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HERE are five Sabbaths this month, and hence our space is almost entirely taken up by the lessons. Principal MacVicar's article, however, will give food enough for one month's thought.

It goes to the very quick of the matter. There is no greater force in the world, save the Spirit of God Himself, than a strong personality, and, when such personality is sanctified by the indwelling of that Holy Spirit, it becomes irresistible. No preparation of the lesson will take the place of the preparation of heart that comes from utter sincerity and burning zeal for souls, even as no gifts, natural or acquired, will serve the teacher as will a high consecration to the service of his Lord and Master.

THE TEACHER IN HIS PUPIL

THE RATIONALE OF IT

By Rev. Principal MacVicar, D.D., LL.D.

(Fourth Article of Series on "The Sunday-School Teacher in Various Aspects.")

The question here is: By what principles or laws of our nature does it happen that the teacher re-appears in the pupil? We answer:

1. *The dominant thought or passion in the instructor lays hold upon and pervades his class.* They are all affected in degree as he himself is. This is pre-eminently the case when he handles spiritual lessons. The sincerity and intensity of conviction with which the truth is held and declared by the teacher is, in some measure, communicated to his pupils, just as when one string upon a harp or violin is made to vibrate forcibly, all the rest are moved in sympathy with it.

By this law of sympathy between man and man, a hearty burst of laughter carries a whole household into a similar state of mirth. And so a sudden rush of anger from one heart quickly spreads among hundreds, and thus a furious mob may be set in action. The cry of some timid one exposed to danger, real or imaginary, may create a panic among a multitude. The word of a brave and resolute captain may infuse courage into

a whole regiment. A piercing wail of sorrow from the lips of some broken-hearted one often moves to tears a whole company. When the Perfect Man stood by the grave of Lazarus and saw the two sisters sobbing with grief—"Jesus wept." This was not an exceptional or accidental occurrence, but an illustration of the law of our common humanity.

And this law, be it remembered, is true in relation to our intellectual activity, as well as our emotional nature. As already hinted, the depth and permanence of the experience we cause others to have as the result of our lessons are determined by the vividness and intensity of our own mental and emotional activity. What I mean is this: When, in teaching, you are so controlled and absorbed by one overmastering thought that all others are necessarily excluded, and the entire force of your spiritual nature is so concentrated upon it that you can truly say, "This one thing I do"—that thought is sure to become the mental property of your pupil, to enter into his very being.

This law acts, to a great extent, irrespective of the subject matter of what is being taught. It may be geography, geometry, history, or the eternal verities of Christianity. If the soul of the teacher is fired with intense, consecrated enthusiasm over the matter in hand, whatever it may be, he will lay the truth thus apprehended upon the mind of his pupil with such transforming power as to throw him, for the time being, into a precisely similar condition to his own. When this is the case, success is achieved, the work of teaching is really done.

But failing to be thus borne along by a strongly dominant purpose or thought, which should always be the central or ruling thought of the lesson in the case of the Sunday-school teacher, his work is largely lost, and he but feebly and obscurely reappears in his pupil. Deservedly so, too, because he is lacking in one of the prime requisites for success. Look at a second law:

2. *Our passive states of mind grow weak by repetition.* A few words will make plain how this