

figure, this ordinary thought and emotion are caught up into a third heaven of activity and fused into a beauty which it is not lawful for prose to utter.

In the realm of form the difference is also one of degree. In either prose or poetry we look for strength and clearness and all the other graces of living literature. But poetry takes this common property and transfigures it. Poetry is the expression of the heart and mind carried up into very incondescence. It is not merely a matter of rhyme or accent, or alliteration. Poetry is expression trembling with a great melody. There

also is a melody in prose, just as there is a melody in the speaking voice; but then, we do not really talk of music until we hear the voice of song and the chime of poetic numbers.

So then, poetry is not a forced or artificial product—the out-pouring of a people side-tracked in the race of being by a frenzy. Too many regard the poetries as so many sad lisping fools, left aside by the great, outgoing, human tide. True poetry is the whitened crests of all the waves that ride to meet the sea. Prose is an expression of our life; but poetry is the expression of it more abundantly.

Soul-Winning in the Sabbath School

What the Teacher Should Be and Do

By Rev. George C. Pidgeon, D.D.

The first essential in one who would influence the young Christward, is a consistent Christian life. The Sabbath School teacher must be, not only above reproach, but above suspicion. The grandest thoughts in the mouth of an unworthy teacher will only provoke the scholars' contempt, whilst genuine virtue gives weight to a commonplace lesson.

But more than a sound moral character is necessary for soul-winning, although it is the foundation. There must also be a superstructure of spiritual earnestness:—a *passion for Christ*, and a *passion for souls*.

There should be such love for Christ in the teacher's heart as will make him long to see young characters molded according to Christ's image (Gal. 4 : 19). An old writer distinguished between two of Alexander's servants by saying that one was a lover of the king, the other a lover of Alexander. Too many believers attach all their devotion to the office of Christ and have no intense personal love for Him. Some one said, "I have but one passion, and that is Christ." That should be the main element in every teacher's life. His fervent desire will then be to see Christ's nature formed in every member of his class, and to this he will bend all his energies.

Then, corresponding to this passion for Christ, there should be a love for souls. This phrase may be objected to, because Chris-

tianity means salvation for the whole man, body and mind, as well as spirit, yet it expresses the truth as no other does. Men are saved, in the Scriptural sense, when their spiritual nature is quickened and they are brought into personal relations with God. Without this new life they are not saved, no matter how much they may be improved in mind and morals by the teachings of Christianity. Thus, to lead men Christward, the heart must be touched, and no one can do this who does not burn with love to the soul he aims to influence. Spurgeon once preached a sermon, showing that only when the churches agonized for the salvation of men, were souls led to God in large numbers. The sermon was distributed through all the Non-conformist churches of England, and resulted in a great quickening of their work and multiplication of results. We must follow the same rule, if we would reach the same end. The teacher should seek for souls as for hid treasure. The scholars will know before any one else whether the teacher is intensely anxious for their salvation or not, and if they recognize that feeling behind all that the teacher says, it will have great effect upon them. They value genuineness above all else and deep feeling makes an indelible impression upon them.

The teacher should also prepare specially for each class hour. This does not mean to work himself up into a fever, but calmly to