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COMMON SENSE

A Study of Mind and Method

EDWIN W. THORNTON

TRAINING FOR SERVICE SERIES

COMMON SENSE

A STUDY OF MIND AND METHOD

BY

EDWIN W. THORNTON

WITH INTRODUCTION BY W. C. PEARCE

FOR

Advanced Classes in

Sunday-school Teacher-training, for Schools and Colleges, and for Parents in the Home

Address all orders to

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CONTENTS

PART I.

		PAGE
I.	COMMON SENSE IN MIND-STUDY	9
II.	THE INTELLECT	17
III.	THE SENSIBILITIES	27
IV.	THE WILL	37
V.	MEMORY	47
VI.	IMAGINATION	57
VII.	CURIOSITY, ATTENTION, INTEREST	65
VIII.	REASON AND JUDGMENT	75
IX.	CONSCIENCE AND CHARACTER	83
X.	HUMAN NATURE AND CONVERSION	93

PART II.

XI.	COMMON SENSE IN METHOD-STUDY	105
XII.	EARLY CHILDHOOD	113
XIII.	MIDDLE CHILDHOOD	129
XIV.	LATER CHILDHOOD	147
XV.	EARLY YOUTH	165
XVI.	MIDDLE YOUTH	187
XVII.	LATER YOUTH	201
XVIII.	EARLY MATURITY	215
XIX.	MIDDLE MATURITY	229
XX.	LATER MATURITY	243

INTRODUCTION

COMMON SENSE is an uncommon book, for it is unusually full of common every-day wisdom stated clearly and forcefully, and within the understanding of common every-day folks. It is valuable alike to both parents and teachers. Three of the book's chief characteristics are worthy of special note:

1. It is inspiring. The author has evidently permitted his love for young people to interpret the facts he has gleaned concerning the laws governing their development. As one reads he becomes more and more interested in the work of character-building. The periods in human life are described so accurately and sympathetically that one is compelled to respond to the imperative call to give more time and strength to the work of teaching and training. Indeed, we believe the book will lead many to

devote their lives to the work for and with boys and girls and young people.

2. It is full of instruction. Every page fairly bristles with accurate information that is invaluable to all students of human nature. At the same time it contains well-tested and definite methods by which this information may be put into immediate use both in the Sunday-school and in the home. The Sunday-school teacher who studies it will be a better teacher the next Sunday, and the parent who reads it will be a better parent that very day. It is a reservoir of helpful knowledge to those engaged in the work of teaching and training.

3. It is well adapted for training-class use. The chapter outlines and review questions will be helpful to the most experienced training-class leader, and especially valuable to a leader with less experience. Every truth the book contains is presented in such an interesting way as to both sustain interest in study and lead to original research. COMMON SENSE is true to its name and appears at a timely time. We prophesy for it a wide and helpful ministry.

Very sincerely,

W. C. Pearce.

COMMON SENSE

A STUDY OF MIND AND METHOD

PART ONE

OUTLINE OF LESSON I.

Common Sense in Mind-study

I. Common Sense.
1. Illustration.
2. Definition.

II. The Mind.
1. Definition.
2. Dignity.
3. Threefold power.
   (1) To know; (2) to feel; (3) to do.

III. A Common-sense Study of the Mind.
1. Seven common-sense imperatives.
   (1) Respect its laws.
   (2) Meet its needs.
   (3) Fit its peculiarities.
   (4) Unfold its possibilities.
   (5) Direct its powers.
   (6) Nourish its strengths.
   (7) Correct its weaknesses.

IV. Scripture Side-light.

Sensigrams.

For Review and Discussion.

LESSON I.

Common Sense in Mind-study

I. COMMON SENSE.

You have always, or nearly always, known the meaning of common sense. On the spur of the moment you probably can not define it, but, if one really knows a thing, what is the difference whether one can define it or not? Early in your life you were probably informed, without asking for the information, that common sense was the name of something which you did not happen to possess. You acquired a somewhat negative knowledge of it as did the boy who said that common sense is "not puttin' glue in your hair."

1. Illustration.—Gradually the true meaning of the term took shape in your mind without the aid of definitions, and you appreciated your father's story of the olden time when boys went to mill on horseback, placing the corn in one end of the sack and a stone in the other end to make it balance. Somebody with common sense took out the stone and divided the corn. There is an interesting theory that common sense is an hereditary instinct, the result of generations of experience regarding the wisdom or unwisdom of things. Be that as it may, it is at least true that the adages, maxims, proverbs, saws and sayings of the world are passed along through the ages and never die, because each one is a world-wide experience compressed into a

sentence of sense. The Book of Proverbs is the common-sense treasury of the Old Testament. Its maxims force their common-sense claims upon us. For instance, "Hope deferred maketh the heart sick" (Prov. 13: 12); "The fear of Jehovah is the beginning of wisdom" (9: 10); "A good name is rather to be chosen than great riches" (22: 1); "The way of the transgressor is hard" (13: 15); "Righteousness exalteth a nation; but sin is a reproach to any people" (14: 34); "Pride goeth before destruction, And a haughty spirit before a fall" (16: 18); "Better is a dry morsel, and quietness therewith, Than a house full of feasting with strife" (17: 1); "A soft answer turneth away wrath" (15: 1).

2. Definition.—Common sense is the mind's balance-wheel. It is the name we give to the quality of level-headedness. It is gumption. It is the mind's power of poise and adaptation, the subtle ability to say and to do the right thing. It seeks to find and to do the sane, plain, main things, and to pass by the vain things. Common sense is indeed a most uncommon sense.

II. THE MIND.

1. Definition.—The mind is the thinking self—that part of us which is not body. The well-known epigram, "What is mind? No matter. What is matter? Never mind," is not a bad definition. Shakespeare had this broad significance in his thought when he said, "The mind shall banquet, though the body pine;" meaning, of course, that

the mind lives and has its being in absolutely a different and superior realm from that of the body.

2. Dignity.—It is your mind which is the real you. It is your mind that is capable of "thinking God's thoughts after him." It is your mind that o'erflows with pity. It is your mind that determines and achieves.

The fact that it was on the mind side that "God created man in his own image" gives dignity to mind-study. A knowledge of the mind is therefore not only necessary to a perfect understanding of mankind, but is, at its best, one of the most fascinating approaches to an understanding of God. "He that hath seen me hath seen the Father" was Jesus' way of saying, "He that knoweth my mind knoweth the mind of God;" and Paul's admonition, "Let this mind be in you which was also in Christ Jesus," makes it necessary for us to study our own minds in order that we may make them to be more like the mind of the Master.

Now this scrutiny of mind processes is usually called "the science of psychology." We shall call it the study of human nature. Not every one knows what psychology is, but, as Sam Jones once said, "So far as yet heard from everybody has a little human nature," and therefore knows something about it.

3. Threefold Power.—The study of human nature reveals the fact that the mind has three great powers—three main activities or ways of working:

(1) The mind's power to know, called the intellect.

(2) The mind's power to feel, called the sensibilities.

(3) The mind's power to do, called the will.

There is nothing new in this threefold analysis. Students of some of the text-books of yesterday will recognize it immediately. The fact that it is not new, however, does not necessarily indicate that it is not good. In a wide range of more modern presentations of the subject, I have seen no simpler method of approach. These three powers of the mind, by variously blending together, account for the fact that, while people differ from each other to such an extent that no two persons are exactly alike, there is, at the same time, a wonderful unity in human nature. In the world of color there are three colors—red, blue and yellow—called primary. By being blended in various proportions they form the countless color-tones that delight the eye with their unity in diversity.

It will be well for you to become quite familiar with the three words, "intellect," "sensibilities" and "will," in order that you may acquire a practical knowledge of their combinations in the make-up of character.

III. A COMMON-SENSE STUDY OF THE MIND.

Common sense is the mind's practical sense. It asks, "What's the use?" It demands to be shown. A common-sense study of the mind is therefore the study which enables one to reach necessary, practical and beneficial results.

The physician must know the human body as well

as the properties of medicines. The Bible teacher must know the mind of the pupil as well as the contents of the Book in order to intelligently present the one to the other. No student of Jesus' method of teaching can fail to note his perfect insight into human nature and his marvelous adaptation of the lesson to the learner.

Simon Peter was completely changed in character by the wisely adapted instruction which Jesus used in training him. To Nicodemus Jesus presented truths worthy of the mind of a teacher and ruler of the Jews. To the Samaritan woman he appealed in such a way as to remove her prejudices and make her an immediate bearer of good tidings, and to critics and cavilers he addressed single questions which stopped their carping and compelled their respect.

1. Seven Common-sense Imperatives.—To know the individual mind one must have a working knowledge of mind in general. Whether you have or have not studied psychology, you are well enough acquainted with human nature to know that the mind has laws, needs, peculiarities, possibilities, powers, strengths and weaknesses. I would, therefore, urge upon you as a teacher the following seven common-sense imperatives:

(1) Know the mind's *laws* in order to *respect* them.

(2) Know the mind's *needs* in order to *meet* them.

(3) Know the mind's *peculiarities* in order to *fit* them.

(4) Know the mind's *possibilities* in order to *unfold* them.

(5) Know the mind's *powers* in order to *direct* them.

(6) Know the mind's *strengths* in order to *nourish* them.

(7) Know the mind's *weaknesses* in order to *correct* them.

IV. SCRIPTURE SIDE-LIGHT.

"Be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Rom. 12: 2).

SENSIGRAMS.

"It's an awful thing to have religion without kommon hoss-sense."—*Timothy Standby.*

Common sense is the sixth sense, given by the Creator to keep the other five from making fools of themselves.

"If mothers would use as much common sense in bringing up their boys as they do in baking their biscuits, they would have as good a batch of one as the other."—*A. W. Connor.*

"Common sense is the kind of sense without which all other sense is nonsense."

FOR REVIEW AND DISCUSSION.

1. Define and illustrate common sense.
2. What is it that gives dignity to mind-study?
3. Describe the threefold power of the mind.
4. How does color-blending illustrate the mind's unity in diversity?

5. Why should the teacher know the structure of the mind as well as the contents of the Book?

6. Illustrate the necessity for this knowledge.

7. Cite instances in which Jesus adapted his teaching to his disciples.

8. Name seven common-sense imperatives.

9. Quote a Scripture side-light appropriate to this lesson.

OUTLINE OF LESSON II.

The Intellect

I. Definition of the Intellect.

1. General definition.
2. Specific definition.
   - (1) To acquire
   - (2) To retain
   - (3) To arrange
   - (4) To elaborate

   } knowledge.

II. Importance of the Intellect.

1. Measured by its loss.
   - (1) Inability to learn.
   - (2) Inability to remember.
   - (4) Inability to reason.
   - (4) Inability to imagine.

III. Action of the Intellect.

1. Reflection—upon what is within the mind.
2. Perception—of what is without the mind.
3. Discernment of resemblances and differences.

IV. Reasons for Studying the Intellect.

1. In order to begin rightly.
2. In order to adapt instruction.
3. In order to intensify impression.
4. In order to illustrate teaching.
5. In order to shape character.

V. Scripture Side-light.

Sensigrams.

For Review and Discussion.

LESSON II.

The Intellect

One of the world's greatest inventors somehow became engaged to be married. He managed to be present during the ceremony, but it is said that he soon afterward disappeared, and was found at two o'clock in the morning in his laboratory at work. His *intellect* had filled his brain and moved part of its furniture into his heart. Brides have no laboratory value.

"I always fancy I can hear the wheels clicking in a calculator's brain," said Oliver Wendell Holmes. Certainly the word "intellect" suggests invention, mathematics, genius, a high brow and a cold, far-away eye. Just as certainly it does not suggest tears, kisses and love-cooings. Imagine Cupid as the professor of higher mathematics in the Arctic university!

I. DEFINITION OF THE INTELLECT.

Definitions that are clear to one person are not necessarily clear to another, so let us reach a definition of intellect through an illustrated experience.

The prodigal son played havoc with his life, and sat down to think it over. It was his *intellect* that took an inventory of the facts and calculated the consequences. His *feelings* overwhelmed him in humiliation and shame. His *will* said, "I'll get up and go home." It is not to be understood that the mind is divided into three compartments, like a

tenement-house, with the intellect, sensibilities and will separated from each other by partitions. The mind expresses its activity in three ways—through intellect, sensibilities and will—yet is one mind. A vine expresses its vitality in fruit, fiber and foliage—yet is one vine.

1. General Definition.—Broadly defined, then, the intellect is the mind's power to *know*, as distinguished from its power to feel and to will.

Now, to *know* simply means to have knowledge, but the minute you begin to think about the action of your own mind in dealing with knowledge, you realize that the intellect acquires knowledge, retains it, arranges it and elaborates it.

The prodigal son *acquired* knowledge by means of the new expericnces through which he passed. He *retained* a great deal of his knowledge, otherwise he could not have thought it over. He *arranged* his knowledge; that is, he classified it into a related order instead of holding it as a jumbled pile of mental scrap. He *elaborated* his knowledge, building happenings in his mind which really had not yet happened.

