

in importance only to that of the christian ministry. If faithful to their trust—if earnest in their efforts to bring the souls committed to their care to that Redeemer who said “suffer little children to come unto me and forbid them not,” who can estimate the value of their teaching or the grandeur of the results that shall flow from it! Many of the rising generation will in after years bless God for the religious impressions which were produced on their mind, by their instructions, while eternity will alone disclose the full amount of good achieved by their work. But while we rejoice in the fact that there are so many of the members of our congregations engaged in Sabbath School teaching, we are far from supposing that their number is adequate to the wants of the church. They might and ought to be increased four fold. There are many in our churches who have the requisite intelligence and aptitude but whose gifts are never exercised in the sphere where they are so much needed.—There are many districts of country within the bounds of our Synod thickly settled with Presbyterian families, and yet no Sabbath Schools exist in them to which the young may repair and become acquainted with the truths of inspiration. With the view of inducing some of the members of our churches who have the knowledge and piety which fit them to act as Sabbath School teachers to enter on the work, and at the same time to stimulate those who are already engaged in it to more earnest effort for the spiritual welfare of the young committed to their charge we propose in the present paper to illustrate the dignity of the Sabbath School Teacher's office

The dignity of the work of Sabbath School teaching appears from the importance of the truths that are taught. What are the truths which it is the object of the Sabbath School Teacher to unfold? They are, in the first place, the doctrines contained in the page of instruction regarding the existence, attributes, and purpose of God. It is thus one design contemplated by the teacher to make the young acquainted with the Being who created them by his power and daily sustains them by his bounty

to let them know how the world in which they dwell originated, and from the contemplation of the works of nature to point out the power, wisdom, and goodness of the Great Architect of all things. This knowledge regarding the Divine Being is at once the noblest and most important of all the attainments to which the human mind is permitted to aspire. The philosopher may pride himself in investigating the laws of nature; in contemplating the beauty and arrangement of the orbs that spangle the firmament; in admiring the structure of his body and in marking the inward workings of his mind; in tracing the history of his species, and thus making himself familiar with the deeds and exploits of statesmen and of heroes; but a nobler object is pursued by him, who seeks to become acquainted with the Being to whom all things owe their existence and harmony, and who amid the current of passing events marks the operation of His hand. If then the knowledge of the Supreme Being be the highest which can engage the attention of man, how honorable is the work of those whose duty it is to unfold that knowledge and imbue the minds of the young with sentiments of reverence for the character of Him to whom they owe their existence!

But the grand truth which the Sabbath School teacher is called to unfold is the work of redemption by Christ. This is the doctrine which it is the leading design of revelation to make known; and in the words of an elegant writer, “the death of Christ is the chief event which adorns the annals of time and which will be celebrated by the redeemed through all the coming ages of eternity.” In this then appears the dignity of Sabbath School teaching, that it is its object to make the young acquainted with the work of reconciliation between God and man. The atonement of Christ, the prospect of which cheered the hearts of pious patriarchs as they viewed bleeding sacrifices and were led to look with joy through the long vista of types and shadows to the object they prefigured; the theme which prophets foretold and of which they sang: the work which shall be the subject of everlasting contemplation to