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THE ORIGINAL ORDER OF NATURE OUR
MODEL, AND THE SPIRIT OF GOD OUR
GUIDE, IN THE WORK OF EDUCATION.

A SERMON

PREACHED AT THE ANNUAL MEETING

OF THE

Worcester Diocesan Training College,

OCTOBER 20, 1859.

BY THE

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RECTOR OF HAGLEY;
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PREFACE.

THE following Sermon, originally printed with the Report of the College to which it was preached, is now by the advice of many whose judgment I respect, published separately. I have made some slight alterations in it since it was preached, but in the main it is printed as delivered.

In its present shape, I hope it may be of some use to those who read it with earnest minds. I am not, however, a great believer in the usefulness, generally speaking, of single printed sermons. In our time, when the multitude of books is so great, and we are most of us so constantly occupied with reading, there is, I think, a serious danger of our learning the habit of reading rather as a mere pas-

time, or for idle speculation, than with the earnest intention of altering or improving our lives by it ; or of forming well-grounded opinions of our own, by which to guide our practice. Theory and practice become very much separate, to the great injury of both ; our practice becomes thoughtless and mechanical—a mere routine, carried on in traditional ways, without lively original thought at the time ; and our opinions unreal, and unpractical ; hastily professed, because we do not feel the responsibility involved in professing them ; and ill-grounded, because we are not in the habit of testing them by experience.

May I then earnestly ask every schoolmaster who reads this sermon to do so thoughtfully, *with a view to his own practice* ? The work of schoolmasters is of great and solemn importance ; most thankful shall I be, if I can contribute any thoughts which will help them to do it more effectively ; for the greater glory of God and the good of the world.

My main object in this sermon is to direct attention to the importance of endeavouring first clearly to discern, and then earnestly to work with the Providence of God in all things; and of reverencing that great primeval Order of Nature, which is still what it was in the day when “ God saw every thing that He had made, and behold it was very good.”

Under all the artificial contrivances of a highly civilized world, the simple processes of nature become concealed from our notice; and yet are always working more powerfully than they all. And just as we shall never understand maps of political geography in a lively way, till we have looked through all their lines, and studied those great physical divisions, which underlie and often cut across them all; so can we never understand or apply the present order of the world rightly, till we look through it to the original Divine order, which is the primitive rock on which it stands, and which has given it whatever in its shape is permanent.

I do not think we generally watch for indications of the will of God in *facts* as much as we ought. I believe that if we did we should be more successful than we generally are. “We can do nothing against the truth, but for the truth :” and truth is written by the Finger of God in the Great Book of Nature and History, as well as in the Word of God.

If my sermon leads any to pay more thoughtful attention to this Divine teaching than they have yet done, it will have answered one of its chief purposes.

W. H. L.

HAGLEY RECTORY,
March, 1860.

SERMON.

John v. 19.

“ THEN ANSWERED JESUS AND SAID UNTO THEM, VERILY, VERILY, I SAY UNTO YOU, THE SON CAN DO NOTHING OF HIMSELF, BUT WHAT HE SEETH THE FATHER DO; FOR WHAT THINGS SOEVER HE DOETH, THESE DOETH ALSO THE SON LIKEWISE.”

THese words of our Lord may be applied in a most important sense and manner to the great work of Education.

But first I will endeavour to explain their primary sense. They seem intended to express that great characteristic of our Lord's words and works, that they are *like the works of God the Father*—like in principle, and in spirit. In the verses immediately preceding my text we read that the Jews brought a charge against Him that He had broken the law of God by working on the Sabbath day; and that He answered by an appeal to the example of His Heavenly Father, as seen in the great works of creation and of Providence, which He carries on on the Sabbath, as well as on all other days: “*My Father,*” He says, “*worketh hitherto,*

and I work." The sun does not cease his march in the heavens, the seasons do not interrupt their orderly course, the plants do not stop covering the earth with their rich abundance of flowers or of fruit, nor do all creatures cease to be fed, on the Sabbath, any more than on other days. "*Therefore,*" says our Lord, "I, too, being the Son of God, the express Image of the Heavenly Father, may also carry on *My* works on the Sabbath day; because they are one with the works of God—holy as His are holy, done in Him, and for Him, and agreeing perfectly with His; and therefore beneficent and right on all days alike."

