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CHILD STUDY

FOR TEACHER-TRAINING

By

CHARLES ROADS, D.D.

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(Roads)

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*A Good Companion
Bible Studies
Teacher Training*

Child Study

For
Teacher-Training

By

REV. CHARLES ROADS, D.D.

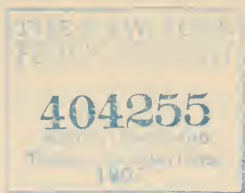
Author of *Christ Enthroned in the Industrial World*, *The Fifth Gospel*,
Little Children in the Church of Christ, *A Manual of Sunday
School Grading*, *Sunday School Organization and
Methods*, and *Bible Studies for Teacher-Training*

The Comprehensive Normal Course with "Bible Studies"
by the Same Author



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PLAN OF STUDY

ONE cherished purpose of our outline study of human nature, the child, the boy, the youth, is to inspire further original observation by every teacher. To aid him we give some methods and results of other teachers' studies, but he needs the life-giving impression which comes only from personal investigation of the child mind and soul. He should do it very wisely and scientifically, testing his results by standard works on these subjects.

Every lesson of this book should be studied at home and recited so that there will be mastery of the subject, but after that let there be a full discussion in round tables. The leader or some invited lecturer should occasionally develop the topics further. A list of excellent books for reference is given at the end of this book.

This text-book is the companion of the author's *Bible Studies for Teacher Training*, and together they furnish the fullest outline studies extant on the several subjects usually embraced in Normal Courses for Sunday school teachers.

They have been called the Comprehensive Normal Course.

Two training classes ought to be organized in every Sunday school: one for prospective teachers, to be the Normal department in the Sunday school session itself; the other, the Normal class for the active teachers, to meet during the week. The same leader can take charge of both.

Some classes are using both text-books at the same time, giving a little longer home study, and having two recita-

tions at each session—a pleasing variety and a complete view. Both books will not require as much time as the popular Chautauqua Reading courses.

Most of the classes, however, will use one book for a year and follow with the other. In either case it will be wise to arrange for regular terms after the school year: First term, from the middle of September to the middle of December, giving about twelve weeks for the first section of the book. Second term, from the end of January, after the usual church evangelistic meetings, to the Eastertide, about the first of April, ten weeks for lessons and review of the second section. Third term, from the beginning of April to the middle of June, about ten weeks for lessons of the third section and review.

It is better to follow this plan of school terms for the week night Normal class, and to intermit for the holiday times than to attempt a continuous weekly session liable to serious breaks in attendance.

Examination or review should be simple at first, and more thorough as the class may decide later.

SECTION I

THE CHILD, THE BOY, THE YOUTH

CHILD STUDY FOR TEACHER- TRAINING

CHAPTER I

THE TYPE AND THE INDIVIDUAL

HUMAN nature in its general characteristics, its aspirations, its possibilities, and development is the same in all the ages. The Bible, therefore, with its wealth of keenly discriminating biography becomes today, as ever, an inexhaustible mine of truth for the study of human nature.

This general uniformity of man's nature also renders all carefully written lives, all modern history and the classic drama, and the great poet-seers, like Homer, Dante, Goethe, Tennyson, Browning, and Lowell invaluable to the teacher.

Formal mental science divides human nature into the intellect, the sensibilities, and the will, but we are now to investigate beyond these into classes of men and individuals by the teacher's observation and careful discrimination.

I. Every man is both a type and an individuality.

As we become intimate with one of any hundred men we see his individuality so defined that we find difficulty in classifying him. Such acquaintance with every one of the hundred would seem to stamp each man unique, a hundred classes with only one to a class. And real manhood, at first impulse, resents any other classification! Individuality is precious to all men.

But observe a hundred babies and see how much alike they are. The type, infancy, predominates, though there may be interesting indications of individual differences. One

hundred boys are far more alike than a hundred men. "Boys will be boys," says the mother, thus recognizing a type, boyhood, however much she individualizes her own boy. All are tremendously active, all instinct with energy, all living in the present wholly, and have many other traits in common.

II. The type, then, is strongest in childhood.

There is a struggle between type and individuality begun at first dawn of personal consciousness. The baby's activities tend to become uniquely its own in manner, though at first only to a slight degree. The points of uniformity with all babies are many, the differences few. The mother will probably exaggerate the few differences and think they are more and greater than the similarities. But if she will place her child with a thousand others all dressed alike and watch them play together she may have trouble to distinguish her own at a little distance.

III. Even in manhood the type is unmistakable.

There are fifty or sixty millions of people we call Americans, alike in being American-born, and for that reason in many well-known characteristics. But one fourth of them is of a peculiar type we know as the Westerner; another fourth, Southerner; another, Yankee. Part of these Westerners are cowboys, an easily recognized type. Thus there may be national, sectional, and many other types which are permanent in the adult man.

IV. Let us attempt a classification of types of human nature.

I. There is a type, mankind, the human race as a whole, with every man having much in common with all his fellow-men.

2. The racial types divide mankind into white, black, brown, copper-colored, and yellow, each of which has certain characteristics common to all that race, and differing from all the others.

3. The national type is equally distinct, so that wherever you see them the American, German, French, Russian, and English are readily recognized.

4. Within the national there are many provincial or sectional types of character.

5. Families have remarkable resemblances which put them into separate groups with typical virtues or vices.

6. There are professional types. Ministers all acquire a certain habit, doctors another, lawyers another habit or attitude of mind and spirit which distinguishes all of them. So with mechanics and business men when closely observed.

7. We may just as clearly define religious types. Methodists are known by certain manifestations if they have earnestly espoused their Church spirit, Presbyterians by other traits, and Friends by still others, and so on.

8. Physical or psycho-physical temperaments form another dividing line into phlegmatic, sanguine, nervous, and bilious types of men.

9. There are epochal types, every age of the world impressing upon its people its own special mark or marks.

10. Lastly in this not at all exhaustive list we place the types which represent stages in every human life, the child, the boy, the youth, maturity.

V. Notable examples of types in human nature.

Abraham Lincoln, at first sight as distinctly individual as any man of modern times, plainly shows his types: American, Westerner, lawyer, politician, reformer, Protestant, and others.

Gladstone, a strong and unique personality, may yet be classified an Englishman, a college-bred man, a churchman, a liberal in politics, a Protestant, of the orthodox class, a man of wealth, seven types in him.

So we may analyze Paul, Luther, Wesley, Washington, Victor Hugo, and Shakespeare, each of them at first sight in a class by himself and yet all of them having many types. In all study of human nature we must primarily remember the types in each man and carefully measure the significance of these types.

VI. Let us critically examine the types for their moral and spiritual value or deficiency.

What are the strong and the weak moral elements in sharply defined Americanism? What shall we think conscientiously of present-day Protestantism? What are the moral advantages and the perils of the profession of medicine, of law, of journalism, of the ministry?

What shall I guard against in my particular family type, and what is helpful in it? In my locality, school life, social position, or age? In the light of Gospel ideals what is right and what wrong in all the types I bear in me?

VII. Struggle between type and individuality.

Childhood	Type	Individuality
Boyhood	Type	Individuality
Youth	Type	Individuality

CHAPTER II
INDIVIDUALITY

Character is the real man self-made, influenced by others only as he chooses to be, and himself forming habits steadily tending to become fixed.

“THE history of a man is his character.”

I. All men have all traits of character.

Just as all men, except a few physical monstrosities; have two eyes, two ears, a nose, and mouth grouped in about the same way, fingers and hands, and, if physiological indications are trustworthy, the same internal organs—heart, lungs, and so on—all the affections, impulses, and faculties exist in every man, but the possibilities of individual differences in character are as many and great as differences of countenances.

II. Each trait of character may be very strong, or medium, or very weak.

Any number of degrees of strength exist between the very strong and the very weak. We see it in love from the measureless love of Christ to the feeble spark of it in Judas. So in faith, courage, sympathy, and every other trait.

III. Individuality results from the unique grouping of the traits of character as they exist in any one person.

There are therefore almost numberless possibilities of individuality from such grouping by the well-known mathematical law of permutation. The different degrees of love may correlate with weak or strong faith, or hope, and these with courage, perseverance, industry, patience, firmness,

humility, and other Christian graces or their opposing vices in every degree of strength or weakness.

IV. Even a partial enumeration of human traits is very impressive in showing possibilities of individuality.

1. Take the larger divisions into temperaments.

The nervous temperament has intellectuality predominant, nervous organism keen, is very sensitive to impressions of thought or feeling, readily responsive to sympathy, alert in mind and body.

The sanguine temperament is vigorous, hopeful, courageous, and untiring.

The bilious temperament is depressed in spirit, sluggish and fearful.

The lymphatic temperament is easy-going, good-natured, slow to take offense, slow to respond or act.

2. A complete list of traits of character would be very long, for we have not yet learned to resolve them into a few fundamental elements.

Probably Paul's trio of faith, love, hope in their various manifestations and opposites will advance us nearer to simplifying character, but it does not seem to include all traits. Love has many objects, and such corresponding names as brotherly love, filial, parental, conjugal; love of country, or patriotism; love of God, or piety; love of humanity, or philanthropy.

We might classify under each of Paul's trio:

Faith,	Love,	Hope,
Awe,	Sympathy,	Courage,
Imitiveness,	Pity,	Cheerfulness,
Fear,	Gentleness,	Patience,
Anxiety,	Kindness,	Perseverance,
Caution,	Hospitality,	Ambition,

and others; but we have such traits as firmness, justice, meekness, reverence, humility, honesty, acquisitiveness, sincerity, mirthfulness, constructiveness, and many others which cannot clearly be placed under any of the three, while some we have so placed might be challenged.

If in addition we were now to name all the opposite traits what an exhibit of the complexity of human character we should have!

3. There are, however, some other helpful classifications:

a. Emotions, affections, impulses, desires, motives.

b. Individual, social, religious, racial, national, family traits.

c. Social, spiritual, chiefly intellectual, moral, æsthetic virtues.

Let the student practice in classifying all traits of character under various divisions like these mentioned.

V. Individuality becomes definite and matures by self-activity.

While heredity, environment, and internal impulses may bear strongly upon the soul, it is the soul's own conscious willing, purposing, thinking, and doing which matures manhood. If any man desires to produce in himself the finest character he must have a discriminating self-knowledge, a clear recognition of his own weaknesses, faults, wrong tempers, and the knowledge of his strong elements of personality. Strenuous and continuous self-culture after lofty ideals is required.

VI. Character is the grouping of habits.

The process begins with thoughts. Thoughts arouse motives, desires, emotions; and all these together, particularly the motives, condition the act of the will; actions tend to easy

repetitions which form habits; habits make deeper and deeper grooves in the soul with a tendency to become fixed and all habits together are the character.

“Sow a thought, and reap a motive ;
Sow a motive, reap an action ;
Sow an action, reap a habit ;
Sow your habits, reap your destiny—
For character is destiny.”

VII. Individuality develops best under Christian influences.

Savages are most nearly alike. Sin levels to a dead uniformity. Christ makes free and individualizes fully. Under Christian civilization, with its complex problems and variety of service, every trait of character finds abundant opportunity for exercise.

VIII. Man is six in one.

We began with regarding man as two in one, the physical and the intellectual. Then three in one, adding the spiritual. But there are clear distinctions between the moral and the spiritual, and yet further manifestations well known as æsthetic and social. So we have the man physical, intellectual, moral, social, spiritual, æsthetic, six in one, a wonderful variety in unity. All of these are not sharply separated nor to be distinctly defined, and all overlap. Our sixfold man is a real unity, and all these natures are the entire man possibly in various relations or aspects or manifestations of his inscrutable life.

CHAPTER III

FORMATIVE FORCES IN HUMAN NATURE

CHARACTER is a complex product. Many forces from within and from without the man influence, stimulate, or circumscribe his volitions. Nor can we in the matured character distinguish whence these results came except in the few more prominent traits.

Now, however, we come to an outline study of the great forces which are formative of character. They will not clear up all the mystery of human life, for we must be content to dwell in deep mysteries always, but these are the greatest character forces.

I. Heredity is a basal factor in character.

Natural heritage was once thought to be finally determinative of all life and character. It was supposed to transmit physical diseases or vigor, moral and mental abilities or defects. Now, by the usual pendulum swing of human opinion to the other extreme, heredity is too much discredited as a force in human nature. While never transmitting diseases, nor any finished mental or moral products, it unquestionably gives tendencies, capacities, and predispositions which usually define in a general way the life and character, though they may be largely overcome, or intensified, or developed by training and personal will. Heredity is a real and important factor in every man.

But there are deeper and yet deeper laws of heredity that we are coming to apprehend. The child is often endowed in a way far superior to either parent by the subtle forces of

love and reversion to type. And the good—and, alas! the evil—in generations back may reappear in an individual by atavism. Also, certain profound spiritual or intellectual experiences in the parents, though temporary in them, may endow the child.

II. Environment is a force now much more fully appreciated.

Environment includes all surroundings and influences from without after birth. It affects infancy and earliest childhood in the strongest molding of character, so that much which we formerly attributed to heredity can now be traced to influences from without in the first few years of life.

We must, however, include spiritual and intellectual surroundings in the scope of environment. These doubtless have the greater character-forming effect. The wealth or the poverty of the home does not matter so much as the atmosphere of mental and spiritual activity which it contains.