2. Specific Definition.—More pointedly defined, then, the intellect is the mind's power (1) to acquire, (2) to retain, (3) to arrange and (4) to elaborate knowledge.

II. IMPORTANCE OF THE INTELLECT.

To acquire knowledge is to learn. To retain it is to remember. To arrange it is to reason and pass judgment. To elaborate it is to imagine.

1. Measured by Its Loss.—Perhaps the most striking way to arrive at an appreciation of the importance of learning, remembering, reasoning and imagining is to consider the damage wrought by the loss of either one of these activities of the intellect.

(1) Inability to learn. The individual who in infancy loses his ability to learn, remains an infant all the rest of his life, and is an object of pity to every beholder. Children that learn with painful slowness are compelled to lag when others run, fail when others succeed, and remain dull when others shine.

(2) Inability to remember. Even a partial loss of memory is a great handicap and its total loss makes the mind a complete blank.

(3) Inability to reason or exercise judgment. The loss of reason constitutes one of the saddest of human spectacles, and the absence of judgment leaves life's guidance to irresponsible guesswork.

(4) Inability to imagine. Imagination is the soul's architect and artist. Its loss would blight all appreciation of music, art and poetry, paralyze invention, stifle ideals and deaden every longing after God.

It is the intellect's ability to learn, remember, pass judgment and build which enables the mind to appropriate God's truth, retain it, interpret it and apply it to the practical problems of life.

III. ACTION OF THE INTELLECT.

For the time being, we are concerned only with the intellect's action in *acquiring* knowledge. Other

activities are considered under "Memory," "Imagination" and "Judgment and Reason." The intellect acquires two kinds of knowledge: knowledge of that which is within the mind, and knowledge of that which is without.

1. Reflection.—The process of learning what takes place in the mind itself is called reflection. A ten-year-old boy was in a "brown study" when his mother asked him what he was doing. "I'm a-watchin' myself think," said he. His description was better than that of many a psychologist. The Psalms are a beautiful illustration of reflective literature. They abound in revery, meditation, self-examination. (Ps. 91: 1-4; 103: 15, 16; 42: 1-3.)

2. Perception.—The action of the intellect in acquiring knowledge of what is outside the mind is called perception, and is accomplished through the senses. The mind has absolutely no connection with the outside world except through the avenues of sight, hearing, touch, taste and smell.

The sense of sight conveys to the mind all the knowledge it gets of color, shadow, light and beauty. It is impossible to imagine what thoughts the opening sentences of the nineteenth Psalm provoke in the mind of the man born blind. Sight generally makes a stronger impression upon the mind than do the other senses. If I say "apple," you see it in your mind before you smell or taste it. If I say "bell," you see it in your mind before you hear it. Try the experiment with various objects.

The sense of hearing conveys to the mind its only knowledge of sound. All music and the charm of

the human voice would be lost to us without this avenue of entrance. Beethoven became totally deaf before he died, and the loss saddened his closing years beyond description. Helen Kellar is, in many respects, the most remarkable woman in the world, because of her determined effort to make up for the absence of sight and hearing by the development of the other three senses.

The sense of touch informs the mind of hardness and weight. It is this sense that enables us to get meaning from such expressions as, "The Rock of my refuge," "hardness of heart," "He shall put a yoke of iron upon thy neck," "My yoke is easy, and my burden is light."

The senses of smell and taste tell the mind all it knows about odor and flavor.

In most instances of conveying knowledge to the intellect the senses help each other. For example, four of the senses combine in giving knowledge of an apple; three in giving knowledge of a rose; two in giving knowledge of a stone.

3. Discernment of Resemblances and Differences.—The intellect takes cognizance of the characeristics of things presented by the senses, and by comparing them learns to tell one thing from another. In other words, it learns to *identify*. In describing the eucalyptus-tree to an eastern man, you would have to say, "It has a tall, straight stem *like* a pine, its bark is something *like* that of a sycamore, and its leaves are shaped *like* the willow leaf, but are much larger and more glossy, *like* the leaves of a rubber-plant."

Sully declares that this power to discern resemblances and to detect differences "may be viewed as the primary function of intellect." The constant exercise of the mind in seeing that things are alike or not alike explains both the charm and the effectiveness of illustrative teaching.

IV. REASONS FOR STUDYING THE INTELLECT.

1. In Order to Begin Rightly.—The task which the teacher sets for himself is that of enlightening the intellect, arousing the feelings and moving the will. The beginning of the process is the enlightenment of the intellect. If the intellect is misinformed, the feelings incite the will to do the wrong thing.

For instance, while the children of Israel were in Egypt, their intellects were stored with wrong information about the worship of idols. Moses undertook to set them right, but during his temporary absence from them at Mt. Sinai they became excited and fearful. Their early teachings reasserted themselves and they made and worshiped the golden calf.

2. In Order to Adapt Instruction.—Some minds are of the intellectual type. They can not be successfully taught by a bombardment of the emotions. I know a boy who was bored by what he called a "mushy" lesson, but who was all attention when the manner of building Solomon's temple was described to him.

3. In Order to Intensify Impression.—The five senses are co-witnesses. The more of them you can appeal to, the stronger you will impress your pupils.

This is the value of object-teaching. Most children are not taught the value of the senses and the importance of taking care of them.

4. In Order to Illustrate Teaching.—All illustrative teaching is attractive to the mind because it brings about comparisons, and stimulates the mind to discover *how* things are alike. Jesus illustrated profusely. "I am the *vine*." "Ye are the *light* of the world." "The kingdom of heaven is like unto *leaven*." "The *tares* are the sons of the evil one." "Upon this *rock* I will build my church." "Consider the lilies of the field, how they grow." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man." "Behold the sower went forth to sow." "If any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine?"

5. In Order to Shape Character.—We have seen that the intellect is the mind's power to know. What your pupil knows determines what he is. To the extent that you can give him right knowledge you are helping him to shape right character and determine a right destiny. So long as a child of the slums gets nothing but slum knowledge, he can live nothing but a slum career. His senses must communiciate that which they get, and he is like a central telephone-operator whose wires all lead from evil sources. It is your province as teacher to put your pupils' intellects in touch with such sources

of information that the knowledge which they get will be good knowledge.

V. SCRIPTURE SIDE-LIGHT.

"Ye shall know the truth, and the truth shall make you free" (John 8: 32).

SENSIGRAMS.

If knowledge is power, every intellect is a power-house.

It is not difficult to study the mind if you don't mind study.

"The average boy has more knowledge than sense."—*A. W. Connor.*

A teacher can not teach without studying his pupil, any more than a farmer can farm without studying his field.

FOR REVIEW AND DISCUSSION.

1. What does the word "intellect" suggest to your mind?

2. Distinguish between the action of the intellect, the feelings and the will in the experience of the prodigal son.

3. Give a specific definition of the intellect.

4. Illustrate in your own way the importance of the intellect as measured by its loss.

5. What is the difference between reflection and perception?

6. Name the exclusive knowledge which each of the five senses conveys to the intellect.

7. Which, in your opinion, is the most important of the senses?

8. Discuss the relation between soundness of body and clearness of intellect.

9. Give what you regard to be the main reasons for studying the intellect.

10. Let the class cite from memory as many as possible of Jesus' illustrations.

11. How can your knowledge of the intellect help you to shape character?

12. Repeat the Scripture Side-light for this lesson.

OUTLINE OF LESSON III.

The Sensibilities

I. Definition.

1. The emotions.
2. The affections.
3. The desires.
   (1) Physical.
   (2) Rational.
4. The sentiments.
   (1) Esthetic.
   (2) Ethical.
   (3) Religious.

II. Importance of the Sensibilities.

1. The feelings are the springs of human action.
2. The feelings are the ties of social unity.

III. Action of the Sensibilities.

1. The emotions act involuntarily.
2. The affections act unselfishly.
3. The desires act instinctively.
4. Sentiments act culturally.

IV. Reasons for Studying the Sensibilities.

1. Because modern education suppresses the feelings.
2. Because modern business starves the feelings.
3. Because the modern Bible school must meet and remedy these conditions.

V. Scripture Side-light.

Sensigrams.

For Review and Discussion.

LESSON III.

The Sensibilities

An aged woman, unnoticed and unknown, joined a group of stranger tourists, as they walked through the palace at Compiegne, where she had once lived as the beautiful and far-famed Eugenie, Empress of the French. The guide, not knowing her identity, flippantly alluded to the practical exile of the ex-Empress, and pointed out the room where her little boy, the dead prince, once played. Overcome by her memories, and by the unfeeling comments of the guide, the unfortunate, sad-hearted woman dropped out of the group. As we scan this abbreviation of a newspaper sketch, our hearts are filled with compassion. We find ourselves wishing that the French people would let bygones be bygones, and comfort their former empress. In short, the whole situation is one of sentiment and makes a strong appeal to the *feelings*.

I. DEFINITION.

Sensibilities is the name given to the mind's power to *feel*, as distinguished from its power to know or to will.

The word "sensibilities," however, is not a word in common use, and it will be well for you to remember that wherever you see the word it means the same thing that you mean when you say, "the feelings." If you were ever scared, anxious, mad, happy, surprised, grieved, jealous or in love, you

know what the sensibilities are better than I can tell you.

In case there is any confusion whatever in your mind as to the distinction between the sensibilities and the intellect, just think of some of your every-day experiences. When you are absorbed in intellectual work, such as solving a difficult problem in mathematics, drawing plans for a house, or doing anything that requires calm reasoning and judgment, your feelings are, for the time being, dormant. On the other hand, when you are under the sway of deep feeling of any kind, you are incapable of cold, calculating, intellectual work. No man could write an essay on "The Reliableness of Reason" while in a towering rage.

Under the general head of definition, it may be well to call attention to some natural divisions into which our feelings, or sensibilities, group themselves.

1. The Emotions.—There are certain elemental feelings, called simple emotions, that come and go as the mind dwells upon the various things that happen to pass before it, giving pleasure or pain to the person who experiences them. Such feelings are joy and sorrow, cheerfulness and melancholy, pride and shame, hope, fear and remorse.

2. The Affections.—There are certain other feelings, more complex, called affections, that, in addition to being pleasing or painful to the person experiencing them, go beyond self in wishing good or ill toward their object. Such feelings are love, hate, gratitude, friendship, jealousy, sympathy,

anger, pity, and the like, and because of their well-wishing or ill-wishing bent they are called the *benevolent* and *malevolent* affections.

A little crippled newsboy, at the junction of Main and Delaware Streets, was known for his happy temper. While whistling cheerfully one day, his eye noted the fact that the neck of a dray-horse at the curb was sore. Removing the pad from the top of his crutch, he placed it under the horse's collar. His cheerfulness was a simple emotion, having no especial object, aim or end in view. His pity was more than a simple emotion, because it had an object outside of himself.

3. The Desires.—There are yet other feelings, called desires, that are (1) physical, as the desire for food, water, air, exercise, rest and sleep; (2) rational, such as the desire for happiness, knowledge, power and approbation. The teacher who learns to so stimulate the rational desires of the pupil as to direct them along right paths, is shaping an immortal soul.

4. The Sentiments.—There are still other feelings, called sentiments, which have to do with the finest phases of human character. They are: (1) Esthetic, such as the love of beauty, art, music and poetry; (2) ethical, as the love of truth and right; (3) religious, as the love of God and worship.

II. IMPORTANCE OF THE SENSIBILITIES.

1. The Feelings are the Springs of Human Action.—Back of all action—good, bad and indifferent—

lies the coiled spring of some emotion, affection, desire or sentiment. *Feelings are motives.*

The deeds of individual heroism, sacrifice and philanthropy find their incentive in the feelings, and so likewise do the deeds of cowardice, cruelty and crime. Savonarola appealed to the feelings, and transformed Florence into a model of righteousness. Robespierre appealed to the feelings, and turned Paris into a pandemonium of immorality and vice.

There are two great feelings that are behind the throne in the human heart. *They are the desire for happiness and the aversion for misery.*

Every deed of patriotism, every act of philanthropy, every word of affection, every mark of friendship, every expression of sympathy, every sincere prayer to God, is sped from the heart by the power of a noble feeling.

When Jesus saw the hunger of the multitudes he was moved by compassion to feed them. Jonathan, moved by friendship, risked his life in protecting David. Nathan Hale was moved by patriotism when he calmly said, "I only regret that I have but one life to lose for my country." General Grant was moved by solicitude for his family when he finished his memoirs in the very presence of death. Thomas Hovenden, the talented painter of "Breaking Home Ties," was moved by the presence in him of heroically humane sentiments, when he threw himself in front of a train to save a passing child. God himself was moved by his love for the world when he gave his only begotten Son.

2. The Feelings are the Ties of Social Unity.—Homes, societies, communities, states and nations are held together by their heartstrings. A home without affection is a hearth without fire. A church without heart-power is a dead engine. A nation without patriotism is a helpless victim.

III. ACTION OF THE SENSIBILITIES.

1. The Emotions Act Involuntarily.—The action of the simple emotion is brought into play by exciting causes that just happen to exist or to come within the mind's field of attention. The simple emotion causes one to act from impulse. Its action is like that of an ocean billow—it advances, swells, culminates and recedes. Less dignified, but very much to the point, is the description of his own feelings by a little fellow who was reprimanded for laughing. He said that he "started to smile and the smile busted."

