

or to ask any question as to its meaning. But if he proposed to confine himself to the asking of a question, he was informed that he must give his own opinion of it, before "the others could judge." Then he retired; and when he was admitted again, he was informed as to the opinion the assembly had come to. Not more than three were thus to "prophesy" at any one meeting. There is nothing new under the sun; and among the most conservative of religious people, we may yet see Knox's meetings for "prophesying" adopted: combining all the essential qualities of the "Fellowship-meeting" and the "Class-meeting."

The activities of the S. School must be brought into the Church; if it were only for the sake of the young people transferred from one to the other. A "Pastor's Bible-class" answers a certain end; but after all, it is not enough. The plan, therefore, fallen upon by some, is to get all the congregation together in the afternoon, and have a religious service, which, over and above the devotional exercises, consists of "question and answer." Not a catechism, nor anything formally committed to memory, but such questions as would suggest themselves in the "reading in course" of any of the books of Scripture. There will be a backwardness at first in asking questions of the minister; and when the ice gets broken, there will sometimes be specimens shown of foolish questioning, or for the sake merely of posing the pastor—and more frequently still of questions having no relation to the passage in hand. But we are assured by those who have given it a good and fair trial, that these things soon come to an end; and instead, there grows up an eagerness to ask pertinent and respectful questions. We once heard a returned missionary from India say, that in the mission services often a native rises up gravely and respectfully, and says, "But, Teacher, will you explain how *this is*?" stating the difficulty he has found. And this without any interruption to the decorum of the meeting. A peculiar advantage in establishing such meetings would be, that the pastor can, having prepared himself on the particular passage in hand, ask questions (and suggest answers) until he gets his people sufficiently familiarized with the new kind of meeting to ask him explanations. So that it need not at all wear the aspect of a failure, even from the very first. It will generally be found expedient to go through a certain book in regular order. It gives a more complete idea of the scope and grasp of the book or epistle; and it gives the opportunity too of touching upon sins, failings or besetments which are better thus taken up in regular course, than if supposed to be searched for. Such meetings would be an admirable sequel to the teaching of the S. School in younger years; and the young church-member would feel that there was nothing lost, but much gained, in graduating into the Church out of the school. Two other points will suggest themselves; one from the minister's point of view, and one from the member's. The minister often finds that information, illustration, help, *light* has come to him concerning something; and like the "Antient Mariner," he is uneasy till he gets some one to whom he can unburden himself. A sermon is often too mathematical in its proportions to take in all these irregular patches and corners of new-broken fallow; but they may come in, either at one