

of the normal seminaries of the kingdom, and a daily allowance given him, in order that he might attend a course of lectures by Dr. Liebig on chymistry and physics, and on his return to the seminary make the fruits of his attendance at college apparent, by a corresponding instruction of the pupils committed to his charge in the branches of this science.

In pursuance of the requisition of the ministry concerning the reading of teachers and the circulating libraries, a government resolution has also been sent to the Protestant district and local inspectors of Suabia and Neuburg, in which it is ordered that only works worthy of the professional and educational status of the scholastic body, and penetrated by christian and conservative principles, shall be admitted into the libraries and reading societies. As such, the government recommends among others, the four following educational periodicals:—1. Nacke's Annual Educational Report; 2. Volter's South German School Messenger; 3. The Flying Papers from the "Rauhe Haus" at Hamburg; 4. Schmuck's Puckenhof Papers. Further, of works of classical national literature, are recommended:—1. P. Gerhardt's Sacred Songs; and 2. The volumes of the Wandsbecker Messenger. For educational science are recommended, besides these, 10 works; for religion and church literature 21; in historical literature 4; on geography and ethnography 4; for natural history 6; for husbandry, 4; in the department of music 3; and of popular works 9.—*English Educational Expositor.*

Papers on Practical Education.

PRACTICAL MODES OF EXAMINING SCHOLARS.

RELIGIOUS AND SECULAR KNOWLEDGE.

A great deal has been said about the irrational mode in which schools are usually examined, and, indeed, in which scholars are generally taught; for good examining requires very much the same faculties and the same conditions as good teaching, and *vice versa*; so that in offering practical hints about one of these arts we are almost equally aiding the other, and for this among other reasons: the instruction of the mind is a process of putting knowledge into the child's mind and drawing it out again. The child must not only be fed with wholesome food, but the digestion of it must be tested. It is by this process that sure way is alone made. This testing is done almost wholly by judicious and searching questions, of such a kind that the child must reflect in order to answer.

In the elaborate reports of her Majesty's inspectors of schools, we find the following suggestive remarks on this subject as regards the inculcation of religious and biblical knowledge, by T. B. Browne, Esq., barrister-at-law, the inspector for the northern district; and we cannot help expressing, *par parenthèse*, our pleasure at finding a layman and a lawyer evincing so true an appreciation of the Word of God, combined with so admirably just and useful a notion of its practical intent, and of the vital necessity of adapting and familiarizing divine truth more and more to daily human life. Would that some of our clergymen and school visitors were equally apt in this essential qualification!

Mr. Browne says:—"In giving a Scriptural lesson, a teacher may easily confine himself to geographical and historical questions, to antiquities, to Oriental manners and customs, to the vegetation of the transition zone, or even elucidate the meaning of a passage in such a manner as to make it little more than a point of grammar. Young teachers more especially will constantly wander from the main object of a Scriptural lesson to such matters, if permitted. Reverence is also often wanting, but reverence alone is not enough. I recently heard several young men in succession give a Scriptural lesson on the parable of the Good Samaritan, and the introduction to it. They nearly all asked the distance from Jerusalem to Jericho, a sterile question, however accurately it might be answered, but no one brought out the manner in which our Saviour touched the lawyer's conscience, by the simple words, 'Thou hast answered right; this do, and thou shalt live.' I have often required teachers to conduct a class on this parable, and have found it a very searching test. Few seemed to perceive the different motives with which the lawyer asked his two questions, and some were so confused as to refer this answer, 'Thou shalt love the Lord thy God with all thy heart,' to our Saviour. There are many teachers, I think, who would give a satisfactory answer in writing to such questions as 'Give the history of the Sacred Temple,' or 'Mention the boundaries of Palestine,' who would be greatly perplexed if required to explain the words, 'For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.' Yet it admits of no dispute which of these questions it most concerns a Christian man to answer

