

beam of sunshine has been spreading out into widening surfaces of light, showing many new lines of colour. The principle works in the transmission of Christian influence. Go back to Christ. He was the light. The disciples were separate prisms. Take John. The light passed through him to be communicated to a multitude in Asia Minor, reaching one as prominent as Polycarp. By them it was communicated to a still greater number—Polycarp influencing, among others, Irenæus, who came to France. The light was passed on over widening tracts of life. It came down through the Middle Ages. The influence going out from John may at last have got to Luther, he transmitting it to many others, until at last it may have reached you and me. We in our humble lives are passing on the light. Depend upon it, some life with catch up and reflect your worth.

The boy who feels your influence may become a minister of the gospel and disperse your virtues to other. The quick-eyed, quick-answering girl in your class will become a writer perhaps, her pen a prism to scatter broadening rays from you through society and the Church of God.

So the work goes on. And in some far off life, a beauty may appear, the rainbow colors of some Christian grace that no one will ever connect with you and give you credit for, and yet under God an influence could be traced back to you. What an honored place to be a *prism*, to take the light and just let it shine through you, so passing it on to others.—*Sunday-School World*.

Two Leaves from a Superintendent's Diary.

BY C. LEACH, JUN., ILLINOIS.

I WRITE my weekly lessons, blackboard texts, and main thoughts for my review, upon one page.

Upon another page of this book I have drawn the plan of our school-room, with each teacher's name in its proper place. Then over this name I have another name—the teacher's substitute. I ask each one of my teachers to select from the Bible-classes, or from the older scholars, some one who will always supply their class

when the regular teacher is absent. I request each teacher expecting to be absent to notify the substitute in advance, if possible. The substitutes are instructed to notice, on the assembling of the school or during the opening exercises, whether the teachers whose places they supply are present; and, if not, quietly to go to those classes.

Then, when the Bible and infant classes have gone to their rooms, and I find any class is accidentally neglected, if I do not remember the substitute, I have simply to open to my teachers' page, and I see at a glance whom to call.

My scholars learn to love the assistant, who comes prepared, and perhaps expecting to teach them, almost as the regular teacher. Especially is this the case when sickness causes a prolonged absence. I am not obliged to have as many different substitutes as teachers; for I find on this page that one good brother's name from the Bible-class occurs twice, and another three times. Regularity being the rule with us, this can be allowed.

Two teachers objected to furnishing substitutes, saying they expected to be always in their places, and one was afraid that politeness would require her to stay away sometimes, that her assistant might have the privilege of teaching. Good teachers, however, always yield to reasonable requests from their superintendent.

If the teachers prefer that I should choose the substitute, or desire my advice in selecting, I comply with their wishes. This practice, and plan upon paper, have been of great service in enabling me to furnish teachers with lessons prepared, and helping me to bring twenty-five to thirty classes speedily into quiet working order.

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THE SUNDAY-SCHOOL OUTLOOK.

FEW subjects discussed at the late General Conference awakened greater interest than the condition and prospects of our Sunday Schools. It is evidently the intention of