turning good to evil.

But to hold a *system* responsible for the maladministration of its *agents*, is an act of folly and of injustice which the common sense of mankind has long denounced. And yet this act has been unblushingly performed by the traducers of the British and Foreign School Society. Some one or two instances have been adduced in which the teachers of Schools professedly conducted on the Society's principle, had the audacity to exclude from the reading lessons certain passages of Holy Writ, on the ground of their containing "*doctrinal niceties*;" and these isolated instances of flagitious breach of faith have been sneeringly held up as blemishes in the Society's *principle*! Had the objectors forgotten, that this is precisely the favorite sophism with which infidelity insults Christianity itself? The inconsistent lives of men bearing the Christian name, and, in short, all the abominations which have been practised under the mask of Christianity since the days of the Apostles, are charged, by the enemies of the cross, upon the religion of the meek and lowly Jesus. And surely this is just as rational as the conduct of those who argue, that because the principle of the Society has not always been faithfully adhered to by its teachers, the principle itself must be unsound.

Where is the Church, it may be asked, that has never been disgraced by unfaithful ministers? And where is the Educational Society that has never been disgraced by unfaithful teachers? And where is the candour, where the common justice, of that man who would denounce either a Church or a Society as guilty of the sins of its treacherous servants? Of such uncandid and unjust treatment, the British and Foreign School Society has had but too much reason to complain.

This Society has, however, taken at least as much precaution as any other, for guarding its schools against this class of abuses, and for placing over them men of unsullied moral and religious character.\*

---

\* See Resolutions 5 and 6, in Appendix, No. I.



# APPENDIX,

No. I.

---

## RESOLUTIONS OF A SPECIAL GENERAL MEETING OF THE AUSTRALIAN SCHOOL SOCIETY.

AT a Special General Meeting of the Australian School Society, on the principle of the British and Foreign School Society in London, held at the School of Arts, Sydney, on Wednesday, 2nd October, 1839, Captain Joseph Long Innes, J. P., in the Chair; a Special Report of the Committee having been read by one of the Secretaries, the following resolutions were carried unanimously:—

1. That the Report now read be received and adopted; and that, in conformity with its recommendation, this Meeting pledges itself to zealous exertion in procuring the requisite funds for the erection of suitable premises for the Central School Establishment, on the land kindly promised by His Excellency the Patron; and earnestly appeals to the Christian public for an extension of pecuniary support to an Institution which, whilst it precludes sectarian narrowness, instructs its scholars in “the whole counsel of God;” and, at the same time, furnishes them with an ample share of the knowledge which is “profitable” for “the life which now is.”

2. That the controversial ordeal to which the principle of this Society has been recently exposed, has, in the opinion of this Meeting, served only to exhibit that principle in a purer light, and in a more venerable, majestic, and apostolic form—being none other than the fundamental principle of Protestant Christianity:—namely, that in matters of faith and salvation, the Holy Scriptures, in the authorised version, without note or comment, are at once the *only* and the *all-sufficient* authority,—the *only* and the *all-sufficient* standard of appeal.

3. That, in the opinion of this Meeting, the many severe things which have of late been laid to the charge of the British and Foreign principle of religious education, consist of two classes,—those which relate to the principle itself, and those which relate to the abuse and perversion of it. The principle being that of implicit submission to the *Bible*, the *whole Bible*,

and *nothing but* the Bible, it follows, in the opinion of this Meeting, that to object to the principle is, in effect, to charge the Holy Spirit with having given a revelation so defective, that, without the supplementary writings of uninspired penmen, in the forms of creeds and catechisms, it is not "able to make men wise unto salvation." By the other class of objections the principle is left untouched, for, in this world of error and of sin, abuse and perversion are, and ever have been, the accidents to which all institutions, divine as well as human, are inevitably liable. But this Meeting being, nevertheless, deeply impressed with the importance of employing every practicable means for fortifying this holy principle against abuse and perversion of what kind soever, will now proceed to consider what additions can be advantageously made to the rules and regulations of this Society.

4. That there being, in the opinion of this Meeting, nothing in the principle of this Society inimical to devout prayer to Almighty God, since an humble, habitual, and unreserved submission to the teaching of the Holy Ghost, through the medium of the inspired records, is the surest means of imbibing, maintaining, and cherishing, the pure spirit of devotion; this Meeting has much satisfaction in learning, by the Special Report of the Committee, this day read, that the Committee have taken preliminary measures for introducing into the Society's Schools a form of prayer to which no devout Christian can consistently object; and this Meeting therefore now adopts the following as an additional article of the rules and regulations of the Society:—namely—

"That every School in acknowledged connexion with this Society, shall be daily opened and closed by the Master or Mistress reading, in a devout and reverent manner, a form of prayer composed exclusively in the language of Scripture."

5. That having heard, with deep regret, of a few instances in which abuses are said to have existed in a School, in the mother country, conducted on the British System, but in violation of the principle of the British and Foreign School Society, those abuses consisting of the want of firm and uncompromising adherence, on the part of the Teachers, to the authorised text of Holy Scripture, and amounting to a flagrant dereliction of the Society's fundamental principle; this Meeting now adopts the following as an additional article of the rules and regulations of this Society:—namely—

"That any Master or Mistress, or other Teacher, of any School in acknowledged connexion with this Society, who shall at any time be convicted of passing over, in the course of the religious exercises of the School, any portion of the authorised text of God's Holy Word, whether sentences or single words, on the ground of its containing doctrinal niceties or peculiarities; or of passing over any portion of the Society's Scripture lessons, on any ground whatsoever; shall be immediately dismissed.—And any School in acknowledged connexion with this

Society, but under the management of a local Committee, in which such breach of faith shall not be punished by the immediate dismissal of the offender, shall be forthwith cut off from all connexion with this Society."

6. That this Meeting, alive to the great importance of the Society's Schools being conducted by teachers of tried moral and religious character, now adopts the following as an additional article of the rules and regulations of this Society :—namely—

"That no Master or Mistress shall hereafter be employed in any School in acknowledged connexion with this Society, unless he or she be in communion with some Christian Church, holding the Holy Scriptures, in the authorised version, without note or comment, as its standard of religious faith ; nor unless the applicant produce a certificate from the minister, or other competent authority, of the church with which he or she is in communion, that he or she is of unblameable repute in point of moral and religious character."

7. That this Meeting rejoices to learn, that the Committee are about to publish a pamphlet explanatory of the principle, operations, and usefulness of the British and Foreign system of education ; and trusts that, on fitting occasions, the Committee will never be found wanting in zeal, tempered by Christian meekness, for the vindication of the Society's character, the assertion of its rights, and the advancement of its holy cause.

8. That a copy of these resolutions be presented by a deputation of the Committee to His Excellency the Patron, accompanied by a most respectful assurance of the grateful sense entertained by this Meeting, of His Excellency's noble exertions, in the face of an opposition as fierce as it was unprovoked, to spread throughout this land the blessings of sound Scripture education. And that they be also published three times in each of the Sydney newspapers.

J. L. INNES,

*Chairman.*

RALPH MANSFIELD,

GEORGE ALLEN,

*Secretaries.*

---

## APPENDIX, No. II.

SPECIMENS OF THE AUSTRALIAN SCHOOL SOCIETY'S FORMS OF PRAYER, IN  
THE LANGUAGE OF SCRIPTURE.

### PRAYER FOR MONDAY MORNING.

O LORD, thou hast searched us, and known us.

Thou knowest our down-sitting and our up-rising ; thou understandest our thoughts afar off.

Thou compassest our path, and our lying down, and art acquainted with all our ways.