The intensity of impression, also, must be considered as well as the length of time it touches the soul. The contact of an earnest teacher for a few minutes may influence more powerfully than the entire week's adverse home tendencies. A single word, the touch of a hand, a smile have changed character and eternal destiny.

III. Personality is a conquering possibility.

The personal will, in one aspect, may strictly be regarded as the product of heredity and environment. Yet once aroused a majestic personality often triumphs over adverse heredity in large measure and rises above environment. Man is defined as the creature who can create his environment; and more, if early conscious of physical tendencies to

certain diseases or moral defects he may by persistent training become strongest at those points of inherited weaknesses. Man is that wonderful being who can largely remake himself. What a blessing to a child or boy will be that teacher who takes full measure of his character tendencies and wisely appeals to the personality to correct and round out the whole nature!

IV. God upon and in human nature.

The Spirit of God meets every human being in earliest life, and in unseen but numerous and powerful influences becomes a force in character. The child is of the kingdom of heaven, and always if not hindered or perverted accepts the drawings of the divine Spirit. He loves religious exercises and prays with ideal faith and sincerity.

We see the transforming energy of God in human nature in the regeneration of Saul of Tarsus, in the spirituality of John, the evangelistic zeal of Peter, and the courage of Stephen. But though more gentle in his operations in a child he is far more powerful in results. In a child God's Spirit does wholly constructive work and has no need to clear away the *débris* of evil. The Sunday school teacher above all should believe Jesus when he declares that children belong to the kingdom of God, and put no hindrance in the way.

V. The teacher works with and among these formative forces.

He himself is of the environment of the pupil, and he may intensify his influence and teaching power to help overcome for the child or the youth other harmful surroundings. He must so diagnose the heredity of the pupil, if he can, the possibilities of his personal development, and all his en-

vironment, as to guide these forces to a Christlike result in character. Above all, he must bring the pupil to God and by the Holy Spirit accomplish this blessed result with certainty. And all his observation of men and women he will do tactfully, lovingly, and seldom by direct questioning.

VI. A diagram of these forces.

Heredity is the base line, environment the two sides of the triangle, and God and personality are within.



We will not, however, regard even the base as not to be lengthened, and the environment on both sides may swing outward under the expansive power of the growing personality and the incoming of God. How wonderful is any human nature! Let us approach children reverently, as Trebonius, Martin Luther's teacher, did every morning, with a bow right and left to the little fellows.

VII. The conceit of great ability to read human nature is to be avoided.

Personal appearance, physiognomy, manners, likeness to some one else, and knowledge of family characteristics are suggestive to the careful observer, but he knows there are depths of individuality beyond. He will not hastily judge nor recklessly classify men, as he does not want to be thus judged and classified. No first impressions for him are sufficient, for he sympathizes with Colonel Parker's really reverent prayer, "Good Lord, deliver us from the foregone conclusion!"

CHAPTER IV

GREAT STAGES OF A HUMAN LIFE

AMONG the types of human nature we recognized those relating to the distinctive stages of maturing life. We begin with infancy and draw the long line up to adult manhood. What stages lie between infancy and manhood? A few years ago we would have said, "Simply childhood," then regarding the boy of twelve, the youth of sixteen, and the child of seven as alike except in size.

I. We now see three stages between infancy and manhood.

We have long used the familiar terms child, boy or girl, and youth without recognizing their import. Now they are rising to scientific value and exactness.

The child is not a diminutive man. He is a distinct being, unique in characteristics. He is sharply marked off from boyhood as if a chasm stood between them. This is the first rich contribution of current "child-study" to our work. It is self-evident when once described. What are the peculiar traits of childhood? First, a sense of willing dependence. See it in the clinging to mother's hand or dress and the restful look when its little hand is firmly held. Contrast with the boy who is wildly independent. Take his hand thoughtlessly it may be and he draws it away. Grasp it again and he breaks away and struts ahead alone. Now compare both child and boy with the youth who wants others to depend upon him. The child is gladly dependent; the

boy independent ; the youth desires others to lean upon him : what could be more different ?

II. These three stages differ in many characteristics.

In self-consciousness. The child is self-unconscious, speaking "pieces" or conversing with grace, naturalness, and absence of posing delightfully enjoyable ; the boy is self-unconcerned and cares nothing for personal appearance nor criticism, but feels his personality enough to be awkward and embarrassed in company ; while the youth is abnormally self-conscious and self-conceited.

The world of each is different. The child's world is home and a few places closely associated with home ; the boy's is all the living, active present ; the youth's is the future dazzling him with aspirations and ideals.

The central characteristic of each differs. In the child it is faith, in the boy it is impulsiveness, in the youth it is aspiration. In the middle adolescent state, say from sixteen to eighteen, there are daydreams, impulses, and enthusiasm. In later adolescence, say from about eighteen to twenty-five, there are strong intellectuality, self-confidence, steadier energy, and more marked seriousness, with perhaps a tendency to question and doubt.

Shall we not, then, see that God himself has drawn lines distinctly marking off the child, the boy, the youth in every life ? As a matter of fact these lines have become chasms sadly separating these stages of life. Each must be studied carefully and with tenderest sympathy, and dealt with according to its own ways. The old text in Proverbs has been looked at more closely and really means, "Train a child according to his own way, and when he is old he will not depart from it." It is the principle of Froebel long before anticipated, and of the modern child-study movement.

III. DIAGRAM OF THE STAGES OF A LIFE

GENERAL CHARACTERISTICS	CHILDHOOD, 2-8	BOYHOOD, 8-12	YOUTH, 12-16
Social attitude	Willingly dependent	Independent	Altruistic
Social type	Love for many children	The gang spirit	Single chum
Social imitation	Of parents, other children	Older boys	Heroes
Intellectual traits	Imagination	Memory	Reasoning
Physical reactions	Active perceptions	Keen perceptions	Introspective
Personality	Very great because of rapid growth	Toughening	Erratic, profoundly important
Plays	Self-unconscious	Self-unconcerned	Selfhood strong
Moral traits	Simple imitations	Competitive by gangs	Individual skill, fine team work
Spiritual	Collective plays	Self-initiative forming habits	Conscience keen
	Impulses	Practical, heroic, untiring	Spiritual longings
	Faith in persons		The Christ ideal
	Deep religiousness		

CHAPTER V
CHILDHOOD

A CHILD'S version of "Twinkle, twinkle":

"Twinkle, twinkle, little star,
How *you* wonder what *I* are!"

I. Let us see childhood through the eyes of Christ.

We set the little one in our midst and we pray for the touch of the Master's hand upon our eyes that we may see somewhat as he saw the child (Matt. 18. 1-6). Froebel, nearest to the Christ of the children, exclaims: "I learned my ideas of teaching from Jesus of Nazareth. How wonderfully he knew the child!"

1. Christ declares that childhood has the standard Christian spirit. All men must become like a little child to enter Christ's kingdom. Doubtless among other traits Christ must here refer to the faith of the child, the joyful sense of dependence, the sincere religiousness, and his self-unconsciousness in all work.

2. The child belongs to the kingdom. Since Christ gives his Spirit to all children, "they are of heredity from him" as well as from Adam. When the teacher awakens the child's spiritual nature how he finds him loving Christ and trusting in him! A child Christian he is, and should be kept so, not now a Christian like those of mature years.

3. Childlikeness is the way to spiritual greatness. But this is true of all real greatness, for it is ever simple, self-unconscious, and childlike.

4. A little child represents Jesus and tests the true disciple,

for "whosoever receiveth one such child in my name receiveth me"!

5. It is a most heinous offense to Christ to cause the child to stumble. What, then, when the parent forbids the little one who hears Christ's call and recognizes the Divine Voice? Or is unappreciative and doubts the child's religious life? Or expects Christian perfection in the child never looked for in adult disciples? For any of these stumbling-blocks it were better that the parent or teacher had "a millstone hanged about his neck and were drowned in the depths of the sea"!

II. Traits of the child's Christian character.

1. Self-unconsciousness in work. Let the earnest Christian develop self-denial to self-abnegation until self is forgotten in the love of Christ and will he not then be like the child's natural and spontaneous self-unconsciousness in God's service? It is an entire absence of posing for effect, or a thought of what others think of us. Read Carlyle's "Philosophy of the Unconscious," a richly suggestive little essay.

2. Ideal faith in a person. The child lives in a world of persons rather than things, it is a person he first comes to know, when he learns faith in father and mother. Such faith he will at once express in God and in Jesus when he learns about the heavenly Father and the Saviour, and his faith is ideal for saving the soul and for Christian life.

3. Joyful dependence upon others. Childhood is the only period of life when it is a pleasure to feel helpless and dependent. See it in the clinging, restful acknowledgment of the mother's strong hand. Such an attitude toward God is peace for the Christian of older years.

4. Genuine and tireless earnestness. We say that the

child plays and the man works, but in the child's mind his play is all earnest work, and how often the man works as if playing! The Christian world needs nothing more than that men and women should do its work as earnestly as children engage in their play.

5. Real love of religious services. The child is deep in spiritual mindedness. He plays church with inspiring joy in prayer and song. Jacob Riis tells of his waifs in evening worship, and how he is rebuked by their greater delight in it though he always sincerely enjoyed it. And they were from criminal parents, all of them! To the thoughtful pastor, teacher, and parent all these characteristics of the child indicate the immeasurable value to childhood of daily family worship, of the child's personal habits of morning and evening prayer and Bible reading, of regular church attendance by him, and of childhood membership in the church.

III. Childhood has a distinct intellectual type.

1. Perceptions are very active but not keen nor accurate. Children's exaggerations and so-called lies are due to untrained sight or hearing still further disturbed by luxuriant imagination. We may wisely correct by calling the child to observe more carefully. Never assume a wicked motive in a child but patiently show the facts exactly.

2. Graphic and ungoverned imagination. Hence the child's delight in fairy stories and in weirdly unreal things. Hence the child's exaggerations, make-believe, and queer fancies. But imagination is a God-given power and should be guided and used, not suppressed. It is the child's supreme power in acquiring truth.

But the child has also a clear sense of reality as shown by his question after every story, "Is it really, really?"

This suggests that the teacher and parent should always make the distinction between a story of reality and truth like that about Jesus, and one of make-believe or fairy character like Santa Claus. The child will enjoy the fairy story all the more for knowing it is imaginary, and will then have no overthrow of faith in mother or father, nor doubt the true stories they tell.

3. Extreme restlessness in activity. Experiments show that even a healthy child can keep perfectly still only about fifty seconds. Hence the need of variety in teaching, of getting responses from the children, of changes from hearing to seeing, in using objects and the blackboard.

4. Love of repetition and continuity. The same story night after night is the child's delight, and he wants more stories about the same persons and creatures. Hence the Bible story lessons, several on one subject, as in the Beginners' series, are the best for little children.

5. Childish reasoning. There are interesting attempts at reasoning by little children, and sometimes a clear and logical result. But the child's reasoning is not to be depended upon in teaching. It should always be encouraged and guided. His untrained but active perceptions and his imagination are his chief intellectual powers.

6. Very curious traits of the child mind are a certain playfulness and love of fun which can often be utilized in teaching, and a remarkable penetration into the truth as shown by questions and wise sayings, at times. But these are flashes of intuition probably, and the child who utters them should not be treated as if he could habitually so reason. He will show in the next sentence that he is simply a child of impulses and instincts and not a mature spirit with conscience and logic.

7. The child's vocabulary is very meager. A few hundred

words are all he knows at six years of age, a hundred or less at four years. And many of these words mislead him by their various meanings and similar sound to other words. The teacher may know fifteen hundred words but not be distinct in her enunciation so the possibilities of misunderstanding by the child are very many. Long lists of most amusing blunders by children may be collected in any Sunday school. The teacher needs to be doubly careful and always test her work by asking questions of the children.

8. The child's small world. Little ones under six have only, in most cases, the confines of home for their range of experience and the mother's influence for their mental stimulus and furnishing. After six comes the larger world of the school and the town. But the teacher must keep close to these shores if she would adapt her teaching to the real heart and mind of the Beginners' and Primary departments or classes.

CHAPTER VI

CHILDHOOD—PLAY AND CHARACTER

IV. **The child's play.**

1. The freest expression of the child's real mind and heart is given in his play. The wise teacher watches here continually both for the typical in childhood and for individual characteristics.

2. Mental conditions and development shown. See the arrangements of the play, crude but suggestive, the companions actual or in imagination, the conversations carried on. The untrained perceptions that overlook important particulars in imitating are seen, the interesting beginnings of reasoning, the wonderful imagination, and the memory of childhood so erratic and forgetful but so often retentive of curious and difficult words and things, all are shown in play. It is the finest laboratory for the study of child psychology.

3. The mother and teacher will often startlingly see themselves in the child's play. The petulant, snappish, rough little mother is a fine imitation, and the little boy's language and manner swaggers, brags, and even swears like his father. The little ones almost photograph some of the manners and actions of parents and teachers, and phonograph their expressions and tones, and all in play. The careless parent receives his bitterest rebuke here but the good parent gets his sweetest reward. What an opportunity is shown for wise, forceful, Christlike example!

4. The child frequently plays alone but imagination creates companions, maintains long conversations, visits and is being visited, and goes on journeys with imaginary playmates. Here is the supreme opportunity to study the child's imagination and to learn the secrets of story-telling power in teaching children.

