

which is my own to the heart of the one to whom I speak. And in that work there are two elements: there is the element of the truth that is conveyed, and there is the element side by side with it of the teacher's personality through which the truth is conveyed. The truth is the rod; and that is what has been put into our hands wherewith we are to work the mighty miracle of raising the dead to life; that is the rod with which we run in our earnestness and eagerness to do the work that angels fain would do, the greatest work that is given to man, the bringing of the blessed truth of God to the soul that needs it. Let me say in passing, the rod is all right; don't blame the rod if the work is not accomplished—(applause)—don't say that the Old Testament is the clog to the gospel; don't say that the Word is worn out and effete and belongs to a past day, and is not right and sufficient for the problem which faces us to-day. The Word of God, entire, complete, without alloy and without error, is the rod with which the teacher goes forth to his great work. Don't blame it; understand it, appropriate it for yourself, make it your own. There is the truth, truth that is to be imparted, truth that is able to save the soul; the rod is suitable, by the power of God working through it, to bring life to the dead. Oh, the miracle of it! Oh, the wonder of it! Oh, the responsibility of it! As you take your Bible in your hand and go to the school, and sit down before the class of lads or lasses, realize that you have in your hand that which ten thousand times God has honored in the bringing of life to those that are dead in trespasses and sins.

Personality is the other element of teaching. To put it as a teacher has put it, in some measure, you yourself are going to be reproduced in the pupils whom you teach. You know how it is in art: it hardly needs a student of art to distinguish a disciple of some great master. You can tell a picture which belongs to the Italian school, or the Dutch school, or to the school of France. Why is it? The spirit of the great masters that founded certain schools have impressed themselves upon their pupils, and have formed, as it were, a special class, and to-day painters who are followers of certain great masters are reproducing the ideas, the spirit, the thought, the interpretation of nature, in their paintings that long ago the master first suggested. So it is in poetry; so it is in philosophy. The schools of philosophy that have been established by great thinkers have impressed themselves upon certain classes of men, and the school takes upon itself the character of the man that formed it. So it is in theology, and you know how it is in all life—great men impress their personality upon their followers. What was it that made Wellington's armies unconquered and unconquerable? What was it that made him who was the hero of a hundred fights and who never lost a gun the leader of such splendid legions? He imparted in a measure his own iron will, his own invincible courage to the men whom he led. So with Napoleon; so in another line with Arnold of Rugby. The boys of Rugby school used to say that

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