For there is not a word in our tongue, but, lo, O Lord, thou knowest it altogether.

Thou hast beset us behind and before, and laid thine hand upon us. (a)

Whither shall we go from thy Spirit? or whither shall we flee from thy presence?

If we ascend up into heaven, thou art there: if we make our bed in hell, behold, thou art there.

If we take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead us, and thy right hand shall hold us.

If we say, Surely the darkness shall cover us; even the night shall be light about us.

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. (b)

Search us, O God, and know our heart; try us, and know our thoughts:

And see if there be any wicked way in us, and lead us in the way everlasting. (c)

We have sinned, and have done perversely; we have committed wickedness. (d)

For we know that in us (that is, in our flesh,) dwelleth no good thing. (e)

The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores. (f)

Behold, we were shapen in iniquity; and in sin did our mother conceive us. (g)

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him. (h)

And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. (i) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. (j) And the blood of Jesus Christ thy Son cleanseth us from all sin. (k) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. (l)

Have mercy upon us, O Lord, have mercy upon us. (m)

Forgive thy people that have sinned against thee, and all our transgressions wherein we have transgressed against thee. (n)

Heal us, O Lord, and we shall be healed; save us, and we shall be saved; for thou art our praise. (o)

(a) Psalm cxxxix. 1-5.

(d) 1 Kings viii. 47.

(g) Psalm li. 5.

(j) 1 Peter iii. 18.

(m) Psalm cxxiii. 3.

(b) Psalm cxxxix. 7-12.

(e) Rom. vii. 18.

(h) Dan. ix. 9.

(k) 1 John i. 7.

(n) 1 Kings viii. 50.

(c) Psalm cxxxix. 23, 24.

(f) Isaiah i. 5, 6.

(i) 1 John ii. 1, 2.

(l) Ephes. i. 7.

(o) Jer. xvii. 14.

Ascribe ye greatness unto our God. (*p*) Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. (*q*)

Our Father, &c. (*r*)

### PRAYER FOR TUESDAY EVENING.

LORD, we cry unto thee: make haste unto us; give ear unto our voice, when we cry unto thee. Let our prayer be set forth before thee as incense; and the lifting up of our hands as the evening sacrifice.

Set a watch, O Lord, before our mouth; keep the door of our lips. Incline not our hearts to any evil thing, to practise wicked works with men that work iniquity. (*a*)

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high: to shew forth thy loving-kindness in the morning, and thy faithfulness every night. (*b*) The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. (*c*)

O Lord, attend unto our cry; give ear unto our prayer, that goeth not out of feigned lips. (*d*) Hold up our goings in thy path, that our footsteps slip not. (*e*) Shew thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust in thee. Keep us as the apple of thine eye, hide us under the shadow of thy wings. (*f*)

Have mercy upon us, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies, blot out our transgressions. Wash us thoroughly from our iniquity, and cleanse us from our sin. For we acknowledge our transgressions: and our sin is ever before us. (*g*) Purge us with hyssop, and we shall be clean: wash us, and we shall be whiter than snow. (*h*) Hide thy face from our sins, and blot out all our iniquities. (*i*) Cast us not away from thy presence; and take not thy Holy Spirit from us. (*j*)

Behold, O God our shield, and look upon the face of thine anointed. (*k*) Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. (*l*) Him hast thou exalted with thy right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. (*m*) Because Christ also suffered for us; (*n*) who his own self bare our sins in his own body on the tree, that we, being

(*p*) Deut. xxxii. 3.

(*a*) Psalm cxli. 1—4.

(*d*) Ibid. xvii. 1.

(*g*) Ibid. li. 1—3.

(*j*) Ibid. li. 11.

(*m*) Acts v. 31.

(*q*) Rev. i. 5, 6.

(*b*) Psalm xcii. 1, 2.

(*e*) Ibid. xvii. 5.

(*h*) Ibid. li. 7.

(*k*) Ibid. lxxxiv. 9.

(*n*) 1 Pet. ii. 21.

(*r*) Matt. vi. 9, 13.

(*c*) Psalm xix. 1, 2.

(*f*) Ibid. xvii. 7, 8.

(*i*) Ibid. li. 9.

(*l*) Ibid. lxxx. 17.

dead to sins, should live unto righteousness: by whose stripes we were healed. (o)

Jesus, thou Son of David, have mercy on us. (p) Thou art the Christ, the Son of God: (q) in thee we have redemption through thy blood, even the forgiveness of sins: who art the image of the invisible God, the first-born of every creature: for by thee were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by thee, and for thee: and thou art before all things, and by thee all things consist. And thou art the head of the body, the church: who art the beginning, the first-born from the dead; that in all things thou mightest have the pre-eminence. For it pleased the Father that in thee should all fullness dwell; and, having made peace through the blood of thy cross, to reconcile all things unto himself. (r)

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all. Amen. (s)

---

### APPENDIX, No. III.

LETTER FROM THE SECRETARIES OF THE AUSTRALIAN SCHOOL SOCIETY TO  
THE SYDNEY HERALD.

*To the Editor of the Sydney Herald.*

SIR,—Observing in your journal of yesterday, a report of certain proceedings at a meeting of the Diocesan Committee of the Society for promoting Christian Knowledge and Propagating the Gospel in Foreign Parts, in which the Right Reverend Chairman is represented to have said, that “in England a similar plan of Education, proposed by Her Majesty’s Government,” had been “opposed by an incredible number of petitions, and he was happy to say the same was the case in this Colony;” we feel it our duty, as the Secretaries of the Australian School Society, thus publicly and officially to state, that if, as we cannot doubt, this observation was intended to convey an impression that the plan of National Education brought forward, a few months ago, by Her Majesty’s Government, was “*similar*” to that of the British and Foreign School Society, the intention must, we would charitably hope, have arisen from an utter misapprehension of the truth, the ministerial plan being not only *dis-*“similar” from that of our Society, but in direct repugnance to it.

---

(o) 1 Pet. ii. 24.

(p) Mark x. 47.

(q) John xi. 27.

(r) Coloss. i. 41—20.

(s) 2 Corinth. xiii. 14.

The "*Patriot*," a London newspaper, of the 3rd of June, gives the following outline of the scheme of religious instruction comprised in the ministerial plan:—

"Religious instruction is to be considered as *general* and *special*; the general instruction (which is given collectively to all the children by the schoolmaster) to comprehend, according to Dr. Kay's explanatory letter (which is official,) "practical duties"—instruction "in which heresies are not found;" in plain terms (for we can understand it in no other way), the morals of the Bible apart from the doctrines of the Bible—practical duties, but not living principles. For the inculcation of doctrines and principles, provision is made, so far as the Children of Church of England parents are concerned, by *the permanent appointment of a Chaplain*; and for others by a provision, that the parent or guardian of any child *may be permitted to secure the attendance* of the licensed minister of his own persuasion, at the period appointed for special religious instruction.

"Need we say, (remarks the Editor), the whole arrangement is faulty? To divorce the doctrines from the duties of Scripture in *any kind* of instruction, is absurd and mischievous. To attempt to identify this generalising of religion with the system of the British and Foreign School Society, is not candid; it is the plan of the Central Society of Education."

But, Sir, the grand point in which the Ministerial plan differed from that of the British and Foreign Society, was this—that it admitted into its schools *the Roman Catholic versions of the Holy Scriptures*, accompanied, too, by *Roman Catholic notes*; and on this ground it was, principally, that the Wesleyan Methodists were so hostile to its adoption.

