
The proposed examinations to be conducted by the American Institute of Sacred Literature, cannot fail to promote very greatly the study of this Gospel. Persons not acquainted with similar operations may wonder how such examinations can be held all over the country; but any one who knows Dr. W. R. Harper well needs no assurance, that the work will be thoroughly organized and effectively conducted in all respects. Few things are so much needed at present as that Sunday School teachers, and others who will soon become teachers, should learn how to study the Bible more thoroughly than has been common; and whatever promises to promote this result deserves hearty support and co-operation.

John A. Brodersen

Louisville, Ky. Feb. 25, 1890.
Examinations of the several States.

The proposed examination to be conducted at the American
Institute of Science, Fenimore, cannot fail to involve very great
interest and importance. Persons not connected with the
Institute may obtain a copy of the examination questions for a
total sum of $2.00. The examination questions can be printed at
the end of each part of the paper. However, the written
examinations that the work will be presented on are enclosed
with your examination, and you can write the questions and
answers. If you are unable to print the answers, you may send
the examination papers to the Institute, and we will print
them for you. The cost will be $1.00 per hundred.

To become a member of the Institute, you must pay the
annual fee of $5.00. The fee is payable in advance each
year. The Institute provides a variety of member services and
benefits, including access to the Journal of the American
Institute of Science.
Pres. Harper personally presents diplomas to the graduating class in the Sunday School.
January 24th, 1902.

Mr. A. C. Lester,
5737 Madison Avenue, Chicago.

Dear Mr. Lester:

The President tells me that he will be at the Sunday School Sunday morning, and he raises the question whether, when the graduating class comes upstairs it ought not to be received with some formal ceremony. He is going to give them the diplomas downstairs. I am not sure whether they are to be received upstairs next Sunday, or the Sunday following, but will be glad to talk with you about this matter if you will telephone me.

Very truly yours,

W. R. Harper
Mr. G. J. Mockett

2490 Western Avenue, Chicago

Dear Mr. Mockett:

I am writing to express my concern regarding the recent decision to have the annual school assembly on the premises of the school. I understand that the school assembly is an important event for the students and their families. However, I believe it is important to consider the impact of such an event.

I have been informed that the school assembly will be held on the premises of the school. As you know, the school assembly is an important event for the students and their families. However, I believe it is important to consider the impact of such an event.

I am not sure whether they are to be received upon arrival or if they are to be received upon arrival or if they are to be received upon arrival. I have been informed that the school assembly is to be held on the premises of the school. However, I believe it is important to consider the impact of such an event.

If you have any further questions or concerns, please feel free to contact me.

Yours sincerely,

R. H. Draper
March 21st, 1902.

Rev. John L. Kilbon,

Newton Centre, Mass.

My dear Sir:—

I am very much obliged to you for your letter of March eleventh, and assure you that Mr. Votaw was simply speaking quite frankly. He did not know that I would send his letter to you. I am very glad indeed to read your letter and to see the matter again from your point of view.

Yours very truly,

W. R. Harper
Herbert Stet, 1929

Dear John F. Keppel

Hewett Central, Mass.

My dear Sir:

I am very much obliged to you for your letter of

my reply to your letter and your reply was simply

frankly. We all not know that I would send the letter to you

very glad indeed to reach your letter and to see the matter

from your point of view.

Very truly yours,

W. H. Herpe
Your communication regarding my Sunday school lesson scheme came to hand in due time. I thank you for the attention you have given the matter, even by proxy, and return Mr. Voltaire's letter herewith.

I have waited for leisure to respond to that letter, thinking that, even if your time forbids giving further attention to the subject, Mr. Voltaire may be interested to follow the matter thus much farther, though the tone of his letter makes me somewhat doubtful as to that. In any case, I wanted the satisfaction of writing my reply.

I have been more unfortunate in making my meaning clear to Mr. Voltaire than to some others who have examined my work. What could have led him to suppose that I estimated that 5,000 churches would use this series at once, or ever? The Congregational churches of the country number less than one-tenth that number, and the figure would probably include all the Baptist churches as well. The estimate was of the number of copies of the helps (all grades combined) which would be sold the first year. The number, so far from expressing 'high hopes,' is one which would simply give encouragement to believe that the publication would be profitable after two or three years.
Boston and Vicinity

From your communications, we have learned the following.