And then He enlarges this great saying, by affirming, in the words of my text, that so all His sayings and doings were imitations, or rather reflections and repetitions, in spirit and purpose, of the works of that great God who originally built the world, and is still for ever governing it.

And who can deny that this is one of the great wonders and glories of Christ's life and works, that they do so wonderfully harmonize with all nature and history? Why is it, for instance, that so many of our Lord's doctrines could be illustrated by parables taken from God's great works of nature, but because both these—Christ's words and God's works—came from one Being, one Author: were only the same truths written in two languages, one the language of *facts*, the other that of *words*, but both equally Divine? And, therefore, Christ's

words did not need arguments to prove them true. They could stand by their own divine right, carrying, like the works of God, evidence of their divine origin in themselves; and were sure, in the end, to be believed by all true children of God, of every race and tongue, because they were true; and because all nature in every place and time would be found in the end to bear witness to them. "*He spake with authority, and not as the scribes.*"

And so again the words and the life of our Lord agreed with the course of the Heavenly Father's *Providence*. He did not come to stop the onward march of God's Providence, as it was at that time going on, but to carry it forward in orderly course; to help on, if I may so say, everything that He, with His Divine insight into the Heavenly Father's mind, saw that He was then doing in the world. Other teachers and workers may seem to have been sent to do some *special* work for God. But who shall say what was Christ's *special* work? Who shall limit the applicability of Christ's words to any one nation or time? They belonged to man as man. They had no national character. They were great human, as well as Divine words. Therefore they have "*gone forth,*" like the light of the sun, "*into all lands, and their sound into the ends of the earth.*" They belong to all the world, and have a marvellous breadth and simplicity as well as depth in them, which fits them for all ages and

places. And not only in respect of the Jewish Law and Prophets, but of *every* work which at that time God was carrying on in the world, yea, or ever should carry on, it was true that Christ came "*not to destroy but to fulfil*"—to work *with*, not against it—to conform Himself to it, because it was His Father's work, and He would work with His Father in all things. So did He set forth that perfect image, in which man was originally made—the image of a reverent and loving child, and disciple, of the Maker and Governor of all things.

In this sense, as well no doubt as in many other and deeper and more mysterious ones, the words of my text were true: "*the Son could do nothing of Himself,*"—nothing, that is, separately from God, or independently of His Heavenly Father, "*but what things soever He saw the Father doing, the same did the Son likewise.*"

Now, my brethren, in their measure, these words apply to all teachers. For we ought, as teachers, *to work with God and after God's example and model in all things.* Let us apply the words in this sense.

"*What things soever He seeth the Father do, the same doeth the Son likewise.*" But some may ask, do we ever see God do any thing? Christ may have seen God do many things, because His eyes were opened to discern the spiritual world. Or, again, those who lived in the time of our Lord

may have seen God do things, because they looked on at *miracles*—real Divine works. But do we ever *see God do any thing?*

My brethren, I fear some in our time might be inclined to ask this question, and to think that they never saw God work. What! is not nature *God working?* What else is this mighty world in the midst of which we live, but a vast infinitude of things *which God is doing*, and has been doing from the beginning? Or are miracles only God's doing, and all else chance? Or what is the course of man's history, but the record of *His Providence*, "*who sitteth in the Heavens over all from the beginning,*" and who is now, and for ever, "*judging among the nations, executing judgment and righteousness in the earth?*"

My brethren, never forget that God is living in all creation around us, and moving in all history about us. We cannot escape from His presence; we are in it always, and cannot help seeing Him work every moment, and for ever.

And if so, then observe this most important truth; that *we can also, within the limits of our faculties, imitate and follow the lead of His works.* We can see how, in all we do, to work with, not against, the Will that governs all. You know that man's best models in all mechanical or other art, are God's works in nature. The highest and most perfect contrivances of our skill are found in the end to be only poor and weak imitations of some

contrivance that has existed, in perfection, from the beginning, in what we call the works of nature. And so, my brethren, in the moral world also, the model of all the best works we ever can do is that of God's original order—the order of primeval nature, as seen in the great works of God about us, studied in the light of His written and inspired Word. If you want to see what human life in all its parts ought to be, look for the original order of things, as God in the beginning had established it, when “*He saw every thing that He had made, and behold it was very good;*” when He had made “*man upright*” and before he had “*sought out so many inventions,*” whereby to conceal the original order of nature.