5. The idea that living pets are better mental and moral stimulants in the child's play than dolls and stuffed animals overlooks the remarkable imagination of the child, and the greater benefit of requiring the imagination to add life and activity. To the child at play the dolls and the soldiers of wood are alive in every sense that gives pleasure. It is doubtful indeed whether the addition of movable eyes, crying arrangements, and other realistic devices increase the child's pleasure for in most cases he or she will prefer the rude and simple toy to the artistic one. Why? See the suggestion these simple toys give to creative imagination.

There is, however, a real culture which live pets and live children give, and this ought to be added to the inanimate.

6. Froebel has taught all teachers their moral opportunity in play. Here the teacher may skillfully guide in cultivating kindness, sympathy, mutual helpfulness, courage and patient endurance, and in everything unselfish affection.

V. The child's moral nature is unique.

1. There is great moral reaction from the tender and rapidly growing physical nature. A child when well may be affectionate, obedient, and good natured but when ill or even slightly hurt changes to a stubborn and ill-natured one. This is due to the unformed moral character or want of character affected by the tender physical structure. Do not then attempt moral punishment in a sick little child but wait for its normal health when often correction will not be

found necessary. If possible, keep the child well, for the healthy child has immense advantages in finest moral development over the puny, sickly one.

2. There are impulses rather than reflective conscience. But these impulses to love, to be good, to do good in various ways may be trained and they will begin to form habits no less than do actions from conscientious motives in the adult. But difficult questions of conscience are not for the child.

3. Erratic will. The child's will sometimes resists instinctively and stubbornly by sheer impulsiveness, but not of set purpose to disobey at such times. Do not assume the bad motive, and deal with the resistance tactfully to avoid a direct conflict.

4. Frankness and artlessness all its own. How often we are made uncomfortable by their blunt sayings and revealings! But here is a desirable trait to refine and make wise but not to eliminate.

5. All moral traits must be specifically taught to the child. We can not make the little character good in general but we may train him to be truthful. And this is not so simple and direct as it may seem. It involves careful seeing and hearing, retentive memory, and accurate telling. It requires freedom from a desire to wrong the persons or things concerned or a jealousy or hate which would becloud the facts or our statement of them. Truth-telling is quite a complex affair and needs careful training to do it.

So with honesty, fidelity to a trust, the forgiving spirit, real kindness, sympathy, and love of every kind. The virtue should be clearly seen by the teacher and specially cultivated.

6. The child's imitation of other children. Every one has seen how close and persistent is this impulse of child to follow child. This gives immense value to religious gatherings of little children, to their prayers, songs, and recited

verses. The older children well trained do for us largely the work of training the new comers.

7. Extraordinary power of suggestion to a child's mind. Suggestion to an unresisting mind in an adult is the method of that strange power, hypnotism. Something like that power is exercised over children by too detailed descriptions of vice or crime or sin. The evil thus described is still further intensified by the child's curiosity and love of experimenting. Let all lessons for the child emphasize and dwell upon the positive good and the true, upon attractive virtues and activities. The evil, of course, must be mentioned but simply to shade off still more brightly the good. Evil is harmfully taught by too many "don'ts." Never give awe-inspiring descriptions of vice and crime. They may become a strange and to the child an irresistible fascination. Avoid pointing out the evil even when the child already knows it and never give information about it. Inculcate the positive good.

8. The child will be profoundly impressed with clear teaching about God. The child's world is largely personal, with an extraordinarily large place in it for its mother, father, sisters, brothers, friends. And it is capable of learning about Jesus and loving him in earliest years, as all practical Primary teachers know notwithstanding the theorizing of child-study philosophers at present who would relegate teaching about the personal Christ to fourteen years of age and after. The child may learn about God and develop reverence, faith, love, and joy in him. We appeal to actual experiments against psychologic theory.

VI. The individuality of childhood.

In Shakespeare's seven hundred characters only one is said to be a child. There is no sharply defined individuality in childhood.

1. But there are rudiments of individuality, though the type is strongest. At first the peculiarity may be only extra emotional, affectionate, or more keenly intellectual, and then outlines of other traits slowly emerge. Any of the various traits of childhood may be strong, or medium, or weak, and the grouping of these admits of numberless distinct results as character.

2. The child in earliest years is powerfully molded by environment of nationality, race, family, religion, social conditions, and its physical health. The problem of thoroughly knowing the child and cultivating it into Christlikeness consciously is the teacher's work.

3. The child is unconsciously in saved relations to God and it may be led to ratify this relation by personal decision and love for Christ.

4. "To what may he be compared who teaches a child? To one who writes on clean paper. To what may he be compared who teaches an old man? To one who writes on blotted paper."—*Talmud*.

CHILD NATURE.

The baby new to earth and sky,
 What time his tender palm is pressed
 Against the circle of the breast,
 Has never thought that "This is I":

But as he grows he gathers much,
 And learns the use of "I" and "me,"
 And finds, "I am not what I see,
 And other than the things I touch."

So rounds he to a separate mind
 From whence clear memory may begin,
 As through the frame that binds him in
 His isolation grows define.

—*From Tennyson's "In Memoriam."*

CHAPTER VII

BOYHOOD AND GIRLHOOD FROM NINE TO TWELVE
YEARS

O, I sometimes wish that I had been there,
In His boyhood life to have had a share ;
To have been His friend and follower then—
A disciple true before we were men ;
When my boyish heart in Him could confide
As we lay care free, on the green hillside ;
Just a glance of his eye, and one word " Come,"
Had made me his comrade, his friend, and chum.

—A. H. W.

I. Intellectual boyhood and girlhood.

1. MENTAL activity now is phenomenal. Curiosity is like an intense hunger and thirst for knowledge, and the rapidity of mental movement is unequalled at any other period of life. Only the teacher remarkably quick and overflowing in facts and ideas can hold the attention of the boy. "The boy is always hungry, physically and mentally" (*Mrs. Kennedy*). The teacher's well prepared and well adapted lesson is always sure to meet a hearty appetite.

2. Perceptions are now keen and better trained than in childhood. There is a love for investigation, experimenting, and construction which forms a great field for the teacher in illustrating religious truth. The blank book and pencil in every scholar's hand and a wise plan for the lesson arouses intense interest and now a higher class of object teaching has almost unlimited possibilities.

3. Reasoning is a great delight in this period but is often erratic. It should be encouraged, and all questionings sympathetically met and doubts wisely answered.

4. Imagination is discounted for matter of fact present-day wonders and happenings. The boy and girl are newspaper readers of unusual information. Here is both a peril and an ever ready opportunity to use a recent occurrence for lesson approach. The peril is that it may be difficult for the teacher to make the lesson itself more interesting. But there is also imagination which may be appealed to with scientific theory or exciting story of adventure.

5. This is the memory age. Childhood up to seven years, as every observant teacher knows, has easy forgetfulness. Its brain is in unprecedented growth and unable to retain much. But in boyhood and girlhood the brain is about full size and the tissues are settling. Impressions now remain and memory is at its best. This is the time for special lessons in Bible facts, history, geography, and for memorizing the Bible text, being careful always to explain the meaning of each passage.

6. The special interest of the boy or girl is in exciting adventure which they prefer to be true stories rather than fiction. There is delight in history and in the heroic careers of noted characters. These may be used by the teacher with helpfulness in moral and spiritual results.

II. Boyhood as a type of character.

1. The boy has an irrepressible impulsiveness. Conscience is now forming but impulses are strong. They may be directed to the good and the true.

2. He will not readily assume responsibility but he can gradually be given more and more important trusts and will be found faithful.

3. He has an instinct for independence. The hand hold of his mother, however much beloved, is irksome and is slipped whenever it can be done. He has companions but

no close friendships nor a particular friend as in youth. But this freedom is the condition of real decisions which form habits and character.

4. He has intense pride of sex. This is nature's period for the differentiation of the sexes, and boys despise girls, and girls flock by themselves. In our teaching now the classes should be separated by sexes.

5. His stage of selfhood is very interesting. No longer the artless child, he knows his individuality, but not so definitely and fully as in youth and now he does not care. He has no worry as to whether he is making the best impression on his friends, or whether his reputation for gentleness, good manners, and tidiness is suffering or not. The boy is the most care-free of all human beings, naturally.

6. He is essentially a tireless worker. He loves action and can now be trained in Bible study and Christian habits. He is heroic in spirit and will sacrifice and endure like a soldier. He is fearless to recklessness. There is an invaluable force of workers for the church which has a large boy and girl membership and know how to organize them for service.

7. He lives wholly in the present. The pushing, bustling, intense world around him is the boy's complete horizon. The past is not thought of, nor the future cared for. We appeal, therefore, to him chiefly from motives of the present day, the value now of goodness and truth.

8. It is the habit-forming period, the beginnings of real character building. Most rapidly now are developed habits of industry, of promptness, of faithfulness, honesty and truth-telling; of study and love of books. Thoughts and desires leap into action, actions repeat rapidly and form grooves or habits. In the words of the Talmud: "the world is only saved by the breath of school children."

III. Socially.

1. Boys go in "gangs," girls in "sets." There is seldom one particular chum, but the attachment is to a group. This group, or gang, are usually together in all activities, and they influence each other powerfully. Sometimes the gang has a leader, but if so, it is by his spontaneous personal force for the time being, not by election or choice of the others. There is very little organization of a definite kind desired now.

2. The gang or set can be treated as a whole more easily than any individual in it. All together will frequently decide to be Christians. The wise teacher can make large use of this gang spirit in lesson work and appeals.

3. The moving impulse of the gang is tireless activity. They must have something to do. Not necessarily play or mere fun, for they will take serious work together with pleasure. What the boy calls "fun" is pleasurable activity, not simply buffoonery. Many companies of boys and girls are messenger corps of Home Departments or of pastors and Sunday schools. Some are Junior workers in various kinds of Christian activity.

4. But that Sunday school is wise which plans large social pleasures for the boys and girls. They should have their own room in the larger churches furnished with games, books, and for social chats. In summer the boys should have a few weeks' camp under some wise captain, who can mingle strict religious regulations with splendid sports. And every other good thing that can be given them will pay a thousand fold.

5. It is almost the universal conviction of those who have thoroughly tried Boys' Brigades with military drill, guns, and the like that they are not really helpful. The Boys' Life Saving Brigade, so popular in England, is just as exciting,

more varied and interesting, and wholly in line with Christian sentiment. By it boys learn how to rescue from fire, from drowning, and to help in serious accidents until the doctor comes.

6. Girls of this age, from nine to twelve years, have their "sets" with the same social instincts. For them no less earnest care should be given and the church should liberally provide for their clubs and associations.

IV. At play.

1. The "gang," or "set," now play in competitive games with other groups. The spirit of rivalry by groups is very intense and it becomes the inspiration and pleasure of the play.

2. All the characteristics of the boy and girl may best be studied at their play. Many teachers participate and wise parents chum with their boys to learn all about them in that place of free and full expression.

3. Play again is a rich opportunity for moral training. The boy or girl has keen sense of fairness and justice, and contempt for cheating. This may be intensified and all other noble qualities tactfully promoted.

4. The competitive spirit may be developed overmuch and leave a lifelong tendency to be envious of the successful and to feel bitter toward him with slanderous tongue and unkind deed. Some men have suffered from this over-competitive training and must struggle desperately to be brotherly. Guard against this harm in boys, not by repressing the game but by very generous treatment of the winners and contempt for grumblers. There may also often be held up standards of excellence in play and efforts to excel former achievements of one's self.

5. As to games which are helpful the old principle that games of skill are good and games of chance are gambling

will practically decide. With the further principle that even a good game must have pure surroundings and Christian associates to be helpful.

V. Individuality of the boy or girl.

1. The particular boy may be a mechanical genius, or bookish, or roving and nature loving, or deeply religious, or with other interesting peculiarities. So, also, the girls may have some of these traits or others more distinctly womanly. The wise teacher will find these points of contact and develop the good after Christian ideals of manliness and womanhood.

2. But the individuality is yet less definite than the type.

3. The wise teacher keeps close to him or her, for he is shy of revealing his deeper feelings and longings, and blushes when you discover his noble deed. He is really desirous of doing good, and we must not set conventional bounds close for him.

VI. The religion for the boy or girl—

1. Will be hero-worship. We must present Jesus and the Christian life in such aspects.

2. Will be impulsive, impelling to do something. We should plan large work in our churches for boys and girls. No member of the church will more faithfully or tirelessly work for Christ.

3. There will be no shrinking from sacrifices. The Christian boy or girl has the martyr spirit. He will not regard anything too hard to do for Christ.

4. Jesus of Nazareth was a real boy. So were Joseph, Samuel, Josiah.

THE BOY CHRIST.

Behind, his peaceful boyhood lies;
 Fearless he fronts he knows not what;
 With bounding pulse but patient eyes
 He questions gravely, "Wist ye not?"

—*Sara Hopkins.*

CHAPTER VIII

YOUTH

THERE is almost a physical rebirth when the boy becomes the young man, or the girl the maiden. It is the greatest natural change which occurs between the cradle and the grave. This adolescent period varies in individuals, commencing with some at thirteen and ending at about twenty-five years of age. We are not here concerned with the momentous physical changes, except to remember them in our teaching that we may more fully estimate the importance of the corresponding mental and moral transformation.

