

Christianity, though, as a man of sense and true catholicity (if these have not become incompatible), he will know where to draw the line between what fairly belongs to his province, and what must be left to other hands.

One thing is certain, that whatever a teacher may or may not inculcate, he can never divest himself of a certain character and spirit in things moral and religious. Here, after all, is the chief point. Children have an immense capacity of imitation. The logic that convinces them is concrete logic; the power that sways them is personal power. This is true of men; it is doubly true of children. Let the teacher then look well to his example, his manner, his general temper, in a word what we call the spirit of a man. And these must spring mainly from his moral and religious life. Consciously or unconsciously, every man must be what he is, by his higher sympathies and his eternal hopes. Even intellectual beauty is, in some mysterious way, watered from the Infinite Sea. "The doctrine of the human understanding and of the human will," says the father of modern philosophy, "are like twins; for the purity of illumination, and the freedom of the will, began and fell together; nor is there in the universe so intimate a sympathy as that betwixt truth and goodness. The more shame for men of learning, if in knowledge they are like the winged angels, but in affections like the crawling serpents, having their minds indeed like a mirror; but a mirror foully spotted." The teacher's spirit will not only affect the fidelity of his labours, but will be caught by his pupils. It is therefore of the highest moment that he should begin his influence over the young by becoming the right kind of man himself, not indolent, or cold, or selfish, or cruel, or grovelling, or irreverent, or prayerless.

A power from somewhere must so have stirred his better nature that the infinite worth and also the infinite perils of even a child's life may come vividly home to him, and all the energies of his soul, not of his intellect alone, but of his intellect quickened by his heart and guided by his conscience, may be consecrated to his work. He must be able to feel that while nothing pays so poorly as teaching, nothing, on a higher calculation, pays so well. He must be able to "find in loss a gain to match," and regard the drudgery and weariness of the school room as the hard and prosy conditions to results of inconceivable grandeur. He must overleap the passing hour, think of things that are not, as though they were, and in the spirit of a great artist, as a sculptor or painter, toil for immortality, remembering, that when marble statues shall