

For it is not by chance, but by God's design, that you have been brought into contact with them, and they with you. He has ordered events, and adjusted providences, so as to bring them to your side, and place them under your instructions. Do you believe this? Then see with what affecting responsibilities, faith invests your character and work.—That little company of children who have been gathered round you, seemingly by accidental circumstances, but in reality by the arrangements of Divine Wisdom, have been entrusted to your care, by the good pleasure of their heavenly Father, *in order to their salvation*. Each one of them brings a special claim upon you from Christ himself, for each pleads his command to feed his Lambs, and says, "*Feed me.*"

A realizing view of your work such as this, would operate very practically. Feeling yourselves called directly to it by God, you would be anxious to approve yourselves good and faithful workmen, and wise in winning souls. Christ and Him crucified, would become the sum of your instructions, and you would seek to commend your Saviour to the hearts of your scholars, by the same gentleness, and lowliness, and love, which endeared Him so much to the little children of Judaea, and tempted even the infant from its mother's arms to His.

On the other hand, feeling the individual charge you had received of each scholar, you would bestow on each a very anxious care.—The disappearance of one from his place in school, would be like the shepherd's loss of the "one sheep," and forthwith you would go and seek it, till you found it. You would not be satisfied with the limited opportunity which the Sabbath hour offers for instructing your children, but being affectionately desirous of their souls, you would follow them to their own homes, and observe their daily walk, giving them line upon line, and precept upon precept. And knowing how many evil influences they are exposed to, over which you have no control,—by prayer and supplication you would watch for their souls, as those that must give an account.

Dear Friends, does not the office of a Teacher seem in this light a most momentous undertaking, and one which involves very serious responsibilities? God forbid that you should seek to hide these from yourselves, by drawing a veil over the great realities of Faith; rather, we beseech you, under the pressure of your duties, confessedly "too high" for you, upon your own strength, strive for the promised influence of the Spirit, and seek to realize the presence of that Divine Spirit, which Christ hath promised, to help your infirmities. And have respect, likewise, to the great recompense of reward.

ii. *Realizing Faith would make you feel your Saviour's presence in the Sabbath School,*

This you must admit, would exercise a salutary and solemnizing influence over you. And it is probable that it would do so, in a much higher degree than you are able to conceive,—affecting different classes of Teachers in different ways.

1. The *mechanical* Teacher, whose Sabbath School exhibits much nice and orderly arrangement, but little evidence of the Spirit's work, would be reminded by the presence of Jesus what the "one thing needful" really was.—For he would be made to feel that "the goodly stones" of his school—the neatness, order, and exact performances of the children, so pleasing to himself, were not enough to satisfy his Master. Where are the "*living stones*?" Jesus would seem to say; "Have you here no anxious souls, no converted children,—no lambs gathered for my b-wom,—no jewels preparing for my crown." O, how many a Teacher would wish, if he were asked such a question, simply because he could not tell,—he could not tell whether his school contains any who gave evidence of being converted, and being under the influence of the love of Jesus. Such an inquiry it has never occurred to him to make. He has sown the good seed diligently, but does not know whether it is springing. He has told the little ones to go to Jesus, but he does not know whether they have gone. All he knows is, that the Sabbath has not been more regular in its return, than he has been in the discharge of his duties in the Sabbath school.

Let such a Teacher realize the presence of his Saviour next Sabbath-day, and he will feel that all old things must now pass away, and all things become new.

2. The *intellectual* Teacher would be taught by realizing a present Saviour, the wide difference there is between the knowledge which saveth, and that which puffeth up. And while he looked on the lowly Jesus, and listened to his gracious words, he would learn to exchange the authoritative tone and bearing of the secular Teacher, for the loving words and affectionate behavior of the mother gently cherishing her children. If the intelligence of his scholars,—their ready answers and extensive acquaintance with the Bible, were subjects of self-congratulation, he would be reminded by the presence of the crucified Saviour, that *Faith and Repentance* alone could save their souls; and if he were disposed then to turn to his endeavors to lead them to repentance, and send them to Christ, he would be reminded that he had done but half his duty. He has warned his children, and reasoned with them, and told them repeatedly to go to Christ. But he was desired to bring them. And if he had been blessed with a realizing sense of Christ's presence with him, he could not have said "go." He must have said "come." Hence the necessity and use of a lively Faith to the Sabbath School Teacher.

(To be continued.)