

Is it because an ignorant public sentiment pronounces other callings more respectable and pays them better wages, that the teacher leaves his business for the law or medicine? Let him reflect that true greatness is to be gained by cultivated growth rather than by climbing. A pigmy does not become a giant, merely by stepping into giant's shoes. Let the same mature learning and ripe talent persistently keep place in the teachers' calling, that has given reputation to the law, and teaching will soon come to have as strong a hold on the public esteem as the bar or the pulpit. The school room furnishes as noble a field for the exercise and growth of sound learning and sterling ability as either of the other professions. The career of Dr. Arnold is a remarkable instance of this.

Let teachers take service for life; let them seek by frequent association with fellow teachers, to widen their experience and correct their views, and by diligent study and extensive reading, ripen and enlarge their learning, and no position in society would be counted more honourable than that of the teacher. A generous scholarship, profound without pedantry, and extensive without superficiality, would command a truer respect than is now paid the lawyer or physician, while the high moral character of his labours would win for the teacher the affectionate regard which is yielded to the clergyman's office. Wages would increase with the real worth of the work done, and a grateful world would load with its rarest and richest honours, the men who were, in the full significance of their name, its TEACHERS.

This use of teaching as a stepping stone is a cruel wrong done to one of the most important and useful of human callings.—Would not the lawyer or physician justly complain if half educated young men were to go about practising medicines or pettifogging in the courts, till they could find something more profitable or more respectable to do? No profession could long maintain its respectability under such an infliction. But society, too, is deeply injured by thus degrading a profession on whose work the well being of society depends. The incoming generation might well complain of such a shameful desecration of that sacred office to which they must look for the education which alone can elevate them to the highest mark of a cultivated and useful manhood.—It were well, if no one should enter the teacher's ranks who does not intend to stick to the business.

There cannot be a greater error than frequently changing one's business. If any man will look around and notice who have got rich and who have not, out of those he started life with, he will find that the successful have generally stuck to some one pursuit.

Two lawyers, for example, begin to practice at the same time. One devotes his whole mind to his profession; lays in slowly a stock of legal learning, and waits patiently, it may be for years, till he gains an opportunity to show his superiority. The other, tired of such slow work, dashes into politics. Generally, at the end of twenty years, the latter will not be worth a penny, while the former will have a handsome practice, and count his tens of thousands in bank stock or mortgages.

Two clerks obtain a majority simultaneously. One remains with his former employer, or at least in the same line of trade, at first on a small salary, then on a larger, until finally, if he is meritorious, he is taken into partnership. The other thinks it beneath him to fill a subordinate position now that he has become a man, and accordingly starts in some other business on his own account, or undertakes a new firm in the old line of trade. Where does he end? Often in insolvency, rarely in riches. To this every merchant can testify.

A young man is bred a mechanic. He acquires a distaste for his trade, however, thinks it a tedious way to get ahead, and sets out for the West or California. But, in some cases, the same restless, discontented, and speculative spirit, which carried him away at first, renders continuous application at any one place irksome to him; and so he goes wandering about the world, a sort of semi-civilized Arab, really a vagrant in character, and sure to die insolvent. Meantime his fellow apprentice, who has staid at home, practising economy and working steadily at his trade, has grown comfortable in his circumstances, and even, perhaps a citizen of mark.

There are men of ability in every walk of life, who are notorious for never getting along. Usually it is because they never stick to any one business. Just when they have mastered one pursuit, and are upon the point of making money, they change it for another, which they do not understand; and in a little while, what little they are worth is lost forever. We know of scores of such persons. Go where you will, you will generally find that the men who have failed in life are those who have never stuck to one thing long. On the other hand, your prosperous men, nine times out of ten, have always stuck to one pursuit.—*Phila. Ledger.*

3. HINTS FOR STUDENT-LIFE.

From an excellent address lately delivered at Belleville Seminary, by A. Carman, Esq., B.A., we select, for its general applicability, the following closing advice to the pupils of that seminary:

In selecting your studies, you must not give uncontrolled scope to your natural prepossession. Some of you will prefer the Classics altogether, some the Mathematics, some the Natural Sciences, some the Metaphysics, and some the Fine Arts. What I wish to caution you against is, the undue gratification of any decided predilection, the undue cultivation of any one faculty. You must preserve the mental equilibrium. One faculty should not be made gigantic, while the others are dwarfish or their existence is ignored. The symmetry of the person is lost when one limb has outgrown the other. The tree whose branches are all upon one side, is neither beautiful nor safe. You must cultivate your imaginations that you may have sail, your powers of reflection that you may have ballast, and your reason that you may rudder, then as graceful vessels you will sail gallantly over the ocean of life.