Two stages plainly exist in the adolescent period. We take now that which lies usually between thirteen and seventeen and call it youth. In the Sunday school there should be a special department for this period, with the wisest and most sympathetic teachers for it. For obvious reasons the classes should be small and the sexes in separate classes. The special work of the Sunday school in character and spiritual culture can be better done with young men and young ladies in separate classes.

I. Youth is therefore a distinct type of character.

1. Selfhood is now fully developed. A strange sense of isolation, or of the tremendous meaning of personality, is felt, and with it a sense of power, of dazzling opportunity to achieve great things. It may seem self-conceit of reasoning powers and ability in general, but it is the divine stirring of the soul.

2. The period of lofty aspirations and ideals. No prize in

life now seems too high to attain, no project too great to attempt, and fascinating daydreams are indulged. God is touching the eyes to see glorious visions of possible careers.

3. There is abnormal self-consciousness shown in care for personal appearance and dress.

4. The social nature develops into close friendship for one person. A chum or an intimate friend is chosen. The other sex is attractive.

5. Extreme sensitiveness. This grows out of the foregoing traits. He resents criticism of his opinions or manner, and broods over personal slights. Remember it is a personally overconscious man or woman, self-important, we are dealing with in youth from thirteen or fourteen to seventeen.

6. Conscience is now a real factor in moral and spiritual life. Sometimes even an abnormally sensitive and severe conscience.

II. Intellectual youth.

1. This is the storm and stress period of life in the intellectual life as well as in physical and moral being.

2. The time of erratic doubtings, which require wise diagnosis and sympathetic attention.

3. It is prolific of fads and theories for all problems of life and civilization.

4. It is in peril of following wrong leadership of a superficial but dazzling character.

5. But it may be wisely guided into clear reasoning and conscientious convictions on all subjects.

III. The religion for youth is the Christian faith.

1. It will attract by its Christocentric character, and in proportion as we present the heroic and holy Christ in his spirit, offices, and work.

2. It is full of grand ideals which youth requires. It meets the young man's lofty aspirations, as Dr. Starbuck shows in his *Psychology of Conversion*, and Dr. Coe in *The Spiritual Life*.

3. The Christian faith has a splendid doctrinal system, for which youth has a liking. He has fondness for discussion, argument, and logical discussion of truth, and here the truths of the Gospel meet his deepest needs.

IV. The individual youth.

1. The lines of individuality may now be distinctly traced, and these should be very carefully studied by the teacher. The effects of heredity, environment, and culture now appear, and, if harmful, may yet be corrected.

2. Type and individuality now balance, and the latter swings out more heavily hereafter. Each is strong and must be regarded in dealing with the soul.

3. Nothing but genuine sympathy with youth fits a teacher to help him. "The follies of youth" are so amusing and absurd to anyone else, "the conceit of the young fellow" so disgusting, and "his plans" so ridiculous! But to the thoughtful man or woman all this indicates God's deepest stirring of the young soul, and a vision given to him. "As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him." Youth is sublime in significance and in its outreaching. It is God's liberation of a human spirit completed into its wonders of self-crowning, with all its powers and opportunities.

CHAPTER IX

MANHOOD

THE mature man and woman are in our Sunday school, or ought to be. He and she will be there in larger numbers if we more fully understand their needs and organize to meet them fully, from opening worship through manly and rich Bible teaching to tenderly worshipful close of the school.

I. Remember his occupation.

Not to respect him less if it be humble, and always in the spirit of regarding all service to humanity as Christlike, for he served man in every way. The man's occupation, however, will give him a certain range of ideas and prepossessions, render him an expert in a certain realm, and is always a valuable guide to the teacher in showing how to reach him with a spiritual truth. Illustrations in that field will mean most to him and will repeat their message daily.

II. Earnestly study his early life.

His birthplace, home life, early education, early church influences; where he has traveled, what he has done; his books, favorite papers, periodicals, intellectual pursuits are all suggestive of present avenues to his soul and indications of his individuality. The wise teacher will be farthest from questioning a man to learn these facts, but will always note them in connection with him when they are revealed in one way or another.

III. Learn tactfully the crisis experiences of his life.

Almost every man has had such in home, business, intellectual, or spiritual life. These crises may be joyous and in-

spiring, or sad. Without knowing them many a tender soul has been wounded or angered and hardened, but it requires finest tact to learn of them. To pry or appear to pry into a life prematurely or unduly is intolerable. For purposes of helpfulness better not to know them than to tear them out of hearts roughly.

IV. Respect everyone's individuality.

It is obnoxious to every instinct of true manhood to be put into castes. Individuality is mature manhood, and every man prizes his own. Occupations have an effect on men which makes all persons of the same trade or profession somewhat alike, but to class all carpenters as alike in all respects, or even in many respects, is to insult them and to act stupidly. So with all social conditions of poverty, comfort, or wealth. These conditions have a perceptible effect on men's character or manners, but all rich men are far from being alike, and poor men often rise above every depressing effect of their hard struggle for a living. His individuality is a man's richest possession, and should be esteemed highly and sympathetically.

V. The possibility of every man's improvement.

Manhood even after forty is not in fixed character, though the grooves of habit are firmly run and deepen every year. If these grooves are ruts into weakness or wickedness a strong will under the grace of God can lift him out into nobler living and character. Down to the end of life moral improvement must be presented as a duty and a glorious possibility. The worst men may be regenerated: "He is able to save unto the uttermost all who come unto God by him." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

CHAPTER X

CHRISTLIKENESS

CHRIST became man to make man Christlike. His was the perfect character in humanity, at last produced in an actual life on earth. For such a character all things were created and all providential government exists, for godly character is the greatest thing in two worlds, heaven and earth.

We may now satisfactorily study the character of Christ, for the Christian world recognizes his real humanity, while not denying his divinity.

I. He passed through childhood and forever retained the childlike.

1. He describes childhood's spiritual status as really saved and in the kingdom of God. Every childlike trait which goes to make the model spirit for a Christian—self-forgetting, artless faith, spirituality, glad dependence, earnestness, and simplicity—were his in fullest measure.

2. In growing out of childhood he put away the childish but none of the childlike things. He dropped none of those model spiritual traits of the child spirit. Jesus never outgrew his childhood, but he was the childlike man, whom he describes as really great, the unique and perfect illustration of Paul's fine phrase: "In malice be ye children, but in understanding be men."

II. Christ had been a real boy and remained nobly boylike.

Jesus was a typical boy in that Jerusalem incident at twelve years of age. In his wandering from his parents he had a new sense of a boy's independence; in his interview with the doctors there are the boy's remarkable memory, curiosity, and tremendous mental activity; and in it all the boy's impulsiveness, for who does not see in him a thoroughly natural and healthy boy at that time? He was a good boy, for he returned to Nazareth with his parents, and was subject to them. But he carried through life that boylike tireless activity, fearlessness, and mental eagerness to teach.

III. See then the points of the Christlike in character.

1. It is an uninterrupted spiritual growth from childhood. We have seen the lines dividing childhood, boyhood, and youth, and that in the average human being these divisions become chasms. When the average person steps from childhood into boyhood he drops into the dividing chasm many valuable spiritual traits of character. The boy despises these and rids himself of them to change as greatly as possible from being a child. In after years he must painfully return and recover these castaway virtues. So also when crossing over from boyhood to youth. The foolish dignity assumed by the youth crushes out all the splendid impulsiveness and fearlessness of the boy. But Jesus did not drop the childlike when he became a boy, nor the boylike when he became a youth. There were no such serious losses in his growth, but he carried forward the accumulated virtues of the child and the boy.

Our measure of success as teachers will consist in getting our boys to respect and to retain childlike faith, earnestness, frankness, and self-abnegation, and in persuading youth to

retain the boy's fine spirit of activity, courage, and self-sacrifice.

2. There was harmony of the childlike, boylike, and youthful traits in the perfected manhood of Jesus.

3. Christ used all his environment and yet he rose above it.

He was born a Jew and retained the Jew's deep religiousness, but took none of Jewish narrowness, self-righteousness, and avarice; reared in Nazareth, he was fully alive to its scenery of beautiful nature, but kept free from its impure men; an oriental, he is the inspiration of America's most advanced civilizing and Christianizing enterprises, yet loses none of the oriental's meditateness and spiritual peace; a very poor man, he is kingly; a carpenter, he became the peerless thinker and teacher for all the ages; a Galilean, he is felt by painters in every masterpiece to be their fellow-countryman, so that to Rembrandt he is looking like a Hollander, to Murillo a gentle Spaniard, to Raphael an ideal Italian. Christlikeness now means to get all the good out of our surroundings, and to live above our limitations.

4. Christ shows the perfect balancing of all the strongest elements of character.

He was courageous to death, but with never a trace of vain boldness; he was sympathetic with penitent robbers and fallen women, but he never lowered the moral standard he raises in the Sermon on the Mount; the incarnation of love, he could yet thunder in his indignation against Pharisaism and wickedness a more terrific invective than any of his apostles used; the Prince of peace, he came with a sword and left swords unsheathed everywhere, but all for lasting peace; a man spending whole nights in prayer, but with incessant activity in healing and teaching all day; in him every trait of godly character is at its best and strongest, and all in perfect balance.

IV. To produce this Christlikeness in our scholars is our work.

Here is a measure for our success in the work. It is more than to secure the conversion of children, for conversion is simply the right beginning. It is more than wise and earnest teaching, for it is also careful training. It can only be achieved when the Christlike is in the teacher, the model set up again in flesh before the eyes of the class.

V. Christlikeness is the ideal made practical.

His character is revealed by an actual life in our world and detailed in the Gospel stories.

It is given in words, deeds, emotions expressed, plans made and prosecuted, and in frankest and fullest personal expression of a real man.

Not in abstract description of his character, which is never attempted, but in just such work, trials, temptations, successes, joys and sorrows, companionships, and all other human experiences he becomes known to all men.

So he is concretely seen that we may concretely present him to be imitated by all.

SECTION II

EDUCATIONAL DEVELOPMENT OF
THE SUNDAY SCHOOL

THE STUDY OF CHILD NATURE AND
CHILD NEEDS IS RECONSTRUCT-
ING THE SUNDAY SCHOOL

CHAPTER I

EDUCATIONAL POSSIBILITIES OF THE SUNDAY
SCHOOL

THE Sunday school is naturally compared with the public school as to educational effectiveness, and is being judged in the light of the remarkable pedagogical advances in our day. Nothing more helpful to its progress and greater power can occur than a public sentiment which will stimulate to its largest possible school work. We now survey a few limitations which will assist in making clear what is practically attainable.

I. The Sunday school has two distinct purposes.

It is both a *school* and a *religious meeting*. Education in Bible truth, therefore, is not all that must be provided for. Impressive religious services and a general spiritual atmosphere belong to the Sunday school. But this shortens the time, all too brief for the whole session, which can be allotted to instruction.

II. The present plans of the Sunday school limit its educational work severely.

1. It meets only once a week and on the Sabbath day.
2. It holds very brief sessions of an hour or two.
3. It allots only half an hour for direct teaching.
4. It is under the necessity of employing untrained or partially trained teachers.

There are many indications that Bible study in the future will assume a larger place in our church life, and that the

Bible school will have sessions during the week. Many sporadic outside movements in courses of Bible work will be gathered under the Sunday school organization to form a worthy modern school of the Bereans. But at present the time for the school is so short that it is surprising that so much is really being accomplished.

III. Unfavorable surroundings limit it educationally.

1. The absence of any other efficient Bible instruction. The Bible is not taught in the public school, very little in colleges, almost wholly neglected in the home, and not systematically provided for in other church services. In all these places the Bible should be taught, and doubtless in time will be. The Sunday school is, therefore, the only Bible school at present, but it cannot do the work which four or five schools should attempt.

2. There is lamentable general ignorance of the Bible among Christian people.

3. There is want of a thorough instruction in the English Bible even in theological schools and in the usual training of pastors.

4. The International Lessons alone are acknowledged insufficient to meet both the spiritual and the educational needs of the school.

IV. It has many of the limitations of pioneer work.

1. The Sunday school has yet many of its fundamental problems to solve in the general field.

2. Even the scope of what is practicable to teach in Bible courses is not agreed upon. There is much experimenting with supplemental lessons.

3. There are no adequate courses of study, nor good textbooks, nor outlines in addition to the International Lessons

yet in general use. But there are many ventures full of promise.

V. Yet there is abundant room for large educational work in the Sunday school.

1. The text-book, the Bible, is of inherent and exhaustless interest.

2. The teachers generally are earnest and devoted.

3. The teachers are usually of excellent general ability and education, so that brief normal courses do great good in further training.

4. Large and well-planned buildings are being erected for Sunday school purposes. There are several types of this new Sunday school architecture. One furnishes separate class rooms, and the still better one provides for entire separation of the departments during the whole session. This specializes the opening worship for each stage of life, adapts the teaching more exactly, and economizes time and effort with better results.

5. The best hour for the session is being considered, and it is found that the early afternoon is the ideal for a sufficiently long and uninterrupted session. Three fourths of the schools meeting after preaching service hold about a forty minutes' entire session; those meeting before preaching service have usually only children, for few mothers can then attend and few men will come. But the greatest schools have the afternoon from two o'clock or half-past two for an hour and a half, a few with interest so great as to last two hours. There is growing everywhere an earnest determination to have the best possible Bible school which will soon reach the requisite self-sacrifice and enthusiasm to make the change to this best possible hour in all our cities and larger towns.

