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THE importance of Sabbath Schools, as an auxiliary to the efforts to spread abroad the knowledge of the Gospel, is too well recognized now to require us to urge it upon the members of our Church, by arguments directed to this view of it. Yet, like many another recognized duty, the necessity for establishing Sabbath Schools in connection with our congregations and stations, requires to be at times brought under the notice of our members. We know from practical experience the difficulties that exist in remote country districts to obtain the services of suitable Superintendents, for although it is true that the Minister himself, is, generally speaking, the most efficient Superintendent, yet with the scattered charges that many have, there being often several out-stations to be supplied, it is quite impossible for a pastor to superintend weekly, a Sabbath-School at each station. In such cases it becomes imperatively necessary to obtain the services of some one to take charge of the School. However high the standard of excellence we may set up, as desirable for those who are to fill this office, it is clear that, while we should aim at getting the one best qualified, we must yet be content with such instruments as are within our reach. Intellectual training is not so much required as true religion and deep piety. That congregation must be at a low ebb in which there is not *one* pious man, who would undertake to meet with such children as could be gathered in on a Sabbath morning or afternoon, pray with them, read with them, hear them repeat the Shorter Catechism, and give them a verse or two to commit to memory. The way would thus be prepared for a more perfect system, wherein, by examination and the various adjuncts of a well regulated Sabbath School, the minds of the young are trained and disciplined, and their

hearts attracted by the love of a suffering Saviour brought before them from Sabbath to Sabbath. Some object to the use of Catechisms, that the dogmas contained in them are beyond the grasp of the minds of children. But, even if they were, we should still insist upon their use, as the memory can store up mental food for the mind to assimilate. We do not think, however, that the Shorter Catechism need remain such a mystery. If the children are encouraged to break it up into parts, to see the relation which one part or one question bears to another part or another question, they will very speedily begin to see a light breaking in upon abstruse truths which otherwise they would not comprehend. It is good to give a Bible to each scholar for learning the whole of the Catechism, and we are glad to see that this is being done, not only by our own congregations, but also in many parts of the United States; but we think it would be still better to reward those who prove how well they understand it. Such a course of training as this would be invaluable, a habit of exactitude would be formed, a logical style of reasoning would be fostered, and our children would be better fitted and prepared to meet the adversaries of truth, whom they are sure to encounter when they go into the world. The same process may be carried on with respect to doctrines which might be given out on the one Sabbath, and, after being examined at home, would be proved by texts of Scripture the next, and from the reading lesson of each day they might be asked to draw practical inferences for the guidance of their own conduct.

A library, it is evident, is a very necessary part of the equipment of a Sabbath School. To congregations which can afford to pay for books, no trouble need be experienced, since the Religious Tract Society is always willing to furnish libraries at a cheap rate, and city congregations