

pathies of those already strong, the International Sunday School Convention, which met at Indianapolis in 1872, made provision for "A course of Bible lessons for a series of years, not exceeding seven, which shall, as far as possible, embrace a general study of the whole Bible, alternating between the Old and New Testaments."

In carrying out this plan, the aim has been to make our Sunday Schools familiar with the Bible as a book. As far as possible, each book in the Bible has been examined, though the examination in some cases has not been as full as it would have been if more time could have been taken for covering the volume. Twice we have gone over the work, and we are now near the end of the third course of seven years' study.

Though the scheme was called International from the first, only the United States and Canada began it. But it soon found favor in Great Britain, and with unexpected rapidity its friends were multiplied throughout the world. On the Continent of Europe, at many missionary stations in the East, and among the Islands of the Sea, it came speedily and extensively into use. It is believed that now, in the eighteenth year of its history, ten millions of people are studying the Bible according to its methods. Three of the largest and most representative Sunday School conventions ever held in this country have pronounced in its favor, and delegates, of many nationalities, assembled last year in London, emphatically endorsed it.

The study of the Old Testament in Sunday Schools, under the old *regime*, was almost unknown. Generations were growing up ignorant of this part of the inspired volume. It had become quite the fashion to speak of it as a dry old book, of little worth to the present or to coming generations. It seemed high time to put back again in their proper place the Scriptures of the time of Christ and of the old historians and prophets.

It seemed important also to extend our Sunday School studies in the New Testament beyond the narrow range of the four Gospels, to which, as a rule, these studies had been limited. It is not difficult still to recall the arguments of some distinguished men, who claimed that Sunday School instruction should be confined to the life and teachings of Christ. It certainly would be easier for the average teacher and the ordinary scholar to deal with the narratives of the Gospels, and perhaps the Acts, than to dig out the doctrines of the Epistles. But the originators of the International system claimed that our Sunday Schools ought to know more about the Bible, since "every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work."

WARREN RANDOLPH, D. D.

NEBRASKA YOUNG FRIENDS' ASSOCIATION.

Young Friends' Association of Lincoln, Nebraska, held its third Monthly meeting 11-27, 1892, at time generally occupied by their First-day school. All regret taking time of our F. D. S., but the distance some have to travel, it seems impracticable to meet oftener than First day, and too long to hold meeting, F. D. S., and another meeting too.

If time permits, we have a synopsis of the F. D. S. lesson, so as not to omit any of the lessons. We chose the last First-day of each month, because four First-days in the year the last First-day of each quarter there are no lessons prepared in lesson leaves.

A review of the Introduction of Janney's History of Friends was read by Allen Cook; review First Chapter of Janney's History read by Nellie Lounes; review of introduction of Life of George Fox, by Janney, read by Emily Cooper.