

year, but the experience of our City Churches go to prove that a large number of our senior scholars do cease to attend school and do not connect themselves with the Church. We have an elaborate system in our Church for developing the welfare of our young, but it seems as if there is a weak and imperfect part lying between the Sabbath School and the young communicants' class. It is here usually that the Bible Class is supposed to come in. This class is usually taught by the minister, yet there seems to be a faulty connection, as far as our imperfect statistics show, between it and the Sabbath School on the one hand and the young communicants' class on the other. It is supposed to fill up the gap between the two, but apparently it fails in the effort. The reason of this, in many cases, is not far to seek. The minister gets his pupils by an intimation from the pulpit, and no special machinery exists for drafting into his class the older scholars from the Sabbath School. These are allowed to remain as long as they please with favourite teachers, and whilst some do join the minister's class, others hang about the Sabbath School, and drop off one by one and are lost sight of. At the other end, the Bible Class has not a very vital connection with the young communicants' class, as it varies from year to year, and young men cease to attend it, just about the time when the responsibility of joining the membership of the Church could be hopefully pressed

upon them. They join the class when they are above fourteen years of age, and leave it, generally speaking, when they are about nineteen. They don't care for sitting with those they regard as boys when they have reached the last mentioned age, and either join some advanced class, which is usually taught outside the congregation, or lapse into partial indifference to the Church.

Now the cure for this yearly loss may not be easily found, but it ought to be earnestly sought. There is a leak somewhere, and it ought, if possible, to be discovered and stopped. It is a sad statement to make, still it is true, that the Church somehow fails to keep hold of all those who, at a very tender age, put themselves under her kindly care. Some, to prevent this lapsing, have been advocating the necessity of what is called "early communicating." Such would have our young people join the Church when they are quite young, say fifteen or sixteen instead of twenty or twenty-five, as is the general age at present. Certainly young people at that age are more directly under the eyes of teachers and ministers in the Sabbath Schools and Bible Classes. There is no reason why they should not then be admitted, if they give the office-bearers satisfactory reason to believe that they have an intelligent grasp of the vows they are taking upon themselves, and have nothing in their walk and conversation to negative the profession they are making. Good might result from having