

was one day to become, and how much he was destined to effect in diffusing the word of God among the heathen. The ways of the Lord are a great deep; he has work high and glorious, marked out for many of you likewise who are, at present, holy and zealous, though humble and obscure teachers of British and other schools. Young Williams, delighting much in the business of a teacher, was industrious and exemplary in the discharge of his duties. As he advanced in the knowledge and love of Christ, his compassion deepened for the souls of men, and he strongly desired to be entirely devoted to their instruction. He saw multitudes in England pressing on in the broad way that leads to destruction, and his heart bled at the sight; but, on reflection, he thought the state of the heathen still more lamentable, and such as more loudly called for commiseration. On this ground, therefore, after much prayer to God for direction, and asking counsel of wise men, he offered himself to the London Missionary Society, by whose directions he was accepted and sent to the South Seas.—*Christian Guardian*.

#### HINTS TO SUNDAY SCHOOL TEACHERS.

By Rev. T. Smith of Sheffield, (Eng.) in a Speech at a late Anniversary.

The great principle of all is, simplicity of motive, and the humble use of whatever talents God may have been pleased to bestow. When the great Andrew Fuller was dying, he said, in his own peculiar manner, "I wish I had prayed more!" That has been the feeling of my own mind since I have been sitting here. I wish that you may all pray much, and study much, and prepare much, in order to teach the interesting charge that is committed to you on the Lord's day. You will find that of more value practically than if you could draw on the treasures of Greek, or the mysteries of science, or the powers of eloquence. In connexion with this, let me seek to imprint upon you another consideration, namely, that while you are going to teach others, you should acquire a clear knowledge of your acceptance with God through Jesus Christ our Lord. If while you labour for the children you are in any great doubt or darkness as to the pardon of your own sins, as to whether Jesus frowns upon you or is pleased with you, as to whether he says, "What hast thou to do to take my word in thy mouth?" or whether he looks down with approbation on your efforts, it will unnerve your arm, it will blur your right eye, it will diminish the saving benefit of your work of faith and labour of love. Whereas, if you have a clear knowledge of the love of God towards you, if you feel that your own soul is safe, that you may now work for other men with comfort and joy since God has given you satisfaction about your own salvation, that it is no doubtful problem whether you shall shine in joy, or lie in darkness and despair, what an unction it will

impart to your mind, what ardor and vitality to your words, what lips of persuasion you will then possess, what thoughts that breathe and words that burn!—And supposing that, in this state, you should fail in realizing the success you can desire, yet you will always have the satisfaction of your own mind that in simplicity, and in godly sincerity, and not with fleshly wisdom, but by the grace of God, you have had your conversation in the world, and more abundantly in the Sunday School.

I would add another consideration:—Never come to teach in a hurry, or unprepared for it by pious meditation and holy reflection—never make your labours in the school a substitute for domestic religion. Do not merge your personal piety and your family devotion in your public labours. If you do, there will come an eclipse over your mind, and you will be doubtful whether God will smile upon you. I would have you avail yourselves of what has been announced this evening—a marginal Bible. There is scarcely any man who can describe its value. You may thus compare Scripture with Scripture, and you will see how it explains itself. There is congregated here not a mass of matter merely, but of intellectual capacity, of latent power and latent energy that God only who has created it can comprehend. He has given power to man, which he has not given to angels. When one thinks that the current of their thoughts, the tenderness of their sentiments, that their apprehension of divine things, their reception of the gospel, and their being made partakers of eternal life, may depend upon the way in which we may guide their minds, one is constrained to say, "Who is sufficient for these things?" Let me say that the Lord Jesus is mighty to save—that he died for our sins, and rose again for our justification—that he carried his own blood to heaven, and offered it as a sacrifice for sin. If there be any one present who has not come to Christ, let him do it now.—*Christian Guardian*.

MODESTY OF TRUE LEARNING.—Real greatness is seldom or never obtrusive in its pretensions. It is never fitful and uneasy lest it should not be noticed and find its right place, and it does not therefore urge itself into the front ranks of active and bustling life. It is more allied to the divine wisdom which shows itself oftenest and best, not in the tempest and the earthquake, but in some still small voice of ministering kindness—in the rain that falls, in the dew that distills. The spontaneous feelings of the heart, those which belong to the essential characteristics of our humanity, and which draw forth by the most kindly influences, the same in others to meet and coalesce in oneness of spirit that they may proceed in harmony of opinion and action, issue forth only in hours of quiet, in seasons of rest and repose. The busy world, as it hurries on, does not heed such, and therefore the man who possesses them is hidden from their eyes. He