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I.—LITERARY.

THE SEMINARY COURSE OF STUDY—ITS RANGE, STANDARD, EXAMINATIONS AND TESTS.

In the last issue we endeavored to set forth the *purpose* of the Seminary, to guard against certain developments of seminary discipline; and to maintain that the church should have in every age a set curriculum, suited to the needs of the time, through which the seminaries shall carry their students. In the present issue we offer some further considerations on our general subject.

V.—THE CONTENTS OF THE SEMINARY COURSE AND THEIR DISTRIBUTION AMONG THE DIFFERENT CHAIRS.

According to the church's statement of the purpose of the seminary, in 1811, it was to teach the Hebrew and New Testament Greek, the exegesis of both testaments, sacred geography and antiquities, the overthrow of Deism, Natural, Didactic, Polemic and Casuistic Theology, Church History, Pastoral Theology and Church Government and Discipline. Our Standards also imply that the student must be trained in all these things. That is, a place must be given in the course to Exegetical, Apologetical, Systematic, Historical and Practical Theology. Stating the matter in this general way most of the churches of the Reformed faith would say the same. But, this by the way, the statement by our Assembly of 1811 is a very fine one. We have no time for an exposition of it; but call attention to one or two points.

1. The student is required to study, at the seminary, the Deistic Controversy and thus become qualified to become a

EDUCATION IN THE CHURCH.

The Roman church is, in some respects, wiser in its day and generation than the children of the Protestant Reformers. This is undoubtedly true in reference to the training of the young. The Roman church lays its hand upon a child in infancy; so do we; but we take our hands off, in greater or less degree, leaving the training of our children largely to the state. The Roman church, out of sympathy as it is understood to be with republican institutions, would run out in a few generations were it not for its Parochial schools.

Protestants have many church colleges, a few academies and almost no primary schools. We have an apex but no base for our educational pyramid. The Roman church has a complete system, the basis of which is the Parochial schools. The wisdom of this is self-apparent. Boys and girls are won or lost to the church before they are old enough to go to college. The Roman church teaches religion to its children from the beginning of their education. It is wise; it is right. The only fault is that they teach them Romanism, a little gospel infused.

The Presbyterians ought to be wise. We ought to have a complete system of church schools. I suggest "Westminster Schools" as a good name for them. There should be Parochial schools wherever it is possible to have them; and in these schools should be taught the Catechism, the Bible and Church History, and no child should be excused from these studies except on the written request of the parents. This for the sake of non-Presbyterian children who might attend.

Of course it is not intended that these schools should ask for or receive any aid from the state. They must be supported by the church, and this could be realized from tuition fees. In cities there are hundreds of children who are sent to private pay schools. In the country where there is a public school term for six months, Presbyterians could run a school for the remaining four of the school year.

The scheme can be made to succeed if the people will come to appreciate its importance, and it would be a tremendous propaganda of Presbyterianism.

If successful these schools would be imitated by other denominations. All the better. If all denominations would have their own schools and train up their children in the fear of God; so much the better for the Kingdom of Christ and for the nation.

We are endangering the future by giving the rising generations a Godless education, and reverence is fast dying out of the nation. No nation nor church can long exist without reverence, and we are losing it at a fearful rate.

We need not go to Rome for an example of Parochial Schools but to our own mother-lands—Switzerland, Holland and Scotland. From these the Roman church learned its lesson, and we the children of the wise Reformers who first had Parochial Schools, have given up what, more than any other agency except the pulpit, made us what we are. The Reformation was made thorough in Switzerland, Holland and Scotland largely by the Parochial School. In this way also it was made intelligent and strong. There could have been no such splendid christian civilization as exists in Scotland without the Parochial School. O, for a day when there shall be a Presbyterian school in every community, when there shall be an academy in every Presbytery, and a college belonging to Presbyterians, and bound to the church, in every section of our territory.

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