

study which has been devoted to it by both friend and foe, and its attack and defence from every point of view. We know now that "the Bible, though not professing to teach science, is, when correctly interpreted, in harmony with all established facts of science, and in this respect differs widely from other ancient literature." The discoveries of science constantly confirm the Scripture records. We know the great advance in all directions, and especially in religious thought, when the Reformation in different countries gave the Bible to the people, for its teachings are adapted to all the needs of humanity. We see the vast difference between the countries where the Bible is taught and those to whom it is still, in a great measure, a sealed book.

We know that philanthropy, in all its various branches, is but one result of Bible teaching. Even non-Christians and sceptics acknowledge that the Book has no equal, and that the teachings it contains are the very best possible to live by. When we consider the wonderful fulfilment of prophecy we must admit either that the Book is inspired or else that those who wrote it were more than men in their wisdom. The one fact that the Bible contains the only history of the life of Jesus Christ renders it invaluable to the Christian and his greatest treasure second only to the Spirit which caused the Scriptures to be written—the Spirit of Christ in the soul—"our Guide even unto death." Such is the Book which we, in common with other Churches, teach in our First-day schools. The position of teacher is one of responsibility; if he or she is in charge of an adult class, they are expected to bring to each week's lesson not only explanations of every part considered, but the highest spiritual lessons which can be drawn from it. This requires careful study, and to be a successful teacher one must have a heart truly consecrated to the work. The responsibility of the primary teacher I consider still greater. It requires great tact and a

true Christ love in the heart to implant in the tender minds seeds which, in the future, will bring forth a harvest which is the result of true religion, a harvest of love to God and man. I have often thought, although I never saw the experiment tried, that a class could be taught successfully from the Bible alone. I think it would be an enjoyable task to take, say an intermediate class, and commencing at the beginning study the whole Bible through (or the International selections could be used the same way). Such parts as might not seem appropriate for public teaching I would assign for home study, only requiring that no part be omitted from such reading.

Of course some portions of the Book would require much more study than others, some chapters requiring, perhaps, weeks of study; while, again, several chapters could be used as one lesson. But in pursuing this course I should feel that justice required that both scholars and teacher should have access to a library of the best books on the Bible: books descriptive of Palestine, both in Bible times and at the present day; also the best commentaries and other writings explanatory of the Scriptures as well as the views of Friends, the latter also written in the clearest, most forcible manner, and, believe me, *our views will not suffer in the comparison*, and we shall sustain no loss in learning the views of others. This plan has seemed to me the best Friends could adopt for intermediate classes, as we have no lesson leaves adapted to the age of those who compose these classes.

My own experience has been in a Bible class of elderly people, and with a large class of small children. When teacher of the Bible class we were using the International selections, and I obtained much help from Peloubet's select notes on the lessons. Because I could not agree with every explanation I found in them I did not consider that a reason for casting aside the vast amount of knowledge I could obtain