From the same number of the *Patriot*, we transcribe the following extract from a memorial signed by all the ministers and office-bearers (except one) of the Wesleyan Societies in the borough of Manchester:—

"We protest more especially against our being compelled to support schools in which it is proposed to use versions of the Holy Scriptures notoriously corrupt and unfaithful, and accompanied by notes, which we consider contain the most absurd and pernicious doctrines.

"We think it would be an infringement of our rights, as a large and influential religious community, that, after having paid a considerable portion of the money expended in national education, it would be impossible that the children of Wesleyan Methodists should avail themselves of its advantages, without being subjected to the dangers arising from the exhibition of rival sects contending for rival versions of the Bible, and from the spirit of doubt, if not of absolute infidelity, in which that exhibition would be so likely to result."

The public of this Colony will thus see, that to represent the ministerial plan as at all "*similar*," in its provisions for religious instruction, to that of the Society of which we are the organs, is to treat that Society, not only with a signal want of candour, but with palpable and grievous injustice.

Light and darkness—truth and error—are not more diametrically opposed the one to the other, than are the principles of the Privy Council's late plan of national education, and that of the British and Foreign School Society.

We are, Sir,

Your most obedient servants,

R. MANSFIELD,  
GEORGE ALLEN,

*Secretaries.*

*Sydney, 5th October, 1839.*

#### APPENDIX, No. IV.

##### THE SOCIETY'S SCRIPTURE LESSONS.—PREFACE.

THAT the British and Foreign School Society, proceeding on the general principles of Christianity, effectually promotes the best interests of all denominations, by the exclusive use of those writings which all acknowledge to be divine, has ever been considered by its friends, as its most powerful recommendation. They have seen in this plan an admirable adaptation to the existing circumstances of the Christian world, unhappily divided into numerous and jarring sects, yet agreeing in the profession of adherence to one infallible standard. And they have cherished the hope that the expansive liberality of the British System, would not only recommend it to the benevolent of all persuasions, but would also tend to encourage that friendship and union among them, which every Christian must acknowledge to be highly desirable.

Unfortunately, however, some well meaning but mistaken persons have greatly misrepresented the constitution and design of the Society. Because it is not *Sectarian*, they have concluded that it cannot be *religious*, and have not hesitated to assert repeatedly, and with much confidence, that the education given in the Lancasterian Schools is not a religious education.

This attack is best repelled by an appeal to the Scripture Lessons published by the Society, and of which the eleventh edition is now presented to the public. These Lessons will be found to contain a brief summary of the history and theology of the Sacred Volume, in appropriate extracts therefrom, without note or comment. The facts, the doctrines, and the duties of Holy Writ, are here succinctly stated in the very words of inspiration. A thorough knowledge of these, obtained by daily perusal and examination, constitutes, in connection with the elementary branches of instruction, the education afforded by the British and Foreign School Society; and this the Committee fearlessly affirm, *is a religious education*. They challenge their adversaries to prove the contrary.

For the suppression of vice, and the advancement of virtue and religion, many plans have been invented by philosophers and philanthropists, which have only issued in disappointment and failure. Pious dispositions and habits, it will surely be allowed, must flow from correct principles and adequate motives. Where, we ask, can those principles and motives be found, but in the Holy Scriptures? There the consequences of different sets of actions are placed in a striking and affecting point of view; there are precepts adapted to all circumstances in which we are liable to be placed in the journey through life; and directions to that source from which alone we can derive strength to perform the will of our great Creator: there are denunciations against the obstinate sinner: there the poor and afflicted may draw consolation from the "exceeding great and precious promises" of the Most High: and there is exhibited to our view that most astonishing display of Divine Love, which at once leads to repentance, calms the troubled spirit, and constrains to every good word and work. No system of Ethics which the wit of man has yet contrived, can equal the system laid down in the inspired book, of which it has been well observed that "it has *God* for its author, *Salvation* for its end, and *truth*, without any mixture of error, for its matter."

To instruct the rising race in the principles which have just been adverted to, and thus, under the Divine blessing, to preserve them from the evils of vice, and lead them into the paths of pious rectitude, are the objects of the British and Foreign School Society. In furtherance of this plan, the children are taken to the fountain itself of heavenly truth, and presented with the unsophisticated lessons of divine wisdom. The committee have been long convinced that this method is superior to all others, and the experience of twenty-seven years has confirmed the conviction.

The extensive circulation of this little volume has much encouraged the committee. Ten editions, consisting of 24,000 copies, have been published in this country since the year 1820, and large reprints have been circulated in the United States of North America. With a view to meet the increasing demand the work is now stereotyped; and it is hoped that the accuracy of execution, and the moderate price, will secure the patronage of the friends of education in general, especially of the conductors of Sunday Schools, and other similar establishments, in which the adoption of these Lessons will prove very advantageous.\*

By means of a subscription raised for the express purpose, the fourth part, consisting of Lessons from the New Testament, has been translated and printed in the Russian, French, Italian, Spanish, Portuguese, and Modern Greek Languages.

*Central School, Borough Road,  
May, 1835.*

---

\* It is not intended by these remarks to discourage the use of the Scriptures themselves, but only to recommend the present volume as a convenient school book, *introductory* to the entire volume, as is the practice in the Central School, Borough Road.

## CONTENTS OF THE SCRIPTURE LESSONS.

## PART I.

## HISTORICAL LESSONS SELECTED FROM THE OLD TESTAMENT.

	Page.
Creation of the World . . . . .	1
Creation of Man and Woman—Institution of Marriage . . . . .	2
The Fall of Man . . . . .	3
The Murder of Abel . . . . .	5
Of the Deluge . . . . .	6
The Confusion of Tongues at Babel . . . . .	8
The Call of Abram . . . . .	9
The Separation of Abram and Lot . . . . .	<i>ib.</i>
God promiseth Abram a Son . . . . .	10
God reneweth his Covenant with Abram . . . . .	<i>ib.</i>
Abram intercedeth for Sodom and Gomorrah . . . . .	11
The Destruction of Sodom and Gomorrah . . . . .	12
Abraham offereth his Son Isaac to the Lord . . . . .	13
God again reneweth his Covenant with Abraham.—The Death of Abraham . . . . .	<i>ib.</i>
The Journey of Jacob the Son of Isaac to Padan-aram . . . . .	14
The Return of Jacob to Bethel.—He buildeth an Altar there . . . . .	15

## THE HISTORY OF JOSEPH AND HIS BRETHREN.

Joseph's Dream . . . . .	17
Joseph sold by his Brethren . . . . .	18
Joseph's Fidelity . . . . .	19
Pharaoh's Dream.—Joseph's Advancement . . . . .	20
Joseph's Brethren come to buy corn in Egypt . . . . .	22
Joseph's Brethren come a second time to buy Corn . . . . .	24
Joseph maketh himself known to his Brethren.—Sendeth for his Father . . . . .	27
Jacob goeth into Egypt . . . . .	28
Jacob's Death and Burial . . . . .	29
Joseph comforteth his Brethren—his Death . . . . .	30

## THE ISRAELITES DEPART FROM EGYPT.

Bondage of the Israelites . . . . .	31
The Birth and early life of Moses . . . . .	32

