

mental fitness that we can possibly give to it. You may say, "I am a clerk in a store, and I am there till eleven o'clock on Saturday night." Then, if such things be a necessity, God will make up for the necessity; God will make the best of what you can give Him; but, friends, don't let it be that by carelessness and indifference we bring an unprepared physical or mental personality to this great work.

But, more important than that, as it may seem to some, there is the personality of character, and I would mention just three things: First, *consistency*. Let my character be consistent; in the round circle of life let my whole life be so at one with my profession that my life on Saturday on the golf grounds, where the boys may see me, or in the store where the lads may come in to purchase, or on the street, or wherever it be during the six days of the week, will be harmonious and consistent with what I say to them upon the Sabbath. Boys, as we know, are quick to detect the want of harmony between conduct and creed, and if my life is inconsistent, and if I am through the week something else than I was at the school on the Sabbath, and if on the Lord's Day I talk to them of religion and then through the week am careless and indifferent to the claims of religion, be assured whatever I may say will lack the power which it would have if unbacked by the personality of a consistent life. Oh, my fellow-teachers, I beseech you in this matter, if it be that your words are weak, if it be that your teaching often seems a failure, let it be yours to say before God, "If my boys or girls learn nothing else from me, they will at least learn that that which I say I do, and that what I profess I am." That consistency of character and creed, of life and profession, the boys will feel, though they don't understand it.

Secondly, *sympathy*. Let the sympathy of your life and heart, though it may not express itself in words, impress itself upon those whom you teach, that they may feel that you are interested in them, and that you are in earnest in the thing that you are presenting to them. You remember how Elisha came and laid himself upon that dead body, hand to hand, lips to lips, eyes to eyes, and it seems to me that the lesson is this: Get into touch with those whom you would raise to life, hand to hand, foot to foot, eye to eye, thought with thought. Know them, love them, be in touch with them. Years ago in London there went down, night after night, clad in a long cloak, with lantern in hand and basket on his arm, a stately figure hunting up the ragamuffins from under the arches of London Bridge, giving them something to eat and endeavoring to aid them; but labor as he might, Lord Shaftesbury could not touch the costermongers. What did he do? He became one of them, he became a member of the trade, went into business with them, had his carts, and was counted one of them—he touched them! Friends, I do not know how, but you must get a grip on the lad's hand, you must get into touch with the boy's thought and spirit and desire, if you would really make