

graphy; but, through all these, and beyond all these, his work is that of soul-awakening. To the outer eyes, the scholars may be thoughtless, wayward, having no place for large thoughts; but to the eyes of the soul they are immortal. The aim must be to make them feel that they have souls.

How can a teacher do this? A teacher cannot force this upon his class, nor can he cram it into them. To make others feel their souls, the teacher must, first of all, feel his own soul. A soulless teacher can never beget an hungering and thirsting in the heart. A teacher must be larger than his teachings. The character, the man, the soul will infuse itself into all the teaching and influence. The teacher may not be a genius—very few geniuses grow—but he may be a man of large patience, of earnest piety, in whom the teachings of the Scriptures find a living embodiment. Sainthood in the teacher will beget a sense of soulship in the scholar.

The teacher needs a large horizon for his work, in order to keep him from regarding his work as drudgery. All teaching must come from the heart to reach the heart. It is a day of much machinery and maps; a day in which more of history and geography is given than ever before. This is well—for we must not have pious schools at the expense of brains. But a Sunday-school teacher must not sink to the level of being a mere teacher of geography, etc. Everything must be subordinate to the work of soul-discovery, soul-saving, and soul-building. In this light all the details of the Sunday-school work will be hallowed.

God alone can save the soul. But, God makes use of the Dugald Stewart spirit and character to shine into hearts, to transform them, to lead them to Christ and Christliness.—*Rev. O. P. Euches.*

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