In an uncultivated mind impulsiveness is unattractive. In a cultivated mind it lends charm and magnetic force. The apostle Peter, in his earlier and later character, is a good illustration of both.

2. The Affections Act Unselfishly.—They have some one other than self as their object. Inasmuch as this is true, they are capable of greater good and greater evil than are the emotions. The indwelling in one heart of love or hate, friendship or envy, sympathy or anger, means joy or misery to some other heart. It may be said of anger, however, that it can not always be called malevolent

in an evil sense. Anger, in the form of righteous indignation, is back of every moral reform worthy of the name. It is a mistake to teach that it is *never* right to be angry or to fight. Jesus fought the Pharisees to a finish and his words blazed with righteous rebuke.

3. The Desires Act Instinctively.—They are as "natural as nature." They may have wrong training sometimes, but their action is instinctive. The desire for happiness, knowledge, power and approbation, when led by right ideals, results in the world's best achievements. When led by wrong ideals, it results in its worst.

4. The Sentiments Act Culturally.—They may be said to be the best of the affections and desires when at their best. When the sentiments unfold in the atmosphere of the religion of Jesus Christ, human character reaches its zenith. The wild morning-glory has in its nature the determination to climb. In the absence of a trellis or other adequate support, it will entwine itself about a stump, or even a weed; but climb it will and must. The sentiments are like that, and Jesus Christ is the trellis upon whom they may be trained to the fullness of their best expression.

IV. REASONS FOR STUDYING THE SENSIBILITIES.

1. Because Modern Education Suppresses the Feelings.—The educational spirit of the past has been to suppress rather than to train the feelings. "Properly" educated children have been those who

early learned to be Stoics. Public-school ideals are changing for the better in this respect.

2. Because Modern Commercialism Starves the Feelings.—Big business requires the greatest possible intellectual activity, but has no place for sentiment. Friendship, hospitality, family life and devotional culture "take too much time." It is all very well, perhaps, but "there is no money in it."

3. Because the Modern Bible School Must Meet and Remedy These Conditions.—It is only in Jesus Christ that any character defect may be permanently remedied, and the feelings are the connecting link between knowledge of Christ and obedience to Christ.

The intellect may be instructed in all the facts about Christ that are known to mankind, but without *love* for him, *sympathy* with him and a *desire* to be like him, there will be no effect in the life.

It is in childhood and youth that the feelings are most susceptible to training, and the Bible-school teacher is the only educator in the average community whose express business it is to train the feelings Godward.

"Could we with ink the ocean fill,
Were the whole world of parchment made,
Were every single stick a quill,
Were every man a scribe by trade;
To write the love of God alone
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."

V. SCRIPTURE SIDE-LIGHT.

"Now abideth faith, hope, love, these three; and the greatest of these is love" (1 Cor. 13: 13).

SENSIGRAMS.

If the feelings are not trained skyward, they will run along on the ground.

When the feelings run riot, the intellect and the will are apt to join the mob.

"I have ever observed that when the mind was capacious the affections were good."

The intellect loads the gun, the will pulls the trigger, but the feelings direct the aim.

"He needs no other rosary whose thread of life is strung with the beads of love and thought."—*Lubbock.*

"Speak kind words and you will hear kind echoes."

FOR REVIEW AND DISCUSSION.

1. Define the sensibilities.
2. What common expression do we use instead of "the sensibilities"?
3. Name a number of the feelings which you have observed to be a part of every-day experience.
4. Into what four divisions do we classify the feelings?
5. Illustrate the difference between the simple emotions and the affections.
6. Name at least three rational desires that have much to do with shaping the soul.
7. Give two proofs of the importance of the feelings.
8. Describe in one word, each, the action of the emotions, affections, desires and sentiments.

9. Give three reasons for studying the sensibilities.

10. Why does the Bible-school teacher occupy a peculiarly responsible position in the community?

OUTLINE OF LESSON IV.

The Will

I. Definition of the Will.

1. Illustration.
2. Application.

II. Importance of the Will.

1. Marks difference between human and brute intelligence.
2. Converts theory into practice.
3. Makes persistence and victory possible.
4. Constitutes point of attack.

III. Action of the Will.

1. Prompted by motives.
2. Feelings furnish motives.
3. Ascending scale of motives.
   (1) Impulse, (2) desire, (3) obligation, (4) ideals.
4. Fear as a motive.

IV. Reasons for Studying the Will.

1. That you may induce decision for Christ.
2. That you may produce steadfastness in Christ.

V. Scripture Side-light.

Sensigrams.

For Review and Discussion.

LESSON IV.

The Will

With system and swiftness a squadron of American vessels approached the entrance to Manila Bay, in the darkness of early morning. Captain Gridley signaled for orders. "Steam ahead!" was the reply. A flash, and the boom of a gun from the forested heights. "The batteries have opened fire," signaled Gridley. "Steam ahead!" was the answer. Without hesitation the warships swept through the bay's entrance, over mines and under fire, winning their victory with the precision of a program. The most conspicuous factor in that occurrence was the dominant *will* of one man—Admiral Dewey.

I. DEFINITION OF THE WILL.

Will is the name given to the mind's power to voluntarily act. Whenever the mind decides, chooses or determines—whenever it does anything intentionally, or, as we say, "on purpose"—it exercises will power.

1. Illustration.—In every organization of men there is an authoritative head. Sometimes he is called president, sometimes general, sometimes governor, sometimes boss. In the organization of the mind's activities the will is the governor—the boss. It has charge of the mind's executive department, and therefore affixes its sanctioning signature or attaches its veto to every proposition

planned by the intellect and urged by the feelings.

A train stands on the track in perfect readiness for action. There is a destination in view, there are urgent reasons for going, but the train remains stock still until the engineer opens the throttle. As the train moves, a messenger rushes out with orders to "wait." There are now urgent reasons for delay, but the train keeps moving until the engineer shuts off the steam and applies the brakes. In the mind, with reference to any kind of voluntary action whatsoever, the *will* opens the throttle, the *will* puts on the brakes.

2. Application.—A human life is on its brief journey. The powers of evil twist the path into a labryinth, and cross-check it with delusions. The powers of righteousness point out the way of escape and light it up with fine incentives. In the midst of these plans and counterplans, the lights of truth and the shadows of error, it is the mind's power to *decide*—to *act* one way or the other—that we call the will.

II. IMPORTANCE OF THE WILL.

You have already caught a glimpse of the importance of the will in our illustrated and applied definition, but inasmuch as yours is the transcendent work of helping the minds of your pupils to reach right decisions, we can afford to enlarge upon it.

1. It is the Power to Will that, in a Great Degree, Marks the Difference between the Human Mind and Brute Intelligence.—With deliberate continuity of

purpose, the mind works out a definite course, against odds and through an intricate maze of difficulties. Without will-power its action would be like a swift ocean liner under full head of steam in mid-ocean, minus both captain and pilot. In the brute world we often see stubbornness, which might be termed will; but where the human mind leaps into a realm above brute intelligence is in the ability to determine upon a remote and difficult task, and bend every energy against all opposition toward its accomplishment. It is said that Justice L. Q. C. Lamar determined, when but a lad, that he would some day become a Justice of the United States Supreme Court. He was not regarded as brilliant, but won out through sheer will-power and persistence.

2. It is the Power to Will that Converts Theory into Practice.—The plans and specifications for the best character conceivable are without value until the contractor—the will—converts them into a building. According to the Psalmist, he who remembers Jehovah's commandments to *do* them is the one who receives favor "from everlasting to everlasting." In other words, the intellect may acquire ever so much information about how to live, but it is the province of the will to make good.

3. It is the Power to Will that Makes Persistence and Victory Possible.—"He that overcometh shall inherit all things" reveals the kingliness of the human mind in the right exercise of its kingliest power. It was not talent alone, but will-power as well, that enabled Titian to paint "The Last Sup-

per." He worked on it almost daily for seven years. Genius alone would never have perfected the phonograph. Edison sat for hours a day and days at a time repeating the letter "l" into the machine. That particular sound seemed impossible to reproduce. But his will won the victory. Caffarelli became the leading singer of Italy, and, in his instructor's opinion, "of the world," by singing nothing but scales every day for five years. Tennyson rewrote one of his poems fifty times, and Longfellow spent six weeks in correcting a single poem. The mind's most brilliant enginery is ineffectual without will-power to drive it.

4. It is the Power to Will, with its Converse Side, the Power to "Won't," that Constitutes the Teacher's Point of Attack.—The will of your pupil reaches decisions, makes choices that are right and wrong, and the life follows. To the extent that the question of election is capable of explanation, it is explained in the action of the will. An old negro, when asked about the doctrine of election, said that God and the devil are both voting for your soul, and "whichever way you votes you gits 'lected." Some wills are constructive, some are destructive; some are stubborn, some are feeble, some are fitful—in fact, the variety is legion. As teacher or parent you simply must study to inspire, check, coax, encourage, train, or do whatever else your child or pupil needs in order to make the chauffeur of his mind safe, sane and efficient.

III. THE ACTION OF THE WILL.

1. The Will is Prompted to Action by Motives.—The will never acts voluntarily without some kind of incentive—some motive that constitutes a *reason why*. If one of your pupils aspires to noble living, and another has mean ends in view, the decisions of both pupils will be prompted by some kind of motive.

2. The Affections and Desires Furnish Most of the Motives.—Criminal deeds, and deeds of heroism and deeds all the way between, spring from anger, hate, jealousy, friendship, love, patriotism, the desire for happiness, the desire for power, and so on.

3. Motives in Their Order of Value.

(1) *Impulse.* Action that is prompted by impulse is thoughtless action, and therefore has not much to its credit. Things done "on the spur of the moment" indicate the absence of self-control, and are more often unwise than wise.

(2) *Desire.* Action springing from desire may be creditable or not, but it is an action that centers in self.

(3) *Obligation.* Action that finds its incentive in some obligation, like gratitude, friendship, or even duty, has more to its credit than either of the other two, because it includes others as well as self.

(4) *Ideals.* Action, however, that finds its motives in high ideals—in the fruition of the soul's loftiest sentiments—is action that, forgetful of self, has in view the highest possible good.

4. Fear as a Motive.—Modern theology has about

eliminated fear as a motive to be aroused through religious appeal. This is a rebound from the sulphurous preaching of an earlier day. In fleeing from the custom of threatening people with hell, it does not help matters to go to the opposite extreme and flatteringly invite them to heaven. The Scriptures abound in efforts to arouse a wholesome fear of evil and evil-doing and a reverential fear of God.

IV. REASONS FOR STUDYING THE WILL.

1. That You May Induce Decisions for Christ.—If your pupils are not Christians, the purpose of your care, thought, labor and prayer is to so nourish their minds and direct their growth that they will voluntarily graduate into the kingdom of Christ. The responsibility is yours of bringing them face to face with the question, "Choose ye this day whom ye will service."

Some wills are weak and must be fed with encouragement and commendation.

Some wills are stubborn and must be won by attraction and persuasion.

Some wills are fickle and must be shocked by a knowledge of consequences.

Other wills are dependable and may be relied upon with confidence.

All wills are trainable and should be inspired to act in harmony with the highest possible ideals.

2. That You May Produce Steadfastness in Christ.—If your pupils are Christians, they have made the one momentous choice; but the Christian life is a continuous series of righteous choices of greater

or less moment. The more intimate your knowledge of the wills of your pupils, the better you are able to help them in their daily conquests over ignorance and sin. People never become so good but that they need help in becoming better.

Henry Ward Beecher once said: "The will is like a rudder. Some ships are very hard to steer, and some are very easy. Some you can hardly turn from their course, and some you can set about by the least touch of the wheel. So it is with men. There is a great difference between one man and another, in the power of carrying out a resolution. Some men never resolve anything that they can not execute; and some men never execute anything that they resolve. And these last say, 'I do not dare to pray; I do not dare to tell God the same things over and over, while I continually give the lie to my words.' So, on account of this feebleness of will-power, many persons are discouraged. Nevertheless, their souls must be saved. They must go to heaven with the sailing apparatus which God has given them." As teacher you have all kinds of human sailing vessels in your care.

V. SCRIPTURE SIDE-LIGHT.

"If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (John 7: 17).

SENSIGRAMS.

There is no more sense in breaking the will of a child than there is in sandbagging the engineer of a train.

"The child that is weak and undeveloped in body is weak-minded."—*Prof. Wm. A. McKeever.*

"The first element of success is the determination to succeed."

Will you, or will you not? is the keenest probe you can thrust into your pupils' minds.

"Our character is our will; for what we will, we are."—*Manning.*

The most essential kind of control is self-control.

"A cultivated will is only another name for a strong character."—*Pattee.*

FOR REVIEW AND DISCUSSION.

1. How does the opening incident illustrate will-power?

2. Define the will and illustrate it in your own way.

3. Give at least two statements proving the importance of the will.

4. How is the will prompted to action?

5. Name and explain the ascending scale of motives.

6. Discuss the value of fear as a motive.

Resolved, That fear has a rightful place among Christian motives.