1. The weather forecast indicates a high chance of rain in the next few days, which may impact travel arrangements.
2. We have received updates on the construction progress of the project, which is scheduled to be completed by next month.
3. The local authorities have announced changes to the traffic regulations, effective immediately. Drivers are advised to familiarize themselves with the new rules.
4. The community center is hosting a series of workshops on renewable energy, starting next week. Participation is open to the public.

Please ensure that all necessary preparations are made in light of these developments.
The suggestion that more attention should be paid in grades 10-12 to group characteristics is just the kind of suggestion that I want to get. It appeals to me as practical and helpful. It strikes me, however, that the better method (for the Sunday-school) is to take the books separately and study the grouping and group characteristics afterwards. Notice should be taken that the aim of these grades is less critical than inductive. But that comes out of the general conception, of which more later.

I cannot conceive why it should be imagined that a body of advisors would necessarily cause a series to be a 'hodge-podge.' The idea I had in mind was to secure the reading of proofs by such persons as I mentioned. Some of them could make practical suggestions of improvement. As a matter of fact, some of the suggestions I have already received from people in no wise connected with theological faculties have been of the highest practical and theoretical value. Despite Mr. Votaw's idea, and despite the fact that the rule with Sunday-school editors is otherwise to be stated, I am not so confident of my own wisdom as to be beyond the reach of suggestions.

Most surprising of all to me is it that Mr. Votaw has somehow gathered the impression that the Bible itself is not to be read until eleven years of age, and that it is not to be the sole basis of instruction until four years later. However, it may be in Chicago, Boston children cannot read the Bible intel-
Boston and Vicinity

[Handwritten text]

The text appears to be a letter or note, but due to the handwriting style and quality, it is difficult to transcribe accurately. The content seems to be discussing a location or area, possibly Boston and its vicinity, with some personal or descriptive notes.
graciously at eight years old, and the material and manner of the study in all the junior grades is such as to make condensations and these explanations of the Bible text necessary. Practically, therefore, the work of the junior grades is a stepping-stone to the use of the Bible. But granting that was this aim does not impair the criticism, then is nothing to justify the statement that "the Bible alone shall not be used for the Bible text not until the age of fifteen." Or does explanatory comment somehow make the Bible less valuable and comprehensible? If it does, why have Sunday-schools at all, or, for that matter, theological seminaries, institutions of sacred literature, and the like? No place for fragments of the Bible text is found in the series as I planned it. All study of the Bible text after the sixth grade must be made from the Bible itself.

The criticism that stress of emphasis on the spirit of Jesus in teaching his life work excludes attempts to make the power of that spirit evident earlier and in other ways, and all the similar statements in Mr. Votaw's letter, are so wide of my understanding of the matter that I find it hard to reply. I suppose that the best way to do so is to state my reasons for believing that Biblical instruction is the true aim of the Sunday-school.

I protest that there is a difference between enabling a person to use the Bible, independently, and intelligently, and "cramping the child with as many Bible facts as possible." I believe that it is the Sunday-school's
failure to grasp the specializing spirit of the age that accounts for its loosening hold on the respect and loyalty of young people. To attempt to cover all the ground of moral and religious instruction in an hour a week during the school life of our children is utter folly, from my point of view.

But the Sunday school may be organized so as to do the most systematic and thorough work in that direction that any agency will do for the average child. It will do its work best when, recognizing that it cannot do all that ought to be done, it trains the child to know and love the Bible—the Bible not as history, not as literature, not as a theological or ethical treatise, but as a living book from which God's voice speaks to men's hearts. Such a specialization will at least make the Sunday school more effective than it is now; and the Bible has power to complete the training of those who know and love it. For such training some—not very many—Bible facts are necessary, but most necessary is a real acquaintance with the contents of the Bible.

I suppose this difference is so radical that we shall not be likely to agree, but I could not forbear protestating against what seemed a misconception of my thought.

I am grateful both to you and to Mr. Otawa for the time and thought you have given to the matter. Sincerely yours, John Luther Kilbon.