6. House to house visitation plans and organized occupation of the outside field gather in larger numbers, make possible closer grading, warm enthusiasm, and better teachers.

7. Institutes for discussion of improved organization and methods, summer Bible schools, and county, state, and the international associations gather and distribute the best plans that have proven successful in many schools.

8. The coöperation of the home, so necessary to good work, is being secured by the Home Department, the Cradle Roll, and by special meetings of parents and teachers. There is nothing more hopeful for a great Bible school of the church than this new interest of the home.

9. The deepening helpful concern of general educators in the Sunday school, the introduction of lectures concerning its organization and methods into theological seminaries and colleges, and the deeper interest of pastors and churches in its best form and richest results are other indications of great promise.

10. The goodly number of pioneer Sunday schools with remarkable results in Bible knowledge, evangelistic ingathering, and training for character and service point the way for all. They have largely solved the problems of lesson courses, training of teachers, and of flexible but powerful organizations.

A growing literature on methods and organization in small booklets makes available to all workers the mature experience of the leaders.

12. There is a spiritual purpose in all teaching which expresses itself in personal appeals and work with scholars, and in notable Decision Days that renders all the teaching more effective and attractive.

CHAPTER II

PRACTICAL PLANS OF GRADING

THE first step in organizing for real school work in Bible instruction is a classification of the scholars. This is grading, but to be effective it must be done in accord with the purposes and nature of the school.

I. There are three experiments in grading that have failed.

1. We cannot grade on strictly intellectual knowledge of Bible truth. The general ignorance of the Bible rules out this plan as chaotic, and it is doubtful whether readiness or fullness of Bible knowledge will ever be a wise basis for grading. At present certainly it is impracticable.

2. We cannot use public school grades in the Sunday school. Some have tried it by classifying all in the public school primary in the Sunday school primary, and so with the other grades, but this plan overlooks the spiritual purpose of Bible work and the unique character of the Bible as a book, and moreover public school grades differ everywhere.

3. Nor can we grade upon age strictly. This is absurdly mechanical and only makes worse confusion. Age lines with modifications, however, are a factor in the better system of grading.

II. The grades may wisely rest upon the stages in every human life.

1. Childhood for the Primary Department. Childhood has

clearly defined characteristics at this period from three to nine years of age.

But here is a wide stretch of life, too wide to contain minds and hearts throughout which can be taught by the same method. At six years we discover a natural division when the child begins school life. From three to six years, therefore, we have the Beginners' Department with a special course of Bible story lessons provided by the International Lesson Committee. This course covers two years and repeats great truths in simplest stories.

The Primary, from six years to nine, uses the general lesson of the International series in its adaptation to children.

2. Boyhood and girlhood for the Junior Department. The age limits are from nine to twelve or thirteen years.

3. Youth, or the early adolescent stage, from twelve to fifteen or sixteen years, is called the Intermediate Department.

4. The Senior Department ranges from fifteen to eighteen years.

5. The Adult Bible Class Department has become the most popular and rapidly growing section of the school. The organized class has grown into great favor and in various forms like the Baraca, the Philatlea, and others it has spread over the country.

6. Additional departments are the Normal Department for the training of teachers. The best development of this department is in a three years' course in special text-books during the session of the school; the Cradle Roll for babies; a department in many schools for visitors; a department for week-day work of various kinds such as an industrial intelligence office for securing employment, savings banks, reading rooms, social clubs for boys and girls supplied with helpful games and attractions, and the Home Department.

III. In these stages of life is our true philosophy of grading the Bible school.

1. Because these are distinctions which make for moral and spiritual character, and character building is the work of the Sunday school.

2. Because within each grade is a homogeneous company, yielding to the same educational treatment, a true grade within all their individual differences.

3. Because courses of Bible study may be most distinctly planned for each of these grades. There is no line of classification more simple everywhere.

4. Because such a grading can be fully inaugurated in any school with less difficulty and friction than any other. Any grading of course must be developed with tact and patience. This plan and standard once adopted might be slowly worked out in several years. In time all the scholars will naturally gravitate to their own proper grade.

Exception must be made for particular classes, frequently in the inauguration of grading. But the superintendent will wisely speak of these as exceptions to the standard, and steadily talk up the standard and make progress toward it. The ideal will be kept always in sight, with easy practical steps in reaching it.

IV. Organization of each grade.

1. Where there is only one room for the whole school the departments may occupy certain sections of it. The Primary may be separated in a corner by screens or movable partitions. If only one class exists in any grade, it is still a good plan to make it the nucleus of its department. Where several classes in each grade are found one of the teachers may become the superintendent of the grade to unify the teaching.

2. Where a school has several rooms or large separated rooms for each grade a more complete organization is helpful. There should be a superintendent who will be assistant to the general superintendent of the whole school, and a department secretary, treasurer, and librarian.

3. A standard of excellence for such department organization has grown out of large experience:

- (1) The separate section or room.
- (2) Department officers.
- (3) Accurate and stimulating records of attendance, Bibles brought, lesson study, offering, church attended since last session.
- (4) The special lessons when in Beginners' Department.
- (5) The supplemental lessons for the grade.
- (6) A school year with examinations and promotions.

CHAPTER III

GENERAL BIBLE LESSONS

THE need of leading up to the International Lessons with educational drills in broader Bible study is now almost universally recognized. There are several courses of "supplemental lessons," "lessons from the desk," "additional five-minute lessons," Bible drills, and other series. "Supplemental," however, is not a good title. The time has come for more systematic and comprehensive general Bible lessons for fundamental instruction to prepare for the expository and spiritual work of the International Lessons.

I. **Two lessons for each session of the school.**

1. The International Lessons should always have largest place.

2. School drills in systematizing Bible facts, history, and contents of its books. Let us call these general lessons and have them first in order in the school session, whether taught from the superintendent's desk, which is the usual plan of introducing them, or when in fuller adoption taught in every department and every class.

These lessons will arouse immediate interest and prepare for the International Lesson. The latter being more spiritual should close the school session, so as to leave the best possible religious impressions.

II. The International Uniform lessons have unique value.

1. They aim at the exposition of a selected complete passage of revealed truth, giving God's message directly to the soul and bringing into closest vital relation to the word. There is no substitute for such detailed exposition of divine truth.

2. They furnish ground of union for all Bible students in the world. They have made possible the richly helpful literature on these lessons, and have promoted united work in associations.

3. They will become still more valuable under the two-lesson session.

The general lesson teaching history and geography systematically will relieve the International of that burden and permit all its time to be directly devoted to spiritual impression.

4. The new plans of the Lesson Committee will furnish special courses for different grades. There is now issued the Beginner's Course, and the Advanced Course.

III. General lessons are the immediate practical need of our Bible schools.

1. We can only teach history, biography, literary features, manners and customs, and other series of facts of the Bible systematically. These must be strictly educational drills. They cannot properly be interjected into expository teaching in any large or systematic way.

2. We must provide a broader basis of general Bible knowledge. Occasional and desultory teaching of history, geography, and other topics does not result in anything available for good study. Such incidental teaching of these

facts requires more time than a second lesson in a well-outlined course.

IV. What should be the scope of the General lessons ?

1. Comprehensive Bible analysis: Names and contents of Bible books. A Bible book is the real unit of revelation, not a chapter, nor a verse. The course of Bible history. Bible biography. The prophecies about the Christ in order. Literary study of the Bible. Harmony of the gospels. Special topics, like the miracles, parables, doctrines, and many others.

2. Study of the ancient and oriental environment of the Bible writers: Bible geography, archæology, manners and customs, contemporaneous history, biblical helps, and literature.

3. Study of the Church of Christ, the greatest fruit of the Bible: The Church in the nineteen centuries. Origin, doctrines, polity, institutions, and customs of one's own Church. General movements and progress of the Church to-day.

These three lines of study might appear in every year in quarterly courses, two quarters in the Bible analysis, one each in the other two. Three months is really a long period in the scholar's life, and for the unity of the particular topic it is the best. These studies may be simplified and adapted to every grade above the Primary, and are being treated in practical and very interesting form.

V. The two lessons for each session serve the two distinct purposes of the Bible school.

1. It is a school, and therefore requires educational organization and conformity to school work, such as our grading and general lessons promote.

2. It is a religious meeting, and therefore requires the spiritual purpose prominent in the study of the International Lesson. This may now be specialized for evangelistic and training work.

3. These two series of lessons have been used by many Sunday schools for periods of ten to twenty years with steadily growing interest and complete satisfaction. The teachers, after these long tests, believe them to solve the problem of the Sunday school curriculum. They show surprising results by examination of their scholars in exact and large Bible knowledge.

4. There are now available several series of little textbooks upon the Supplemental or General Bible lessons, notably Professor Henry A. Strong's and Judge Hitchcock's, and others are being issued.

5. The introduction of the General Lessons into any school is practicable by giving a year of five minute drills from the superintendent's desk to the whole school before the lesson period. The interest aroused will be so great that the little booklets may then be given to each class and department.

Excellent books for this preliminary drill from the desk are Dr. Hurlbut's *Supplemental Lessons*, Rev. Harold Kennedy's *Lessons from the Desk*, or John B. Smith's *Bible Lessons*.

CHAPTER IV

COMPLETE EDUCATIONAL ORGANIZATION OF THE LOCAL SCHOOL

It will be necessary further to provide for adequate supervision of the school, for the unification of the teaching, for testing what is being done, for promotions and graduation, and for a school year.

I. A well-organized superintendency is needed.

1. Each department should have a head who should be assistant to the chief superintendent of the school.

2. In every large school a superintendent of classification or grading to whom all new scholars should be referred for assignment.

3. All these superintendents may form a group, meeting occasionally to study further problems of educational development.

4. Courses of reading may be planned and specialties assigned to each of these to secure the benefits of expert knowledge.

5. These superintendents should plan for a complete individual record of all the scholars in every department.

II. The teachers' meeting is a necessity.

1. For unity in lesson presentation, spiritual effort, and enthusiasm.

2. For the wise development of the work along approved methods and organization. It will be necessary to have long

and repeated discussions of grading, courses of lessons, and other features to insure success.

III. Periodical examinations of the scholars are essential.

1. Quarterly examinations in writing upon the most important facts and truths of the uniform lessons and upon the general lessons.

2. Questions beginning simply and with few in number, and slowly increasing toward a fair standard.

3. The conditions for passing and promotion to be minimum, but the plan to give large room for honor work to those aspiring to better study.

IV. There should be promotions and graduation.

1. When a new stage of life is reached promotion into the next department is a matter of course. If the scholar fails to pass promote without a certificate. To those passing grant certificates, and if with special merit add stars to it.

2. Promotion and graduation are not out of the school, but into the adult classes or the Normal Department.

V. There should be a school year with special days.

1. Graduation may be at Children's Day or at Easter, New Year or at the fall reopening or rally. An excellent way is to examine and grade before summer, then reseal at Rally Day. But fix the day so that all may work toward it and the school year be definite.

2. Children's Day, Rally Day, Christmas, and New Year may be utilized for educational growth. Departments successively may give drills upon these days, public examinations upon certain studies be held, or Bible history tests be made a feature of the programs.

CHAPTER V

THE BIBLE SCHOOL IN CHURCH GROWTH

THE Sunday school has made a glorious history as a great organization of the Church, with a vast network of associations. Let us glance at the noble past.

I. What the Sunday school has done for the Church.

1. It has largely promoted lay activity. Compare the general Church as to lay activity in 1780 and in 1900. The school is unique in having so many men working in it.

2. It has built more than half of the new churches in the nineteenth century. Most of them began in a humble Sunday school.

3. It has added three fourths or more of the new members to the Church.

4. It has enhanced the popular estimate of childhood. The Sunday school sets the child in the midst, though making the school more and more for adults. The new interest in the child is largely the work of the Sunday school.

5. It has maintained the Bible studying service in the Church, and is practically the only systematic Bible study the general Church has done.

6. It has helped to bring about interdenominational fellowship, one of the brightest and sweetest things now in the Church. It was the first union of Christian workers, and it is still by far the largest.

7. It has greatly assisted in popularizing free schools and promoting Christian citizenship.

II. How may the school expand?

1. By the Home Department, a revival of family Bible reading by individual study under careful supervision.

2. By the Cradle Roll, shepherding the infants of the church and community, thus connecting with the homes and utilizing the evangelistic power of the child.

3. By house-to-house visitation by all the schools of a community, to reach every man, woman, and child, ascertain their religious inclination, and make some church to be concerned for every soul.

4. By Decision Days and personal evangelizing, to win every scholar to Christ and into the church.

5. By denominational unions, to bring about the best possible Bible school, with best text-books, literature, and appliances.

6. By associations of workers in townships, counties, States, and International, to make common to every worker the best experience and methods of every one.

7. By denominational conventions or institutes, in order to consider denominational needs.

III. The supreme opportunity of Church and pastor.

1. The pastor may be the teacher of teachers. He may organize for teacher-training, guide the teaching of the school, and have a modern college of apostles in his church.

2. The children may be reached most effectively by strengthening and perfecting the Sunday school.

3. The school is the largest and whitest harvest field of the church. It has the greatest number of unsaved people in it, and these at the most impressible age, and closely related to earnest workers. The Sunday school may begin a revival in any church when the teachers, parents, and workers are very carefully prepared for it.

