

Pupil Teachers.

ANNA D. BRADLEY.

"Yes, but you see that it is different with me. I am teacher as well as pupil, and more responsibility rests with me. I would like to do it, girls; but I can't."

What it was that she would like to do, but could not because of her position, I never learned. But as I looked across the car upon the group of girls, all so eager in their vain attempt to persuade one of their number to do something which she felt would be inconsistent with her position as pupil teacher, I learned another lesson which I hope I never may forget.

I seemed to see anew the divine school to which I have so long been sent, and I know I am not expected now to be merely a pupil there. I know my Teacher expects something better of me than that I attend simply for my own profit. He expects all of us who have been blood-washed to be His "pupil teachers." Pupils all the time in His great school where there is always so much to learn, and which can only be learned at the feet of the Master. But we must be teachers too, forever instructing others in the truths as we shall learn them. And thus, because we are teachers as well as pupils, a double responsibility rests upon you and me.

We make a grave mistake when we think to confine the work of teaching to any one man or set of men. You and I have both been appointed to this high vocation, and it is for us to say whether or not we will be true to our sacred trust.

"But what can *you* teach?" I may be derisively asked. Well, I, or any one else, can teach all that we have been taught of God, and in proportion as I continue to learn of Him will my teaching assume a wider sphere, and I will be better able to impart to others what I have already acquired.

I believe that teaching others is a necessity for our own higher development. And this is as true intellectually as it is spiritually. Most of my life has been spent in the school-room. The last year or two of my school days I was frequently employed as assistant to the less advanced music pupils, and I am sure I gained more than twice as much then than during any other period of my school life.

A diligent imparting of knowledge to others will ever prove to us how true is the promise, "Give, and it shall be given unto you, good measure, pressed down and running over," for it is in the generous distribution of the bless-

ings which have been given us that we are enabled to receive those greater blessings of the Lord. "that maketh rich."

You and I have no right to keep a truth, a light, a promise, a treasure thought, to ourselves. We must impart it to those about us. No fear that the honey which we have found can be exhausted by allowing others to eat of it. On the contrary, our own store grows greater by every division. My store of knowledge can never be diminished by teaching to others what I learned. My light will shine none the less brightly because I allow others to light their candles by my small taper. Indeed, these added lights which are thus reflected about my way may so illuminate my own path that I can journey on in even greater safety than before.

Oh, pupil teachers, let us be faithful to our trust. Always there can be some one found to whom you and I can be a teacher or a guide. It may not be a great and lofty position awaiting us, or one that will bring us fame, but it is work that Christ wants done, and He is pledging that you and I will do it for Him.

I have found a Saviour, and surely I can tell to others how dear is this Saviour who is calling to them. I have learned to cast my burden on the Lord, and in very gratitude should gladly tell the heavy laden that this same Jesus is urging them to cast their every care on Him.

I have learned beyond the shadow of a doubt that God does hear and answer prayer, and I can go to some perplexed by cruel doubt or want and tell them of One who loves them and waits to fill their every need, if they will but use the magic key named "prayer" which He has entrusted to their keeping, and which alone can unlock the wondrous store houses where all of God's supplies are kept.

I have learned that when the shadows fall it does not hide me from my Father's view; and how easy it would be for me to tell to some one who is afraid of darkness that He to whom all shadow is as brightest sunlight is guarding all their way and whispering, "Lo, it is I, be not afraid."

When dangers menace me I have learned that, if I will, I can forever hide behind my sacred Shield. And surely I can point some trembling soul to Him who is saying, "I, even I, am thy Shield and thy exceeding great reward."

And all the while, if I would but try to teach some others these priceless lessons, I would be stamping them

more indelibly upon my own spiritual being, and the strength which I might impart to others would return to me, multiplied a hundred fold. The poor, little taper which I could hold to light another's path would be changed into a wondrous beacon, flooding my life with glory. The waiting Saviour which I could show to others would become more real to me, and the blessings to which I might lead some halting feet would grow more precious to my soul.

Into what a spiritual giant I might grow if I would but use the means of grace; for there is that scattereth and yet increaseth. It is the liberal soul that is to be made fat; and he that watereth shall himself be also watered.

Speculation.

The desire to get something for nothing, says the *Christian Statesman*, is one of the most marked tendencies of the present age. Its manifestations are seen in innumerable directions. Among men it is displayed in speculation, in the investment of a small sum in the purchase of an option; that is to say, the nominal purchase of property from a man who does not own it, by a man who never expects to receive it; in the purchase of lottery tickets, in the form of mining stocks, in speculative securities of various descriptions, whose movements on the market, both up and down, are usually rapid; in a thousand ways this expectation is seen, the expectation of getting something for nothing.

Among women, the same thing is observable in the form of bargain hunting; hunting the counters of stores whose proprietors make showy display advertisements in the daily papers. Day after day these inveterate bargain hunters throng the stores in the expectation that they are to receive something for nothing. It is well enough to understand that this world does not give something for nothing.

The men who manage business in which speculative securities are bought and sold conduct their affairs on the distinct understanding that their business is to pay them. It may be illustrated in the following way: A and B trade with each other through the medium of C, who is a broker. Suppose A purchases \$100 worth of stock on a margin from B, who resells it back to A or somebody else. After each purchase and sale the broker receives about 6 per cent, and very little skill in arithmetic is needed to ascertain how many transactions of this kind would enable him to absorb the

money that A and B employed in the transaction.

Gamblers and the managers of gambling houses are equally astute in the conduct of their business, charging a commission for all the bets made upon their tables, and their patrons have only to play long enough to get rid of all their money.

So far as the lottery business is concerned, it has been proven that the lottery companies can pay all the prizes they advertise, pay a commission of 25 per cent. to their agents for the tickets they sell, and still reap from 25 to 50 per cent. profit. The man who buys a lottery ticket does so with the expectation that he is going to get something for nothing, but he is mistaken, for the lottery company was organized for the purpose of making money.

Dr. W. T. Harris on "Jesus as a Teacher."

Dr. W. T. Harris is not only the head of the National Bureau of Education, but he is the foremost American authority on educational subjects, as well as a philosophical thinker of a very high order. Writing to Professor Hinsdale, under the date of October 3rd, Dr. Harris gives expression of his estimate of the book, "Jesus as a Teacher," and also utters some thoughts on the subject of teaching religion, that it will be worth the while of our readers, and especially of preachers, to consider:

I write to acknowledge the receipt of a copy of your new book, "Jesus as a Teacher." It seems to me to be a fresh and original book on an old but inexhaustible subject. It would seem that the great business of the preacher in our time is to make the Hebrew oracles throw light on modern situations. The less advanced among the preachers, however, are content to offer simply the old oracles without note or comment, or simply to take their hearers back to the Judean life and let them get what they can through the act of self-alienation. *Selbst-Entfremdung* is the most important thing in education, but it makes great difference what the *Entfremdung* is. If the pupil gets an alienation, or goes out of himself, in order to live over again Greek life, he gets great benefit from it. If he lives over Roman life, he also gets great benefit, but his living over again Hebrew life is of still greater importance. But self-estrangement must be followed by return to oneself in order to be of any value. The pupil must come back from Greece and bring light to his own times; so, too, he must come back from Judea and bring

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