Look, then, at the work of a schoolmaster or teacher of children in this way.

What was the original school, God's model-school, in the beginning of the world? Evidently a *family*. The trainers of children, according to the order of nature, are their parents, their brothers, and sisters.

And depend upon it, except so far as we conform our schools and places of education to a family, in spirit and character, they will be imperfect; they will bear the impress of human, rather than of Divine, wisdom.

I remember a remark made by a master of a reformatory, speaking of his work, which expresses a great thought upon this subject: “*You see,*” he

said, "*my work here is not easy, for I have to be father and mother, brother and sister, all in one, to these boys—father, to enforce law sternly and inflexibly, yet lovingly too—mother, to represent the divine tenderness, and gentleness, and compassion—brother and sister, to be their sympathizing playmate.*"

Now did you ever think of your work, as school-masters, so? Did you ever take this view of it?

Depend upon it this is the true, the Divine, view of it, and only so far as you act upon it, are you working with God, in the mighty work of educating and training God's children.

And now consider what, if the first human family had never fallen, would have been the view of the work of a teacher, which the parents of the first children would have taken.

When, in the glorious dawn of the world's existence, the first man and first woman looked on a child, and, guided by that Divine, instinctive wisdom of God, which grew up in them (I am not taking into account here the perverting effects of sin after the Fall, but am speaking of man, as God, in the beginning, made him), held converse with it, what would have been the first thought or wish that would have occurred to them? Would they have begun by thinking of teaching it *knowledge* of mere external things? Would that have been their first thought? No, surely; but the first thought would have been about *the child itself*—the wonderful creature that stood before them. *What was this being?*

“*A heritage and gift that cometh of the Lord.*” Do not these great words, better perhaps than any other, express what they would have felt it to be? Wonder at the child itself; earnest enquiry what kind of being this was, which God had here given to them; a feeling of *personal* interest and *personal* love—would not these have been the first, the irresistible feelings, inspired by the sight of a child, into the minds of the first man and first woman?—and only subsequent and secondary to these, the thought of any thing they were to teach the child.

But are we not in danger of altogether losing any such feeling? May you not become so taken up with technical rules and arts of education as to learn to think of a schoolmaster, or teacher, rather as a professor of sciences, than as a *trainer*, or, indeed, stepfather, of children? And if so, do you not lose the whole heart of the matter—lose the chief part of the value of the very study of science itself—since that is chiefly to be valued as a channel of human sympathy? Yes, my brethren, and unless you can learn to return, in a great degree, to this natural and original idea of your office and calling—unless as you go, day by day, into your school, and see it filled with the speaking faces of children, your first and great thought and feeling is one about *themselves*—one of personal love to them; and of lively, personal interest in themselves, as your companions through

life and death, living with you in a wondrous and even terrible world, which it is your blessed function to try to make safe and happy for them, you will do no real good. The dry view of a schoolmaster's office and work, which makes you look upon him chiefly as a man set to teach children certain arts and sciences, and not rather as the loving trainer and guide of certain living persons, growing up under his love, and learning from him the meaning of their life and being, is a miserable perversion of the truth.* “*Covet earnestly the best gifts,*” all gifts of power, of knowledge, and of art—all are good and useful in their place—“*and yet shew I unto you a more excellent way*”—something more important than all these put together, without which they all become but “*as sounding brass or a tinkling cymbal,*” —that is charity or love.

And now apply this a little in detail.

First, then, what are the qualities necessary in a teacher? Just those necessary in a parent. First, Love of God; secondly, Love of the Children.

