

and his interest in. The exercises increase as he is promoted from one class to another; and at length, in all the vigour of youth, he takes his place in the Bible-class, from which he passes into the communion and fellowship of the Church—becomes perhaps an office-bearer, and perhaps (to follow our pleasing picture a little farther), ultimately becomes a minister, and ascends the pulpit to declare to his listening auditory the unsearchable riches of Christ. Thus has the Sabbath-school been the nursery of the Church. Her brightest and most zealous, as well as her most humble and useful members, and her most talented and successful ministers of the present day, have in many cases received their first training in the ways of holiness in the Sabbath-school; and many can no doubt look back with pleasure and satisfaction to their early youth, when they willingly gave their young hearts to God, as the blessed result of their attending the Sabbath-school.

The Sabbath-school teacher is, or ought to be, the messenger of love. Love to God the ruling motive of his life and conduct—love to perishing souls prompting him to action on their behalf—the love of God shed abroad in his heart by the Holy Spirit, who enables him to speak the truth in love to his young charge; and thus winning them from the service of sin and Satan, persuades them to give their hearts to Him who loved them and gave Himself for them. Among the different classes of labourers in the vineyard of the Lord, the Sabbath-school teacher is not one of the least conspicuous. He not only in a homely way scatters the seed as well as the most earnest and faithful ministerial sower of the Word, but he is likewise encouraged to expect to reap the fruit of his labours; and many an humble but earnest Sabbath-school teacher has actually been privileged to see of the travail of his soul, and been satisfied with his crown of rejoicing. We love and venerate the man of hoar hairs who is at his post in the Sabbath-school, surrounded by his young charge, but there is something equally pleasing in seeing our young church members putting their hands to the work, and leading their juniors in the same blessed path in which they themselves have been led: and if he that waters shall be watered also himself, how great is the ad-

vantage of devoting themselves to this blessed work when young and vigorous, and when the heart is yet tender.

We have noticed that one qualification of the Sabbath-school teacher is love. But there is another, and equally important as the first—and that is, personal piety. Where this is wanting the heart can never be in the work. He may be punctual in his attendance at school; he may be able to open up and explain the doctrines contained in the exercise of the day, and may even eloquently address the school at its close, as is frequently done; but if he is himself a stranger to the blessings about which he is speaking to the young people, it is not to be wondered at if he is unsuccessful in his labours. Where a teacher is living under the influence of vital godliness, he will be *in earnest* with his work, and this earnestness will be manifest to those receiving his instructions; for unless they are really convinced that he is a participator in the blessings he offers to them, and that he really means what he says, his instructions will be listened to with indifference, and very frequently may be productive of effects which he may live to see and deplore. Therefore the office of the Sabbath-school teacher is not only calculated to promote the spiritual welfare of teacher and taught, but is likewise subjected to a terrible responsibility for unfaithfulness in the discharge of its duties.

[The above is portion of an address delivered at a Sabbath-school celebration by an individual of thirty-five years' experience in teaching Sabbath-schools. The address is sent us for publication, but is rather long for our space. We, however, give a portion of it which is well worth reading.—*Ed. G. N.*]

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SLANDER.—Surgery may heal a bodily wound; but what balm can bind up the bite of a slanderous tongue! It runs like a contagion over the whole country, and cannot be recalled. Robbery may be recompensed by restitution; but how can you ever make amends to the man whom you have traduced? I tell you truly, not all the wealth you have in the world can wipe away the wrong you have done in such a case.—*Robert Bolton, 1634.*