

head, when we ought to stand erect, so far from being a Christian virtue is unchristian; for the cardinal duty of being truthful in all things demands that we should be truthful in regard to ourselves. But it is certainly helpful for us to know and remember that the work we are engaged in is one of the highest importance and the highest dignity. If the profession of the law, which helps us to take care of our money and settle our quarrels, is a high one—if the profession of medicine, which serves the interest of our mortal bodies, is a high one—what shall we say of that profession which develops and calls out the powers of the mind, moulds to a great extent the character, and has not a little to do with the training of the immortal soul? To belong to such a profession is calculated not to make one proud, but to inspire an honest self-respect, while it is still more fitting that it should awaken a profound sense of responsibility and a most earnest desire to do good.

Two different motives may actuate the teacher, or, in a measure, men in every other calling in life—the desire to win credit for themselves or the desire to do good to others. Not that the lower desire necessarily excludes the higher, not that both desires are not right in their proper place and degree; but for the highest success in teaching, or in any other useful vocation, to do full justice to *the work* in which we are engaged, and *the persons* whose interests are involved in our labour, is the first of all requisites.

Any motive which, in matters where we have to do with our fellow-beings, puts self and self-interest foremost, is radically false and mean; yet the desire to win credit for one's self is the most respectable of wrong motives, and, when joined with the proper amount of knowledge, ability, and tact, will come the nearest of all

wrong methods to accomplishing the most desirable results in teaching.

"I wish," one of you says, "to be considered a good teacher, an able man, a learned man, a skilful man." What surer way is there of being *considered* a good teacher than *being* a good teacher? Ambition to excel in one's profession is always laudable. But if I value excellence in my profession simply for the applause or earthly reward it will bring me, the same defect comes in here that we see in other departments of human action. Honesty is the best policy, but, as we are rightly told, he that is actuated by that maxim is not an honest man; he is only a politic man, and so he is in danger of being dishonest whenever, as may frequently be the case, it may seem to him politic on the special occasion to swerve from the path of strict integrity. The purest morality is always the true expediency; but he who makes expediency his rule of life is pretty sure to substitute sometimes the apparent advantage of the moment for the claims of genuine virtue, which often demand self-sacrifice. If a man's ambition is to *be* a good teacher, he is in the right way; he *will* be a good teacher if he has a fair degree of common sense and of the ordinary qualifications of his office. If his ambition is to *be thought* a good teacher, he will sometimes fail, and this from preferring to make a display of his knowledge or skill rather than work patiently in the unobtrusive task of finding out and supplying the exact deficiencies of his pupils, and, if needful, drilling them in the simplest elements of knowledge.

The teacher who is actuated by the lower motive, however, may often furnish a good model in his methods to the more conscientious teacher who, in his very willingness "the heaviest duties on himself to lay," may laboriously spend himself in a dry and