

guish Italian Art from that which is French, German, or English. Each of these nations has had its great masters, and these have reappeared a thousand times in their admiring pupils.

So in Poetry, while commonly counted a divine gift, it cannot be denied that the vast majority of the votaries of the muses sing as they are taught by loftier spirits.

Theologians follow their leaders. Great masters in Israel like Augustine, Calvin, Arminius and Luther leave their impress upon generations of feeble thinkers.

Philosophers are no exception to this rule. They may theoretically assert absolute independence of thought; and each one who appears in an essay or voluminous treatise may promise to show the world truth never before disclosed, yet, when closely searched, what they are least remarkable for is originality. Their utterances are the echoes of the near or distant past. Take but one example.

God sent Socrates into the world endowed with amazing power of thought, and while he founded no college, and presided over no great university, yet as a teacher he so reproduced himself in his pupils that after the lapse of more than two thousand three hundred years they have not ceased to speak of the Socratic Philosophy. And so in numerous other well known instances Plato, Hegel, Kant, Hume and Hamilton might be mentioned.

But high above all teachers stands the one who spake as never man spake—the perfect one—who is the pattern and guide of all true Sunday School workers. They cannot improve upon his methods. Their business and wisdom is to understand and follow them. Having in himself the fulness of the Godhead, and having come to teach our whole race, he is represented in and by his pupils in all ages and countries of the world, and will be seen in them to the end, and throughout eternity, for the ecclesia, the Church or company of those whom he shall at last have effectually taught are to continue forever to be his very body. "The fulness of Him who filleth all in all."

The fact that the teacher reappears in his pupil is very generally acknowledged, and is made much of in educational circles. On this principle parents select the institutions in which they place their children for training and culture, and it is usual to speak of a person as well educated because he bears the imprimatur of a certain school. Witness the importance which a young man attaches to the fact of his being a graduate of Oxford, Cambridge, Edinburgh, Harvard or Yale, and he is supported in his belief by a widespread public opinion. He regards himself as the embodiment of the Spirit and the

learning of his *Alma Mater*, and he is so far right, making all due allowance for the very common danger of exaggeration as to the extent to which this embodiment has taken place. It may be conceded, with necessary limitations, that the strength and the weakness of a teaching staff can be more or less distinctly discerned in the conduct and character of those who pass through their hands. "By their fruits ye shall know them." Hence the state of the classes is the best practical test of the efficiency of Sunday School teachers. There are, of course, exceptions to this rule for which full allowance must be made. The power of the very best teacher to stamp himself upon his pupil may be largely neutralized by noisy surroundings and lack of isolation where he is called to do his work. Then there are wayward persons, old and young, of limited capacity, and abundant dullness and stubbornness. Persons whose natures are not plastic, but hard and rigid, and incapable, especially because of overweening conceit, of being moulded to any considerable extent. But this is not commonly the case in childhood, at the time we have to deal with pupils, it is rather true in manhood. Then, indeed, it must be acknowledged that in some instances the very best teacher may fail to reproduce himself in his pupil. For example, Judas Iscariot entered the training class of Jesus Christ as a thief, although he listened to the lessons of his Master against serving Mammon and as to the sin and danger of inordinate desire for riches, he closed his three years' course in the best college ever instituted, without being cured of his over-mastering vice. The teacher and the lessons were not at fault, they were most impressive and successful in the case of eleven out of twelve students. So much so that when Annas, the High Priest, and his distinguished associates saw the boldness of Peter and John as they stood before them, and "perceived that they were ignorant and unlearned men"—according to their standard of learning—"they marvelled and took knowledge of them that they had been with Jesus." The clearness, courage and convincing power with which they uttered their views, and the spirit which governed them brought forcibly to the mind of the Council the Great Master by whom they were taught. They saw in Peter and John a reproduction, a *fac simile*, shall I say, however imperfect, of that unequalled teacher sent from God—as all teachers should be,—who was constantly followed by multitudes.

11.—The rationale of the fact.

The question now is by what principles or law does it happen that the teacher reappears in the pupil? We answer (1) *The dominant thought or passion in the instructor*