SECTION III

PRINCIPLES AND METHODS OF
BIBLE TEACHING

“TRAIN UP A CHILD ACCORDING TO HIS
OWN WAY,” THAT IS, STUDY HIS
NATURE AND HIS NEEDS AND
ADAPT YOUR TEACHING
ACCORDINGLY

CHAPTER I

THE TEACHING PROCESS STUDIED

THE process of educating a child or a man is far from being so simple as early teachers thought. The well-worn illustrations of modeling the plastic soul or of pouring in streams of truth may be sadly misleading.

I. Various definitions of education have been given.

Webster's: "Education implies not so much the communication of knowledge as the discipline of the intellect, the establishment of the principles, and the regulation of the heart."

Wickersham's: "Education is the process of developing or drawing out the faculties of the individual man, and training for the various functions of life."

Gregory's: "Teaching is the communication of knowledge in the sense of helping another to reproduce the knowledge and thus make it common to both teacher and scholar."

Dr. William Paley's: "Education may comprehend every preparation that is made in our youth for the sequel of our lives."

Dr. H. C. Trumbull's: "Teaching as causing another to know includes the combined effort of teacher and pupil, the pupil to learn the fact or truth, and the teacher to impart it."

Davidson's: "It is the process by which the human being is enabled to transcend his original nature and to attain his ideal nature."

The Talmud: "He who instructs a child is as if he created it."

Froebel's: "The object of education is the realization of a faithful, pure, inviolate, and hence holy life."

Christopher Marlowe's: "Still climbing after knowledge infinite."

II. Light from the New Pedagogy.

Professor Albion W. Small: "The end of all education is, first, completion of the individual; second, implied in the first, adaptation of the individual to such cooperation with the society in which his lot is cast, that he works at his best with the society in perfecting its own type, and consequently in creating conditions favorable to the development of a more perfect type of individual." (*See Demands of Sociology upon Pedagogy*, p. 19.)

Professor John Dewey: "All education proceeds by the participation of the individual in the social consciousness of the race. The individual gradually comes to share in the intellectual and moral resources which humanity has succeeded in getting together. He becomes an inheritor of the funded capital of civilization."

"The school is primarily a social institution. It is that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends. Education, therefore, is a process of living. The discipline of the school should proceed from the life of the school as a whole and not directly from the teacher."

"The art of thus giving shape to human powers and adapting them to social service is the supreme art; one calling into its service the best of artists; no insight, sympathy, tact, executive power is too great for such service."

The new pedagogy and the old alike emphasize the need of

the student's most intense activity cooperating with the teacher, and both direct us to the service of humanity as the only worthy purpose for the exercise of developed and well-furnished powers of mind and heart. The Sunday school teacher finds all this in his commission from Christ: "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii, 19, 20).

III. The act of teaching is in the realm of methods.

Methods are the immediate adaptation of principles of teaching. The true teacher will inquire "How to teach" a particular truth or fact, to secure another's method; and then "Why such a method?" to learn the underlying and abiding principle or law.

IV. The scope of Bible teaching.

Bible teaching is unique in the character of its truths, so that the responsibility of the teacher is deepened, and every law of pedagogy receives additional emphasis. The "new pedagogy" has risen to the heights of the best old Bible teaching and insists that the formation of character and the service of others are its supreme purposes. The Bible teacher therefore is still to lead all teachers in recognizing:

1. The nature and laws of the human mind and of the culture of character.
2. The supreme value of his text-book, the Bible, in human thought and civilization.
3. The spiritual and the social purpose of all education.

V. Bible teaching, therefore, above all, should be psychologically and sociologically sound.

What is the real nature of the pupil's intellectual life and activity? How stimulate, develop, and guide it into Bible

knowledge? What is the best conception of society and its progress? The busy man or woman who teaches in the Bible school cannot take large courses in these sciences, but he or she should be interested in such discussions and in every way possible adopt and adapt what is learned from them. There will constantly break out much light from these studies.

Teaching is an art learned by practice. There are close observers of the results of their own teaching, who become skillful and successful though ignorant of technical pedagogy. These persons will most of all profit by knowing why, as the science of teaching reveals it. To all at work for immortal souls there must be no waste nor blundering.

CHAPTER II

FROM THE KNOWN TO THE UNKNOWN

ALL real teaching is leading from the known to the unknown. The more definitely, therefore, the teacher has in mind the line between the pupil's "known" and "unknown" the more helpfully can he accomplish the transition. This is the live point of contact in effective teaching.

I. The known truth is the key to the Unknown.

Christ so uses it in the gospels in his matchless parables. The kingdom of heaven, the unknown to them, is like leaven, like mustard seed, like the pearl of great price of which they know. The material is the shadow of the spiritual, the visible of the invisible, the body of the spirit. The analogy is not to be pressed at all points, for the material is always an inadequate representation of the spiritual. As the key to the great door and the immeasurable treasures beyond, so is the limited known to the infinite to be revealed.

II. Survey the vastness of the pupil's Unknown.

He has very limited knowledge of truths about God, truths about spiritual realities, truths about the future life.

It will be difficult to ascertain his ideas about these great regions of truth, but it is of utmost importance. How surprising the revelations of the "contents of children's minds" as most carefully tabulated by Dr. G. Stanley Hall and others! For all ages and all grades this inquiry is essential, but the facts must be tactfully and accurately ascertained.

III. Much of this Unknown is also so to the teacher.

How limited the best trained Bible teacher in his comprehension of the being and nature of God; of many spiritual experiences and truths; of any details of the future world.

In dealing with these topics comes the teacher's most perplexing problem. The pupil's questionings are persistent, and he must be shown that human intellect has hard and narrow limitations. Very tactfully he must be made content to be surrounded by mystery, and to rejoice that God is infinitely greater than himself, while abating not one atom of earnestness in prosecuting his search after truth.

IV. Practically the teacher has to do with the known to himself which is yet Unknown to his pupil.

The teacher deals with such spiritual realities as he has come to experience; such Bible truths as are now clear to him; practical steps in salvation and holy living. The wise teacher puts himself by imagination and sympathy into the place where he was before he knew these deep things of God, and patiently leads the student, old or young, into the same light and life. Always proceeding from the student's known, he takes one step at a time. The deep spiritual things must be given at first in terms of the plain natural realities.

Here is the supreme test of teaching power. Is there ability to put himself fully into the student's mental and spiritual condition? Judged by the results of the teaching process, has the student a real delight and power to apprehend the truth the teacher gave to him?

Here is the place for parable making. The things of God in Christian life must be presented in the things we see. The teacher must be definite in knowledge of both natural and

spiritual things in his parable. He should cultivate the habit of discriminating observation of objects and occurrences illustrating Gospel truth. He must avoid the fanciful likenesses and always be reverent toward spiritual things.

V. The Pedagogical Law of Apperception.

This term, apperception, in teaching, signifies all the pupil already knows of a subject or truth as determining his ability to grasp the further knowledge. It is defined as the fusion of all memory images of a thing with the present perception. "The point of contact in teaching" is Mr. Patterson Du Bois's fine phrase. Provided the new truth is made interesting and then brought down to the pupil's apperception, the teaching must be a success.

CHAPTER III

USING THE LAWS OF MEMORY

THERE have been discovered certain simple laws of memory acquisition, retention, and prompt reproduction. We give six of these laws, the most important for the Sunday school teacher.

I. Absolute faith in memory is necessary to its greatest power.

The prevalent habit of depreciating one's memory is a psychological blunder. If the same people doubted or decried their own judgment as much, how pitiable would be their vacillations, changings of mind, and timidity of action. Or if they doubted their reasoning powers or their perceptions as they do their memory, these mental powers would fail them no less than memory does.

Rather, believe firmly that you can remember what you learn. Expect memory to recall it. Demand it of memory confidently. Wait for it. According to your faith in your memory so will your memory be; if not at once, so will it become.

II. The Law of Powerful First Impression.

There are some things we cannot forget. They came with a powerful first impression. If all facts and truths could be so given to us we should perfectly recollect everything.

How can this powerful first impression be made? By emphasis of the truth in part, but we must select what we

want remembered and concentrate upon that. Much detail necessary to set out the truth will simply be scaffolding and will drop out. What we want remembered must be expressed strikingly by emphasis, contrast, startling effect. Above all, the pupil must be prepared for this permanent contribution to his life and thought by intensely aroused interest in it beforehand. Christ taught in this way, so that it was not simply easy to remember but impossible to forget. Study how he did it by reproducing his situation and by modern counterparts of his methods and illustrations.

III. The Law of Intense Personal Interest.

What we eagerly desire to know we will remember, even when not strikingly expressed. So the teacher will skillfully develop curiosity toward the truth he would teach, heighten this personal interest of the pupil as he approaches it, intensify still more by receding and advancing until the right moment is reached to express it. This is heating the iron to the welding point and then rapidly striking into a perfect union. It will not easily be forgotten.

The law of powerful first impression is like making the food very attractive and appetizing; the law of intensified interest is like creating the voracious appetite. The two working together produce a perfect memory result.

IV. The Law of Easy Association.

We can remember by connecting the new truth at some point or as a whole in an interesting way with an old and familiar truth. For instance: Palestine is the size and nearly the shape of New Hampshire. The Israelites left Egypt 1491 B. C.; Columbus discovered America 1492 A. D., one year more after Christ than the other was years before his advent. Such associations aid the recollection.

The association, however, should be an easy and interesting one between the new and the old. Example: 721 B. C., when the kingdom of Israel came to an end, is hard to remember, all numbers are, but think of 7 joined by 3 times 7, or 21—721—and you have it fast.

This may be done by linking Bible facts, dates, and truths with well-known present-day things, making in all cases the association itself easy and interesting. Devices of memory association have lost favor because so many of them are complicated and to many minds more difficult to recollect promptly than the bare facts themselves. Avoid all such, but do not discard the simple and obvious associations which will become a chain never to be broken.

V. The Law of Interesting Repetition.

Repetition should be slightly varied to maintain high interest, for mere rote repetition will not fix in memory. Reviews should have additional bright features, but not too much variety or change to affect seriously the original statement. A real repetition is helpful to memory, and if the original interest continues it will be best if exactly like the first expression.

VI. The Law of Completely Rounded Memory.

Some memories easily acquire and recollect names or dates or verbal expression. Others find here their greatest difficulties. Some recollect easily great outlines in catch-words but struggle over details and exact expression. Some have memory for places and positions, and there are many other peculiarities. But all memories should be rounded out. Define where yours is weak, and practice assiduously there without weakening your strong side of memory.

Bible teaching at its best requires a memory to learn verses accurately, to recollect a multitude of details, as well as to get a broad knowledge of whole books or Testaments. By careful practice the memory can be rounded out and be made strong at every point.

CHAPTER IV

DEVELOPING THE PERCEPTIONS, THE IMAGINATION, AND REASONING

THESE powers of man comprise the intellectual nature in large part, and, fortunately for the Sunday school teacher, the training of these powers is done for him by the public schools and colleges. But all this is so related to Bible teaching and character building that it requires a few hints.

I. The child has very active, but wholly untrained, perceptions.

Our horror at some childish exaggeration or lie, so called, is foolish. The child does not see, hear, or feel accurately or discriminatingly, and expresses accordingly. A gentle help to see more clearly is the corrective. There is nothing of moral wrong in most of these misstatements, though of course threats of punishment or other fright may lead to a deliberate lie by a child to protect itself.

In training the perceptions the Bible in the scholar's hands may be used to find Scripture passages promptly and accurately. In the social gatherings, in the parks, or on journeys in many ways the watchful teacher may train the class to see, hear, and feel with care. Older students than children will profit by more painstaking observation.

II. The imagination should have larger use.

The child's imagination is the divinely furnished faculty for acquiring great truths. It must be exercised also in expression by the child by teaching him Bible stories and pictures. We should not fear to feed his imagination with all

beautiful fancies and stories. Training the perceptions may go on in harmony with stimulated imagination.

The boy needs special stimulus to continue imagination and to refine it. Throwing off childish things, he will be likely also to give up the childlike and the permanently valuable imagination. With the wealth of present-day literature for boys so pure and good in stories, this may be thoroughly done, and his imagination should be further developed by wonders of Bible truth and stories.

III. Logical reasoning should be cultivated.

A great number of ethical problems will be raised in the class again and again, and the teacher must set the example of close and accurate discussion of them. Such are questions about Sabbath keeping, amusements, business morality, and practical Christian life in every aspect. The skillful guiding of class discussions upon these profound problems is of great profit. It is a serious misfortune if the teacher is muddled or illogical.

But early and late show the limitations of logical reasoning. The great things of God are hidden from the wise and prudent and revealed unto babes—not arbitrarily so hidden from human wisdom, but given to babes because they have faith, the only faculty which can know God in personal communion.

IV. All mental culture should be for spiritual truth.

The true teacher will influence the reading and thinking of his pupils on all subjects. Only thus can he accomplish his best work. The mind is the point of contact in teaching. It must be studied in its laws and activities to secure best results. The individual pupil's mind should be understood for special help to him.

CHAPTER V

THE HARMONIOUS CULTURE OF THE SOCIAL, THE MORAL, AND THE SPIRITUAL NATURES

WE need not discuss the question whether the intellectual, the social, the moral, and the spiritual are different divisions of man's nature, or whether they are simply forms of the whole man's activity in various relations. All the value of the latter theory will be secured if we recognize the impossibility of drawing sharp lines of division between them and also note their overlapping.