	Page.
God appeareth to Moses, and promiseth Deliverance . . . . .	33
Promise of Deliverance renewed . . . . .	34
The Departure of the Children of Israel . . . . .	<i>ib.</i>
Pharoah pursueth the Israelites.—His Overthrow . . . . .	<i>ib.</i>
The Song of Moses . . . . .	36
The giving of the Law of the Ten Commandments . . . . .	37
Exhortations to Obedience . . . . .	38
The Death of Moses . . . . .	39
Joshua succeedeth Moses, and leadeth the Children of Israel into the Land of Canaan . . . . .	<i>ib.</i>
The Israelites pass over Jordan . . . . .	40
Joshua relates to the Children of Israel the Dealings of the Lord with their Fathers.—Joshua's Death . . . . .	42
David's Exhortation to Solomon his Son . . . . .	44
David's Thanksgiving and Prayer.—His Death . . . . .	45
Solomon desireth Wisdom . . . . .	<i>ib.</i>
The Dedication of the Temple at Jerusalem . . . . .	46
Of Elijah the Prophet . . . . .	50
Elisha leaveth all and followeth Elijah . . . . .	51
Elijah is taken up to Heaven . . . . .	<i>ib.</i>
Miracle of Elisha in behalf of a Widow . . . . .	53
Elisha raiseth the Son of the Shunamite . . . . .	<i>ib.</i>
Naaman's Leprosy cured . . . . .	55
Elisha causeth Iron to swim . . . . .	56
The three Children of Israel delivered out of the burning Furnace . . . . .	57
Daniel preserved in the Lion's Den . . . . .	58

## PART II.

LESSONS SELECTED FROM THE PSALMS . . . . .	61
--	----

## PART III,

LESSONS ON OUR DUTY TOWARDS GOD AND MAN, SELECTED FROM  
THE HOLY SCRIPTURES.

Of God . . . . .	79
Of our Lord and Saviour Jesus Christ . . . . .	82
Of the Holy Spirit . . . . .	90
Of the Holy Scriptures . . . . .	94
Of Salvation by Jesus Christ . . . . .	95
Of Divine Worship . . . . .	98
The Duty of Parents towards their Children . . . . .	101

	Page.
The Duty of Children towards their Parents . . . . .	102
Duties of Husbands and Wives . . . . .	<i>ib.</i>
Duties of Masters and Servants . . . . .	104
Of our Duty to Magistrates . . . . .	105
Advice to Youth . . . . .	106
Of Lying . . . . .	107
Of the Government of the Tongue . . . . .	109
Of Evil Speaking and False Reports . . . . .	110
Of Anger and Malice . . . . .	111
Of Suffering for the sake of Righteousness . . . . .	112
Of Divine Love . . . . .	115
Of Justice . . . . .	118
Of Holiness . . . . .	120
Of the Poor and Afflicted . . . . .	123
Of Laziness . . . . .	126
Of Avarice . . . . .	127
Of Pride and Humility . . . . .	128
Of Drunkenness . . . . .	130
Of the Punishment of the Wicked . . . . .	<i>ib.</i>
Of the Reward of the Righteous . . . . .	132

## PART IV.

LESSONS TAKEN FROM THE FOUR EVANGELISTS AND THE  
ACTS OF THE APOSTLES.

Of John the Baptist the Forerunner of Christ . . . . .	135
The Birth of our Lord Jesus Christ . . . . .	137
The Commencement of the Ministry of our Lord . . . . .	139
Our Lord's Sermon on the Mount . . . . .	140
The Call of the Twelve Apostles . . . . .	144
Jesus sendeth forth seventy Disciples . . . . .	146
The Necessity of Humility shown . . . . .	147
Of the Offering of the Poor Widow . . . . .	<i>ib.</i>
The Necessity of Regeneration . . . . .	148
The Mercy of our Lord towards penitent Sinners . . . . .	149
The Pardon of Injuries . . . . .	<i>ib.</i>
Of our Duty to keep the Commandments, and the Danger of Riches . . . . .	150
Of our Duty to pay Taxes to Government . . . . .	151
Of Perseverance in Prayer . . . . .	<i>ib.</i>
A Description of true Worship given to the Woman of Samaria by our Saviour . . . . .	152
Mary is praised for her good Choice . . . . .	153

	Page.
The Lord declares that his Works bear Testimony of him	<i>ib.</i>
Jesus Christ declareth that he is the true Bread of Life	154
The Lord declareth that he is the Fountain of Living Water	156
Jesus Christ justifieth his Doctrine to the Jews	<i>ib.</i>
Jesus Christ declareth he is the Light of the World	157
The Lamentation of our Lord over Jerusalem	<i>ib.</i>
Of the Last Judgment	158

THE MIRACLES OF OUR LORD.

The Centurion's Servant healed	159
The Tempest appeased	<i>ib.</i>
The Lord walketh upon the Sea	<i>ib.</i>
The Lord raiseth the Daughter of Jairus from the Dead	160
A Man with a withered Hand cured	161
Christ feedeth the Multitude by a Miracle	<i>ib.</i>
Christ healeth the Daughter of the Woman of Canaan	<i>ib.</i>
The Lord cures a Lunatic	162
The Lord restoreth to Bartimeus his Sight	<i>ib.</i>
The Lord healeth the Deaf and Dumb	<i>ib.</i>
The Miraculous Draught of Fishes	163
The Lord healeth one sick of the palsy	<i>ib.</i>
He raiseth the Widow's Son	164
Ten Lepers cured	<i>ib.</i>
Jesus Christ changeth Water into Wine	<i>ib.</i>
Jesus Christ cures a Blind Man	165
Jesus Christ raises Lazarus	167

THE PARABLES.

Of the Sower	168
Of the Tares	169
Of the Leaven	<i>ib.</i>
Of the hidden Treasure	<i>ib.</i>
The unmerciful Creditor	170
The Ten Virgins	171
The Talents	<i>ib.</i>
The Good Samaritan	172
Upon Avarice	173
Of the Faithful Steward	<i>ib.</i>
The Barren Fig Tree	<i>ib.</i>
The Lost Sheep	174

	Page.
The Prodigal Son . . . . .	174
The rich Man and Lazarus . . . . .	175
Of the Pharisee and the Publican . . . . .	176
Jesus Christ the good Shepherd . . . . .	<i>ib.</i>
The Transfiguration of our Lord . . . . .	177
False Zeal condemned . . . . .	<i>ib.</i>
Jesus Christ predicteth his Death and Resurrection . . . . .	178
Mary anointeth the Feet of Jesus . . . . .	179
The Entrance of Jesus Christ into Jerusalem . . . . .	<i>ib.</i>
The Lord entereth into the Temple and casteth out those who defile it . . . . .	180
The Lord celebrates the Passover with his Disciples . . . . .	<i>ib.</i>
Jesus Christ comforteth and encourageth his Disciples and promises them another Comforter . . . . .	183
Jesus Christ sheweth the Union between him and his Disciples, and exhorteth them to love one another . . . . .	184
Jesus Christ warneth his Disciples to prepare themselves against Tribulations.—He comforteth them and encourageth them to prayer . . . . .	186
The Prayer of Jesus Christ for his Apostles and those who believe in him . . . . .	187
The Agony and Resignation of our Lord . . . . .	188
Judas betrayeth the Lord . . . . .	189

#### SUFFERINGS OF OUR LORD.

Jesus Christ is brought before Caiaphas . . . . .	190
Peter denieth the Lord . . . . .	192
The Lord brought before Pilate . . . . .	<i>ib.</i>
Judas hangeth himself . . . . .	194
Jesus Christ is scourged and crucified . . . . .	<i>ib.</i>
The Resurrection of our Lord . . . . .	198
Jesus Christ appeareth to two of his Disciples, as they went to Emmaus . . . . .	200
Jesus Christ appeareth to the Apostles . . . . .	201
Christ maketh himself known to his Disciples at the Sea of Tiberias . . . . .	202
The Ascension of our Lord . . . . .	203

