

commended; and farther, that this should be done with accuracy. In this department the classes should be small, six active scholars being sufficient to engage fully the attention of one teacher.

In the third department are to be gathered the young men and women, in a word all in whom the processes of reasoning and judgment are being developed. For the intermediate classes nature pointed to the Gospels, and the Acts, and the Historical portions of the Bible generally. The senior department may study the epistles, tracing out their analysis and the logical connection of one portion with another, as well as the general signification and practical bearings of the whole.

It will be seen at once that this higher department is just the Bible class, but the idea prevailed that all should meet and pray and sing together, and then separate for their respective work; that they might re-assemble for closing exercises, and thus constitute the *one school* of the Church for the instruction of her people of all ages.

The same idea came prominently out when the question, "How to retain the older scholars?" came to be considered.—

This is our second topic of remark. More reasons than one were indeed given to account for the lamentable withdrawal of so many of our young people in city and country, between the ages of 14 and 17; but the chief one was, that unfortunately, and very improperly, the institution in question has been regarded merely as a *school for children*. We are persuaded this is the true explanation, and that the cure lies with ourselves, the office bearers and members of the Church. We should all belong to the Church's Bible classes, in one capacity or another, unless hindered by other engagements. If not required as teachers we can aid by our example as learners.

In these remarks we do not forget that the home training is the first in importance as in time, and therefore, that the first duty of the christian father and mother is in the family. This is the primary Bible class, but the feeding of the lambs by pastor and elders has also its place, and if we would

have the joy of seeing our sons and daughters valuing *their* instruction on the Lord's day, we must show by example that we value and delight in biblical study.

Without affirming that we have too much sermonizing, we may safely make the general statement that we have too little catechizing and Bible study. Why should we cease to meet to study God's word because we have reached 18 or 21, or because we are married, or because we are parents? Have we reached perfection of knowledge? Is not the Church the school of Christ? In professing Christ fully in coming to the communion table, am I to withdraw from the Church as a christian instruction society? Do not I rather by such a step pledge myself to use all means within reach for advancement in knowledge and in grace?

The whole subject is suggestive. It is engaging the attention of Churches in Britain and America. The conviction gains that the class exercise would prove quite as improving to a compact little congregation as a second discourse. An additional number of sermons would not compensate for the loss of the "Examinations" and "Catechizings" of our fathers, now too generally discontinued; and the best substitute for these, where they are discontinued, will be found in a general gathering of all ages for an active, cheerful, profitable study of the word of God, on the morning or afternoon of the Lord's day.

PRESBYTERIANISM.

From month to month we read the proceedings of Presbyteries in Brazil, in China, India, Turkey, Egypt, West Africa, South Africa, and the South Sea Isles. We read of Synods and Assemblies in New Zealand and Australia. On the Pacific coast of this continent Presbyterianism is strong and flourishing. Thus we see that our beloved Church, in one or other of her branches, extends to the "ends of the earth." Wherever civilization has gone, wherever the field is open to missionary enterprise, our truly scriptural system is represented. Presbyterianism is found to