

through the things seen and temporal, to the things unseen and eternal.

But the timid Teacher may be ready to say, that a very vivid view of Christ's presence would wholly disable him from teaching, and close his unclean lips. He has often been disconcerted by the entrance of a stranger into his school—how much more were that stranger the Lord of Glory. "I am not eloquent," he would be inclined to say with Moses; or with Jeremiah, "Ah! Lord God, behold I cannot speak, for I am a child." But what was the answer of God to Jeremiah, "*Say not I am a child, whatsoever I command thee, thou shalt speak.*" And so would Jesus say to the expostulating Teacher, "It is not thou who art to teach, but I.—Thou art but my interpreter—my mouth;—speak what I command thee." O blessed doctrine to the Teacher who realizes his Saviour's presence! How does it at once banish all diffidence, and destroy all self-dependence. But what shall the Teacher do who mourns an *absent* Lord?

4. But there is another class of Teachers, on whom the realizing of Christ's presence would act more powerfully, perhaps, than on any of the preceding—the *unconverted* Teacher. His feelings, under such circumstances, we shall not attempt to imagine, nor venture to describe. Only we may suggest this question, "Would he go to his school next Sabbath evening, if he were assured that the Lord Jesus Christ would meet him there face to face; and would he take his place among the children, and in His hearing beseech them to believe on that name, which he was slighting, and to love that Saviour, whom he was crucifying?" We believe that he would not. Then, what is the difference between the supposed and the actual case? In both the Lord is present. Only that in the latter, the present Saviour hears and sees, but in Himself unseen.

Perhaps this suggestion might be used in resolving the question which is often stirred, Ought unconverted persons to be employed in teaching? At the same time, let not the negative answer which might be given to it, drive any Teacher from his Sabbath school, for whither can he flee from the presence of Jehovah? But let it urge him to go quickly and be reconciled to his adversary—even while he is in the way, and then he may enter into his school, and gladly recognise the presence of Je-us. In his presence there is fulness of joy, and at his right hand are pleasures for evermore.

III. And finally, *Realizing Faith* would enable you to anticipate your Saviour's coming.

What might be the effect of such an anticipation, powerfully brought home by faith, we confess ourselves unable to estimate aright, and we must be contented, for the present, with only hinting at the subject, commending it to your serious consideration. Perhaps the

effect would resemble in some degree, that which appears in your schools on the eve of their examination, when the languor and tedious regularity of the preceding period, give place to stirring and active preparations. The Teacher and his scholars become all life and motion. By faith they realize the approaching day, and its whole scenes are continually passing before their view. Each favorite pupil is seen, in imagination, acquitting himself with credit, and winning the reward of merit, and that reward the Teacher feels his own; while in the contemplated failure of another child, he seems to be a partaker of the disgrace.—Thus does he become identified with all his scholars, feeling as if he were to be the subject of examination, not they;—and by a realizing faith, he is moved to a patient endurance of fatigue, far beyond his customary or requisite duty.

And in a way something similar, might the Teacher, who realized the Saviour's coming, be excited to press eagerly on in the duties of his calling, hastening unto the day of the Lord Jesus. The Apostles seemed to be especially animated by this motive, for there is none to which more frequent reference is made. Paul forgets his weariness, and rejoices in his tribulations, whenever he gets a view of the Saviour's coming, and of his own appearance before him with his crown of rejoicing, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming; for ye are our glory and joy."

TRUE HAPPINESS.—One reason why God has scattered up and down several degrees of pleasure and pain, in all the things that environ and affect us, and blended them together in almost all that our thoughts and senses have to do with, is, that we, finding imperfection, dissatisfaction, and want of complete happiness in all the enjoyments which the creatures can afford us, might be led to seek it in the enjoyment of Him, with whom there is fulness of joy, and at whose right hand are pleasures for evermore.—*Lodge*.

HEAVENLY GLORY.—What if all the dust of the earth were turned to silver; what if every stone were a wedge of gold; what if every flower were a ruby, every blade of grass a pearl, every grain of sand a diamond—yet what were all this to the Jerusalem above? It is as impossible for any man to comprehend glory, as to "mete the heavens with a span," or drain the mighty ocean.

HOW TO AVOID ANXIETY.—Paysan, on his dying bed, said to his daughter, "You will avoid much pain and anxiety, if you will learn to trust all your concerns in God's hands. 'Cast all your cares on him, for he careth for you.' But if you merely go, and say that you cast your care upon him, you will come away with the load on your shoulders."