

all this which he learns in any such text-book is of no value, except in as far he lives up to it. Persuade him to be constantly practicing that which should govern all his conduct—to practice the will of God, the love of his neighbor in all its various forms, and details, the great principles of truth, justice and purity, and to practice the noblest of all things that can characterize a man, self-sacrifice. What is it that is needed in order to persuade the pupil so to practice? The first thing needed is to awake his conscience to appreciate the beauty of these things and their excellence, and to desire them. And so it is that we set before children¹ examples of great and good men. We set before them instances of noble and heroic conduct. We are sure that if not at once, yet in course of time, their consciences will appreciate those excellencies. We set before them the example of the Lord Jesus. We feel sure that they will be drawn to see what wonderful beauty and excellence there is in His life and character. We set all these before them to make them see what is beautiful in them. What is the great help which all learners need more than anything else in order that they may really appreciate the religious excellence? The answer always is, it must be in the life of the teacher himself. If he appreciates it, then he has a marvellous power to get his learners to appreciate it. There is a kind of infection in all learning from the teacher to the learner, whereby the learner is induced and drawn to follow the teacher. I have often had occasion to press upon all those whose duty it is to teach that there is one great part of teaching which is more important for the purpose of getting learners to learn than anything else. If you take an inexperienced man and ask him what is the most important thing in the teacher and in the charac-

ter of his teaching, he will very likely answer fullness and clearness of knowledge, and unless he has clear and full knowledge he cannot teach; he will do wrong, he will lead the learners to mistakes; but if he has real accurate knowledge and clearness of knowledge, then he can teach. These are, no doubt, indispensable for really good teaching; but they are not the most indispensable things; it is not these which really infect the learner with a desire to learn; it is not fullness, accuracy of knowledge, but freshness of knowledge—that kind of knowledge which comes, as it were, fresh from the teacher's mind, that is in him and living in him. How often have I heard a man teach, and yet make very little impression with his teaching, simply because his teaching was stale and had no living power in it! So with all the teaching that we ordinarily have to give. One of the most important things for every teacher to practice is the preparation of each separate lesson, in order that it may be fresh to those to whom he is to give it; that it may not be a mere recollection of something which was in his mind long ago; but that it may have in it the power of the conviction of the moment, that it is which gets the learners to learn. So it is in the highest of all subjects. If the man is living up to the highest moral principles, if he is living up to the dictates of the religion which has laid hold of his own conscience, that man will assuredly teach the conscience of those to whom he gives his lessons. To go a step further, there is always attendant upon all acceptance of what is true, and still more upon all acceptance of what is good and holy, moving, as it were, within it and behind it, the working of a totally different faculty which we commonly call the heart. There is a love of it, and this is the most extraordinary power of infecting the learner that a man will