

your image may appear obscurely or vividly, all imperfect and blurred, or accurate and clearly defined.

But appear it must in some form. You are to have immortality in your pupils. They will speak of you when you are gone, and speak and act under the controlling power of your teaching without being conscious of it, or being able to distinguish it from what they may claim to be the product of their own minds. They will be the mirrors, the reporters of your failure or success; and well will it be for you to be able to say with a great teacher of the past, "Ye are our epistle written in our hearts, known and read of all men, being manifest that ye are an epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God."

It is by this law of reproduction that great schools of art, poetry, theology, and philosophy have been formed and perpetuated. Thus Italian, French, German, and English artists have persistently imitated their prototypes. Absolute originality is of rare occurrence. A few inspired souls have wielded the pencil and brush and the rest have been imitators. So, in poetry, whilst counted a divine gift, it cannot be denied that the vast majority of the votaries of the Muse sing as they are taught by loftier spirits. Hence the many imitators of Wordsworth, Browning, Tennyson, and others.

Theologians, too, follow their leaders. Great masters in Israel, like Augustine, Calvin, Episcopius, 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 that 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. And their followers repeat for generations their views in varied forms. Witness the disciples of Aristotle, Plato, Kant, Hegel, etc.

But, high above them all, stands the One who spake as never man spake, the Perfect One, who is the pattern and guide of all Sunday School teachers. They cannot improve upon His methods; their business and wisdom is to follow them. Having in Himself the fulness of the Godhead, and having come to this world as the

Supreme Teacher of our race, He is represented in and by His pupils in all ages and countries, and shall continue to be seen in them to all eternity, while they "with unveiled faces reflect the glory of the Lord" (2 Cor. 3: 18).

It may be affirmed, with necessary limitations, that the strength and the weakness of a teaching staff, whether in a Sunday School or a secular institution, can be more or less distinctly discerned in the character and conduct 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 skill and efficiency of the teacher.

There are, of course, exceptions to this rule, for which due allowance should be made. The power of the very best teacher to stamp himself upon his pupil may be largely neutralized in various ways. Often his surroundings are unfavorable. He lacks necessary isolation and quietness. Besides there are persons, old and young, of limited capacity and abundant stubbornness and stupidity. Their natures are non-receptive, hard, not plastic. They are brimful of overweening conceit, and firmly settled in the belief that they already know all that is worth knowing and are therefore incapable of being moulded to any considerable extent. This, however, is seldom the case with children at the age we have to deal with them in Sunday School; although it is sadly true that there are instances among those who constitute the members of senior and Bible classes who are so prepossessed by sceptical opinions and are such incarnations of vicious principles as to set at defiance the very best efforts of the very best teachers.

For example, Judas Iscariot entered the training-school of Jesus a born thief, a hardened deceiver, and, while he listened attentively to his Master's pointed lessons against serving Mammon and the sin of inordinate desire for riches, he remained unchanged, and closed his career of guilt and infamy by selling his Master for the price of a slave. The teacher and the lessons were not at fault. They were lucid and effective in the case of eleven out of twelve students, so much so that these eleven were ever after recognized as graduates of the school of the unrivalled Teacher of Nazareth. They were pointed to as unmistakably bearing the stamp of His Spirit and character; and therefore, when they stood before the San-