

earnest and eloquent words a moment ago, with all due deference to the hoary nations across the ocean, I have faith to believe that Canada is the country of the twentieth century. (Hear, hear.) Sabbath School teachers, remember it. You are forming the character of those who are to enter largely into the young and growing and increasing life of this good land that God hath given us, to possess for Him.

My subject is, "The teacher's personality before his pupils." Let me take from scripture an incident which will serve as a text for the few words that I have to say to you. I carry you back in imagination to the quiet land of Palestine in the days of Elisha, the prophet. To one of the women of that land there had come that honor and joy that places woman above a queen. As a mother she was happy for a time, and then the little life that had been given her to guard and guide went out. The lad lay all afternoon in his mother's arms, she nursed him till he died, and then she carried him into the prophet's chamber, laid him upon the bed, and hastened away to the town where dwelt the man whose word had given her hope to dream that she would be a mother. She came to him and made her request, but you remember that the prophet, instead of hastening with her at her earnest importunity, placed his rod in the hands of his servant, Gehazi, and said, "Run, let no man stay thee, and if any greet thee, greet him not in return, and lay the rod on the face of the dead child *that he may live.*" And Gehazi took the rod, ready to work a miracle, and so to gain distinction by taking, for the time being, his master's place in raising the dead to life, ran, and stayed not for any who met him, and entering in he laid the prophet's rod upon the face of the dead child—but *there was neither life nor speech, and he came to his master and said, "The child is not awake."* Do you understand the text? What was the matter? Why did the miracle miscarry? Why did the work of God fail? Was the trouble in the rod? You can tell me, and telling me you will say that it was not in the rod, with which no fault was to be found; that it was not in God who was waiting to give life to the lad; but between that rod and God, the source of all life, there stood *a bad man*. Gehazi was the impediment, Gehazi was the one that stayed the power. He had the rod, the proper instrument, in his hand, wherewith to work the miracle, but he stood as a non-conductor between the mighty power of God waiting to thrill down through him into the dead body. He stood as a non-conductor between the two and hindered the work. Take that as a text.

Phillips Brooks used to define preaching as "impartation of truth by man to man." Let us take this as a brief definition of teaching also; the impartation of truth—that is the work in which you and I are engaged from Sabbath to Sabbath, whether it be that I speak from the pulpit or you speak from the teacher's chair—the impartation of truth, the unfolding, the carrying by the might of the Spirit of God, of truth