#### LESSONS SELECTED FROM THE ACTS OF THE APOSTLES.

The Day of Pentecost . . . . .	204
Peter cureth the lame Man . . . . .	206

	Page.
Imprisonment of Peter and John . . . . .	207
Miraculous Deliverance of the Apostles . . . . .	208
Stephen the first Martyr . . . . .	210
Conversion of an Ethiopian, by Philip . . . . .	213
Conversion of the Apostle Paul . . . . .	214
The Gospel preached to the Gentiles and they receive the Holy Ghost . . . . .	215
The Imprisonment of Peter and his Deliverance . . . . .	216
Paul preacheth in the Synagogue at Antioch in Pisidia . . . . .	<i>ib.</i>
Imprisonment of Paul and Silas, and the Conversion of the Jailor . . . . .	218
Paul preacheth at Athens . . . . .	<i>ib.</i>
Discourse of Paul to the Pastors of the Church of Ephesus . . . . .	219
Defence of Paul before Felix . . . . .	220
Paul maketh his Apology before King Agrippa . . . . .	221
Paul's Voyage and Shipwreck . . . . .	223
The Humanity of the People of Melita & the Arrival of Paul at Rome . . . . .	225

#### APPENDIX, No. V.

##### A REPLY TO THE MISREPRESENTATIONS OF THE REV. FRANCIS CLOSE AND OTHERS, AS TO THE PRINCIPLES AND PRACTICE OF THE BRITISH AND FOREIGN SCHOOL SOCIETY.

ADVERTISEMENT to the Second Edition.—At a Meeting of the Committee of the British and Foreign School Society, held at the Society's House, Borough-road, March 8th, 1839, it was resolved unanimously.—

“That this Committee having read with much surprise and regret certain statements reported to have been made by the Rev. Francis Close, of Cheltenham, at a meeting held in Freemasons' Tavern, on the 9th of February last, and reiterated by others, (which statements are calculated to inflict deep and lasting injury upon the British and Foreign School Society,) feel bound positively to deny their truth. For a full refutation of the same, they refer the public to a tract entitled ‘A Reply to the Misrepresentations of the Rev. Francis Close and others, as to the Principles and Practice of the British and Foreign School Society.’

(Signed)

“WILLIAM ALLEN, Chairman.”

EXTRACT from the speech of the Rev. Francis Close, of Cheltenham, at Freemasons' Tavern, February 9, 1839, as reported in the newspapers.\*—  
(See *Morning Herald*, *Times*, &c.)

“The British and Foreign School Society was upon this principle,—that of not excluding the Bible. One of their principles was, the exclusion of any thing like creed or catechism. Now, what would be said if he proved out of their own lips that they were neither a scriptural Society, nor a Society that excluded creeds and catechisms? Should that be called a scriptural Society which allowed a man to trample upon Christians? The master of the Harp Alley School, in answer to an interrogatory put to him, whether he would allow a boy to answer a question as to whether three persons of the Trinity were co-existent and resident in heaven, said—‘I tell the boy it is not scriptural at all.’ The Union teacher of Harp Alley omitted the 100th Psalm, because he had been told by some one that it was a prophecy of Christ, and he, the teacher, did not believe this, and yet this was giving the scholars the whole Bible. He could prove that this system

\* The Rev. Mr. Burgess, of Chelsea, the Hon. and Rev. Horace Powys, of Warrington, and other Clergymen, have in substance made the same statements as Mr. Close.

tended to destroy the authority of the Scriptures, and that, instead of teaching God's word, it called into existence a parcel of little philosophers, who said, 'You must use your reason.' These puppets set up their own judgment, and taught the doctrine of—'Believe nothing that you do not understand.' With an affectation of excluding creeds and catechisms they had both the systems now in practice. The master of the Borough-road School, when pressed upon the subject of the restrictions with regard to the name of Christ, admitted that 'it depended entirely upon the master who conducted the School.' Here the cat was let out of the bag. Here were the articles, the homilies, and every thing else shut up in the breast of the master, who might be a Jesuit or any thing else."

On this brief Extract I beg to make the following remarks:—

1. The master of the Harp Alley School never uttered a single word of all that is attributed to him.

2. The master of the Harp Alley School is, and was at the period referred to, a decided churchman, a firm and avowed believer in the doctrines of the Trinity and the Atonement, and a person of whom the Rev. Thomas Dale, the vicar of St. Bride's, Fleet-street, thus speaks:—"Mr. Lowe is every way deserving of the praise which has been bestowed upon him. I might desire to see alteration in the principles of the School, but *not* of the master." (See note to a Sermon preached at St. Bride's, Jan. 28, 1838.)

3. The Harp Alley School (whatever be its character) is not, and never has been, in the slightest degree under the control of the British and Foreign School Society, nor has it ever received, in any shape whatsoever, aid or assistance from that Institution, except by the training and recommendation of the master, who, as before stated, is, and always was, a consistent member of the Church of England, and of decidedly orthodox sentiments.

4. The master of the Borough-road School was never "pressed" any where "upon the subject of restrictions with regard to the name of Christ," nor ever admitted the ridiculous idea, that "it depended entirely on the master who conducted the School."

5. The quotations professedly given by Mr. Close, from "Evidence taken before the Select Committee on Education," in 1834, are, almost without an exception, so inaccurate as absolutely to produce a totally different impression from that which is conveyed by the genuine document.

6. The whole scope and spirit of Mr. Close's statement respecting the British and Foreign School Society is, in all respects, (I say it neither wishing to offend nor to attribute *wilful* untruth,) utterly and entirely false.

7. The British and Foreign School Society has never, in a single instance, compromised, in any School or Schools under its control or reaping benefit from its funds, the doctrine of the Trinity and Atonement, or any other of those great fundamental truths on which our common Christianity is based; it has never sanctioned the omission of a single text or word of Scripture in order to meet the views of any class of objectors, nor has it on any occasion, or in any degree, promoted the mischievous and absurd doctrine attributed to it by Mr. Close—"Believe nothing that you do not understand."

8. As the document on which Mr. Close's strictures are founded, and from which all his quotations have been obviously garbled, was published under the authority of the House of Commons, and widely circulated upwards of four years ago, there is no room for quibble or evasion on either side. An examination of this printed volume of Evidence will oblige any candid person to conclude, as the only way of saving Mr. Close's character for veracity, that he has been imprudent enough to quote from, and argue upon, a document which he has in fact never seen, and with the existence of which he has been made acquainted only through falsified and garbled extracts.

The following is a true statement of the circumstances on which Mr. Close's observations are founded:—

On the 17th of July, 1834, the Rev. Samuel Wood, a Unitarian minister (2091) and Honorary Secretary (2045) of a School professedly conducted on the British system, in Harp Alley, Fleet-street, was examined before the Select Committee of the House of Commons on the subject of Education. On that occasion this gentleman—totally unconnected with the British and Foreign School Society—never having been, as far as I know, even a *subscriber* to its funds, and avowedly objecting to the principles inculcated in its schools, gave evidence as to the mode in which *he should think it right* to carry out the principles of the Institution. When asked whether he would teach 1 John v. 7, he replied, No! He should say, "This is no part of Scripture." (2101). He added that he should also pass over the 110th Psalm, feeling great difficulty in applying it to Christ (2147). But what has all this to do with the British and Foreign School Society? What does it prove more than this,—that the Harp Alley School, (over which, be it remembered, the Society *never had* any control,) although conducted on the British *system*, is *not* governed on its principles?