First, Love of God. If you do not yourself love God and goodness, how will you ever make any one else do so? “*Like priest, like people*” is awfully true. And not less so is “*like teacher,*

* See Note I.

like pupil." The contagion of character is mighty. It is a mere truism to say that you see the character of the master, if he is at all fitted to be a teacher, reflected in the whole tone of his school. And, therefore, he who is himself cold in heart towards God, and has no real enthusiasm for what is good, no earnest hatred of what is evil, in his own soul, will only, so far as his influence is concerned, bring up children in the likeness of his own coldness, and spiritual deadness. This is the reason that so many masters do no real work *for God*. They fill many heads with knowledge, and send forth many pupils full of accomplishments; but they never bring one soul really nearer to God. What they sought and tried for, that they obtained; but then it was not the salvation of any soul; it was not the establishment of Christ's blessed kingdom in the places they lived in. Brethren, awful is the account such a man will have to render hereafter. He was called on earth a *Christian* teacher, but where was Christ's spirit—the spirit of the great Lover of Souls, in him? It has been well said, I believe by Archbishop Whately, that a physician of the *body*, if he is an impostor is soon detected; because the mischief he does is visible—soon stopped because soon known. But a physician of the *soul*—and this every schoolmaster ought to be—if *he* is an impostor, may work all his life, and do incalculable

and even eternal mischief, and omit to do incalculable good that he might have done, and never be detected till the Last Judgment. Never forget, my brethren, that your *great* work is to do good to the bodies and souls—not to the intellects only—of all the little ones committed to your loving care; and that for this, one grain of simple goodness is worth tons of cleverness, and human craft. And, therefore, many a stripling David, who cannot walk in the cumbrous armour of human skill and training, “because he has not proved it,” has yet, with the “sling and the stone,” of simple love of God, and the elementary truths of God’s word, earnestly believed by himself, slain Goliaths of evil, working untold mischief in the world, whom all the hosts of an unconverted, ungodly, and unloving Israel, with all their paraphernalia of human art and skill, could never touch. Some of the best of all schoolmasters have been those of God’s making, rather than of man’s manufacture.

The love of God then, and of goodness, this is the first, the great, essential quality, for every teacher who is to be a fellow worker with God. God grant you may be persuaded of that!

And the second essential is like unto it—the Love of the Children. Without this, too, what is your work? Can you influence children if you do not care for them? Can your work be pleasant to you or to them, if you do not love them? No,

my brethren, the holiest man in the world, who had not love of the children committed to him, (if such a thing could be conceived), would be powerless to influence them for good, because he had not the one key to their hearts, *i.e.*, personal love.

Bearing upon this point, there is a great saying of one of the wisest of men, Lord Bacon, which deserves to be written in letters of gold over every schoolmaster's door, to be read by him as he goes, day by day, into his school, and to be carried with him as a light and warning in all his work—the sentence I mean, in the Essay on Friendship, in which he says, “*A crowd is not company ; and faces are but a gallery of pictures ; and talking is but a tinkling cymbal, where there is no love.*” A great and weighty truth. And is it not too true that to many teachers, their school full of children has seemed but an uninteresting, wearisome “*crowd*”—the living “*faces,*” out of each of which really looks an immortal soul, with all its infinite capabilities of good and evil, of hope and fear, with—as it has been said, “its history and prophecy”—history of the past, written in the expression of the countenance—prophecy, of the probable future, written there also—these “*faces,*” so awfully interesting but a dull gallery of lifeless “*pictures ;*” and all the “*talking*” they had to go through with the children but as a “*tinkling cymbal,*”—a dull form, that might be repeated by rote, that had no more

heart in it than a dead instrument of music has—simply for this reason, because there was no *love* in their own heart. Brethren, let it not be so with you. Pray, and strive by all the means in your power to keep brightly burning within you the feeling of *personal love for your charge*—such as ever was in the Great Teacher. Then indeed that dull “*crowd*,” as it might otherwise be, will turn into real, most delightful “*company*” to your very heart and soul; that gallery of unmeaning “*pictures*” into a set of windows, out of each of which an undying spirit, for whom you are mysteriously responsible, is looking at you—appealing pathetically to your ripened wisdom for guidance and training, that it may be saved in this world, and the next; and all that “*talking*”—yes, even the driest parts of it, into a channel of sympathy, and living fellowship between you and them.

