

5. Gave it—To signify the freeness of the Gospel. Rev. 22: 17.

6. Take—This is our act. The Gospel must be received. Taking denotes faith.

7. Eat—It is not enough merely to take. We must *eat*; we must assimilate it; we must make it a part of ourselves.

8. This is my body—a sign or figure. John 15; 5.

9. Took the cup to complete the feast, making the sign perfect.

10. My blood of the New Covenant—Gospel confirmed by death. Heb. 9: 16.

Remembrance of
Nourishment from
Communion with
Obedience to

CHRIST

For additional help on this lesson see page 159.

CHARACTER IN THE TEACHER.

In his very interesting and instructive Yale lectures the late Phillips Brooks defines preaching as consisting of truth and personality. Precisely the same definition may be given of teaching. It may not be possible to determine how large a part, in either case, consists of personality, but it is beyond question that it is not inconsiderable.

There is, no doubt, a sort of vitality in the Word of God, but strictly speaking, truth is only vital in a figurative sense. It is only vital, or living, as the life of the Spirit or the life of man is infused into it. Doubtless the Spirit, to whom all methods are easy, may cause the word to become living in the heart of the student when alone, but he more often makes use of the ordinary methods and employs the human teacher in the application of the truth to the life of the scholar. In other words, it is well-nigh essential that there shall be a living teacher to communicate truth to the heart of the pupil.

What, then, shall be required on the part of the teacher? Manifestly a fair measure of knowledge of the truth to be taught, and some skill in the practical use of the methods and appliances of teaching, but chiefly a noble, beautiful, Christian character.

The life of the teacher is continually impressing itself upon the life of the scholar. It is not only true of great teachers such as noted college presidents; but is true also, in a larger or smaller way, of every man or woman who fills the place of teacher in the most obscure class of any humble Sunday-school. The words that break from the lips are of some significance, but they are easily spoken and how soon forgotten; the life, however, is constantly bodying itself forth, and its influences are straightway wrought into the lives of the scholars and there become living forces.

If the teacher is gently, gracious, Christlike,

a man or woman of radiant and saintly personality, it does not matter so much what the teaching, so-called, is, for this gracious and heavenly personality infuses it with beautiful and noble and divine meanings, and insures the highest and noblest results. For so

The Word had breath, and wrought.

With human hands the creed of creeds
In loveliness of perfect deeds.

Which he may read that binds the sheaf,
Or builds the house, or digs the grave.

For the teaching of life is unconsciously learned even by the simplest minds.

It is also the teaching of life, not of lip, that makes the deepest and most permanent impression upon the profoundest minds. Truth wrought into life becomes thus powerful in the teacher, and powerfully affects the pupil. It is vital because it is embodied in a living being. It speaks when no voice is heard, and moves when no motion is perceived. It shines on the face, it gleams in the eye, it thrills in every movement of him who is enthralled by it. The truth has thus been transformed into character, and so is enabled to transform character.

First of all, let the teacher be a good man, a good woman; one who often enters into communion with God; who knows thus the mind of Christ; who speaks true and beautiful words because no others will express the high character which lies behind the formal expression.

If the teaching be good, such a character will enforce it, ennoble it, vastly improve it. If the teaching—from the schoolmaster's view point—be poor, such a character will nevertheless make it good.

There can be no poor teaching where the character is great and beautiful and divine, for such great character insures great teaching and the teaching process goes on continually. The teacher of noble character teaches in the home, on the street, everywhere.—Rev. G. S. Ricker, in *Pilgrim Teacher*.