

remember, nor have I at hand any means of ascertaining. The Reformed Dutch Church has its seminary in New Brunswick, New Jersey, and under a very able corps of teachers; and the German Reformed Church has its seminary at Mercersburg, Pennsylvania, with which Dr. Nevins and Schaff are connected, and which is rapidly leavening that body with some of the worst errors of Rome. You need not wonder if you soon hear of Nevins following Newman. All his principles look in the same direction; and his going, with his principles, unless they are abandoned, is simply a matter of expediency and of time.

On the importance, responsibility, and reward of the work of the Sabbath School Teacher.

The more *important* the teacher feels his work to be, and the greater his natural weakness for its arduous and responsible duties, the more anxious and prayerful will he be in its performance; and the more likely will he find his success in the realization of the promises: "My strength is sufficient for thee," and, "My strength is perfected in thy weakness." Christ is the *Great Teacher*, whom multitudes followed and surrounded, and "He taught them many things by parables;" "and the people were astonished at his doctrine, for He TAUGHT them as one that had authority, and not as the Scribes." The mission of our Divine Saviour was: "Go ye and teach all nations, teaching them to observe all things whatsoever I have commanded you." True to the command the apostles at Jerusalem, soon after their Master's ascension, were laid violent hands on by the priests and Sadducees, "being grieved that they taught the people, and preached through Jesus Christ the resurrection from the dead." In like manner we find, in the Church at Antioch, where first the name of Christian was given, that there were "certain prophets and teachers." "Paul also, and Barnabas, continued in the same city, teaching and preaching the word of the Lord, with many others also; and for a whole year they assembled themselves with the Church, and taught much people." So, too, the apostle to the Gentiles continued at Corinth for a year and six months; and in Ephesus Paul "disputed daily in the school of one Tyrannus, and continued by the space of two years, teaching the Word of God among them." And, finally, the book of apostolic actions concludes with the fact, that "Paul dwelt two whole years in his own hired house, (at Rome,) and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ."

It was a noted saying of Luther, that he "knew not whether to give precedence to the office of the holy ministry or to that of teaching;" and Dr. Arnold remarked, that "the business of a schoolmaster, no less than of a parish minister, is the care of souls." The Census commissioners sum up their remarks on Sunday schools in these words: "Indeed, it may be fairly question-

ed whether Sunday school instructions do not exercise an influence in moulding the religious mind of the community more extensive and more potent than proceeds from all the pulpits in the land." The Sabbath school teacher can never realize the importance of his work, and his duty therein, except in the *light of eternity*. The more he seeks to realize the holiness of God—the enormity of sin—the value of the soul—and the preciousness of salvation, the more will his heart yearn over lost souls, and his desire to add new trophies to the Cross, by bringing the knowledge of Christ to those who know Him not. "In meekness instructing those that oppose themselves, if God, peradventure, will give them repentance, to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." If the Sabbath school teacher aim at any lower standard than the salvation of the soul, by the teaching of that "faith without which no one can please God," and that "holiness without which no one can see God," he need not expect any real spiritual and abiding success in his labours, however arduous. It is by teaching the young their duties to God, and His love to them, and their Christian privileges, that the youth will best learn and appreciate their duties to man, and their privileges as citizens of this world. The best guarantee to loyalty to an earthly sovereign is fidelity to the King of kings. The surest guide to obedience to fathers according to the flesh, is devout resignation to the will of "our Father who art in Heaven." The safest course of instruction in submission to earthly laws, is implicit obedience to Heaven's own law. All the duties of life, in every social form and variety, are all comprehended in the new commandment which Christ did give, that "ye love one another;" and the high motive for its practical application is the heavenly argument: "As Christ loved us, and gave himself an offering for us." In a word, let the teacher uniformly look on every child committed to his charge, not as a mere body, fitted for the world that is; but as a *soul to be saved or lost*, and in whose salvation or loss he may become an important instrument,—his teaching being either a savour of life unto life or of death unto death. Let his constant aim be that of the apostle: "My little children, of whom I travail in birth until Christ be formed in you."

The *importance* of the office of the Sabbath school teacher, and the momentous nature of his duty, at once raises the other matter of his *responsibility* in undertaking its duties. A secular teacher would feel ashamed were those whom he discharged into the world as fully taught in the branches he professed to teach, and qualified to enter on the duties of this life, found ignorant of its first principles, and its simplest and most ordinary rudiments. He would justly share in the disgrace which his pupils, by such ignorance might draw

on themselves, whilst he takes delight, and receives honor and enjoyment in every one who, in after-life, proves to the world that they were early and well instructed by him in its learning and duties. It was a wise saying of the ancient painter, when remonstrated with for the great time consumed in one painting, that "*he was painting for posterity*." So, too, let the Sabbath school teacher steadily remember, that he is *teaching for eternity*. The statuary labours to chisel his marble into the fairest similitude of graceful form; but the Christian workman seeks to impart into the dull and lifeless soul the breath of life, that it may again become a living spirit,—the renewed image of the living and life-giving God. It is not the body, soon to perish, which is the object of his care,— "what it shall eat, and what it shall drink, and wherewithal it shall be clothed." But knowing that "man does not live by bread alone, but by every word which proceedeth from God," and "that the kingdom of God is not meats or drinks, but righteousness, and peace, and joy in the Holy Ghost,"—he seeks anxiously, earnestly, and prayerfully to feed and nourish the immortal souls of his little ones with the bread of life, and so clothe the never-dying spirit with the spotless robe of Christ's righteousness. To those who are intended to sojourn in the land of their birth, and there to earn their daily bread, it may be well chiefly to direct their attention and studies to the laws, the language, and the circumstances of the land of their birth and future dwelling-place. To those who are about soon to take their departure to another distant and far different land, it is more wise to indoctrinate them in the history, the laws, the language, and the natural productions of the land of their *adoption*, rather than that of their birth, so that they may not be landed on its shores ignorant of every fact concerning their new dwelling-place, with everything to learn to enable them to become a citizen thereof, or to enjoy its manifold advantages. So, too, man is here but a stranger and a pilgrim; and his wisest study and best employment is to learn the language of Canaan, the pursuits of the inhabitants of Immanuel's land, the laws of the land of Beulah, the privileges and enjoyments of that city—beyond the Jordan of death, whose foundations are righteousness, and whose builder and maker is God. Every Sabbath should bring the Christian pilgrim a Sabbath-day's journey nearer his heavenly home, and make him feel so much farther ahead of the wilderness of life; so that he should be found less entangled with the cares and anxieties of his earthly home, and of the business of life; and his actions being where his treasure is, they should be more and more spiritual, more and more heavenly. It should be the anxious desire of every Sabbath teacher to be more like his God and his Master, and to advance Zionward, and carrying with him his little flock; and that it never may be said of him, "With whom hast thou left these few sheep