Again in order to insure success in this calling, as well as in any other, your habits must be regular; you must learn to systematize. To aid you in this, in the management of the Institution, certain hours of each day are allotted to study, certain to recitation and lecture, and certain to bodily exercise. It belongs to you to attend to the minutiae of the arrangements. Give a certain portion of your time to the study of Arithmetic, another to Grammar, another to Philosophy, and so on, prosecuting the same plan each succeeding day. Do not fritter away your precious moments, by glancing first at one subject, then at a second, and a third, and by hasty repetitions of the same routine; but investigate thoroughly and entirely master each lesson before your attention shall have been diverted to some other. A careful review just before entering the class-room will prepare you for examination, render the exercises lively and mutually beneficial, and furnish a good groundwork upon which to dispose the ideas advanced by the teacher. A second review immediately upon leaving the class-room will fix more surely upon your memories the principles and truths contained in the lesson, and will enable you to incorporate more successfully the author's views and those of your teacher into your own mental processes. Sometimes, indeed, promontories may jut out and turn you a little from your prescribed course, yet nothing can occur to frustrate a well digested plan. Alfred the Great, a noble monarch, a finished scholar, and a good man, divided each day of his time into three portions of eight hours each, one of which he devoted to the concerns of his administration, another to meditation and reading, and the third to the refreshing of his body, by sleep, food, and exercise. His life was a splendid success; and if he could in such a course, with the onerous burden of government in turbulent and calamitous times upon his shoulders, why cannot you, who have nothing else to attend to?

It is very important that you commence each day aright, that you early get a draught from some inspiring fountain. Devote a portion of each morning to reading the Scriptures of Revealed Truth. They will give you such views of life as will enable you to study with redoubled diligence and learn with increased ease. You have come to commune with books. Here is the Book of Books. You have come thirsting for knowledge. Here is unfolded a knowledge of duty to God and men, knowledge of true terrestrial felicity and celestial bliss. Study then those Bibles that pious and affectionate fathers and mothers,—trembling as to the course you will pursue, now that you are from under their immediate direction,—have given you. Let not your model of true worth be that set up by the world, but that which is sanctioned in the Sacred Writings. Inexperienced and worldly minds place a very wrong estimate upon things presented to their view. They adore pageantry and despise humility. They are dazzled by the pomp of the present and apprehend not the abiding lustre of the eternal future. You will err if you measure action and events by their false standard. Erect within yourselves pure and noble ideals of manhood, and conform every day's practice to those ideals. And where, I ask, can you find higher types of purity and nobility than in the characters of the men whom God hath exhibited as examples of virtue, and pattern for the race? Would you have a tried pattern of chastity? Study the irreproachable life of Joseph, the son of Jacob. Do you admire disinterested and unsullied friendship? Read of Ruth and Naomi, of David and Jonathan. Do you look for bold moral contrasts? Place in opposition the true courage of John the Baptist, who, though an unassuming preacher, sacrificed his life to duty, and the pusillanimity of the craven Herod, who, though a king, dared not to deny a wicked damsel that life before debauched courtiers. Do you revere a holy self-denial? Behold it the very essence of the Acts of the Apostles. Do you seek enrapturing eloquence? Catch the strains of Job; mount after the soarings of the Psalmist; in spirit as well as in letter, run up the climaxes of the great Apostle of the Gentiles. Do you doubt that good can be uniformly returned for evil; that amidst buffeting and scorn, suffering for the right can be endured; that infinite power and glory are consistent with childlike simplicity? Walk by the side of the ever persecuted Redeemer of the world. Gaze upon him as an obedient child, an industrious unassuming youth. Mark him spending his energies amongst the poor and