It is true that Mr. Wood states—"I have from time to time compared the state of the Harp Alley School with that of the central School in the Borough-road, and have endeavoured to conduct ours essentially on the same system" (2013); but it is equally true that he shows how partial is his acquaintance with the practice of the Borough-road School when he adds—"I am not aware that they use the whole Bible as a reading book (2108);"—how widely he differs from every body else in his notions of impartiality, when he says—"I believe that other people do not feel the same scrupulosity on the subject that I do; *they would teach the Trinity or the Atonement,*" &c. &c. (2112); and how cordially he dislikes the mode in which the principles of the Society are actually carried out, when he further states—"I, as an Unitarian, have complaints to make against the way in which the Scriptures are there taught, (i. e. in the Borough-road School, (2123) I know that the same objection prevails in the minds of some other persons of my own denomination who have heard the boys examined there," (2124). "*They teach the Trinity and Atonement, and other doctrines of what is usually called orthodoxy*" (2126).

Yet this gentleman is quoted by Mr. Close as fairly representing, in his Unitarian opinions, the principles and practice of the British and Foreign School Society!

The facts of the case are simply these:—

Certain parties, in consequence of recent controversies, have thought fit, in direct contradiction alike to the intention of the framers and to the invariable practice of the Society, to assert that the fundamental rule of the Institution, that “no catechism or *peculiar* religious tenets shall be taught in the Schools,” was intended to prevent the inculcation, from Scripture, of what they term *orthodoxy*; under which designation, some persons, it is to be feared, include almost every thing which distinguishes revelation as a message of mercy to a fallen world. With this impression, they have, of late, been frequent and loud in their complaints against the Society as sectarian; while bigots of another school, hating unity apart from uniformity, have, with very different motives, on all sides re-echoed the assertion. Such an interpretation of the rule was, however, never contemplated by those who framed it; and is in direct opposition to the authorized declarations of the Committee. The following is OFFICIAL:—“The necessity of basing all that is taught (in the Schools) upon the Sacred Scriptures—of fairly and fully inculcating ‘the whole counsel of God,’ without the aid of human creed or formulary, and through the agency of persons, themselves it may be hoped (as far as man may judge) under the influence of Divine grace; *these* were the views and principles, which animated the founders of the Institution; and those principles, recognizing as they do, the sufficiency of Scripture, the rights of conscience, the claims of humanity, and the authority of God, have proved sufficient to effect far more than could have been anticipated by their first advocates, and will, with the same Divine blessing which has hitherto attended them, yet be made effectual to the pulling down of many a stronghold of Satan, and to the accomplishment of his gracious purposes ‘who rejoiceth in the habitable parts of his earth, and whose delights are with the sons of men.’” And again—“Your Committee have never wished to separate the morals of the Bible from the motives, and sanctions, and principles of the Bible. Firmly believing that *sound morality can only be inculcated in connexion with the hopes and fears which spring from a cordial reception of the leading doctrines of the gospel*, they do not sanction any thing short of a fair and open inculcation of the whole mind and will of God as revealed in the sacred Scriptures.” (See Reports of 1833, 1834, and 1836).

That the regulation was simply intended to unite Christians of various denominations on what may be termed common ground, by excluding human formularies, and by avoiding in the schools all discussions respecting either church government or those other confessedly minor points which divide Christian from Christian, cannot be doubted by any individual who has either read the publications\* of the Society or witnessed the daily

\* See Scripture Lessons, pp. 82—90, headed “Of our Lord and Saviour Jesus Christ,”

working of its Central Schools. If it has not so largely comprehended the members of the Established Church as was once expected, and is still wished, the fault rests not with the Society, but with those who refuse to join in this "work of faith and labour of love."

Mr. Close's reference to restrictions, with regard to the name of Christ, are founded on the following answer to a question proposed to Mr. Crossley, the master of the Borough-road School.

1133. Suppose you were teaching the children, and you saw one or two who entertained notions that you thought theologically wrong upon important points, according to your belief and conscience, should you consider it your duty as a teacher to set them right?—I will take an instance. A *Jewish* child has objected to reading the word "Christ;" in such cases we have allowed him to pass it; but I have never found among the children or their parents *any other objection*.

It is certainly to be regretted that this should have been left without further explanation. As it stands, it is not a complete answer to the question proposed, and it is particularly open to misconception. Common justice, however, demands that it should be taken in connexion with other questions and answers given by Mr. Crossley at the same time, such as these:—

1138. Do you in your instruction omit any of the great truths of Scripture, such as that which has been referred to? (the Divinity of Christ.)—No! we never shun a passage.

1173. Do you consider that your examination of the children with regard to the truths contained in Scripture is under any restriction?—There is no further restriction than this, that we do not enter on theological discussions.

1174. Would you conceal any of the truths of Scripture?—No.

1175. Do you think that your Scripture Selections contain all the *essential doctrines* of Christianity, as well as the precepts of Christianity?—Yes; but we are not confined to them; we daily use the Bible itself.

These were the four last questions put to Mr. Crossley, and they ought in fairness to be considered as explanatory of foregoing ones. The case of the Jewish child referred to is, however, so peculiar, that it requires distinct notice.

In the first place, then, it should be understood, that no special regulation exists in the Borough-road School in relation to the children of Jews; they are admitted on the same terms as other children, and read the same lessons. In some few cases, however, it has happened that the child has informed the teacher that it is forbidden by its parents to pronounce the word "Christ," and has consequently refused to do so. Under such circumstances, difficulty has arisen as to the course which ought to be pursued. To bring the authority of the teacher into collision with that of the parent was obviously undesirable. To dismiss the child from the school

where will be found Heb. i. 1—3; Col. i. 15—19; Phil. ii. 8—11; 1 Tim. iii. 16, &c. Also, pp. 90—94, "Of the Holy Spirit," John iii. 3—8; 1 John v. 7, &c. &c. Also pp. 95—98, "Of Salvation by Jesus Christ," John iii. 16, 17; 2 Cor. v. 18—21, &c. &c. See also, Manual of the System, and Normal School Manual.

was to abandon it to ignorance and sin, and to deprive it of the only opportunity it might ever have for being made acquainted with divine truth. A middle course has in such cases sometimes been adopted, and the child has been allowed *respectfully to pause* at the name of Christ, without being obliged to pronounce the word. Whether or no this is the best way of dealing with the difficulty, is a fair subject for discussion.\* I certainly think it a *better* course than that which is adopted in the schools which Mr. Close exclusively recommends; where, in spite of truth, and as if in mockery of Christianity, the little son of circumcision is obliged to say, that his godfathers and godmothers gave him his name "in" his "baptism," "wherein" he was "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven;"—to add, that they did "promise and vow in his name," among other things, that he "should believe all the articles of the Christian faith;" and wind up all by heartily thanking his Heavenly Father that he hath called him to this state of salvation through Jesus Christ his Saviour. (See Evidence of Rev. W. Johnson, 28, 29, 30; and 41 and 42.)† In *both* these cases the other children are aware that the Jews reject Christ; the only difference is, that in the one hypocrisy is avoided,—in the other demanded. The number of Jewish children who enter British Schools is, however, so small, that the difficulty in question has probably not arisen three times in the course of thirty years.

The British and Foreign School Society is so frequently misrepresented in consequence of its supposed connexion with local schools, that it seems desirable to take this opportunity of distinctly stating the exact extent of its *power*, and consequently of its responsibility.