7. What are the highest motives that move the will?

8. Give two important reasons for studying the will.

9. Give an illustration, either from Scripture or observation, of the will being moved by high ideals.

10. Quote your Scripture Side-light on the subject of the will.

11. How, in your opinion, should the weak willed be dealt with.

12. What would you do with pupils that are stubborn willed?

13. Describe the ways in which you would train wills that are fickle and unstable.

14. If "breaking" the will be not the right course, why is it not?

OUTLINE OF LESSON V.

Memory

I. Definition of the Memory.

1. The verbal type.
2. The logical type.
3. The eccentric type.
4. The normally vigorous type.

II. Importance of the Memory.

1. Ability to recall is secret of intelligence.
2. Ability to retain is basis of progress.

III. Action of the Memory.

1. General laws.
   (1) The law of impression.
   (2) The law of understanding.
   (3) The law of association.
   (4) The law of repetition.
2. General observations.
   (1) Memory may be charged with facts.
   (2) It may be fed upon principles.
   (3) It may be doped with theories.
   (4) It may be starved upon scraps.

IV. Reasons for Studying the Memory.

That you may know the (1) how, (2) what, (3) when and (4) why of memory training.

V. Scripture Side-light.

Sensigrams.

For Review and Discussion.

LESSON V.

Memory

Coming home "at early candlelight" one evening, I found an interested group around the fire. They were my father and my children. With animated faces the "youngsters" were listening to stories of the pioneer days of Ohio and Virginia. There were stories of the vast forest, of the log-cabin home with its wide fireplace and back-log, of the garret bedroom and the clapboard roof through which the snow sifted, of the trips to mill on horseback, of the old flintlock gun, and of hunting and trapping adventures galore. Some of the stories were the same that my grandfather had told me and that his grandfather had told him. It is memory that preserves in her storehouse the experiences of the passing generations, so that they may be woven into the "continued story" of the ages.

I. DEFINITION OF THE MEMORY.

Memory is the mind's power to retain and to recall things which it has previously known. It is the ability to reknow what one has known before. In a general way, it may be said to be a collection and a re-collection of things acquired through experience and observation.

The mind apparently loses much that it acquires, and one wonders where the things have gone that have been forgotten. "Mother," said a little girl, "where does the light go when it goes out?" Sure

enough! Where likewise do our remembrances go when they quit us?

It is an interesting theory, whether true or not, that nothing is ever absolutely forgotten, and that at the instant when the brain dissolves, and the spirit escapes from its material house, every moment of life is vividly present. There is much about the mind's memory power, as there is about all of its powers, that can not be understood. God holds the secret in the laboratory of his creative wisdom.

On the other hand, there are certain observable habits which memory has that may be profitably studied. These habits generally group themselves into distinct types of memory, each type being familiar to every observer.

1. The Verbal Type.—Some minds readily retain words and phrases without being proportionately able to get their meaning. There is an occasional student in every college who seems to pass a creditable examination, but who, in fact, does little more than cram his memory with words. In the old days of the "spelling-match," there was in nearly every community a champion speller, and it was sometimes true that "spellin' sense" was about all the sense he had. Eggleston's "Hoosier Schoolmaster" has such a character.

2. The Logical Type.—There are other minds that grasp and retain principles and meanings without being able to remember the exact words which convey them. Memory of this type belongs to thoughtful and philosophic people who are apt to

feel that memorizing exact words and phrases is a small business.

3. The Eccentric Type.—And still other minds show phenomenal ability in recalling some particular kind of knowledge. One remembers dates or historical events. Another remembers mathematics. Another, music. Blind Tom could, from hearing a new and difficult composition once, seat himself at the piano and immediately reproduce it without error.

4. The Normally Vigorous Type.—There is an occasional mind that gets a firm and lasting grasp upon practically all of the important knowledge that comes before it. A robust, all-round memory indicates a strong mind. Students in the classes of Prof. J. W. McGarvey recall the fact that he held in his memory the exact wording of all the Scripture text covered by class recitation. He also knew every able interpretation and its author.

II. IMPORTANCE OF THE MEMORY.

1. The Ability to Recall Knowledge is the Secret of Intelligence.—To be able to recall what has been previously known means more than can even be imagined. Without this ability there could be no happiness, no sense of identity, no knowledge of environment. Your mother's face would mean nothing to you, because you could not recall having seen it before. The old home would look unfamiliar. You would be helpless. London papers recently published the description of a man who had forgotten who he was. His coat bore an Amer-

ican trade-mark, but nothing else was known about him, and he could throw no light upon his own personal history.

2. The Ability to Retain Knowledge is the Basis of Progress.—All improvement is made possible by comparing what is being done with what has been done. Without memory there could be no such comparison. The accumulated history of the ages is the product of memory. All plans for to-morrow which we are making to-day are based upon the experiences of yesterday. Without memory there would be no yesterday.

III. ACTION OF THE MEMORY.

1. General Laws.

(1) *Impression.* That which is most vividly impressed is most clearly remembered, and that in which there is keenest interest is most vividly impressed. This general law of memory your own experience will confirm. It is also confirmed by the fact that many elderly people have a poor memory for present occurrences and a good memory for past ones. The gradual breaking down of the physical powers, including dullness of hearing and dimness of sight, makes it impossible for the senses to convey knowledge vividly, hence the impressions made by every-day events are only slight. There is also an increasing lack of interest in daily happenings as people grow older, because responsibilities are being shifted to younger shoulders. The mind is therefore driven back into the past in search of interesting things to think about, and

the present makes but little impression, or none at all.

(2) *Understanding.* To be well remembered, the subject must be thoroughly understood. When the teacher, for lack of time, or because of too many pupils, can not see to it that each pupil understands, there can be no certainty that the lesson will be remembered. A method of education which considers a group of pupils and ignores the individual is unfair. The pupil who does not understand can not remember, and therefore has no chance.

(3) *Association.* This is perhaps the most important law of the memory. It is the law of "that reminds me." New knowledge is associated with—tied to—old knowledge, and thus remembered. As Professor James says, "Whatever appears in the mind must be introduced; and, when introduced, it is as the associate of something already there."

If two items of knowledge are similar, the mention of one helps you to remember the other. This is why Jesus, the great Teacher, used the word "like" so often. On the other hand, if two items of knowledge are exactly opposite, the mention of one helps you remember the other. Black suggests white, sin suggests righteousness. If things are associated together in time or place, the memory holds them and recalls them in that relation. It is the law of association that explains the old-fashioned custom of tying a string on the finger as a reminder. I have heard of a second string being worn to remind the wearer of the first.

(4) *Repetition.* The more frequently the mind goes over any given knowledge, the more clearly that knowledge will be retained. This is doubtless true because by repetition you associate the words and ideas together so that they suggest each other. This explains the value of reviews and drills.

2. General Observations.—There are four courses which may be pursued in the treatment of memory. They speak for themselves as to their wisdom.

(1) *Memory may be charged with facts*—facts of lasting value that can be drawn upon throughout life for material out of which to make character. All practical education is a process of gathering and storing facts.

(2) *Memory may be fed upon principles*—principles of eternal worth, the unfoldment and application of which furnish life with its growth, beauty, diversity and usefulness. The principle of the "Golden Rule" can never grow old. The principle of Jesus' great commission can never be outgrown.

(3) *Memory may be doped with abstractions*—abstractions that never get anywhere, because they are not aiming to go anywhere. Speculation adds little to the mind except doubt and discontent, while the human mind really hungers for certainty. One "verily" of Jesus is worth all the "may be so's" of the theorists.

(4) *Memory may be starved upon scraps and fragments*—scraps and fragments of superficial stuff, which make the mind hungrier the more it feeds upon them. Skimming through newspaper headlines, rushing feverishly through hectic novels,

engaging in empty conversation, thinking thoughtless thoughts—all impoverish memory by giving it nothing worth while to remember.

IV. REASONS FOR STUDYING THE MEMORY.

1. That You May Know HOW to Address It.—You will address the mind as vividly as possible, and through as many of the senses as possible, in order to deepen impression. If, for instance, you simply state to your class the fact that alcohol fires the blood, but never feeds it, you may succeed in impressing one or two pupils somewhat strongly. If, in addition to this, however, you say, "Look here!" then take out of its box a good microscope, remove the little glass plate on which objects are placed, prick your wrist with a knifeblade, put a drop of blood upon the plate, immediately mingle a little alcohol with it, and then let your pupils see the result, not one of them will ever forget it.

Professor James practically reduces memory to a physical level, making its exercise a matter of ploughing furrows through the brain tissue. If your brain chances to be made of "fluid jelly," your memory remains weak, because the track closes up behind each thought, like the trough behind a ship. Experience and observation seem to me to be against this theory and in favor of the belief that memory, as a faculty, may be strengthened by cultivation and weakened by neglect. If so, the fact furnishes another reason for your studying memory.

2. That You May Know WHAT to Present to It.—The mind needs general as well as special train-

ing. If, therefore, you have a pupil with the verbal type of memory, give him such words to commit as contain fundamental truths. Having lodged the jewel *box* in his memory, you may lead him to discover and appreciate the jewel which it contains. If you have a pupil who easily remembers truths without being able to retain exact words and phrases, lead him through a thorough and fascinating explanation of the truths to appreciate the value of memorizing exact words as the casket in which the truth must be preserved. Present the more interesting phases of any subject first, and so associate the less interesting phases that they can not be separated.

3. That You May Know WHEN to Stress It.—Provide a moderate amount of attractive memory work for early childhood. Provide much for middle and later childhood and early youth—memory being most active from about seven to fourteen. Provide special memorizing according to individual needs and natures throughout youth and the prime of life, and provide for maturity such appeals to memory as will bring forth the pure gold of experience.

V. SCRIPTURE SIDE-LIGHT.

"Remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ" (Jude 17).

SENSIGRAMS.

"Memorizing should become a by-product of thinking, instead of a substitute for it."—*McMurry.*

"God has so planned that what we plant in a

human soul may bloom perennially."—*Brumbaugh.*

Your stock of intelligence is not so much what you can remember, as what you can not forget.

The mind is no more nourished by memorizing words alone than the body is nourished by chewing a bill of fare.

Consider well your teaching,
What's taught you can't recall;
"No use to pull the trigger,
Then try to stop the ball."

FOR REVIEW AND DISCUSSION.

1. Define memory and illustrate the definition in your own way.

2. Discuss from experience your power to recall things forgotten.

3. Describe four types of memory and illustrate from your own observation.

4. Give two proofs of the importance of memory.

5. What are the four general laws of memory activity?

6. Why do old people easily remember the happenings of long ago, and easily forget present occurrences?

7. Discuss the general observations as to charging, feeding, starving and doping memory.

Debate the question:

Resolved, That memory is demoralized by the novel-reading habit

8. Give important reasons for studying memory.

9. Why would you advocate the memorizing of Scripture?

10. Repeat the Scripture Side-light.

OUTLINE OF LESSON VI.

Imagination

I. Definition of the Imagination.
1. Illustration: Ps. 91: 1-4.

II. Importance of the Imagination.
1. Forms ideals.
2. Stimulates discovery.
3. Originates invention.
4. Creates art.
5. Illumines instruction.
6. Inspires devotion.

III. Action of the Imagination.
1. Fanciful in childhood.
2. Creative in youth.
3. Practical in prime of life.
4. Prophetic in old age.

IV. Reasons for Studying the Imagination.
1. That you may understand its use.
2. That you may prevent its abuse.

V. Scripture Side-light.

Sensigrams.

For Review and Discussion.

LESSON VI.

Imagination

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of Jehovah, He is my refuge and my fortress; my God in whom I trust. For he will deliver thee from the snare of the fowler. . . . He will cover thee with his pinions, and under his wing shalt thou take refuge. . . . His truth is a shield and buckler." These words of the Psalmist cause your mind, in a few seconds of time, to see objects, pictures, similes, significances and truths that would cover pages of detailed description, and what you see is probably but a meager bit of the rich imagery that filled the mind of the Psalmist himself. This enlarging, illuminating power of the mind is called imagination.

I. DEFINITION OF THE IMAGINATION.

Imagination is the mind's power to picture things to itself in combinations of its own devising. Like memory, it is an intellectual power, but while memory calls things to mind as they actually were, imagination pictures them in combinations and relations that are new and original.

David had seen the stretched pinion of many an eagle, and had doubtless seen many a mother-bird quickly cover her brood with protecting wings in the presence of danger; but he had never seen God. The conception of God's hovering wings was

therefore an imaginative conception, and not a matter of memory.

II. IMPORTANCE OF THE IMAGINATION.

1. Forms Ideals.—Imagination does much toward making character what it is, by forming ideals of what character may become. The Bible says just enough about Jesus to enable the human imagination to see him in every needed relation to life and conduct. The actual description of him is really meager, but sufficient to compel the mind to see him as the Son of God and the Saviour of men.