Make your school a godly family, and it will be, as every such family is, the scene of the deepest and truest earthly happiness. Then every little face that meets you in the town or village, in which you live, will light up at the sight of you with the light of joy and affection; and, in the years that are coming, many a grown man will rise up and call you blessed, because by your thoughtful wisdom and kindness, he was started on the only right road through the great journey of life. And then, too, may you humbly hope for a greater and more wonderful joy, when, in another

and higher state hereafter, you will see, if it may be, the same human faces glorified for ever; and will know that you were one of the instruments in God's hand, to bring them there, by guarding them betimes against the manifold evils and dangers of time and of the time-world.

I might go on, did my limits allow, to apply my text in another way, and point out how every true teacher will conform himself to the will of the Heavenly Father, not only in respect to those points in which children are alike, but also in those in which they differ from one another; how he will study in each case the peculiar inward as well as outward divine calling of each child committed to him; and not try to do violence to it, but yield and conform himself to it, and work with it. I might thus shew you the vast importance of your studying, so far as you are able, first, the peculiar character of each child, so as to love it, and have pleasure in it; and, secondly, the peculiarities of its future occupation and calling in life, with a view to qualify the child, as much as may be, for effectively and pleasurably following this its divine calling. For so, too, does every true teacher obey my text, "*doing nothing of himself,*" in mere arbitrary and obstinate self-will; not trying to do violence to nature, or to Providence; but first ascertains, by careful and reverent observation, what things the Heavenly Father is doing *in that child*—what peculiar nature

He has gifted him with ; and secondly, what are the peculiar Providential circumstances with which, whether we will or no, he is in fact surrounded ; and then conforms himself, lovingly and in faith, to these ; believing that they must be good if rightly used, since they are ordered by God. The children are primarily God's children not ours ; we are not "*lords over God's heritage,*" but must work with Him, Whose they are, if we would do any real good. Else shall we be "kicking against the pricks," and working mischief, by our unchastened self-will.

I might also shew you more of the example of the Great Teacher, in whom we see the mind of the Heavenly Father perfectly mirrored ; and point out to you how His great instruments of education were not books, written by man, but the Book of God, and the Works of God ; how He loved to teach out of doors, thus guarding against that substitution of *words* for *things*, to which our natures lead ; and speaking as God's mighty parables of nature speak ; so teaching us that we should use nature to give life to books, rather than books to cover over the living face of nature with an artificial dress of pedantries.

All this, however, I must be satisfied with suggesting for your consideration, hoping that I am speaking to many who are in the habit of endeavouring to meditate earnestly on their work, and on the best manner of conforming it to the will of

God ; and who, therefore, value any hints that may come to them from any quarter, which may help them in so doing.

But before concluding, I will dwell for a time on the one *great* means of moral and spiritual, as well as of intellectual education, that is, *sympathy*, and the mighty and inevitable *contagion of character*. No amount of human art or system with which the work of the teacher may be overlaid, will much affect the power of this influence. As according to the old saying, "*there is no royal road to knowledge*," so it is equally true that "*there is no patent way of doing good*." Art may be, and is, of great use—furnishing us with many powerful weapons ; but after all sympathy is the great moving power.

This is true, even of intellectual education. You never educate a child's mind to work well and pleasantly, and with all its power, except when your own mind and heart and whole nature are also, with life and spirit, studying the subject *with him*. True intellectual teaching is not so much magisterially dogmatizing to your pupils, as *bringing your pupils with yourselves to be taught by God and facts* ; and depend upon it, the moment you cease to be a learner yourself, you will cease also to be a teacher to any good purpose. For the main instrument in intellectual, as in all other, education is sympathy. And in no school are the children learning much mental activity, or

lively force of mind, where the master himself has ceased to be a student, and to take lively pleasure in the subject he is teaching.

