

women who should not become teachers; they have no aptitude for the work and would, therefore, become failures should they attempt it. There are those who have no interest in young people and so cannot be troubled with them and cannot attract them. Such persons would never have the heart and courage to meet the waywardness of children and the self-sufficiency of young men and women. Again there are those who have no power of expression or exposition and cannot make a difficult lesson comprehensible to the juvenile mind. Once more there are those who have a bad temper which they are unable or unwilling to control; these are sure to be constantly irritated by the impudence of boys or the pettedness of girls, and they had better betake themselves to some less annoying occupation. But young men and women of fair natural ability and who are not hopelessly hindered by such weaknesses as these should seriously consider whether they might not have a happy as well as a useful life in the high work of training the rising generation.

A person enquiring whether he should seek the office of teacher ought to look carefully at the duties required. The first of these is to secure obedience on the part of the pupil, and the second is like unto it, to see that the lessons are thoroughly learned. Where this is not done all higher instruction, moral and religious, must be valueless, perhaps even injurious, as tending to prejudice young people against what is good. I have noticed that the schoolmaster or professor who is ever preaching piety, but who cannot keep order, is of all teachers the most likely to turn away his scholars from religion. On the other hand, it is equally certain that a mere disciplinarian or formalist, strict as a Pharisee, is not likely to rear the highest style of pupil. A

thorough instructor must aim at something higher than coming up to the requirements of the State Superintendent or his Board of Trustees. He must seek to attract the interest and, if possible, to gain the affections of those whom he would lead and guide. Mere discipline, however perfect, will not generate a living and lively school. With nothing else there will be a want of attention on the part of the scholars and a consequent dullness and stupidity in the work executed. It is not enough to have system, there must be life super-added. The teacher who would make lively pupils must himself be alive. It needs fire to diffuse heat. The dull teacher produces dull scholars. Almost all the great teachers I have known have been distinguished for life. Some of them have been lively to excess, and been absolutely without common sense; but they were able to carry on their pupils by the stream of their enthusiasm.

The instructor should set before him a higher aim than merely to exact lessons and impart knowledge. This I fear is the standard adopted by many of our State teachers—he must not only teach in the narrow sense of the term, he has to train the child. He should aim not merely to secure good conduct, but to instil good principles. For this purpose he must labour to form good habits, habits of diligence, habits of truth-speaking, habits of civility to all, habits of kindness—if possible habits of benevolence. In short, he must seek to mould the character, and thereby determine the future conduct and life. It is only so far as he succeeds in this that he can himself draw the highest satisfaction and receive the highest enjoyment from his work—enjoyment from seeing that he is doing good. To accomplish the highest ends of education, there must be—what God shows to us who ought