



## 1st. KINGS, CHAPTER 19.

By James Whytt, Esq.

There was a wind that rent the rock,  
And blew its fragments in the air,  
Echoed around an awful shock.  
But still the Godhead was not there.

The wind had scarce forgot to rove,  
And silence had begun her reign,  
When, from the mountain to the cave,  
An earthquake rent the ground in twain.

Next from a flame the mountain groaned,  
Which burnt with unrelenting ire,  
But Deity was not enthroned.  
Or in the earthquake or the fire.

When these phenomena, alas!  
Could gender nothing but despair,  
A voice it echoed thro' the pass,  
Borne on the bosom of the air.

It was a voice so still and small,  
That e'en the prophet dared not move,  
He listened to its dying call.  
It was the melody of love.

So may the law its terrors sound,  
And drive enjoyment far away,  
Strike the offender to the ground,  
And make him curse his fatal day.

But winds may blow and earthquakes start,  
And fire descend from heaven above,  
And naught shall melt the sinner's heart,  
But the still voice of Jesus' love.

### SELF-EDUCATED MEN AND A WISE SYSTEM OF EDUCATION.

We hear much said about self-educated men, and a broad distinction is made between them and others; but the truth is that every man who is educated at all, is, and must be self-educated. There are no more two methods in which plants grow. One method is which plants winds, and cast upon may be blown by the chance on the northern side of Egypt, or per-hill, and may there germinate and take root, and do battle alone with the elements, and it may be so favored by the soil and climate that it shall lift itself in surpassing strength and beauty; another may be planted carefully in a good soil, and the hand of tillage may be applied to it, yet must this also draw for itself nutriment from the soil, and for itself withstand the rush of the tempest, and lift its head on high only as it strikes its roots deep in the earth. It is for the want of understanding this properly, that extravagant expectations are entertained of instructors, and of institutions, and that those who go to college sometimes expect, and that the community expect, that they will be learned of course, as if they could be

inoculated with knowledge, or obtain it by absorption. This broad distinction between self-educated men and others has done harm; for young men will not set themselves efficiently at work until they feel that there is an all-important part which they must perform for themselves, and which no one can do for them.

And here I may mention, that from this view of the subject, it is easy to see what it is that constitutes the first excellence of an instructor. It is not his amount of knowledge, nor yet his facility of communication, important as these may be; but it is his power to give an impulse to the minds of his pupils, and to induce them to labor. For this purpose, nothing is so necessary as a disinterested devotion to the work, and a certain enthusiasm which may act by sympathy on the minds of the young.

On these points there are different views, and views substantially the same may be involved in different classifications. I may however remark briefly, as my limits compel me, that a wise system of education will regard man.

First, as possessed of a body which is to be kept in health and vigor. It is now agreed that the health of the body is to be one great object of attention, not only for its own sake, but from its connection with a sound state and vigorous action of the mind.

Second. A wise system of education will regard man as possessed of intellectual faculties whose object is truth. It is upon these faculties that education has too often spent all its force. In cultivating these, we are to point out the great sources of prejudice to which mankind are liable in their search after truth, to strengthen the memory, to exercise the judgment, to teach the mind both to comprehend and carry on general reasoning, and to descend to details; we are to make distinctions, and go back to first principles, being always careful to quicken and keep in exercise all that there is of that most uncommon quality, good common sense. As far as possible, knowledge is to be communicated; but we are not to aim so much at giving the world men whose minds are already full, as those who have the power of attention, and habits of analysis, and of labor, and investigation, and of intellectual power of communication.

Third. A wise system of education will consider man as having faculties whose object is beauty. That part of our nature whose object is beauty and sublimity (for the word expresses it exactly) does not probably receive its due share of attention, and is sometimes wholly overlooked. The cultivation of these emotions is by some powerful, though dry intellects, rejected as effeminate, and they are often buried up amidst the pursuits of ambition and of wealth. But it is not for nothing that nature addresses herself to this part of our constitution in a thousand forms, and with a thousand voices;

that she has so frequently united beauty with utility, and even stamped it with an independent value by often setting it alone. It is not for nothing that she has consulted appearances by painting the flower, and turning the glossy side of every leaf to the eye, and dipping in gold the plumage of the bird, and bathing in its down of hues the coming and the parting day. Nor was it merely to impart a transient pleasure; but it was that the exercise of this part of our nature might throw a refining and softening influence over the rest, and to teach us to carry the principles of taste into our inward and outward conduct. If there is nothing morally good in these emotions, yet are they naturally allied to goodness, and seem to be its twilight; they are the transition step in the creation, from mere matter, to moral worth and beauty. And if but little can be done, which is by no means certain, to cultivate directly this part of what may be called the emotive or affective part of our frame; we at least need not overlay it, and carry forward education as if it did not exist. We may appreciate it, we may dwell upon it, we may favor to some extent the operation of circumstances in eliciting it.

Fourth. It is hardly necessary to say that a wise system of education will regard man as possessed of a moral nature, the object of which is goodness.

This implies the combined action of the rational and affective nature of man, and is their consummation and final cause. The union of cultivated intellect and refined taste with moral corruption, however common, it may be, is monstrous; and if there are institutions, the legitimate tendency of which is to produce that result, they are a curse to the community. As in the intellect we endeavour to form the mind, if I may be allowed the expression to self-progress, so in morals we are to endeavour to form it to self-government. This gives us our principle in moral education. Evil is in the world, and must be met. This world was intended to be a place of trial, and if a scheme of optimism can be made out upon any supposition, it is upon this. Temptation cannot be excluded. It leaped the walls of Paradise, and the frontier which we have to guard is far too wide to enable us to prevent its incursions. Our main reliance must lie in strengthening the citadel. There should be no needless exposure; there should, if possible, and this is the point to be attended to, be none till there is strength to meet it. The youth must, if possible, be prevented from tasting the cup of Circe, till we have shown him the swine that had once been men; he must be kept from the fascination of the serpent, till we have shown him its fangs; and having done this, we must commit him to his own keeping, and to God.

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