Let it be clearly understood, then, that while the parent Society is *in all respects* responsible for the Central Schools in the Borough-road; and *to a limited extent* for the conduct of other schools which have at any time received pecuniary aid; it is *not at all* answerable for institutions which have never been chargeable on its funds, although such institutions may be avowedly conducted on the plan and principles of the Society. Nothing, therefore, can be more unfair or absurd than to charge the British and Foreign School Society with Unitarianism, because Unitarians may occasionally think fit to establish at their own cost, schools on the Lancaste-

\* *Extract from the Minutes of the Committee of the Australian School Society, under date of 9th December, 1839* :—"The Secretaries called the attention of the Committee to the circumstance of its having been allowed in the Borough-road School, that Jewish children should omit the name of Jesus Christ, on its occurring in the reading lessons :—

"*Resolved*—That this Committee deliberately records its entire disapproval of such a practice, being an infringement of the Society's fundamental principle; and will, on no consideration, tolerate it in any of the Schools connected with this Society."

† 29. The children are always taught the catechism of the Church of England? Yes, *there is no exception*; none that go there refuse to be taught.

41. Are the schools of the Society in any way confined to children and parents who belong to the Established Church? They are open to all, and children of all descriptions, both Roman Catholics and Dissenters of all kinds, and *also Jews have been in our school, and some of them have risen high in it.*

42. But always understanding, though the parents were Jews, that the children are taught the Church of England discipline and doctrine? Yes; the question has never been once raised that I am aware of.

rian or British system. Where schools are aided from the funds of the Society, the case is different. It is then always required that the Scriptures shall be faithfully read and taught, and that no catechism shall be introduced. Every thing else, however, is left to the local committee. And since with that body rests the selection of the teacher, and the entire management of the institution, it follows, of course, that the precise character of the religious instruction imparted,—the tone and spirit of the school,—depends almost entirely upon them.

Nor can it be otherwise. Where schools are supported by voluntary subscription, the subscribers naturally demand the control of their own funds. In this respect both the Societies are alike. When the Rev. William Johnson, of the National Society, was asked, "Have you any tie upon those schools?" his reply was, "None whatever, except the tie of honour." (See 92, 96, and 98.) It is obvious that this must be the case so long as local schools are not supported by annual grants from a central board. Hence it necessarily follows, that since with the local committee rests the appointment of the master and the precise direction of the school, it will depend upon them, and upon the clergyman of the parish, whether in National Schools the doctrine deduced from the Scriptures, and the formularies of the Church jointly, shall be in accordance with the "Tracts for the Times," or with the views of that opposing section of the Church which has again and again denounced these opinions as "dangerous" and "destructive," and "ruinous to immortal souls."

That notwithstanding the introduction of human Creeds and Catechisms, such diversity should notoriously and extensively prevail, might excite surprise, if experience had not taught us that there is no real unity except "the unity of the Spirit." The certainty that such discordance of opinion exists in exclusive schools, should teach modesty to those who so unscrupulously condemn principles of a more comprehensive character. The truth of that Scripturè, "the foolishness of God is wiser than men," was never more strikingly illustrated than it is in the fact that there is far more unity of sentiment, and a more extensive recognition of the gospel, in schools which are conducted by Christians of various denominations, and in which religious instruction is given from the Bible alone, than in those which are confined to one section of the Christian Church, and apparently fenced and guarded by the most orthodox of creeds.

The real question at issue between the friends and opponents of the British and Foreign School Society (and to this I would particularly request attention) is, whether or no the Bible, and the Bible only, is sufficient for the instruction of youth. The Rev. Hugh M'Neil, at the late education meeting, exclaimed more than once, that no secular knowledge could be beneficial, or for the advantage of the people, unless accompanied by the sacred Word of God and *the formularies of the Church!* If this be true, the Bible is insufficient, and union among Christians is a dream. Wherein this

doctrine differs from that which is advocated in "Tracts for the Times," I do not profess to know; how it accords with Mr. M'Neil's eloquent orations for "the Bible, the whole Bible, and nothing but the Bible," is for him to explain. One thing, at least, is clear: it is a doctrine as inconsistent with the principles of Protestantism as it is incompatible with religious liberty.

The appeal of the British and Foreign School Society is from these new notions to "the law and to the testimony." God willeth that all men should come to the knowledge of the truth. He has commanded those who fear his name to make known the message of his love. In obedience to that command, and with a sincere desire for his glory, "through evil report and through good report," the friends of the Bible will press on, "whether men will hear, or whether they will forbear."

The British and Foreign School Society has so long suffered from misrepresentation, that but for a special blessing from above, it would long since have been crushed by reiterated calumny. But the Providence of God has watched over it. Though poor, it has made many rich. Though frequently accounted "as a thing of nought," it has every year become stronger and stronger, by the exercise of perseverance, faith, and charity. The revilings of mistaken men cannot deprive it of the Divine favour; nor can the rage of party blot it out of the list of institutions, the direct and immediate tendency of which is to hasten the fulfilment of the Redeemer's prayer: "*Thy kingdom come: thy will be done on earth as it is in heaven. . . . That they all may be one; that the world may believe.*"

HENRY DUNN.

LONDON, Feb. 26, 1839.

---

#### APPENDIX, No. VI.

STRICTURES ON THE REV. FRANCIS CLOSE'S "JUSTIFICATION" OF HIS CHARGES AGAINST THE BRITISH AND FOREIGN SCHOOL SOCIETY.\*

IN order to *justify* the statements made at Freemasons' Hall, Mr. Close was bound to do two things: first, to state *why* the British and Foreign School Society should be held responsible for *any thing* that has been, or may be done or taught in the Harp-Alley School;—and secondly, to substantiate the four following accusations, which I now quote from an "Authentic Report" of his speech:—

- I. "The system of instruction *in the British and Foreign School Society*, is a system *selecting* one passage, and *passing over* another."

---

\* Mr. Close's "Justification" having been re-printed and circulated in this Colony, by persons unfriendly to the Society, the Committee consider it but fair to meet the poison with its antidote.

- II. "Instead of dealing out sound instruction to the young, and recommending God's truth, upon the authority of God's word," it "sets up a parcel of little philosophers, orders them to take out a book, and says, 'Now, gentlemen, you can read and understand for yourselves; use your own reason.'"
- III. "The master of the Borough-road school, in compliment to the Jews, skips every word relating to Jesus Christ."
- IV. "When pressed on the subject, and asked 'whether such restrictions with regard to the name of Christ exist at the present moment, and do you object to children reading the word Christ?' mark the Jesuitical answer,—'It depends entirely on the master who conducts the school.'"

We now take up Mr. Close's Justification. Above four pages are set apart to shew *what* is done in Harp-Alley School, but not four lines to explain *why* its faults should be laid to the charge of the British and Foreign School Society. Mr. Close, indeed, appears to give this point up; he says,—

"As to its direct connexion with the British and Foreign School Society, I expressly said, THOUGH IT DID NOT APPEAR IN THE REPORT OF MY SPEECH GIVEN BY MR. DUNN,"—"I don't know whether the Harp-Alley School is now in connexion with the British and Foreign School Society, but I should think, from the evidence I have, that it then was, because he (the deponent) complains of the Committee of that Society for rather cramping him in his liberal views."

Had I *seen* the above passage before the publication of my Reply, I should certainly have inserted it. It would have prevented the conclusion to which I came, that Mr. Close had been *mised* by garbled extracts. It is now, I fear, too plain that he *had* seen Mr. Wood's evidence, and had not scrupled to transform that gentleman's words, into "he" (the deponent) "complains of the Committee of that Society for rather cramping him in his liberal views."

Mr. Close adds,—

"In the hurry of speaking, I called the person to whose evidence I was referring, the '*master*,' whereas he was the Honorary Secretary,—'the master's master.'"—"Mr. Dunn avails himself of a merely verbal inaccuracy, to deny in words that which was in substance true."

