

can study Arnold's life without having his ideal of his profession ennobled. His whole life was devoted to instruction. Education was, in his view, "the complete preparation for life, and for future life." A teacher must enter upon his business, not as a means of livelihood, but as if in obedience to a divine call. "How light," he says, "would be a school-master's duty, if to teach Latin and Greek were all of it, and how small its importance!" "What we must look for in a teacher are: 1st, religious and moral principles; 2nd, gentlemanly conduct; 3rd, intellectual ability." The order of these qualifications is significant. It harmonizes, however, with all of Arnold's ideas upon education. Whether as private tutor to young men at Laleham, whether as Master of Rugby, or as Professor at Oxford, his aim was the same: the implanting in his pupils a deep regard for truth, the development in them of moral thoughtfulness and the spirit of earnestness; the assisting of the growth of their intellectual powers along the line of self-reliance, inquiry after truth, admiration for what is beautiful or noble in character, and hatred of everything that is untrue or base. Dean Stanley's book is so full of Arnold's spirit, that while much of it is devoted to those ecclesiastical and social questions which, rife at the time, greatly occupied Arnold's thought and work, yet almost every page of it contains something that will help the earnest, thoughtful teacher to do his duty wisely, and that will bring hope to him when despairing of attaining his ideal.

Character, rather than learning, or ability, or achievement, being that which is transcendent in Arnold's life, it is not of great importance what period of it is taken for special study; though, of course, character in him, as in all men, was not an endowment, but a development, a growth. His whole life, from youth to death, was pervaded by that moral thoughtfulness

which he strove so much to develop in others. It must not be thought that he was grave, austere, or serious, in the common meaning of these terms. No man had a tenderer heart, a kinder disposition, a more affectionate nature, a keener relish for all wholesome amusements, than he. And certainly no one ever, throughout life, won greater esteem, or more constant love from friends.

It will be impossible to give here any real description of Arnold as an educator; but any description of him, however condensed, would be entirely inadequate if there were left out an account of his efforts to build up character. His favorite definition of education was the process of preparation "for life, and for future life." True life, dissociated from Christian belief and Christian principles, he could not conceive of. School, then, was to be a place of Christian education. His object was to form Christian men; for, at first, Christian boys he scarcely hoped to make. But, later on, he depended more and more upon the influence of Christian principles implanted in boys' hearts, and the regulation of conduct by these principles, rather than upon disciplinary methods of government. The school was to him a world, which was to be pervaded by a Christian sentiment, and in which Christian life was to be recognized as the highest form of life. That he succeeded in great measure in realizing this ideal is amply borne out by the testimony of his assistant masters and of his pupils. But many years elapsed, and he suffered many bitter disappointments, before any evident measure of success was reached.

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Dr. Arnold's whole life, his character, his teaching, his purposes, were Christian, or, better still, Christ-like, so pervaded by a spirit of devotion to duty, faith in God, and love for his fellow-beings, that his work was a perpetual ministry for good.