

them, but of what will tell most powerfully upon their young minds, and hold them fast to religious associations. We argue, therefore, that the work of Sunday-school teaching ought not to be delegated to young and inexperienced persons with but small weight of Christian character and little religious culture. Some of the best men and women in the Church ought to be enlisted in the service. Be they young, or be they old, they ought to be of the best quality available—Christian people who should give themselves to the work with earnest hearts, and with the clearly defined aim of “winning” the “souls” of children for the Lord’s service.

Nor would we limit the work of the Church amongst the young to the existing institution of the Sunday-school. At present the Church has made but little provision for the religious culture of the children of the families composing the congregation, and who are for the most part better educated than are the general run of Sunday-school children, and open, possibly, to a higher class of instruction. The children of the congregation are surely the charge of the Church. In the case of baptised children it may be asked, “Unto what were they baptised?” Consistently carried out, the baptism of children ought to be followed by religious instruction in the great verities of religion “as they are able to hear it.” Not only is this a duty incumbent on parents; the Church has had its part to perform. They are the “lambs” in Christ’s fold, and He requires that they be fed, and the Church should supply “under shepherds” to “feed” them. There is no part of its duty in which the Church has been so lamentably deficient. In how few cases does even the pastor seem to think of the children as part of his flock. The churches of past generations were in advance of us here. In Puritan times the children of the congregation were very generally examined in their knowledge of Scripture at stated periods. The custom still obtains in some Presbyterian congregations in Scotland. We should like to see a “revival” of this good old plan in all our churches. But in order to its being carried out to any purpose, there must be weekly classes conducted by intelligent Church-members. Then, to complete the thing, the most hopeful of the young people ought to be drafted off from time to time into a pastor’s class, meeting perhaps once a month. Can there be any question but that—wisely, earnestly carried out—some such plan would tend largely to the increase of the Church on earth and in heaven?

As an example of this higher order of teaching for the young may be instanced the Catechetical Seminary instituted by Dr. Alex. Fletcher, and carried out by him till his decease, and which we believe is still continued. Assembling in the area of Finsbury Chapel on Sunday afternoon, this higher class of Sunday-school was divided into sections, presided over by experienced Christian teachers, some of them being elders of the Church. At the close of the lessons the reverend president examined publicly certain sections of the seminary. This institution was very popular with the young people who were by no means in haste to leave it, and it was largely resorted to by other than those included in the Finsbury Chapel congregation. To our knowledge many of its members rose to positions in the Church of God. We have a notion that some such plan, without perhaps the strong theological flavour of the Assembly’s catechism, might be adopted very generally with great advantage.

Two children belonging to a German Sunday school in Iowa, earned \$1.50 for mission school by gleaning grain in the field. The pastor says, this family gives the most for the foreign mission work, although they are the poorest of all the families of my church. Yet they never complain of want.