We may then practically consider these larger manifestations of human nature, the social, the moral, and the spiritual, which are the special province of the Bible school teacher. How may each of these be fully cultivated, and how may they be harmonized?

I. The social man is the basis of all fellowship and society.

There is a point in the development of every individual when he wants closer relations with others, when he craves friendship, approval, sympathy, love. This is the perfecting of the individuality and not antagonistic to it, just as in the trees of the orchard planted twenty feet apart their full growth will bring the branches together in interlocking and their roots in thorough interlacing.

The social may be regarded as one phase of the moral, but it extends into graces, courtesies, and fellowships of its own, and is as distinct as the intellectual from the moral, though

all overlapping. The teacher may do much for all his pupils in social culture, while those whose homes are not helpful to it he may save from serious obstacles to personal power. How to choose companions, how to conduct one's self agreeably and helpfully in visits and intercourse in the home, society, and the church, and how to secure the joys of fellowship and to avoid its perils is a great field of work.

Right manners are the complete expression of true friendship. Manners in church are the accepted ways of showing reverence to God. The teacher should instruct in church etiquette, and also by every precept and example inculcate ease in society, refined courtesy, proper treatment of the other sex. This may be done by suggestions growing out of Scripture lessons, but more systematically by class socials tactfully conducted, the teacher himself always being a true Christian gentleman.

Harmonize with moral culture by keeping the conscience tender, the heart loving, and the spiritual life joyous and powerful. Thus the manners will be a beautiful expression of a pure and lovely spirit, and the social a great avenue of usefulness for Christian work.

II. The moral nature concerns matters of conscience.

It is not necessarily religious, for there may be excellent, though not the most exalted, moral character while remaining antispiritual and antichristian. All Christian teachers have recognized such a type of character, and deprecate its opposition to Christ while receiving its impulse and direction from him unconsciously. The moral is clearly distinct from the spiritual nature. We need now also to recognize with equal clearness that there may be a spiritual development with a low moral nature. There are men who love religious meetings, have power in public prayer, a considerable faith

and reverence, who are careless of moral obligations, unreliable in business, often untruthful, and sometimes lustful and morally wicked. Just as the moral may be cultivated apart from the spiritual, the moral having to do with conscience and the will and the spiritual with faith and love, so the spiritual may be cultivated with the moral dwarfed. But not the loftiest and best of either without the other in harmonious adjustment.

The Sunday school has not planned sufficiently for specific moral culture. There should be direct study of ethical problems in the adult classes and clear discussions of honesty, truthfulness, purity, self-control, and faithfulness to all moral obligations in all the school. Mere exhortation to be good is not sufficient. We should expound principles of right living as matter of instruction, arousing the individual conscience to apply and illustrating with examples from the Bible and from history and current events. Teach conscientiousness in all life, enlightening, keeping tender by prompt obedience. All daily work, however humble—eating, drinking, expenditure of money, and all activities in business and home have moral character. "All life is startlingly moral."

The young Christian, however, may become abnormally conscientious and regard the really helpful amusement and other forms of mental or physical activity as sinful. Here will be required the teacher's highest wisdom, so that a tender conscience may be preserved and yet a complete physical and intellectual development be secured. Moral rules for conduct should not be given ready-made, but all possible activity of the pupil's conscience and judgment be promoted by personal wrestling with these problems, guided by the more mature character of the teacher. Only by such moral activity can character be made powerful, and if it be

said that to accomplish it requires extraordinary skill the result is worth infinitely more than it costs.

III. The spiritual man has to do with faith and worship.

We need to see that the spiritual nature may be over-cultivated, like the moral and the social, while the moral is stunted. The Pharisees in Christ's day were very religious in this way while robbing widows and stoning Christians, or even crucifying the Christ. So were the Athenians, and so are the modern Hindus and other pagans.

Nothing can be more deplorable than such a spiritual development leaving the moral dwarfed. Hence the need of special moral training in sincerity, honesty, justice, truth, fidelity. Each side of our nature requires particular and assiduous training, and all to be harmonized.

Love is a cultivated product of humanity. It is not spontaneous in its pure and lofty character. Friendship is not, conjugal love is not, nor even mother love. Only the clearest Gospel teaching and untiring training will produce and ripen love. The will must determine to love, the judgment and the conscience be trained to its exercise.

IV. Let the social, the moral, and the spiritual reach this harmony.

Each fully educated, exercised, and enlightened by the Scriptures. Here in the word of God is full adjustment and completion of man's whole nature. In Christ man is complete and perfect in every part and a wondrous unity of righteousness and power. The Bible teacher has this opportunity of supreme service to humanity.

CHAPTER VI

TRAINING CONSCIENCE AND WILL

CHARACTER is in large measure simply a well-trained will. It is "organized choices," a will which responds instantly to demands of love, sympathy, courage; to every duty, responsibility, and opportunity; and which is immovable in positive resistance to temptation and evil impulses.

I. The will and the conscience are trained by their own activity and expression.

The will is trained by willing. This is at its best when the will acts immediately, unflinchingly, and always for the right on matters which are clearly right. When there is perplexity as to which course is right the motive may be unflinching and unhesitating and the course studied in all possible light from the Scriptures.

The will should be trained to decide for the right even when powerless to accomplish it in any outward act. Character forces are within the soul, and will bring their blessed results whatever the outward limitations or bondage. If the will determines the right there is righteous character.

II. Activity and expression complete impressions of Gospel teaching.

There is profound reaction upon the soul from moral action. It deepens the impression the truth first made, and fixes it. Christ taught this principle when he said (John vii, 17, Revised Version): "If any man willeth to do his will, he shall know of the teaching, whether it be of God." The

very purpose of the Gospel revelation is to stimulate to moral and spiritual activity, which is expression in most potential form. If this expression is prevented or delayed the teaching will really do harm, for affections or emotions aroused and not issuing in action return to render the soul hard and callous.

Even verbal expression completes impression. It repeats the original teaching, but it does much more. It compels rethinking it more strenuously and clarifies it. So the student should be encouraged to teach every lesson to some one else, the little children invariably to repeat the story and the instruction to parents at home. In nothing is it so significantly "more blessed to give than to receive" as in intellectual life. And the test of all real teaching is what the pupil can reproduce or express, and not merely the amount and value of the truth poured upon him.

III. Train the will to a sense of its Godlike power.

How kingly and even divine is freedom of the will of man! Here even God only appeals to man, he never compels his obedience. It is the throne chamber of the soul, and one of the first and profoundest lessons of the Sunday school teacher to his students will be to impress this fact. All the skill and resources of the teacher may well be exercised to render this lesson startling in interest and never to be forgotten.

IV. Conscience must be educated and enlightened.

The moral sense is not intuitive of right or wrong even in motive. For motives are mixed and often not apprehended by the actor himself. Only the penetrating searchlight of the Scriptures and the Holy Spirit will clear the mist within and reveal definite moral outlines. Conscience is a feeling,

not a perception. It does not show the right, but simply impels toward it when the judgment sees it.

Conscience is a human attribute, and like all mental and moral powers it is immature and imperfect. It may be educated, trained, and improved steadily. This must be done by the truth of the Scriptures, obeyed promptly and fully. The Scriptures are God's will for man's right living, and are a perfect guide. The natural conscience is not such a guide. Conscience enlightened by the word of God should be followed against all policy or wisdom of the world, against the certainty of suffering or even of death, for the voice of divinely enlightened conscience is supreme.

V. The best cultivated moral judgment is satisfied with the Scriptures.

As compared with all other moral law the sacred Scriptures are recognized by universal conscience as lofty, good, pure, and perfect beyond criticism. In every relation of life the ethics of the Bible are transparent in righteousness, sublime yet simple and practical in application. The attestation of the Scriptures by the purified heart is one of its unique and powerful proofs of divine origin. "The Bible finds us at depths beyond any other book."

CHAPTER VII

SKILL IN QUESTIONING

A MAN'S knowledge of a subject is shown as much by the questions he asks as by the questions he can answer. To formulate really searching and comprehensive ones is the most suggestive and helpful method of teaching, as the great master Socrates showed. Christ illustrates the value of the apt question frequently:

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

"Do men gather grapes of thorns, or figs of thistles?"

"Is it lawful to heal on the Sabbath day?"

"If David therefore calls Christ Lord, how is he then his son?"

"The word of John, was it from heaven or of men?"

Like the crack of a whip, or a sudden shot, or an alarm bell these questions came. So the teacher may try the question form when the class is inattentive. Frame what skillfully appeals to curiosity or calls out an interesting fact of memory, and at once all are awake and alert. Like the interrogation mark, the question is a hook which always catches mind and soul if well baited.

I. What is the mental operation of a question?

It is a call to memory and an appeal to curiosity when the question contains What? When? Where? Who? Is it? Did he? etc.

It is a challenge to the reason when we ask, Why? How? Wherefore?

It becomes an exercise for conscience when we say, Will you?

II. Practice skill in questions which quicken the memory of the student.

The value of the questioning will depend upon the teacher's knowledge of the contents of the student's mind. If he can call up an almost forgotten fact or truth there is a peculiar pleasure given to the student and a most powerful reimpression of the truth thus called up.

Definiteness in putting the question is essential. If the teacher knows exactly what he wants and expresses it accurately he will get a better answer. Tact in making it pleasant to recall the fact is an important element also. The reputation of many a lawyer is made on his skill in questioning witnesses, and it is often a marvelous exhibition in great trials. The lawyer does it to badger and to convict, but the same skill may please and win to the truth.

III. Skill in questions which appeal to curiosity.

This requires acquaintance with the extent of the pupil's knowledge and the things which specially interest him.

The question itself may suggest the attractiveness and value of the fact asked for.

It should be related wisely to things of present interest.

Practice observantly in questioning with these guiding principles.

IV. Skill in questions which challenge the reason.

Every pupil has some cherished notions which are right and true, and the question may serve to support and establish these truths.

Everyone has some errors or misconceptions, and to undermine these will require still more wisdom.

Some perplexity or grave problem may be involved in the question, giving promise of clearing it up.

Why? How? Wherefore? are the higher realms of thought and should be a large part of the teacher's stock. To stimulate individual reasoning upon great Gospel truths is to instruct in the richest way, but it requires that the teacher himself reason logically and helpfully.

V. Skill in questions which exercise conscience.

The appeal here is to the will.

The question must present some duty or opportunity which requires a decision and action.

Hence to do it attractively makes essential keenness of insight into the pupil's heart, alertness to turn to advantage favoring circumstances, and "right words."

Practice questions with pen in hand for their construction. Learn by all mistakes when your question fails. Try over and over wisely.

VI. The one who questions.

It is character which speaks in every question as well as intellect. Is it pure, noble, Christlike character that asks the pointed, hard, perplexing question? In all probability the one questioned will not resent or evade it. Character adds power and sweetness to it; want of character stirs up the disagreeable. Be a good man and you may ask almost anything. But being a good man you will ask none the less tactfully, lovingly, helpfully.

CHAPTER VIII

POWER IN ILLUSTRATION

WE give a definition of what constitutes the real teaching value of the illustration:

Illustrations at their best are intellectual eye-glasses through which to see the all-important truth in larger and clearer vision.

1. The illustration, therefore, must be transparent, and not in itself so attractive as to fix attention.

2. Yet the illustration should be so interesting and in sufficient detail to give the truth a fresh setting, arresting attention, lighting it up, awakening conscience, and aiding the memory.

3. The illustration is for the truth, not the truth for the illustration. The truth should abide, not the illustration. Test Christ's illustrations in the parable of the sower, the house upon the rock, and the symbolism of the cross, and of the Father's care by the lily's beauty, by this definition.

I. Bible illustrations are the best guide in our teaching.

They are the perfection of illustrative matter for moral and spiritual instruction. The richest source is the personal teaching of Jesus. But all the Bible abounds in vividly suggestive models for the teacher, not to copy literally, but to use in finding their modern counterparts. Sometimes we should repeat Christ's illustrations, but always we should cultivate the parable-making power and the spiritual vision

which will see in all around us new and striking illustrations, as Christ saw in the days of his ministry in Judea and Galilee.

Let us study along the wide range of Bible illustrations :

1. With objects of nature in popular aspects. Find where the sun, the stars, the grass of the field, flowers, birds, mountains, and so on, are used in the Bible in teaching truth. Then learn to use the wonders of American natural life to light up your truth. Niagara Falls, Pike's Peak, great trees of California, cañons, our wonderful mines, great lakes, mighty rivers, vast prairies, majestic mountain ranges are some of the grand things in nature to set forth the immeasurable glory of the Gospel. But no less the common things of nature around us can be made to speak religious truth.

2. Human activities and occupations. How few and simple were these before Christ's eye, but how extensive his use of all of them! What would not he be able to do in teaching amid the complex and stupendous things man is now doing! How electricity in its numberless applications should be made to show divine truth, and how the dazzling achievements of man in the Brooklyn Bridge, the ocean greyhounds, the lightning express trains, telephone, phonograph, and numberless other familiar yet marvelous works could be made to illustrate. Let the teacher do it carefully, discriminatingly, with spiritual insight, and how delightful such teaching!