2. Stimulates Discovery.—It is imagination that pilots the discoverer, whether he contemplates learning the rivers of an unexplored continent or searching out the hiding-place of an unknown planet. Columbus had undiscovered shores in his *mind* before he ever set foot upon the West Indies. If Livingstone had had a feeble imagination, he never would have gone to Africa. Strange as it may seem, the discovery of truth is dependent upon imagination, for it is only the imaginative mind that investigates. In 1583 some workmen were repairing the interior of an Italian cathedral. An observant boy of eighteen, named Galileo, entered the building, and saw a great hanging lamp which had accidentally been set in motion. By comparison with his pulse-beats he found the swinging of the lamp to be regular. Starting with this tangible fact, his imagination discovered the principle of the pendulum.

3. Originates Invention.—It is imagination that

originates all new things devised by the mind. A new model of an engine runs upon the brain-track of the inventor before it has, or can have, any actual existence. Edison's thought was lighted with electricity before a single arc-lamp was made. Marconi's wireless messages first sped through his mind. Every invention known to human progress existed at one time only in the imagination of the inventor.

4. Creates Art.—It is imagination that creates all that is beautiful and enchanting in art, poetry and oratory, and it is imagination that enables the beholder, the reader and the listener to appreciate these things. Raphael had to create his conception of the "Madonna" before he could put it upon canvas, and the "David" which Angelo chiseled in his thought surpassed even the masterpiece which he made in marble.

A dull, unimaginative youth, watching the flying brush of Turner as he painted a sunset, said: "I can't see anything so wonderful about that." "No?" said Turner, "don't you wish you could?"

5. Illumines Instruction.—It is imagination that makes genuine instruction possible by lighting it up. Every kind and phase of illustration is the work of imagination. Jesus in teaching his disciples gave utterance to a principle, and then flashed the light of a parable upon it to enable them to see clearly what he meant. You will more fully grasp the importance of imagination in the matter of instruction and thought-building, if you will consider the prominence given in literature to such words as

story, illustration, figure, simile, type, metaphor, emblem, symbol, parable, allegory, legend, myth, fable, folk-lore and fairy tale.

Each of these words represents a certain play of imagination, and the fact that so many words are needed shows the wealth of imagery which imagination keeps in store. All of the spice and flavor and pleasing variety which you can give to instruction must be furnished by the imagination. A little girl said of salt, "It's what spoils potatoes when you don't put any in." Imagination spoils teaching in the same way.

6. Inspires Devotion.—It is imagination that enables faith to lay hold upon God. It lights up the heavenward pathway of prayer. It makes worship possible and helpful You can not worship God if he has no existence in your thought. It is because the pure in heart keep the windows of their imagination free from the grime of sin that they can "see God."

III. ACTION OF THE IMAGINATION.

There is no time in life when the imagination confines itself to one kind of activity. Neither is it true that two imaginations are exactly alike, but the following activities are observable in a general way:

1. Imagination Acts Fancifully in Early Childhood.—It originates all kinds of impossible, entertaining and sometimes fearful combinations. A little girl easily hops upon the back of a bumblebee and glides into the heart of a giant hollyhock

where sweet-smelling forests throw their shadows across chocolate-pebbled brooks. Fear is often the product of an active imagination. One day a minister took his little grandson with him into the big, empty church. The boy looked tremblingly around and whispered, "Grandpa, where's the zeal?" "What?" said his grandfather. "Why, the zeal that eats you up" (John 2: 17). Fancied things are often so vivid in the imagination of children that they seem to be real. The little boy's imagination had pictured "zeal" as a man-eater.

2. Imagination Acts Creatively in Later Childhood and in Youth.—That is, the mystic fancyings begin to take definite forms that are more structural. The boy builds a sky-scraper with blocks or cobs. The girl's doll-house is a palace, and her dolls are living people, who do possible rather than impossible things.

The imagination of youth makes life plans galore, and maps out careers which are sometimes honorable and sometimes dishonorable—but always picturesque.

3. Imagination Acts Practically in the Prime of Life.—It is often stated that men and women are not so imaginative as children. It might be more accurately said that the imagination of mature years occupies a different field of activity from that of childhood. While it is true that the sober interests of middle life and the monotonous repetition of daily tasks make impossible the fancies and day-dreams of bygone days, the imagination is active just the same—active in a more responsible

work. An eagle's wing is an eagle's wing, whether dipping and darting through the clouds or being used to beat to death some slinking foe near the nest on the crag.

4. Imagination is Prophetic in Old Age.—Our grandparents sit at the west window and imagine that the sunset glow is really the radiance of the heavenly morning. To them every sentence of John's vision is a key that unlocks the portals of some anticipated joy. Faces that have dwelt in distant memories emerge from the mist and smile into reminiscent eyes as imagination pictures an early greeting.

IV. REASONS FOR STUYDING THE IMAGINATION.

1. That You May Understand Its Use.

(1) Training yourself to use illustrations that teach and to use teaching that illustrates.

(2) Training your pupil to form ideals that are possible and to plan possibilities that are ideal.

2. That You May Prevent Its Abuse.

(1) Making yourself a close companion, whose example may be confidently followed.

(2) Making yourself a spiritual leader, whose wisdom can never be questioned.

V. SCRIPTURE SIDE-LIGHT.

"We look not at the things which are seen, but at the things which are not seen" (2 Cor. 4: 18).

SENSIGRAMS.

"Nobody sees less than the feller what's allers lookin' out fer number one."—*Timothy Standby.*

A parrot may be taught to say, "Ye cannot serve God and mammon," but it requires an imagination bigger than a parrot's to take in the meaning.

"A great artist can paint a great picture on a very small canvas."—*Warner.*

"An ideal is a fixed purpose, by which, from time to time, you can steer your life."—*Henry Van Dyke.*

The meditations of life's evening are made out of the teachings of life's morning.

FOR REVIEW AND DISCUSSION.

1. What is imagination?
2. What is the difference between memory and imagination?
3. Give six reasons for considering imagination important?
4. How is instruction lighted up by imagination?
5. How does imagination act in childhood?
6. Why do children make slight distinction between fact and fancy?
7. What is the value of imagination to youth?
8. How does imagination act in the prime of life?
9. How is imagination a blessing in advanced years?
10. Discuss fully the reasons for studying imagination.

OUTLINE OF LESSON VII.

Curiosity, Attention, Interest

I. Definition of Curiosity, Attention and Interest.

1. Curiosity defined.
   (1) Idle. (2) Purposeful.
2. Attention defined.
   (1) Voluntary. (2) Involuntary.
3. Interest defined.
   (1) Native. (2) Acquired.

II. Importance of Curiosity, Attention and Interest.

1. Curiosity craves knowledge.
2. Interest determines the kind.
3. Attention makes effective.

III. Action of Curiosity, Attention and Interest.

1. Curiosity acts spontaneously.
2. Attention acts voluntarily and involuntarily.
3. Interest acts animatedly.
   (1) Native interests follow impulse.
   (2) Acquired interests follow judgment.

IV. Reasons for Studying Curiosity, Attention and Interest.

1. Arousing curiosity necessary to attention.
2. Getting attention necessary to continued interest.
3. Interest absolutely necessary to instruction.

V. Scripture Side-light.

Sensigrams.

For Review and Discussion.

LESSON VII.

Curiosity, Attention, Interest

There is a certain wonderful palace, to the vestibule of which there are five entrances. In this vestibule there are three princesses, who hold the keys to the palace. He who fails in appealing to one or more of these princesses must go away unadmitted. The palace is the mind and the princesses are Curiosity, Attention and Interest.

The three are sisters, and the last-named two are twins. There is a striking resemblance among them, but so nearly alike are Attention and Interest that when you undertake to describe the one you find yourself describing the other.

I. DEFINITION.

1. Curiosity.—Curiosity is usually defined as the desire to know. There is a keenness of zest and anticipation about it, however, that is not expressed in this definition. I would define curiosity as *the mind's appetite.* Once upon a time you feigned sleep on the night of Christmas eve. Whispers, suppressed laughter, rustling papers and other tantalizing sounds smote your ear. The consuming eagerness to know what was going on was curiosity. Curiosity may be:

(1) Idle.

(2) Purposeful.

Idle curiosity meddles; purposeful curiosity investigates.

2. Attention.—Attention is the mind's power to focus upon something. As a lens gathers the sun's rays to a point upon an object, so the mind focuses its thought. This act of concentration is attention. Attention is won and held by some kind of interest.

Inattention may be caused by willfulness, indifference, a preoccupied mind, superficial thinking, physical discomfort or the presence of distracting surroundings.

(1) *Voluntary attention.* When the mind, by exercise of will-power, compels its thoughts to focus upon something in which there is little or no interest, its attention is called voluntary. In other words, when you have to *make* yourself think of anything, you are giving it voluntary attention. Professor James says that it is impossible for even the strongest mind to do this for more than three or four seconds at a time. Try it. Make a dot in the center of a large sheet of blank paper, focus your thought upon it, and see how long you can think of the dot *and nothing else.* If it be impossible for the trained mind to give voluntary attention for but a fraction of a moment, how can a teacher reasonably expect it from fidgety boys and girls for a half hour at a stretch?

(2) *Involuntary attention.* When the mind concentrates its thought upon something without effort —when the focusing act does itself—attention is involuntary. If you hear a child scream with terror, if a band plays unexpectedly, or if the book you are reading abounds in exciting action, your attention is involuntarily given. It is given uncon-

sciously. In other words, you pay attention without knowing that you are paying attention.

3. Interest.—The action of the mind which we call interest is as difficult to define as it is important to understand. It has been called "sustained attention;" but we have just seen that there is one very essential kind of attention that can not be sustained. As your mind gives its attention to something which satisfactorily rewards it, there is a glow of excitement that accompanies the exercise. This glow is interest. *Interest, then, is the fervor which enlivens attention.*

(1) *Native interests.* There are some interests that are a part of our nature—native interests, we call them. Things that are unusual, striking, startling, spectacular, strange, wonderful and novel, all things within the realm of action and variety, and all things pertaining to personal welfare are native interests. Your pupils pay more attention to what you do than to what you say because of their native interest in action. When the fire department passes with a roar of pounding hoofs and clanging bells, everybody rushes to the window. When a dancing bear performs in front of a schoolhouse, books are ignored. When young people go to places of questionable entertainment, it is not necessarily the element of depravity that attracts them. The variety, action, novelty and picturesqueness of it all make an irresistible appeal to native interests—irresistible because of the absence of the training of interests that are higher.

(2) *Acquired interests.* There are other interests

that are not a part of our nature, but that are created to fit life's necessities and conditions. For instance, the alphabet in itself is uninteresting, but by giving the letters arrangement and meaning, a remarkable interest is created. Interest in nearly all the higher things of life is acquired. Interest in the victory of temperance is an acquired interest. So, likewise, is interest in political reform, and, for that matter, in Christian truth itself. Professor James gives an axiom telling how acquired interests may be formed: "Any object not interesting in itself may become interesting through becoming associated with an object in which an interest already exists."

Hard work and monotonous tasks are not interesting in themselves, but when associated with such native interests as personal comfort and the happiness of loved ones, they become interesting. Interest in Christian ideals and right conduct is acquired through their bearing upon personal welfare. The native hunger of the soul for approbation, pleasure and conquest is trained to desire their best development.

II. IMPORTANCE.

1. Of Curiosity.—It is curiosity that craves knowledge, and is therefore responsible for leading the mind into inquiry and investigation. You can easily see the bearing which curiosity has upon science, discovery progress, and, in fact, the whole realm of education. A boy's curiosity is often trying to his seniors, but it is the making of the boy.

2. Of Interest.—It is interest that determines the kind of knowledge that is craved, and therefore determines character. An interest in flaming literature consumes the good and feeds the bad in human nature. Interest in good teaching and in high thinking nourishes character and brings it to its best.

3. Of Attention.—It is attention that makes knowledge effective by concentration of thought. A man in California arranged a series of lenses so that they all focused upon one spot, and generated heat enough to run a small engine. The great, throbbing engines of business are being run by the focused attention of business minds. The religion of Jesus Christ is being made effective in proportion as his followers concentrate their attention upon the doing of his will.

Interest and attention are inseparable. C. L. Drawbridge reminds us that "at all hours of the day the brain is active, and is attending to some idea, or collection of ideas. But it is only when the idea is interesting that attention can be easily concentrated upon it sufficiently long to grasp it fully, and so to fix it in the mind as to recollect it afterwards."

III. ACTION.

1. Of Curiosity.—Curiosity acts spontaneously and is appealed to largely by the element of mystery. Curiosity is strongest in early childhood. Later in life it loses much of its zest, and is more nearly described as simply the desire to know.

2. Of Attention.—Attention acts voluntarily and involuntarily, as described in the definitions. Involuntary attention responds to native interests; voluntary attention responds to acquired interests. The mind gives involuntary attention (1) because it has to; (2) because it likes to. The mind gives voluntary attention (1) because it needs to; (2) because it ought to.