But if, in intellectual education, the greatest instrument is the contagion of the teacher's own state of mind, much more is this the case with moral and spiritual education. Indeed, the chief value of intellectual education is, if I am not mistaken, as an instrument of moral sympathy. The teaching of arts and sciences, of grammar, of arithmetic, of reading, and the like, has many uses: but remember, all the words you speak in teaching these, or any other subject, not only convey information; but are also so many *conductors*, down which the electric current of life, of love, of thought, must be ever flowing from one soul into another. Indeed without some such conductors, how can the current flow? Stand before a man of entirely unawakened mind, what channel of communication have you with his soul? There is no bridge between your soul and his—no common currency by means of which you can carry on commerce with his mind. For this currency is language rightly understood; and this understanding of the meaning of language, which alone turns the counters of *words* in his mind, into the solid gold and silver of *ideas*, comes from intellectual education. Therefore the more you cultivate his mind, the more channels of communication, the more electric wires have you laid down, between

his soul and yours. But what avails that, if there exist in you no healthy life and feeling to communicate through them; or, worse still, if the life of your soul is unhealthy or poisonous? Do we not feel this as we are teaching anything, however dry or merely intellectual in itself? Do we not know, in every lesson we give, that we are all the time, as I have said, inevitably communicating to the children something else, of infinitely greater importance, besides intellectual knowledge—even our own state of mind and feeling—our own temper; or, in short, our own character and spirit of mind? Oh! brethren, marvellously, yea, awfully, is this true. *Words*, and sometimes even more than words, *looks*, are the channels through which, in mysterious ways, the inmost life of your own soul *must* always be flowing, whether you will or no, whether you are conscious of it or not, into the souls of other immortal beings.

Therefore, I repeat, inevitably the influence you will all of you exert, for good or for evil, will depend infinitely more upon what you *are* than upon all you do or say by rule. And, therefore, the whole real work of education must ultimately depend, utterly and entirely, upon the grace of God.

Amidst all the noise and stir of systems and devices, new-found inventions and contrivances, for carrying on the Divine work of education, one is afraid men will forget this. No artificial

system, according to which a schoolmaster may guide his outward words and actions, however ingeniously contrived, can possibly conceal from the children the real character, feelings, and spirit of the man.

No, you must *be* good if you would *do* good ; and though by the energy of your own will you may indeed put on the *outside* of goodness—do and say the acts and words that belong to goodness, it is God's creative Spirit only—the one sole “Giver of Life”—who can give you that *inside* of it, without which the outside is worthless and repulsive. Stir the limbs and muscles of a dead body by galvanism, or move them by a cleverly contrived system of wires from without, and you may succeed in giving it a semblance of life ; but all the time there will be a “savour of death,” an effluvium of corruption, proceeding from it. Such a “savour of death” is there in all *hypocrisy*—in all unreal words—in all expressions of opinion or of feeling, however sound and excellent in themselves, that are repeated by rote, by one who does not *feel* them. They may be admirable in themselves, but if you do not feel them they are not your own ; therefore they are repulsive from your lips ; you have no right to use them. “*Jesus I know, and Paul I know ; but who are ye ? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house*

naked and wounded." These words are a true and awful expression of the sure effect of hypocritical professions of religion and unreal religious words upon the evil they attempt to attack. You must obtain from God the *heart* of goodness before you can preach goodness to others with any power. "*That which is born of the flesh is flesh,*" only "*that which is born of the spirit is spirit.*" God Himself must "*breathe into your nostrils the breath of life,*" if you are to live unto Him yourself, or to communicate life to others; and if "*the love of God*" is to be "*shed abroad in your heart,*" or by means of you into the hearts of others, it can only be "*by the Holy Ghost which is given unto you.*" Only love can beget love; only life can produce life; only the Spirit of God can give Divine life.

Nor, again, can any rules tell you how to deal with children. Does a loving mother want rules to tell her how to deal with her child? * Would the best system in the world fit the multiplicity of cases that continually arise to be dealt with, or give the tone and manner without which the best words are nothing, or worse than nothing? No; the *mother's instincts*—God's own guidance within her—can alone safely guide her. Before the Fall the instincts of nature were a safe guide. After the Fall, it is still instinct that must guide; but now, that of renewed nature; a nature brought under the influence of the Spirit of Christ, the Second

* See Note II.

