

## Miscellaneous.

### LOVE, HOPE, AND PATIENCE IN EDUCATION.

O'er wayward childhood wouldst thou hold firm rule,  
And sun thee in the light of happy faces;  
Love, Hope, and Patience, these must be thy graces,  
And in thine heart let them first keep school.  
For as old Atlas on his broad neck places  
Heaven's starry globe, and there sustains it, so  
Do these upbear the little world below  
Of Education—Patience, Love, and Hope.  
Methinks I see them grouped in seemly show;  
The straightened arms upraised, the palms aslope,  
And robes that touching as adown they flow,  
Distinctly blend, like snow embossed in snow;  
Oh, part them never! If Hope prostrate lie,  
Love too will sink and die.  
But Love is subtle, and doth proof derive  
From her own life that Hope is yet alive:  
And bending o'er, with soul-transfusing eyes,  
And the soft murmurs of the mother dove,  
Woos back the fleeting spirit, and half supplies;  
Thus Love repays to Hope what Hope first gave to Love.  
Yet, haply, there will come a weary day,  
When o'ertasked at length  
Both Love and Hope beneath the load give way.  
Then with a statue's smile, a statue's strength,  
Stands the mute sister, Patience, nothing loath,  
And both supporting, does the work of both!

Samuel Taylor Coleridge.

### A BEAUTIFUL THOUGHT.

BY BISHOP DOANE.

Chisel in hand stood a sculptor boy,  
With his marble block before him,  
And his face lit up with a smile of joy,  
As an angel dream passed o'er him.  
He carved the dream on that shapeless stone  
With many a sharp incision:  
With heaven's own light the sculptor shone—  
He had caught that angel vision.

Sculptors of life are we as we stand  
With our soul uncarved, before us;  
Waiting the hour, when at God's command,  
Our life-dream passes o'er us.  
If we carve it then, on the yielding stone,  
With many a sharp incision,  
Its heavenly beauty shall be our own,  
Our lives that angel vision.

### MORAL TRAINING OF PUPILS.

"Is it well with thy child?"

Our nature is several fold. We have bodies as well as spirits. The outward frame must be cared for as well as the invisible tenant that inhabits and animates it. The good teacher will look to this; he will at least feel anxious that the bodily nature is cared for and governed in accordance with the laws of life and health.

A still higher duty he owes to the intellect of his pupil. That must be trained; what is found in weakness must be raised in power; every day it should be subjected to a vigorous exercise; the pupil must be taught to think, to analyse, to reason; we are not to be satisfied with simply *inculcating* truth, as it were, by outward pressure and talking to pupils, and with making them repeat, or reply to questions; this is little better than child's play, and it is more unworthy of the teacher than of the taught, for he is older and should know better than they. Our claim to consideration as teachers lies in our ability to create an *internal activity* and warmth while the truth is presented. Let us remember that we are to invigorate our pupils intellectually, and make them more vigorous thinkers.

But, teacher, we have another duty to perform; our pupils have souls as well as intellects. We are to lead them down from the hills of pleasure to the arena of mental conflict; but if I mistake not, we are also to take them by the hand and seek to lead them down by

"Siloa's brook that flowed  
Fast by the oracles of God."

In a word, we are always to remember that over the pupils of our adoption we have, almost by the necessity of the case, acquired great influence, and are bound to employ that influence so as to promote their best interest. But as their best interest is involved mainly, not in a healthy frame, or a well-disciplined mind, but in a heart right before God, we are certainly to employ every attraction to win them early to His service.

This is one of the great pleasures of teaching; it affords such rare opportunities for approaching the heart, and winning it, while yet tender, to the fold of Him whose kindest invitations are to the lambs of his flock. If we are conscious that we ourselves are yet wanderers from the fold of the Good Shepherd, alas for us! and alas for our influence over the members of our school! and hard will it be for us to justify our neglect on that great day for which all other days were made. But if otherwise with us, do we realize as we ought how rich are our opportunities for doing good? Do we make it a part of every day's care to speak to the little company of disciples before us of heavenly things, and of the necessity of a preparation here for happiness hereafter? Or do we esteem it a duty to mark every day with one kind, earnest, *personal* appeal to the thoughtlessness of childhood, to remember now the Creator in the days of youth? Whatever be our own private views, if we acknowledge the truth of the Scriptures, and the necessity of preparation for the world to come, our obligation to do this for our pupils is obvious; but this appeal may, perhaps, with most propriety, be made to those who look upon themselves as already disciples of the Great Teacher. Shall we not, then, in all our teaching, have more reference to the world to come, and not do all for earth, but something for heaven?

If the question were proposed as in the sentiment of the Hebrew prophet, Is it *well* with the child? several considerations must be weighed before we could unhesitatingly reply. Be it of future senators, or kings even, it would be rash for the kind teacher to reply in the affirmative, if they had not yet begun to rest upon Him, who is our Advocate and Support. It is a wise suggestion of the ancients, that it is not safe to call any man happy till the day of his death. There are many counter currents and cross winds on the sea of life; and we cannot tell whether the barks which we are now launching upon the deep, will drift safely to a quiet haven at last, or not.

We certainly know that if our pupils rise to eminence, and even sit on thrones here, but fail of seats in Paradise hereafter, it cannot in any sense be "well" with them.

Under the pressure of this consideration we ask you, Fellow Teachers, to labor. It may oppress you at times; but the thought that under God you may be the means of implanting principles of right, and conferring on your pupils more than worldly sceptres and crowns, will also animate you. Let these thoughts cheer you as you go to your daily task; let them animate you in your hours of despondency, and above all, let them prompt you to faithfulness in Christian duty, and make you "speak to that young man" of those higher interests which he has in his care and keeping. And when you commend the cares and responsibilities and successes of your business to the Source of Perfect Wisdom, oh! never forget that there is no favor you can ask for your pupils so valuable, none that the Author of Mercy is so willing to bestow, as "redemption through his Son."

Your opportunities of usefulness are better than those of most men. The minister of the Gospel enjoys no better; he sheds his influence on a larger field, but it is not so direct; he cannot approach so near to those he would benefit.

The parent occupies, perhaps, in some respects, a more favoured position; but his field of peculiar influence is only in the circle lighted and warmed by his own fire. But every day there come thronging up to your desk groups of young inquirers, with minds ready for the seal; they seem to ask that your influence may fall upon their expanding characters as the holy water of baptism falls upon the infant face, with a blessing and a prayer. They are ready to be directed by you; they are precious jewels put into your hands to be cut and polished in shapes of wondrous beauty. They wait your directing hand, your "modifying clauses," ere they go forth into the storm and battle of life and make a solemn and decisive throw in the game of destiny. They are before you to be fashioned for time and for eternity.

Then too as the sun finds successive meridians and districts of frosty and dark earth passing beneath him to be lighted and warmed by his smile, so you in most stations of labor find successive groups of learners passing under your influence, on all of whom you can shed your light, and impress your character, and carve images of beauty, that neither the stormy waters of life, or the waves of the River of Death can efface. Is not your opportunity for doing good a rich one?