Prof. Wm. A. McKeever thinks that there should be an affinity between the pupil and the lesson like that between a boy and a red apple. He says: "The task or lesson to be undertaken must, if possible, have just such vital relationship to the boy as the red apple has. It must be his own task. His very nature must call out emphatically for the object of attention. He must be hungry for it; that is, have a personal interest in it." Assuredly that teacher has succeeded who has trained his pupils to like to learn what they ought to learn.

3. Of Interest.—Interest acts animatedly, throwing its glow upon both curiosity and attention.

(1) Native interests follow impulse and seek sensation.

(2) Acquired interests follow judgment and seek instruction.

There were doubtless many people who followed Jesus from place to place simply to see the remarkable things he did. Some may have hoped for a frequent treat to loaves and fishes. Others wanted to be freed from pain. Jesus got in touch with the people through these native interests, and by associating higher interests taught higher things. For

instance, the parable of the sower primarily deals with food. Beginning with this strong native interest, Jesus led his disciples to acquire an interest in a profound spiritual truth. All his parables were made upon this plan. He knew that interest in food, shelter, clothing and bodily comfort was stronger than interest in prayer, sacrifice, moral heroism and spiritual growth. Therefore he began his teaching with things in which they were already interested, in order that he might lead them to the higher interests that were yet beyond them. Members of young men's classes are sometimes keener to attend ba'l-games, feeds and track-meets than they are to attend church services. Their native interests are stronger than their acquired interests.

Childhood is interested almost solely in sensation, novelty and action.

Youth is interested in adventure, invention, discovery, risk and the doing of difficult things.

Manhood and womanhood are interested in ideals, plans, discussions, social relations and practical problems that bear upon achievement.

Old age is interested in the memories of early life and the forecast of the life to come.

All are interested in anything and everything that has a direct bearing of good or ill upon self.

IV. REASONS FOR STUDYING CURIOSITY, ATTENTION AND INTEREST.

1. The nature and action of curiosity should be studied, because arousing curiosity is one of the best ways of getting attention.

2. The nature and action of attention should be studied, because it is impossible to hold interest without attention.

3. The nature and action of interest should be studied, because interest is absolutely necessary to instruction.

In other words, curiosity is necessary to attention, attention is necessary to interest, and interest is neccssary to instruction.

V. SCRIPTURE SIDE-LIGHT.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7: 7).

SENSIGRAMS.

It is good to hold attention in order to instruct; it is better to so instruct as to hold attention.

"Interest is the sign-board pointing the direction in which education must proceed."—*O'Shea.*

A gnat can wreck an automobile by getting into the driver's eye at a critical moment.

"To command a boy to 'pay attention' is the surest way to lose his attention."—*Musselman.*

It would be just as well for the teacher to solemnly address the hats and coats in the cloak-room, as to talk to pupils who are present in body, but absent in spirit.

"Wouldst thou know how to teach the child? Observe him, and he will show you what to do."—*Froebel.*

FOR REVIEW AND DISCUSSION.

1. Relate the figure of the three princesses.
2. Define curiosity, attention and interest.
3. Describe the difference between involuntary and voluntary attention.
4. What is the difference between native and acquired interests?
5. How did Jesus adapt his teaching to the native interests of his disciples?
6. How would you go about leading pupils to acquire higher interests?
7. Why are young people more interested in athletics than in religion?
8. What are the ordinary interests belonging to the different periods of life?
9. What bearing has this lesson upon the amusement question?
10. Give reasons for studying curiosity, attention and interest.

OUTLINE OF LESSON VIII.

Reason and Judgment

I. Definitions.

1. Reason defined.
2. Judgment defined.
3. Both illustrated.
4. Common difference.

II. Importance.

1. Reason necessary to clear thinking.
   (1) Sound reasoning means truth.
   (2) Unsound reasoning means error.
2. Judgment necessary to wise action.
   (1) Good judgment means triumph of wisdom.
   (2) Poor judgment means victory of folly.

III. Action.

1. Of reason.
   (1) From general to particular.
   (2) From particular to general.
2. Of judgment.
   (1) Partial.
   (2) Impartial.

IV. Reasons for Studying.

1. Build faith.
2. Destroy doubt.
3. Remove prejudice.

V. Your Scripture Side-light.

Sensigrams.

For Review and Discussion.

LESSON VIII.

Reason and Judgment

The battle had been hard fought and decisive. Scattered among the trees that fringed the field, a number of the wounded were staunching the flow of their life-blood. One soldier, instead of paying attention to the saber-thrust in his side, was sewing up a gash in his blouse. A comrade said, "Poor Jim, his reason is gone." Another cried out, "Jim, is your head all right?" Jim said, "Yes." "Well, then, you've got mighty poor judgment, is all I have to say." The fact that readers of this story will universally agree that the wounded man was either displaying poor *judgment* or else had lost his *reason*, shows:

(1) That in the human mind there is a sense of the "eternal fitness of things."

(2) That to think and to act in harmony with this sense of the fitness of things is to think reasonably and act with good judgment.

(3) That reason and judgment are not the same, but are closely associated.

I. DEFINITIONS.

A peep into your dictionary will give you an idea of the difficulties of defining in simple terms these two important intellectual powers. The word "reason" has at least a dozen synonyms, and "judgment" a dozen others, and you are made to feel that he

who said, "The purpose of language is to conceal thought," said a good thing.

1. Reason Defined.—Reason is the name given to the power to think to the bottom of things and dig up the truth. It is the mind's ability to push its way through, step by step, to a final *therefore.* Ordinarily the mind reaches each conclusion, or "therefore," by taking three steps. These three steps make up a syllogism. The first step is a general statement, called the major premise; the second step is a particular instance, called the minor premise, and the third step is the conclusion. For instance: (1) All fishes can swim; (2) the halibut is a fish; (3) therefore the halibut can swim. (1) All boys are mischievous; (2) Fred is a boy; (3) therefore Fred is mischievous. (1) Whenever Tom comes home the cat hides under the sideboard; (2) the cat is hiding under the sideboard; (3) therefore Tom has come home. Every rational mind reasons this way hundreds of times daily.

2. Judgment Defined.—Judgment is the name given to the mind's power to wisely compare values. It is the mind's abiilty to so "size up" things as to reach the best answer to the question "Which?" Judgment weighs the merits and demerits of all courses of action, and is therefore back of all decisions. For instance, a girl in her later teens faces several opportunities. She has an opportunity to elope with a young fellow who is handsome but irresponsible. She has an opportunity to secure a business position at a moderate salary. She has an opportunity to go abroad with some relatives and

mingle in the social circles of Europe. She has an opportunity to graduate in the high school, work her way through college, specialize in a conservatory and equip herself for a life of breadth and usefulness. She reasons in and out through the various therefores, sizes up the whole situation, and, by the use of good *judgment*, concludes to finish her education.

3. Both Illustrated.—The first therefore step in the *reasoning* of the wounded soldier, who introduces our lesson, was probably this: "Blood is necessary to life. I am losing blood. Therefore I am losing my life." In the series of therefores that followed, he came to another: "A wound in the side requires a long, strong bandage." Then it was that his *judgment* compared the materials that he had on hand and led him to decide that his blouse could be made into the best possible bandage.

4. Common Difference.—In most of our ordinary thinking, reason seeks to hit upon principles of action, and judgment upon the best methods of carrying them out.

II. IMPORTANCE.

1. Reason is Necessary to All Clear Thinking.

(1) Sound reasoning means the triumph of truth. It is strength of reasoning power that gives to the world its philosophers, mathematicians and inventors. It is sound reasoning that digs up the fundamental principles of the gospel in order that they may be applied to daily life.

(2) Unsound reasoning means the victory of

error. The most dangerous of all dangerous men is the insane man whose reason is perverted. In your adult class the argumentative man, whose reason is warped or obscure, gives you more trouble than all the rest, because he sees through a glass darkly, while believing himself to be the only one who has clear vision. He makes general statements without sufficient information, and reaches wrong conclusions which he seeks to force upon his associates.

2. Judgment is Necessary to All Wise Action.

(1) Good judgment means the triumph of wisdom. Its exercise accounts for the maintaining of a balance in all human affairs. It is back of every correct decision, and is the court of final appeal in the settlement of the mind's difficulties and quandaries. In your adult class, the man of good judgment is called the practical man, and it is he to whom the class appeals for advice. He is level-headed and safe.

(2) Poor judgment means the victory of folly. It accounts for the blunders and unwise decisions that wreck character and destroy happiness.

III. ACTION.

1. Of Reason.—The mind reasons in two different ways, and these two ways are like the action of a shuttle, back and forth, back and forth.

(1) Reason proceeds from the general to the particular. This is called deductive reasoning, and is the kind which requires the least thinking. If depended upon implicitly, it leads to error as often

as it does to truth. For instance, "All church-members are hypocrites. John Doe is a church-member. Therefore John Doe is a hypocrite." A wrong conclusion is here reached in a particular case, because the general statement was untrue. Children are compelled to reason this way almost wholly, because their reasoning power is undeveloped and their knowledge is limited. They are obliged to accept as true the general statements of their seniors, and measure all particular cases by them. It is therefore very important for parents and teachers to be sure that statements made to children are correct. Loose and careless general statements lead to wrong conclusions and put a premium upon inaccuracy and falsehood.

(2) Reason proceeds from the particular to the general. This is called inductive reasoning, and is the kind which enables the mind to reach its truest conclusions. For instance, Mr. X was a bad man. Mr. X became a Christian. Becoming a Christian made him a good man. The same is true in the case of Mr. A, Mr. B, Mr. C and Mr. D, and in thousands of other individual instances. Wherever there is an exception it is discovered that the profession of faith was false, or not adhered to. The inevitable conclusion is that Christianity is the power that makes men good and saves from sin. This is the kind of reasoning to be encouraged and strengthened by both parent and teacher. It requires more research, more care, more painstaking, but its work is more sure.

2. Of Judgment.—Judgment acts partially or im-

partially, according to the general strength of mind. At least three things are necessary to an impartial act of judgment:

(1) Wide information.
(2) Extensive observation.
(3) Careful consideration.

IV. REASONS FOR STUDYING REASON AND JUDGMENT.

1. That You May Build Faith.—Faith may be built in the minds of your pupils by showing the reasonableness of the gospel.

2. That You May Destroy Doubt.—Doubt may be destroyed in the minds of your pupils by helping them to form correct judgments.

3. That You May Remove Prejudice.—Prejudice may be removed from the minds of your pupils by presenting all sides of every problem.

V. SCRIPTURE SIDE-LIGHT.

"Being ready always to give answer to every man that asketh you a reason concerning the hope that is in you" (1 Pet. 3: 15).

SENSIGRAMS.

"Judgment often gets credit for things that belong to pure luck."—*Newspaper Paragraph.*

The most unreasonable man is the one who is always haranguing others to be reasonable.

"Knowledge is proud that he knows so much; Wisdom is humble that he knows no more."—*Cowper.*

"A man who does not know how to learn from his mistakes turns the best schoolmaster out of his life."—*Beecher.*

"The lightning-bug is brilliant,
But he hasn't any mind;
He stumbles through existence
With his headlight on behind."

FOR REVIEW AND DISCUSSION.

1. Relate the opening illustration.
2. Define reason.
3. Define judgment.
4. Illustrate both.
5. What is the common difference between them?
6. Prove the importance of reason and the importance of judgment.
7. Name and explain the two processes of reasoning.
8. Which is the better, and why?
9. What three qualifications are necessary to impartial judgment?
10. Give three reasons for studying reason and judgment.

OUTLINE OF LESSON IX.

Conscience and Character

I. Definitions.

1. Conscience defined.
2. Character defined.
3. Relation of conscience and character.

II. Contributing Factors.

1. Heredity.
2. Environment.
   (1) Influence of home.
   (2) Influence of friends.
   (3) Influence of books.
3. Special training.
   (1) The public school.
   (2) The Bible school.

III. Imperative Needs.

1. An awakened ministry.
2. An enlisted church.
3. An instructed school.
4. An inspired goal.

IV. Reasons for Studying Conscience and Character.

1. To give conscience right standard.
2. To give character right foundations and material.

V. Scripture Side-light.

Sensigrams.

For Review and Discussion.

LESSON IX.

Conscience and Character

I. DEFINITIONS.

Reflecting a too popular attitude of mind, a small boy defined conscience as being "what makes you feel bad when you get found out." His definition can not be taken seriously, of course, but, in searching for a better one, we do not find perfect agreement among minds that are much older and wiser than his.

1. Conscience Defined.—For our purpose, let us be content to say that conscience is the mind's sense of obligation to do what is believed to be right, and obligation not to do what is believed to be wrong. It is the sense of *oughtness* imbedded in human nature by the Creator as a starting-point from which men may grow to be like him. Mark you, however, that conscience in and of itself does not decide upon *what* is right or wrong. Judgment does the deciding and conscience says "I ought," or "I ought not." Conscience must have a right standard of measurement in order to determine what is right and what is wrong. When Paul was Saul he conscientiously persecuted the Christians. When Saul became Paul he was their most conscientious defender. The law of Moses was his first conscience standard, the life of Jesus Christ was his second.

2. Character Defined.—Character is the sum of the traits that make up individuality. As dis-

tinguished from reputation, character is what you really are, while reputation is what people think you are. As some one has strikingly put it, "Character is what you are in the dark."