3. Scientific facts and suggestive statements. Here is an unlimited modern field. The ancient prophet and apostle used it as they could, but what was it in comparison with ours! In geology, astronomy, chemistry, physiology, and kindred sciences there is great power for the spiritual teacher to use.

4. Anecdotes and stories, graphic and pathetic, such as

the parable of the good Samaritan and of the prodigal son. Modern history, fiction, and biography teem with anecdote that would forever impress some great truth. Let the teacher be continually on the watch for them, and keep them for an opportune moment in the class.

5. Historical allusions, history with God in it. Bible history is unique in always presenting God as acting in its events. We need to restudy the history of our own and other lands for the providential element. How plain it will be to the man of faith, how numerous the divine interpositions and overrulings. Especially should American history be familiar to the teacher to use in illustrating many truths concerning the divine power, wisdom, and love.

6. Allegories, similes, and other rhetorical figures are richly employed in the Bible, and the wise teacher will study how to acquire power in lighting up lessons with them. Select all you can from the great preachers and orators, and use them, always giving credit.

7. There are epic or dramatic poems in the Bible illustrating Providence, love, and other truths. What a wealth of such literature to draw upon for Christian work now!

8. Expressive symbols and types were abundantly used by the prophets, by Christ, and the apostles. The familiar symbols, the cross, the crown, the anchor, and others are always valuable to the older scholars, but never should be used with Primary children, for a little child has no comprehension of the symbol. The types like the ark, the altar, the shepherd, and a multitude of others are valuable. Some modern symbols of virtues and truth should be in mind when teaching, such as the white cross for purity, the red cross for charity, and various banners and flags.

9. Quotations from the Old Testament are in the New, and from a few outside sources in both Testaments. It will

greatly add to the teacher's attractiveness and power to be able to quote largely from finest thinkers and writers.

10. Expressive actions by the prophets and by the Lord in his ministry. Here will come in the use of objects and experiments at times when very effective. With smaller children this form of illustration is of highest value, but all students will be helped by it. See how the old prophets used expressive action constantly.

II. Illustrations should be used at their best—

1. When the teacher has a clear understanding of the truth he would illustrate. He cannot show what he does not see. The definiteness and intensity of his conception are the measures of his power to impart.

2. When the teacher knows the particular illustration accurately and familiarly. Remember that some scholars may know the object or incident more fully, and that any inaccuracy will render the teaching ineffective, perhaps ridiculous; while to those very scholars correct knowledge will give the illustration peculiar force. Remember also that fuller knowledge often rejects an illustration at first thought fine.

3. When used strictly and only as serving the truth to be presented. Select the details to relate with this in view. Omit all particulars, however interesting, which do not light up this truth or minister to its interest.

III. Personal power in illustrating may be cultivated—

1. By being spiritually minded always and deepening the spiritual life, so that spiritual analogies and truths may appear in all that is seen, or read, or experienced.

2. By writing lists of Christ's illustrations and classifying them, as under Section I of this chapter.

3. By keen observation of familiar activities and daily occurrences. A spiritual truth in the commonest things is the oftener remembered.

4. By cultivating love of nature, sky, sea, fields, and mountains.

5. By study of great preachers and teachers who are masters in illustrative methods.

IV. Skill in illustration may be gained.

1. The story-telling power. Dr. Hervey suggests that to make a story effective the teacher must:

a. See it. If you are to make me see it, you must see it yourself.

b. Feel it. If it is to touch, it must first have touched you.

c. Shorten it. It is probably too long. Brevity is the soul of story-telling.

d. Expand it. It is probably meager in necessary background, in details.

e. Master it. Practice. Repetition is the mother of stories well told; readiness, the secret of classes well held.

f. Repeat it. Don't be afraid of retelling a good story; everyone loves a "twice-told tale."

2. In all illustrations have a right measure of humor, pathos, brightness, keenness, earnestness.

3. Have the point clearly made, the language accurate and discriminating. Study how to sharpen points of thought. Study words, similes, metaphors, parables. Avoid mixing figures by seeing vividly yourself what you are describing.

4. Be always extremely careful for accuracy in names, places, dates, scientific statements, and details.

The illustration may be an anchor to the truth which keeps it in sight forever. It brings the spiritual into union

with the everyday incident or fact, and thus fixes the spiritual in everyday life. It was Christ's power in showing that the kingdom of heaven was like this and that which the common people knew that gave extraordinary interest to all he said. Here the abstraction became concrete and visible, and the mere word took on life.

V. Illustrations for the eye.

Blackboard and object teaching appeal to the sight which in persons of all ages is several times as powerful as hearing. In the child whose knowledge of words is so small the eye probably makes ten times the impression of the ear. Even in youth and in manhood the impression from seeing things is worth several times a description of them. And the delight in objects and pictures is shared by old and young.

1. The blackboard should be considered indispensable in all grades of students. If only a small lap blackboard can be used, it will powerfully aid in teaching. For little children the barest outline suggestions of pictures which appeal to constructive imagination, so wonderful in childhood, are the best. Any one can draw these, for they may be simply lines and dots and squares, which the teacher names as suggesting this or that. For older scholars there may be outlines of maps or scenes, a helpful diagram or outline of truths found in the lesson. Adapt to each grade and use in all.

2. Objects should be used in all grades. Simple, everyday objects in which the teacher finds a spiritual lesson are the best, for the lesson once strikingly taught repeats itself every time the scholar meets the familiar object. Do not seek for curios or strange objects except to illustrate manners and customs of Bible lands. Little candles are very effective for

many lessons; pictures cut from the Leaf Cluster and other sources and mounted with easel strip to stand upright may be used on a table or pinned on the blackboard. Be sure to work out object lessons clearly, very attractively, and powerfully. A few hours' effort spent in developing it before using is rewarded by the lifelong impression it makes.

3. A combination of blackboard and objects is best of all in teaching. Little candles will adhere to cardboard by softening and can be attached singly or in groups by bending over cardboard to form shelf and fastening by artists' thumb tacks. This alone opens a world of material remarkably attractive. And pictures of persons or objects, and many objects themselves may be made a part of the blackboard drawing by pins or tacks.

CHAPTER IX

BALANCING INSTRUCTION WITH RECITATION

THE crowded public school work is in danger of giving all its time to mere recitation of the student's home preparation. This unguided preparation of advance material in any study is crude and perplexing, and with lengthy lessons it becomes hard drudgery. It precludes hearty personal interest and delight in study, so essential to real intellectual growth, and it requires the acquisition of knowledge to be carried on away from the stimulus of school fellowship and environment, instead of in it.

The Sunday school, on the other hand, has been almost wholly instruction by the teacher. At best there is very little home study ever done. The public school is, therefore, almost wholly recitation, the Sunday school instruction. There is no genuine cooperation of teacher and scholar in either case, for in the one the scholar does all the hard intellectual work, in the other the teacher.

It is self-evident that we must wisely combine and balance instruction and recitation to secure worthy results. How this may be done is now our practical problem.

I. What are the purposes of instruction?

1. Enthusiasm in general Bible study is from the teacher communicated to the entire class. The teacher's delight in the lesson becomes contagious.

2. Genuine interest in the particular passage of Scripture is developed under the teacher's more mature guidance into a realization of its beauties and power.

3. The teacher's intelligent grasp of its facts and truths is most quickly shared by all.

4. The steadily broadening view—the new things of the teacher's study being given to the class.

Instruction is the quickest way of disseminating truth.

II. What can recitations secure?

1. That remarkable mental result derived from more intense thinking by the student. To recite at all will require more study, and the unaided, stumbling, and laborious work of the student has yet more intellectual value to him than a wealth of truth simply handed to him.

2. That mental result which comes from the student expressing the truth. Expression is necessary to complete impression. We learn more by giving any truth to others than at our first reception of it or by any repeated instruction to us. When we give away a truth a hundred times we have it a hundred times more firmly.

3. That additional light on the truth for the whole class when given by new voices, the scholars', and as seen by their minds. The lesson is taught again to all the class when recited by any student.

III. How, then, adjust instruction and recitation practically in Sunday school work?

1. Assign for home study all within the scholar's range of ability or facilities for investigating. There is no kindness in doing mentally for another what he can do for himself. In this case it is like eating his food to save him the trouble of chewing it. If real education is not so much acquisition as the exercise and culture of mental powers, then this personal work must be done by the student.

2. Have the scholar note any difficulty he is unable to

resolve, and bring it to the class for study. Until he reaches his limit any help offered does not really make him grow.

3. Recitation should be the method of review of all past lessons. If the home study of advance lessons is difficult to bring about, and in the Sunday school it is, there is room for recitation in the review of the previous lesson and in general reviews.

4. Written work by the scholars adds the principle of the manual training "learning by doing" to the power of Bible instruction and recitation. In every department above the Primary the blank book should be in the hands of the class and the work adapted to each grade from the simple pictures drawn or pasted in by the Juniors with lessons written out, to the adults making maps, taking notes of the best points brought out, giving topical outlines, doctrinal suggestions, and other dignified work.

5. The recitation is the method of the public school and college by which their splendid results have been achieved. The lecture method, often without even blackboard, map, or object, which is almost universal for old and young in the Sunday school, would not be tolerated in other schools for a month. The Sunday school has instruction by the teacher beyond other schools and adding the recitation by the scholar it reaches the pedagogic ideal.

6. We may effectively begin recitations upon the General or Supplemental Lessons. On these home study and brief class or school recitation are at once possible. And from this the scholar may go on to definite home work upon the International Lessons by careful assignment and recitation.

7. Thus in Bible teaching we may finally have the use of ears, eyes, the mouth, and the hands, getting all the reflex benefits of expression and action at their best.

CHAPTER X

THE GREATEST OF THESE IS INFLUENCE

BEYOND the teacher's instruction is his personal influence. In the sincere and earnest Christian man this is an unconscious force and a measureless one. It is the word again made flesh and dwelling among the scholars, the incarnate Gospel which is always its richest revealing. Because so much of the Bible is spiritually experimental the teacher must be a Christian if he would teach to make Christians. He who would guide to Christ must know Christ.

I. Elements of the teacher's power.

For instruction the factors of his power are three: knowledge, skill, character; and the greatest of these is knowledge.

For influence they are character, skill, knowledge; and the greatest now is character.

Character is the greatest thing in two worlds, heaven and earth. For it all things were made, for it the world is constituted as it is, and in the light of God's purpose to produce character all things dark and bright, sad and joyous, may be explained.

Character in the scholar is produced by self-activity, but it is the teacher's character that influences, inspires, and directs the activity.

II. Developing the several influences.

1. The teacher strengthens his own personal influence not by giving thought to it but by living the Christlike life in self-sacrifice, joy, and prayer, and service.

2. He should remember that there is a class influence, one scholar upon another, and all upon every one, which grows as each scholar becomes a better Bible student and a more earnest Christian. This class influence grows in the organized class to a mighty power.

3. The influence of the school should be cultivated by each teacher being loyal to the plans and spirit of the whole and contributing to its greater attractiveness.

4. The influence of the church and the pastor. The wise teacher will gather these into and over every scholar's life by promoting church attendance, introducing the scholars to the pastor and interesting him in them particularly, and by winning them to church membership.

5. The influence of home may be improved and intensified for good by the teacher and parent in coöperation, and this is all important to secure.

III. Coordinating all influences.

1. Influence is intensive as well as extensive. Into a few minutes may be put influences that will decide for eternity. A smile, a word, the touch of a loving hand may last a lifetime. The half-hour's teaching may overcome the evil influences of the whole week.

2. Influence has a cumulative effect. The measure of it can not be determined but in due season it will ripen its finest fruit if the teacher does not weary.

3. The teacher as a man of prayer will bring into himself and upon his scholars the power of Christ and of the Holy Spirit, mightiest of all influences.

IV. Christ in the teacher is the supreme teaching power.

Christ's spirit in the teacher gives spiritual discernment.

Faith in Christ can be taught most effectively by having it in simplicity and steadfastness in the teacher.

Love to Christ, consecration, self-sacrifice, personal purity, and Christian hope and joy must be experienced as Christ dwells within and then they will be demonstrated unconsciously but powerfully. This is the living Gospel which all scholars will read and know.

Christ in the teacher will be a spirit eager for all better methods and definite results.

He makes the beauty of holiness, the conquering power of the truth, and the satisfaction of sympathy.

V. Then will be realized Froebel's triads of progressive life.

Life, love, light; act, feeling, thought; unity, manifoldness, individuality; child of nature, child of man, child of God.

HELPFUL BOOKS FOR FURTHER STUDY

1. Children's Ways, James Sully, \$1.
2. Hints on Child Training, H. C. Trumbull, \$1.
3. Christian Nurture, Horace Bushnell, \$1.25.
4. The Child's Religious Life, W. G. Koons, .75.
5. The Child as God's Child, C. W. Rishell, .57.
6. Preservation vs. Rescue of the Child, J. T. McFarland, .05.
7. The Boy Problem, W. B. Forbush, .75.
8. A Study of Child Nature, Elizabeth Harrison, \$1.
9. The Spiritual Life, G. A. Coe, .75.
10. Beckonings from Little Hands, Patterson DuBois, .57.
11. Charts of Childhood and of Adolescence, E. P. St. John, .25.
12. The Shepherd Psalm for Children, Josephine Baldwin, .28.
13. "English as She is Taught," C. B. Le Row, .80.

These books may be obtained of the Methodist Book Concern or Depositories.

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