Adam, the “*new man*” in us, by a Christian life of faith and love. Systems and rules may indeed help, but cannot supersede this guidance. They may, if artificially adopted, do infinite mischief—for what is more miserable than one person’s words and practices slavishly copied by another whose whole inner life is different? But if God made her a mother, He is also willing to give her His Spirit to guide her in doing a mother’s duties. And if you believe that you, too, have a divine calling—that it was *God* who called you to be a school-master—do not doubt that He is willing also to give you His guidance in fulfilling the functions of your office, if you live ever seeking that guidance in real sincerity and humble faith. Use all human helps; but never think they can be any substitute for that grace and guidance of God Himself which, under all the manifold changes of the world, and under all varieties of human systems, is the one eternal, indispensable guide in education. All other guides, without the Spirit of God within us, are delusive. There is but One “Giver of Life.”

But I must hasten to conclude. Remember, then, I beseech you, that you are sent forth not mainly to teach science, but, far more, to *train God’s children in goodness; to work with God’s Ministers, and all good men, at establishing Christ’s kingdom in the midst of the kingdom of Satan.* I know, my brethren, that these are truths which have been

continually impressed upon you in this place. And perhaps what shews, more than all the results of examinations, that here the true idea of education is kept in view—is the fact of these annual social meetings, in which old pupils are invited to take part. For whatever gives the members of a school a *collegiate* feeling; whatever binds them in affection and respect to its head, and in brotherly feeling to each other; makes the school, so far, healthy, and a power for deep and lasting good; because it assimilates it to a family. May you all carry this idea of a school with you to your several charges. May you all feel that you have a mission of parental love to all the little ones that shall be committed to your care; and endeavour to inspire them with a feeling of loyalty to the schools of which you will be heads. And in all you do, remember that you “*can do nothing of yourself*”—*nothing contrary to the order of God in nature and providence—nothing without the continual co-operation of God’s Spirit and God’s power, obtained by faith and the means of grace.* “Lord, what wilt Thou have me to do?” What wouldst Thou have each one of these Thy children to do? Let this be the prayer ever uppermost in your soul. So, in that greatest and most blessed of all earthly works—that in which all good men are labouring, each in his appointed place and way—the work of building up Christ’s living temple in the world—of establishing Christ’s blessed kingdom—you, too, will

bear your part, and that a most important one. Let this be your noble, your blessed ambition. Remember that you have common cause with all the “saints that are in the earth,” with all good and Christian men; that you are banded together with them against the evil and the misery of the world. Whatever place you live in, “*enquire who in it is worthy;*” be always enquiring for such; be in sympathy with them; learn from them—for every good man is taught of God how to do good; and try for their friendship.

Bearing such principles in mind, and acting in this spirit, you may hope that because you will have worked under the One Great Master Builder,—with the materials, and according to the method, which He, by His divine precepts, and by His perfect example, has pointed out—you will have due measure of success; and that your lives will be a source of happiness, deep and lasting, yea, eternal, not only to yourselves, but even, it may be, to uncounted thousands.

NOTES.

NOTE I, p. 13.

These remarks are I think important to be borne in mind by *Schoolmasters' Associations*, in the selection of topics for discussion, or on which they procure papers to be read at their meetings. Papers of which the object is to help members to understand the characters of children better, and the best and most Christian means of guiding and training them, are evidently of higher value than any which merely throw light upon any of the sciences which the schoolmaster has to teach. Moral Philosophy, the application of the Bible to the peculiar moral and spiritual needs of children, Bible Biographies, and their lessons for Christians: and whatever helps and inclines men to study human character in all its varieties, and the methods of the Divine dealings with men, as our models in our own dealings with our pupils: all these furnish a countless variety of subjects for papers.

With respect to the duties of *Inspectors of Schools*, these remarks are, I think, also important. Evidently, since inspectors are required, or expected, to pronounce judgment as to the *comparative* merits of schools, the temptation must be considerable to pay more attention to those characteristics, on which the relative degree of merit admits of easy comparison, and may easily be numerically and exactly stated (such, for instance, as proficiency in knowledge of sciences), than to those other and far more important ones which, being moral and spiritual, and relating rather to the *tone* of the school, do not admit of being tested by any such coarse or simple standard. I am very thankful, however, to be able to bear witness that the inspectors with whom my own experience happens to have brought me in contact, here or elsewhere, have seemed to me to be blameless in this respect. They have been men of free minds, sincerely wishing to pass judgment on truly Christian grounds, and in the light of the earnest love of God and man; and have been quite above any temptation to value cleverness more than goodness, or to attend to the intellectual proficiency of the members of a school, more earnestly than to its moral and spiritual tone. May God grant that our government may always select men for inspectors who have this mind!