3. Relation of Conscience and Character.—While a strong conscience does not necessarily indicate a strong character, there can be no true strength of character without a good conscience. Conscience and character are inseparable. Whether character be great and commanding, or modest and obscure, it is conscience that makes possible whatever moral and religious worth it possesses.

II. CONTRIBUTING FACTORS.

1. Heredity.—In the yards of any steel-mill you will find great piles of crude iron bars, called pig-iron. These bars contain the original elements that are to be wrought into products of varying values. Whatever else may be said of heredity, it is at least true that it presents us with the original elements from which character may be made. It gives us the raw material. According to Professors James and Butler, the main original elements are fear, love, curiosity, imitation, emulation, pugnacity, pride, ownership and constructiveness. To this list should be added the sense of oughtness, or conscience, and you have the raw materials which all parents and teachers find in varying proportions to work on. Many interesting and important things might be discussed in this connection, but the most important to be *remembered* is this: The thing that matters about heredity is not so much what past generations

have given to the present, as it is what present generations are going to give to the future.

2. Environment.—In a general sense, everything comes from environment that does not come from heredity. In a particular sense, there are three main influences which make up the environment of the average boy and girl:

(1) Influence of home.
(2) Influence of society.
(3) Influence of literature.

The average home is not a Christian home in any positive sense. Some homes are vicious, others are indifferent, many are impoverished by business or pleasure, and a few are constructively Christian.

Society at large is not filled with the Christ spirit, and does not exercise a Christian influence over the individual. No girl or boy, turned loose to roam at will, would become a Christian by contact with the world.

The thousands of tons of newspapers, magazines and books that come daily from the press are not Christian in their general effect upon youth.

Judge Ben Lindsey, of Denver, as judge of the Juvenile Court, deals altogether with the so-called incorrigible boys and girls, many of whom come from badly mixed—and some of them from positively criminal—strains of heredity; and nearly all of them from a more or less vicious environment. Judge Lindsey says that at least 95 per cent. of the children who are dealt with as "delinquents" are no different in their nature from the average child, but are bad because their surroundings are bad.

Whose business is it to make the environment "different"—to change the home life, associations and reading-matter where changes are needed? Is it the divinely commissioned job of the courts, or of the church of Jesus Christ? Reformatory statistics show that only one boy in ten among the so-called incorrigibles, reads a single good book in his life. Such boys know more about "Jack the Ripper" than they do about the Man of Galilee.

3. Special Training.—Two institutions exist for the express purpose of training the mind, character and conscience of our children.

(1) The public school.

(2) The Bible school.

The purpose of the public school is to train the mind, and incidentally to develop character. The purpose of the Bible school is to develop character, and incidentally to train the mind. The public-school ideal is capable citizenship. The Bible-school ideal is Christian discipleship. Educationally speaking, the work of the Bible school should crown the work of the public school, and both schools should be provided with teachers whose equipment measures up to their task. When the day comes which will find the Bible school as well equipped to teach Scripture truth and its application as the public school is equipped to teach "secular" truth and its application, an educational equilibrium will be established, and not until then. A high-school boy said to his father, "If the Bible is as important as public-school text-books, why are not Bible-school teachers as well prepared to teach

as high-school teachers?" How would you have answered him?

III. IMPERATIVE NEEDS.

In a far-reaching and wide-sweeping sense, four things are necessary to make the Bible school contribute what it ought to contribute to the guidance of conscience and the building of character.

1. An Awakened Ministry.—That is, an awakened ministry wherever the ministry is not already awake. It is everywhere stated and admitted that at least 80 per cent. of the converts to Christianity come through the Bible school. What common sense is there in a minister spending eight per cent. of his attention on the field that yields eighty per cent. of his harvest?

2. An Enlisted Church.—That is, an enlisted church in the sense that all its members are in the Bible school and working for the enlistment of others.

The Bible school is the church, learning and teaching the Scriptures. On the very threshold of Jesus' ministry "he opened his mouth and taught" his disciples, and in his very last message he commissioned them to teach the nations "all things whatsoever" he had commanded them. The Bible school offers the only opportunity in which the church can obey Jesus' commission in its fullness.

3. An Instructed School.—That is, an instructed school in the sense that the best educational methods are used in reaching the highest of educational aims—that of leading souls to Christ.

4. An Inspired Goal.—That is, an inspired goal whose inspiration comes from God and beckons to God. A goal whose track not only spans this life, but reaches to where the life may be "hid with Christ in God." Its inspiring cry is, "Press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. 3: 14).

IV. REASONS FOR STUDYING CONSCIENCE AND CHARACTER.

1. In Order to Give Conscience the Right Standard.—In early, middle and later childhood the mind is so sensitive to the leading traits in the character of Jesus, that a picture of him as the Son of God and the ideal of men may be indelibly photographed by the teacher. With the image of Jesus as the standard of right impressed upon the soul in its formative years, conscience can never go far astray.

To give conscience the right standard, teachers and parents should:

(1) Make sharp distinction between right and wrong.

(2) Exalt Jesus Christ as the divine standard of right.

(3) Teach God's word as the inspired protection from wrong.

(4) Impress personal responsibility in the matter of choice.

2. In Order to Give Character Right Foundations and Materials.

(1) In a very important sense teachers and parents are character-builders. God has given the plans and specifications and nature has furnished the materials. The destiny of human souls is at stake. The builders must build according to the divine plan as exemplified in Jesus Christ, or run a risk too fearful to contemplate.

Though our public schools are characterized by scientific methods, they can not, in the very nature of things, meet the moral and religious needs of the hour. Dean Hodges, of Cambridge, says: "In Boston, and I suppose in other cities, the impending problem of lawless, irresponsible and malignant youth weighs upon the consciences of thoughtful people. There is a steady increase of juvenile crime. There is a generation coming on in whose case the unmoral and unreligious public school is not efficient for purposes of citizenship." Our hope is in the Bible school.

V. YOUR SCRIPTURE SIDE-LIGHT.

"Herein I also exercise myself to have a conscience void of offence toward God and men always" (Acts 24: 16).

SENSIGRAMS.

"The object of the best and most sacred Bible teaching is to form character, not to stir the intellect."—*Farrar.*

It may be satisfying to find out who your ancestors were, but it is more important to determine what your descendants are going to be.

"Life is full of dangerous crossings, and conscience is the flagman."—*Lippincott's.*

"The glory of our lives below
Comes not from what we do,
Or what we know;
But dwells forever more
In what we are."

"There is a policeman in every man's conscience; you may not always find him on the beat."

"Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely."
—*Henry Van Dyke.*

"In every lesson there must be direct or indirect influence upon character, else the lesson is a failure."—*Margaret Slattery.*

FOR REVIEW AND DISCUSSION.

1. What is conscience?
2. What is character?
3. What is the relation of conscience and character?
4. Name some original hereditary elements.
5. Discuss the improvement of three main influences coming from environment.
6. How should the efficiency of Bible-school and public-school teaching compare?
7. Name three imperative needs of the hour.
8. Define the Bible school.
9. Give two reasons for studying conscience and character.
10. Name four ways of giving conscience the right standard.

To be sincere. To look life in the eyes
With calm, undrooping gaze. Always to mean
The high and truthful thing. Never to screen
Behind the unmeant word the sharp surprise
Of cunning; never tell the little lies
Of look or thought. Always to choose between
The true and small, the true and large, serene
And high above life's cheap dishonesties.

The soul that steers by this unfading star
Needs never other compass. All the far,
Wide waste shall blaze with guiding light, though rocks
And sirens meet and mock its straining gaze.
Secure from storms and all life's battle shocks,
It shall not veer from any righteous ways.

—*Maurice Smiley.*

OUTLINE OF LESSON X.

Human Nature and Conversion

I. Types of Christianity and Conversion.

1. Intellectual type.
2. Emotional type.
3. Volitional type.

II. Types of Mind.

1. Intellectual mind.
2. Emotional mind.
3. Volitional mind.

III. God's Appeal.

1. Appeals to intellect through truth.
2. Appeals to emotions through love.
3. Appeals to will through authority.

IV. The Mind's Surrender.

1. Intellect surrenders in faith.
2. Emotion surrenders in repentance.
3. Will surrenders in obedience.

V. Heart Religion.

1. Heart thinks, reasons, understands, believes.
2. Heart sorrows, desires, loves, rejoices.
3. Heart purposes, obeys, serves.

VI. Scripture Side-light.

Sensigrams.

For Review and Discussion.

LESSON X.

Human Nature and Conversion

Immediately following the miraculous presence of the Holy Spirit, and the inspired teaching of the apostle Peter on the day of Pentecost, there was remarkable unity among the members of the young apostolic church. "And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart."

Some time after the days of the apostles this "singleness of heart" and oneness of "accord" disappeared.

In succeeding centuries there were periods in the history of the church when there seemed to be unity, but it was the oneness of lethargy or of ecclesiastical bondage.

I. TYPES OF CHRISTIANITY AND CONVERSION.

When, under the leadership of Luther, protesting Christianity burst its medieval bonds, faith found itself so suddenly free that people did not see things alike.

There soon came a tendency to gather about certain great doctrines and leaders, until Protestantism has come to express itself in denominations of varying types.

1. The Intellectual Type.—There are bodies of Christian people whose Christianity has an intel-

lectual cast. Strong emphasis is laid upon an educated ministry. Sermons are scholarly, thoughtful, dignified. Worship is decorous and discussion is analytical.

Conversion is regarded by such communions as a calm assent of the mind to God's truth as they find it in revelation and nature.

2. The Emotional Type.—There are other bodies of Christian people in whose Christianity the emotions are prominent. Personal experience and the influence of the Holy Spirit count for much. There is a disposition to test the genuineness of religious profession by emotional standards. Scholarship in the pulpit is appreciated, but it must be accompanied by devotional sincerity, warmth and power. Conversion is regarded by these communions as a veritable upheaval of experience, which leaves no doubt as to the genuineness of the birth from above.

3. The Volitional Type.—There are still other bodies of Christian people who place main stress upon obedience. God's authority, law and commands are the great themes, and strong stress is laid upon literal compliance with divine orders. Scholarship in the pulpit is chiefly concerned in the discovery of God's will.

Conversion is regarded by groups of this type as the determination to do faithfully the things indicated in the commands of God as terms of pardon.

Perhaps it can not be said that any one representative body in Christendom conforms exactly, and without exception, to either of the above types, but, in sweeping your eye over the whole field,

you will readily see the three casts of Christian thought and belief.

II. TYPES OF MIND.

The fact that three typical ways of thinking are easily seen among Christian bodies when viewed as a whole, simply proves that there are three distinct types of the individual mind as God has created it, and that like attracts like. Minds of a feather "flock together" as well as birds.

You can easily think of individuals of your own acquaintance who illustrate

1. The intellectual mind.
2. The emotional mind.
3. The volitional mind.

In other words, some individuals have strong intellects, other individuals have strong feelings, and still other individuals have strong wills. All must express their religious life and their conversion to Christianity with the nature which God has given them, and the Holy Spirit uses the intellect, feelings and will of each as he finds them.

The religious life of Ralph Waldo Emerson, Sam Jones and D. L. Moody did not express itself in the same way. It is as nearly impossible to imagine Jones writing an essay on "The Over-soul" as it is to imagine Emerson haranguing a crowd on "Quit Your Meanness."

Paganini could get exquisite music out of a violin if it had no more than two good strings. Each string, however, whether E, F, G or A, gave forth the melody of its own pitch and tone.

The Holy Spirit uses the strings with which God has strung the individual soul. If the intellect string is strong, the soul's melody is intellectual. If the emotion string is strong, the soul's melody is emotional. If the will string is strong, the soul's melody is volitional. Sometimes the strings are all strong.

III. GOD'S APPEAL.

"God is no respecter of persons" in the sense of showing partiality. He makes to all men an appeal which, in its essential elements, is the same.

1. He appeals to man's intellect through his divine truth.

2. He appeals to man's emotions through his divine love.

3. He appeals to man's will through his divine authority.

His truth, his love and his authority are boundless, so that there is more than enough to meet the needs of every human being.

IV. THE MIND'S SURRENDER.

Every individual who has opportunity to know the fullness of God's provision for man's redemption is, by nature, able to make complete surrender in conversion.

1. The intellect surrenders to God's truth in faith.

2. The emotions surrender to God's love in repentance.

3. The will surrenders to God's authority in obedience.

In other words, *conversion is the full and complete surrender of the entire self to God.*

This is precisely what Jesus meant when he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."

Neither the intellectual type, emotional type nor volitional type is big enough and inclusive enough by itself to fully represent conversion as it is portrayed in the New Testament. The New Testament contemplates the conversion of all types of mind, and its requirements are adapted to all.

V. HEART RELIGION.

The expression, "genuine heart religion," though not a Bible expression, is still somewhat current on the popular tongue—especially in popular revivals.

It conveys an idea of religion and conversion which is misleading, because it is one-sided.

