

plan, even with regard to those who are not able to read very well; the opportunity of reading along with the whole school tends to interest them in the lesson. For many years the reading was confined to the New Testament, the Gospels and Epistles, making but few remarks and asking but few questions. But I was often struck with the ignorance of the historical parts of the Old Testament manifested by those who were in regular attendance at the Sabbath School and were receiving instruction on those very points. Any reference in the reading lesson to the narrative of the Old Testament, and sometimes to the New, seemed to be but dimly grasped or there was an utter failure to give an intelligent explanation of what was referred to. I made up my mind to change the ground as well as my mode of procedure, took up the Old Testament and commenced to question on what was read. I began with the books of Moses. My object being to make them well acquainted with the letter of the historical parts of the Old Testament, bringing the light of the New Testament to bear on the Old, seeking to bring out the unity of the whole. I was moved to this course by another and a stronger reason, viz.: The immense advantage I had personally received from a thorough grounding in the historical parts of the Old Testament when I first went to school. At that time, and for the first year and a-half or two years, the Bible was the only reading book we had, and during that period the daily reading of the Bible made me master of its history and stored my memory with the greater part of all those portions of God's word which I can readily quote at the present hour, and thus every year I live I reap the advantages of that early sowing. I commenced with the intention of teaching and giving the sense as we went along, making

a few explanatory remarks when I thought they were needed, and not only so; but it is my aim to drive home to the heart and conscience all the practical lessons with which, that part of the Word of God abounds, abounds to an extent that careful study alone reveals. The dogmatic teaching of the New Testament, in the Old, finds its external embodiment in the biography of living men and women impartially recorded by the Spirit of God, with their lights and shadows, sins and shortcomings, and are thus brought nearer to ourselves and we into closer sympathy with them. It may be urged that this is outlining more than can be accomplished in the time at the disposal of the teacher in the Public School. Fifteen minutes each day by one tolerably acquainted with God's Word will overtake all that I have sketched here, and do it too, without offending the peculiar views of any class in the community who believe the Bible to be the Word of God. The advantages arising from thus storing the youthful mind with Divine truth cannot well be overestimated. I believe in the existence of conscience, in the old fashioned sense of the term, and I believe that conscience enlightened by the Word of God, is, on all "moral issues," always at one with the Word of God. Hence the mind stored with Divine truth when brought face to face with temptation to wrong-doing will be stronger to resist from the very fact that when evil is presented the conscience yet untainted will utter its protest, and memory will recall the sanctions of God's Word, thus form a double barrier against yielding to sin, thus exercise a restraining as well as a preserving influence on the whole life of the individual, making it much more difficult for that individual to plunge into any course of evil, or to continue in it when once entered upon. This alone is a great