NOTE II, p. 24.

Some for whose judgment I have great respect have criticized what I here say, as to a mother not wanting rules to guide her in dealing with her child; observing how many mothers bring up their children foolishly, for want of knowing better. They love, indeed, but "not wisely." So also might untrained masters.

This is no doubt true; but what I meant to insist upon was chiefly this: that the wisdom which is needed cannot be learnt *only*, nor even perhaps chiefly, from formal rules; but rather from a right spirit of mind. Still definite rules in some cases, and in all "general principles applied with variations in detail," are undoubtedly of great value.

I meant only to protest against what are sometimes designated by the forcible expression, "*cut and dried*" rules. This is evidently a comparison taken from a flower or leaf cut off from the plant, of which it originally formed a living part, and kept in a dried state in a collection of curiosities. It has lost all its life and beauty. Just such are words or practices which one man formally copies from another, without entering into their spirit and meaning. Our words must be "the abundance of our own heart" to have any power. The multitude of books and artificial helps for education in our time is for this reason dangerous; that it makes it so easy for a teacher to get on with mere second-hand knowledge or thought, unappropriated, unassimilated; parrot-like repetitions, and lifeless echoes of other men's words and acts; "*cut and dried*" words and forms, either of science or, worse still, of expression of belief or feeling. Let a man sew the skins of dead grapes and figs on living thorns and thistles, and think he has made vines and fig trees; or let him stick apples on a crab tree, and think he has a fine orchard. They will all tumble off in the first high wind, and leave nothing behind—not even the natural crabs. Just such orchards are many schools, where each child's mind is covered over with professions of other men's opinions, and knowledge, and feelings, which do not the least belong to him. "*Pour new wine into old bottles,*" said our Lord, and the effect will be that "*the wine will be spilt, and the bottles will be burst.*" Try to pour one man's opinions and feelings into another, by force, you do not succeed in your purpose: the opinions and feelings are altered, and spoilt in the process, and the genuine character of the man—the only one of which God made him capable—is destroyed. How powerless is a rebuke administered by one man in words, or even according to a method, prescribed by another: it is but a piece of new cloth sewed on an old garment—it does not fit into the context of the speaker's manner or character. The only true teaching is Socratic *midwifery*—helping our pupils to bring forth their own children, not exactly like ours. "*Cleanse first that which is within, that the outside may be clean also;*" do not reverse the process by putting on the outside before the inside is ripe for it. These are great truths to be borne in mind with respect to your own mind and that of your pupils. What teacher does not value an answer from one of his pupils in bad or

idiomatic English, more than the most correct answer out of a book? because it is evidently *of native growth*. "The earth must bring forth fruit of herself," and that not suddenly, but "*first the blade, then the ear, then the full corn in the ear.*" gradually, naturally, from within, else shall we have not a living harvest of God's making, but a miserable human imitation of it. Above all things avoid "*cut and dried*" forms; unreal, artificial words; and stiff, unbending rules, that have no life or reason in them. Love good and wise men, and live with them, and then gradually the contagion of their wisdom and goodness will assimilate you to them; and you will speak their words and do their acts, *because you will be like them*. Pray, and strive for that real and inward likeness, not for its outward and delusive semblance: get their *face*, not a mere mask like it, hiding your own living face, utterly *unlike* it.

Still, wisely chosen rules of life and practice, duly studied in their principles; and followed, not slavishly, but intelligently; are undoubtedly of great value. Only they should not go into many minutæ; they should leave room for much variety within their limits. A living tree always conforms to a certain type—that of the class to which it belongs; and so far follows *rules* of growth. But within the limits prescribed by that type, there is room for great individual and characteristic variety. If you see what at first sight looks like a tree, but in which all the lines are straight lines, you are sure it cannot be *living*; for life, though it follows laws of growth, yet always retains much freedom within the limits of those laws. And one living tree is never exactly like another. So it should be with rules prescribed to men; they should leave room for much variety in detail; and they can never be a sufficient substitute for a right spirit of mind.