rightly. It is, doubtless, true that much information of a secular character is requisite in order that the Bible may be well understood. I mean only that such information should not be made too prominent, and that it should be always subordinate to what is strictly religious; otherwise Scripture is desecrated. It is very difficult in all education to avoid attributing too much importance to facts, to avoid the accumulation of a mass of undigested matter upon the memory, and to oblige young persons to reflect—a labour from which they occasionally show extraordinary astuteness in escaping, if permitted. Most teachers of experience must feel that there is no security that a young person knows what he has been taught, until he can express it in his own words. In Scriptural lessons many facts must be attended to, but a wider range might be given to the intellect, and the conscience might be more effectually aroused, if the full scope of moral precepts were occasionally developed, and also if apparent contradictions were reconciled. To direct the attention of an advanced class to the latter subject might be of great future use, as half-educated infidels constantly quibble about words, and assume a contradiction, because in the Bible, as in other books, the same word is used in different passages in different senses. Thus, an apparent contradiction in Prov. xxvi. 4, 5, 'Answer not a fool according to his folly, lest thou be like unto him, and Answer a fool according to his folly, lest he be wise in his own conceit,' is admirably explained in Mr. Hartwell Horne's Introduction to the Scriptures, vol. ii. p. 557, edition of 1846. Any teacher who will turn to this work will find that in the figurative language of Scripture, and in many other points, a wide field lies before him, hitherto but little cultivated. As to the so-called religious difficulty, the experience of more than seven years now entitles me to say that, practically, it has not been felt; and I observe that my colleague, Mr. Tufnell, has expressed the same opinion. A teacher who gives a Scriptural lesson, and fixes his mind honestly and earnestly on the passage before him, will soon find how irrelevant it generally is to wander to modern controversies."

The sterile, dry-bone teachers—and of this are the great majority—are quite innocent of wandering. They stick to the text, like a bad swimmer to his corks. "Jesus went up into the mountain to pray." Questions thereupon. Who went up into the mountain? Where did Jesus go? What did Jesus go there to do? This is far from an exaggerated specimen of dry-bone questioning, leaving all important points, all deductions, all mental exercise, and often all religious knowledge, on the shelf. We heard the children of a so-called good school gravely questioned on the seven vials, and, as if a corollary, on the prophecies of Isaiah and Micah. In fact, the fights of those who leave the dry bones, and aspire to what they conceive to be the higher region of theology, are far more absurd. The one system only leaves the child's mind as uninformed as it was before; the other fills it with an undigested cram, which chokes it with crudities and blunders, and seriously impedes the sowing of good seeds, and prevents its taking root. "That Christ died to save our sins," is a very common answer given by ill-taught children, and in all such cases, if the examiner were to proceed thus, repeating these questions in every variety of the simplest language, he would usually come, in ten minutes, to a certain conviction that the children's minds were perfectly heathen. *E. g.*—Not sins, but sinners: first, Tell what he came to save them from. How did he do this? How did his death do it? In what way did it benefit us? What effect has it on God's feeling to us? What do we obtain a chance or right of through it? In what way? Why does Christ's blood wash away sins, when no one else's can? Will all men be saved through it? What must we do to get the benefit of Christ's death? What is meant by working out our salvation? What did Christ's life do for us? He might have died for us in a day—why did he live on earth? What practical example did he ever set us of keeping the fifth commandment: first, as respected his earthly parents; secondly, as respected his Heavenly Father? What examples did he give in his life, and at his death, of keeping the sixth commandment? What petition in the Lord's Prayer does that commandment enforce and apply to? Which petitions (respectively) shew us that to God we must look continually for the supply of earthly blessings, and to Him only for grace?

Let clergymen and parents test their children searchingly with these perfectly elementary questions, and such like; and they will soon be able themselves to test the results.

In the interim, we commend Mr. Browne's excellent remarks on secular teaching to our readers:

"To facilitate expression, grammatical exercises, when sufficient correctness in parsing sentences had been attained, might be chiefly confined for a time to the transcription of passages from good authors, afterwards extended to composition, and subsequently to paraphrase, or the substitution of other words and sentences for those used in a book, which always appears to be a most difficult