

claimed as an hallucination, and that being born of "incorruptible seed by the Word of God" is an old-fashioned delusion, to be rejected with as little compunction as if it were a heathen fable. If we pursue this process of disintegration so that the wonderful cohesive power of this Book shall cease, its author may well write over this wreck, "They have sown the wind, they shall reap the whirlwind."

You refer to the class of teaching of which you approve as something to be commended rather than that found in our Sunday schools. Will not many people differ from you in this conclusion? The latter method is truly a study of, and an instruction in God's Word.

The humble teacher reverently approaches the Sacred Volume as "the sword of the Spirit which is the Word of God," and, believing the statement of the Book that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned," pleads with God that the Spirit of wisdom and understanding, Who in and through the Volume reveals the will of God, be made the key to the true comprehension of the words he is about to study. He pleads for this special spiritual discernment, leading his class in the words of the Psalmist, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." He unhesitatingly accepts the statement of Him who came from the bosom of the Father as the Light of the world, "Heaven and earth shall pass away, but my words shall not pass away."

I have never been in the least shaken in the simple creed as to the Bible given to me as a child over sixty-five years ago.

(1) Nothing is more probable than that our Creator, who is hereafter to be our Judge, should give to His