

ated. Whatever He does, whether he govern angels or men or devils,—whether he work in creation or providence,—whether he operate upon mind or matter; there is in all a certain mannerism expressive of his own peculiar character.

Now in educating a child, the great object should be to foster and strengthen that which ought to form his character, so that, in whatever situation he may afterwards be placed, he may act under its influence. Minute directions go but a short way in forming the character. The implanting and bringing into action of one predominating principle will do more than whole volumes of advice. The statement now made will enable us to account for the failure of those attempts to train up children, which consisted in a multitude of minute directions. The advices were probably very good, but because they proceeded from no common centre, they wanted unity, and consequently wanted power. The mode of incessantly dictating desultory good advices is objectionable on this account also, that it prevents what ought to be the leading principle of the character, from acquiring strength by its own developements. A person educated in this way will never acquire a character of much use to himself or others. He will never be eminent. A man who spends his life in learning prescriptions without understanding their connexion with a general theory, will never become a physician. His lameness may not be much observed in simple diseases, but when a case occurs for which he remembers no recipe he is completely non-plussed;—he cannot act; and if he should attempt to act, the probability is, that he will injure his patient. Whereas, a man who is acquainted with the science of healing can fall back with comparative safety on general principles in new cases for which no prescription has ever been written. Besides, a constant dictating of merely good advices, keeps up a perpetual irritation in the mind without furnishing a general notion of what a good life is. The child finds that he is ever in danger of acting in opposition to some “wise saw,” and he is apt to lose that confidence in the rectitude of his doings which is necessary to his acting with decision and freedom.

It is now time to enquire what that general, that commanding principle is, what is to give to the child and the man, that character which he is thought to possess. The answer is; it is the *Fear of God*. This is the first step in the acquisition of wisdom,—the foundation on which the life of man ought to be erected. A sound education must have a religious basis. Whatever a man does, has by the very constitution of his being, a religious character. He is responsible to God for all that he does, whether his actions refer to himself, to society, or to God, who will estimate and judge them all by one universal rule. As, then, there is one law by which all actions are to be tried, and one God by whom that law is to be administered; it follows, that “the way in which” the youth and the man “ought to go,” is *conformity to the will of God*. To the instil-