

Rev. Geo. Sutherland, late of Charlotetown, now of Dunedin, New Zealand, has published a work on Baptism, a copy of which has reached us. He reasons clearly and conclusively.

A paper called the *Presbyterian Advocate* is now published in St. John, N. B. We have seen the first two numbers, which are very well filled.

The Reformed Presbyterian Synod which suspended Mr. George H. Stuart, has continued his suspension, and is subjecting to discipline the missionaries who took his part.

Dr. Burns of Toronto addressed the Free Church Assembly as a deputy from the Canada Church, and asked aid for missions to the great North-West.

The Irish Presbyterian Church continues to aid the Colonial Churches with much liberality.

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## Fireside Reading.

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### Are you a Sabbath School Teacher?

I am a little apprehensive that the title of this article will be read by some who will give no hearing to the article itself. There are those who, being professors of religion, or at least well disposed thereto, are not Sabbath-school teachers, and yet strongly suspect sometimes that they ought to be. Such are not fond of reading an enumeration of the reasons why they should engage in this benevolent employment, because these reasons are apt to appear more cogent than their objections to it. After such a perusal they are very prone to feel as if they ought to take hold of this good work; and not being prepared to do that, it is rather more agreeable to them not to have the feeling that they ought. It is uncomfortable to carry about with one a sense of obligation which he is not disposed to discharge.

But I hope my apprehensions will be disappointed; so I proceed to the article. Are you a Sabbath-school teacher? If you are, you are engaged in a good work. Yes, it is good, both as acceptable to God, and as profitable to men. It is good in its direct operation, and good in its reflect action. It is not merely teaching the young idea how to shoot; but what is still more important, it is teaching the young and tender affection what to fix upon, and where to entwine itself. Nothing hallows the Sabbath more than the benevolent employment of the Sabbath-school teacher. It is more than

lawful to do such good on the Sabbath day. It has great reward. Continue to be a Sabbath-school teacher. Be not weary in this well doing. Do not think you have served long enough in the capacity of teacher until you have served life out, or until there shall be no need of one saying to another, "Know the Lord." What if it be laborious? It is the labour of love, in the very fatigue of which the soul finds refreshment.

But perhaps you are not a Sabbath-school teacher. "No, I am not," methinks I hear one say. "I am not a professor of religion. You cannot expect me to be a teacher." You ought to be both; and your not being the first, is but a poor apology for declining to be the other. The neglect of one obligation is a slim excuse for the neglect of another. You seem to admit, that if you professed religion, it would be your duty to teach in the Sabbath-school. Now, whose fault is it that you do not profess religion? But I see no valid objection to your teaching a class of boys or girls how to read the Word of God, though you be not a professor of religion. I cannot think that any person gets harm by thus doing good. Experience has shown that the business of teaching in the Sabbath-school is twice blessed—blessing the teacher as well as the taught.

But you are "not good enough," you say. Then you need so much the more the re-acton of such an occupation to make you better. The way to get good, is to do it. "But I am not a young person." And what if you are not? You need not be very young in order to be a very useful Sabbath-school teacher. We don't want mere novices in the Sabbath-school. If you are not young then you have so much more experience to assist you in the work. Do Sabbath-school teachers become superannuated so much earlier in life than any other class of benefactors?—so much sooner than ministers and parents? There is a prevailing mistake on this subject.

But you are married, you say. And what if you are? Because you have married a wife or a husband, is that any reason why you should not come into the Sabbath-school? Many people think that as soon as they are married they are released from the obligation of assisting in the Sabbath school. But I do not understand this to be one of the immunities of matrimony. As well might they plead that in discharge of the obligation to every species of good-doing. Such might, at least, postpone this apology till the cares of a family have come upon them. And even then, perhaps the best disposition they could make of their children on the Sabbath would be to take them to the school. I wonder how many hours of the Sabbath are devoted to the