

instruction of their children by those parents who make the necessity of attending to the religious culture of their families an apology for not entering the Sabbath-school; and I wonder if their children could not be attended to in other hours than those usually occupied in Sabbath-school instruction; and thus, while they are not neglected, other children, who have no parents that care for their souls, receive a portion of their attention. I think this not impossible. But perhaps the wife pleads that she is no longer her own, and that her husband's wishes are opposed to her continuing a teacher. But has she ceased to be her Lord's by becoming her husband's? Does the husband step into all the rights of a Saviour over His redeemed? If such an objection is made, it is very clear that she has not regarded the direction to marry "only in the Lord."

But perhaps you say, "There are enough others to teach in the Sabbath-school."—There would not be enough—there would not be any—if all were like you. But it is a mistake; there are not enough others. You are wanted. Some five or six children, of whom Christ has said, "Suffer them to come to Me," will grow up without either learning or religion, unless you become a teacher. Are all the children in the place where you live gathered into the Sabbath-school? Are there none that still wander on the Lord's Day, illiterate and irreligious? Is there a competent number of teachers in the existing schools, so that more would rather be in the way than otherwise? I do not know how it is where you live; but where I live there are boys and girls enough, ay, too many, who go to no Sabbath-school. It is only for a teacher to go out on the Sabbath, and he readily collects a class of children willing to attend; and where I reside, there are not teachers enough for the scholars already collected. Some classes are without a teacher: and presently the children stay away, because, they say, they come to the school, and there is no one to attend to them. He who said, "Suffer the little children to come unto Me, and forbid them not," knows this; and He knows who of "His sacramental host" might take charge of these children, and do not. They say, every communion season, "Lord, what wilt Thou have me to do?" And the Lord replies, "Suffer the little children to come unto Me." And there the matter ends.

But I hear one say, "I was once a teacher;" and do you not blush to own that you became weary in this species of well-doing?" "But I think I taught long enough." How long did you teach? Till there were no more to learn? Till you could teach no longer? Are you dead? If not, you are resting from your labours rather prematurely. This excuse resembles one which I

heard of, as from a lady of wealth, who having for several years been a subscriber to the Bible Society, at length ordered her name to be struck off, alleging that she thought she had done her part towards disseminating the Bible. The world was not supplied; O no, not even the country; and her means were not exhausted. But she had done her part. Had she done *what she could*? The woman whom Jesus commended had "done what she could."—But this is a digression.

But one says, "I want the Sabbath for myself; for rest and for improvement."—And who does not? Are you busily employed all the week? So are some of our most faithful teachers. You ought to be "diligent in business" during the days of the week. "Six days shalt thou labour." "But is there any rest in Sabbath-school teaching?" The soul finds some of its sweetest rest in the works of mercy, and often its richest improvement in the care to improve others.

But perhaps you say, though with some diffidence you express this objection, that you belong to a circle in society whose members are not accustomed to teach in the Sabbath-school. Do you mean that you are *above* the business? You must be exceedingly *elevated* in life to be above the business of gratuitously communicating the knowledge of God to the young and ignorant. You must be exalted above the very throne of God itself if you are above caring for poor children. "But I should have to mingle with those beneath me in rank."—Ah, I supposed that Christianity had destroyed the distinction of rank, not indeed by depressing any, but by elevating all. Should Christians, all cleansed by the same blood and Spirit, treat other Christians as common?

"But I am not qualified to teach." If you are not in reality, you should undertake teaching for the sake of learning. The best way to learn anything is to teach it. If you only think yourself not qualified, your very humility goes far towards qualifying you.

"O, it is too laborious! There is so much self-denial in it." And do I hear a disciple of Christ complaining of labour and self-denial, when these are among the very conditions of discipleship? Is the disciple above his master? Can you follow Christ without going where he went? And want he not about doing good? Pleased he himself?

Ah, I know what is the reason of this deficiency of Sabbath-school teachers, and I will speak it out. It is owing to a deplorable want of Christian benevolence in them who profess to be Christ's followers. They lack the love that is necessary to engage one in this labour of love. They have no heart for the work.