Has Mr. Close then forgotten, that in connexion with my denial of the charge, as applied to the Master, I expressly quoted the very words used by the Honorary Secretary, and presented them in their true form? If he has not, why speak of my disingenuousness? Further: if Mr. Close did not *designedly* attribute to a Master recommended by the Society the objectionable sentiments of an Unitarian Minister, why did he leave so important an error without notice in the "Authentic Report?" and what is the meaning of the following note, which is added at the foot of page 25—"That *Master* avowed himself an Unitarian in his evidence?"

I repeat,—The Harp-Alley School, whatever be its character, is not, and never has been, in any degree under the control of the British and Foreign School Society. Mr. Wood, the gentleman examined, is *totally unconnected*

with that Institution; he is an *avowed* objector to its principles; he distinctly states his objections in the following words:—"I, as an Unitarian, have complaints to make against the way in which the Scriptures are there taught," (*i. e.* in the Borough-Road School—2123.) "I know that the same objection prevails in the minds of some other persons of my own denomination, who have heard the boys examined there" (2124.) "They teach the Trinity and Atonement, and other doctrines of what is usually called orthodox." (2126.)

Mr. Close observes, "Eight of the fifteen members of the Committee of the Harp-Alley School are Unitarians." He *forgets* to add, although stated in the same paragraph (2120.) "*the rest are churchmen.*" In this school, *the only school in London professedly conducted on the British system which is at all influenced by Unitarians*, there is not a single orthodox Dissenter on the Committee; nor is any one of its Governors directly or indirectly connected with the British and Foreign School Society.

Now for the charges,—the four explicit and direct charges against the British and Foreign School Society, already quoted from the "Authentic Report." Strange to say, *not one of them is even referred to* in the Justification. AN EXPRESSIVE SILENCE PROCLAIMS EACH AND ALL OF THEM TO BE, EVEN BY MR. CLOSE HIMSELF, *now known to be untrue!*

Failing to establish his former assertions, Mr. Close resorts to fresh charges, and boldly attacks the Borough-Road School. He says, "The letter of Scripture is *so* read and taught, that *the spirit of the sacred volume is lost, and many of its essential doctrines excluded.*" To establish this accusation, he searches the entire volume of Evidence before Parliament. Out of several hundreds of answers elicited from Mr. Crossley, Mr. Althaus, the Treasurer, and myself, in the course of many hours' severe cross-questioning by parties who were anxious to bring out every difficulty connected with teaching the Scriptures in their plain and obvious acceptation, he culls about twenty, and by these, taken apart and disjoined from others which preceded or followed them, he manages to leave an impression, certainly very different from that which is produced by a perusal of the whole volume.

When Mr. Allen says, "*I will speak my sentiments as a member of the Society of Friends.*—We believe fully all that the Scripture says about the Father, the Son, and the Holy Ghost, and we accept what is said of them just in the terms of Scripture, without presuming to go into niceties and distinctions which are not found there." Mr. Close exclaims, "The Treasurer of the British and Foreign School Society esteems Trinitarian *doctrine* among the niceties and distinctions not found in Scripture." And again, when Mr. Allen replies to an inquiry as to the inculcation of the doctrine of the atonement, "He [the child] has what the Scripture says of it, and that is abundantly sufficient," Mr. Close is indignant: "For my part," he says, "I would quite as soon send a child of mine to a school *avowedly* Socinian, as to one where the doctrines of the Atonement and of the Holy Trinity are

thus dealt with." All this may be very keen, but it is not very candid. Let Mr. Close beware. There is One who hath said, "Judge not, that ye be not judged; for with whatsoever judgment ye judge ye shall be judged, and with what measure ye mete, it shall be measured to you again."

But why need Mr. Close, or any one else, wade through volumes, or weigh words and forms of expression, to ascertain in what way the Scriptures are taught in the Borough-road? The schools are open every day. Visitors are always allowed freely and fully to examine the scholars as to their religious attainments. Children, under such circumstances, cannot conceal their deficiencies—*truth* must be elicited. I cannot but cherish the hope, that had Mr. Close adopted this plan, he would have withheld much which he has now published, and saved himself many conflicting and painful emotions. I repeat the statement I before made—

"The British and Foreign School Society has never, in a single instance, compromised, in any School or Schools *under its control, or reaping benefit from its funds*, the doctrines of the Trinity and Atonement, or any other of those great fundamental truths on which our common Christianity is based; it has never sanctioned the omission of a single text or word of Scripture in order to meet the views of any class of objectors; nor has it on any occasion, or in any degree, promoted the mischievous and absurd doctrine attributed to it by Mr. Close—'Believe nothing that you do not understand.'"

On certain points Mr. Close's observations are perfectly correct. It is quite true that the British and Foreign School Society (like the National Society) has no *power* whatever over its local schools. It cannot be otherwise, so long as schools are supported by local subscriptions.

2. It is also true that the only security for efficient religious instruction in local schools is "the piety and orthodoxy of the particular committees by which they are conducted." It cannot be otherwise. They who *pay* will *control*.

3. It is equally certain that the amount of religious influence in every school, depends (under God) almost entirely on the character of the teacher, who is placed over it by the local committee. I wish this truth were more generally recognized; words, however excellent, are of little worth to the young when unaccompanied by a consistent example. Let it only be generally admitted that the character of the moral and religious instruction really depends on the teacher, and more care will be taken in his selection.

The grand question, however, at issue, as I before stated, is, whether or no the Bible and the Bible only is sufficient for the religious instruction of youth, in our elementary schools. I believe that it is. I am satisfied that the difficulty of communicating religious instruction efficiently by this means has been greatly exaggerated. We have been so long accustomed to look at our smaller differences, that we are very apt to forget the great principles on which we all agree. It is an evil arising out of our too frequent habit of viewing truth as inseparable from that particular form or

mode in which it may be most endeared to our own minds. The fact that unity, to a large extent, *does* exist amongst us, is always kept far too much out of sight, and never more so than in discussions on popular education. Satisfied that the leading doctrines of the Gospel *are* taught wherever the plain and obvious—the grammatical meaning of the authorised translation is fairly impressed upon the mind, I see no practical difficulty whatever in Christians uniting to teach it *in this way*. I am sure that such a union is quite compatible with the most jealous regard for those great truths which, under the blessing of the Divine Spirit, are made “the power of God unto salvation.”

HENRY DUNN.

LONDON, May 2, 1839.

Some delay having taken place in passing the above remarks through the press, I am enabled to add that this day (May 3,) the Annual Public Examination of the Boys' School took place. In consequence of Mr. Close's charges an unusually large company assembled. The Lord Bishop of Norwich, who presided, conducted the scriptural examination, which was most searching, and lasted above an hour. At the close THE BISHOP, the Right Honourable LORD BEXLEY, one of the Vice-Presidents, and WILLIAM EVANS, Esq., M. P., severally addressed the assembly, and expressed their unshaken confidence in the sound and scriptural character of the instruction imparted. “I have rigidly questioned the children,” said his Lordship, “on the person, the work, the divinity and atonement of the blessed Saviour, and the way in which they have replied to my questions will not soon be forgotten. It has been said, that in this school ‘the spirit of the sacred volume is lost, and many of its essential doctrines excluded.’ O that the writer of these remarks had been present to-day! He would surely have confessed that he had sinned in the accusations which he had preferred.” “It has been said,” added his Lordship, “that Christians of different denominations cannot act together in schemes of education. If any present doubt on this point, I would say,—

‘Si monumentum quæris, circumspeice.’”

*J. R. L.*









DSM  
370.62  
A

DSM/ 370.62/ A

A Concise statement of the  
principle of the British and  
Foreign School Society :  
with a sketch of the  
Society's history and

**STATE LIBRARY  
OF N.S.W.**



N2145363

5