Our ordinary use of the word "heart" associates it with the feelings only. The Bible use of the word makes it include the feelings, the intellect and the will—*all.*

1. The heart thinks, reasons, understands, believes (Matt. 9: 4; Mark 2: 8; Acts 28: 27; Rom. 10: 10).

2. The heart sorrows, desires, loves, rejoices (John 16: 6; Rom. 10: 1; Luke 10: 27; John 16: 22).

3. The heart purposes, obeys, serves (Acts 11:23; Rom. 6: 17; Deut. 10: 12).

The first mentioned are intellectual acts, the second mentioned are emotional acts, the third mentioned are volitional acts of the mind.

The Bible use of the word "heart" makes it include our entire conscious being.

In other words, *heart religion is the sincere devotion of our completely surrendered selves to the service of God and our fellow-men* (Jas. 1: 27; 1 Cor. 15:58).

VI. SCRIPTURE SIDE-LIGHT.

"I thought on my ways,
And turned my feet unto thy testimonies.
I made haste, and delayed not,
To observe thy commandments."
—Ps. 119: 59, 60.

SENSIGRAMS.

"The world needs men and women who will first feed themselves and afterwards break the bread of life to others."—*D. L. Moody.*

"A man has no more religion than he acts out in his life."—*Beecher.*

Conversion is the soul's "right about face."

It is in conversion that human nature becomes a partaker of the divine nature.

"What we need is not an infusion of something that ever was totally outside us, but a complete development of what is already within us."—*George Albert Coe.*

Christianity is not a profession; it is an emanation.

FOR REVIEW AND DISCUSSION.

1. Name and describe three types of Christianity.
2. Describe three corresponding types of conversion.
3. What explains the difference in conversional experience?
4. How do the strings of the violin illustrate these differences?
5. Describe God's threefold appeal to the soul.
6. Describe the soul's threefold surrender.
7. Name the four intellectual acts which the Bible attributes to the heart.
8. Name the four emotional acts.
9. Name the three volitional acts.
10. What therefore is "genuine heart religion"?

COMMON SENSE

A STUDY OF MIND AND METHOD

PART TWO

EXPLANATION OF DIAGRAM

It seems superfluous to explain a diagram that explains itself, but it is possible that, without see ng some word of descriptive emphasis, you may overlook the importance of mastering its every detail.

You will note that the outline is a synopsis of Lessons XII. to XX. The last year of each period is made the first year of the next, because there is no exact date on which human nature builds a fence between life's periods of growth.

The di gram should be so thoroughly memorized that you can easily recall its arrangement from left to right, and also recall its development in the columns from top to bottom. Teachers of training-classes should conduct frequent drills on the diagram in both these ways, and should also ask questions in "skip about" fashion.

It will be well to begin studying the diagram as soon as Lesson XII. is taken up, master it as rapidly as possible, and conduct a diagram drill either before or after each lesson.

The large chart which is sent to classes for class use will be very valuable, and may be put up and taken down at the discretion of the instructor, as the proficiency of the class increases.

LESSON	PUPIL'S PERIOD IN LIFE	GENERAL CHARACTERISTIC OF PERIOD	GENERAL AIM OF TEACHER	TEACHER'S METHOD IN TEACHING	APPROPRIATE BIBLE MATERIAL
XII.	EARLY CHILDHOOD Age, 3-6	RECEPTIVITY	TO IMPRESS	STORY	BIBLE STORIES AND WONDERS
XIII.	MIDDLE CHILDHOOD Age, 6-9	ACTIVITY	TO CONTROL	NARRATIVE	
XIV.	LATER CHILDHOOD Age, 9-12	ENERGY	TO DIRECT	RECITATION	BIBLE HAPPENINGS AND TEXTS
XV.	EARLY YOUTH Age, 12-16	TRANSITION	TO ESTABLISH COMRADESHIP	CONVERSATION	BIBLE PERSONS AND FACTS
XVI.	MIDDLE YOUTH Age, 16-20	ASPIRATION	TO TRAIN	CONVERSATION AND SEMINAR	BIBLE PERSONS, FACTS AND PRINCIPLES
XVII.	LATER YOUTH Age, 20-25	SELF-ASSURANCE	TO CHALLENGE	SEMINAR AND DISCUSSION	
XVIII.	EARLY MATURITY Age, 25-35	APPLICATION	TO TEST	DISCUSSION—TOPICAL AND QUESTION	BIBLE PRINCIPLES, DOCTRINE AND PRACTICE
XIX.	MIDDLE MATURITY Age, 35-65	ACHIEVEMENT	TO CO-OPERATE WITH	TOPICAL QUESTION AND LECTURE	
XX.	LATER MATURITY Age, 65 to end of life	MEDITATION	TO HONOR	INFORMAL ADDRESS	BIBLE EXPERIENCES, PROMISES AND ASSURANCES

OUTLINE OF LESSON XI.

Common Sense in Method-study

I. What Method-study Presupposes.

1. It presupposes a knowledge of divine truth.
   (1) Formal. (2) Vital.
2. It presupposes a knowledge of human nature.
   (1) Early childhood—receptivity.
   (2) Middle childhood—activity.
   (3) Later childhood—energy.
   (4) Early youth—transition.
   (5) Middle youth—aspiration.
   (6) Later youth—self-assurance.
   (7) Early maturity—application.
   (8) Middle maturity—achievement.
   (9) Later maturity—meditation.

II. What Method-study Imposes.

1. Imposes necessity of knowing how to bring divine truth and human nature together.

III. What Method-study Proposes.

1. To rightly impress period of receptivity.
2. To rightly control period of activity.
3. To rightly direct period of energy.
4. To rightly comrade period of transition.
5. To rightly train period of middle youth.
6. To rightly challenge period of later youth.
7. To rightly test period of early maturity.
8. To rightly co-operate with period of middle maturity.
9. To rightly honor period of later maturity.

Sensigrams.

For Review and Discussion.

LESSON XI.

Common Sense in Method-study

A bucket brigade can not extinguish a fire with the skill of an equipped fire department. An untrained workman can not superintend the erection of a building with the skill of a master-builder. In other words, no man can competently perform any task unless he understands his business. Teaching is a business. Bible teaching is more. It is the "Father's business;" which means that it is the "high calling of God in Christ Jesus." There is no such thing as carrying on any kind of business without *method*, because method is simply the *way* to carry it on.

I. WHAT METHOD-STUDY PRESUPPOSES.

Jesus threw a wonderful light upon this whole subject of teaching in his statement and explanation of the parable of the sower.

The seed is the divine truth, the soil is the human heart, the sowing is the process of bringing the two together. When the sower goes forth to sow, the fact presupposes that he has made a study of both seed and soil. When a teacher goes forth to teach, the fact certainly does not presuppose any less.

1. It Presupposes a Knowledge of Divine Truth.—The most important word in your whole vocabulary as teacher is "preparation." The prepared teacher succeeds, the unprepared teacher fails.

The prepared teacher has a knowledge of Bible

truth which is twofold. It is formal and it is vital.

(1) Formal in the sense that it is an understanding of the *plan* of God's revelation.

(2) Vital in the sense that it is an exemplification of its *principles*.

Teaching a lesson about Christ and teaching Christ are two different things. You may teach *about* Christ with the bread of life in your hand; if you teach Christ, you must have its vitality in your blood.

The necessity for a peculiar preparedness will be realized when you remember that the Bible-school teacher must aid his pupils in accomplishing a doubly difficult task—that of putting out the fires of sin, and that of kindling the blaze of a Christlike life. Ordinary definitions of teaching are not sufficient and ordinary equipment for teaching is not efficient, when applied to the Bible school.

The public-school teacher has as his task the training of the mind and the enhancement of material progress. The Bible-school teacher has the added higher task of helping to fit immortal souls for companionship with God. Furthermore, it must be remembered that our popular public educational system is supported by public funds. backed by public sentiment, exalted by the public press, enshrined in the public heart, enveloped in public pride, applauded by public patriotism and piloted by public spirit, while the Bible school can claim none of these with assurance.

Your equipment as a Bible-school teacher must

therefore be unique. In addition to the elements usually embraced in teaching, it must include that *spiritual vitality* which can only come from an abounding faith in and obedience to God through Christ Jesus our Lord.

2. It Presupposes a Knowledge of Human Nature.—Method-study is but another name for adaptation, and there can be no adaptation without a knowledge of that to which adaptation is to be made. The sower must understand his field. Human nature, the field in which the Bible-school teacher sows the truth, divides itself into three main periods—childhood, youth and maturity. Each of these periods has a general characteristic, which may be regarded as the teacher's key to the situation.

(1) Early childhood is the period of *receptivity.* The five senses, like windows, are open to the world. As to what is photographed through them upon the sensitive soul, it is up to the teachers and parents to decide.

(2) Middle childhood is the period of *activity.* Every normal child of this period is an electric battery. His mind spits questions like the end of a live wire and his body is in perpetual motion. Nature must take exercise and time is short.

(3) Later childhood is the period of *energy.* Energy is activity with a definite end in view. It is potent activity. It is both constructive and destructive. Whether right or wrong, whatever boys and girls of this period do, they do with all their might.

(4) Early youth is the period of *transition.* Boys and girls of this period know they are no longer children. Everybody else knows they are not men and women, and the question is, What are they, anyway? There is the ghost of an interrogation point stalking after them, and they feel themselves to be unclassified specimens.

(5) Middle youth is the period of *aspiration.* In this period life is pluming its pinions and scanning the skies in eagerness for its flight through the years. It is the period of awakening to wider and deeper possibilities of both good and evil.

(6) Later youth is the period of *self-assurance.* Young people at this period are finding their places in the world's progress. Life's problems are faced with confidence and difficulties have no terror.

(7) Early maturity is the period of *application.* There is a general getting-down-to-business air about most young men and young women at this period. Definite tasks are begun and definite goals are chosen.

(8) Middle maturity is the period of *achievement.* At this period life is fully launched. The ocean liner is on the high seas. Every individual is himself or herself in a settled individuality, and changes grow less probable.

(9) Later maturity is the period of *meditation.* In this period life's veterans resign from active warfare, and step aside to give place to their children and their children's children. The past is held in retrospect and the future in prospect.

II. WHAT METHOD-STUDY IMPOSES.

The fact that each period in human life is marked by traits that make it different from the others, compels a difference in treatment by the teacher. Early childhood can not be dealt with after the same fashion as early youth, nor will middle maturity respond to methods of instruction adapted to middle childhood. Therefore, in addition to the two kinds of knowledge which method-study presupposes,

1. It Imposes the Necessity of Knowing How to Bring the Divine Truth and Human Nature Together.—The wise planter uses his knowledge of soils, grains, climate and seasons in preparing for an abundant harvest. He does not sow fall wheat in the spring, nor does he try to raise oranges in Alaska. The wise teacher does not sow nursery rhymes in the heart of old age, nor the philosophy of history in the kindergarten mind.

Every man denies having been the boy who pulled up the young beans and turned them over, thinking that he had planted them upside down, but not every teacher can deny having felt equally uncertain as to whether the results of his teaching were topsy-turvy or not.

III. WHAT METHOD-STUDY PROPOSES.

The study of methods can have no value apart from the study of the pupil, and it must be kept in mind that methods are your servants—not your master. Method-study, therefore, proposes a pro-

gram which seeks to carry out the following general aims:

1. To rightly impress the receptivity of early childhood.

2. To rightly control the activity of middle childhood.

3. To rightly direct the energy of later childhood.

4. To rightly establish comradeship during the transition of early youth.

5. To rightly train the aspiration of middle youth.

6. To rightly challenge the self-assurance of later youth.

7. To rightly test the application of early maturity.

8. To rightly co-operate with the achievement of middle maturity.

9. To rightly honor the meditations of later maturity.

SENSIGRAMS.

"'Tis education forms the common mind;
Just as the twig is bent, the tree's inclined."
—*Pope.*

"Every teacher can succeed if he is willing to pay the price—preparation."—*P. H. Welshimer.*

"As feathers are to arrows, so training is to teachers."—*Marion Lawrance.*

Methods are to principles what harness is to the horse.

The teacher who does not pull the oars for results must go to wreck upon consequences.

FOR REVIEW AND DISCUSSION.

1. Why do you think it important to study method in teaching?
2. How does Jesus' parable of the sower apply to teaching?
3. What two things does method-study presuppose?
4. What is the difference between teaching about Christ and teaching Christ?
5. Discuss the matter of Bible-school teaching and public-school teaching.
6. Name the nine periods into which life is naturally divided.
7. What necessity does method-study impose?
8. What is the key-word to the teaching situation in each period?
9. What should be the general aim of the teacher in each period.
10. In your opinion, what is the use and what the abuse of methods?

OUTLINE FOR LESSON XII.

Early Childhood

I. The Pupil.

Key-word to period, receptivity.

1. Special characteristics and adaptation.
   (1) Dependence.
   (2) Credulity.
   (3) Self-interest.
   (4) Restlessness.
   (5) Wonder, imagination, curiosity.
   (6) Imitation.
   (7) Affection.

II. The Lesson.

1. Sources of material.
   (1) The Bible. (2) Nature.
2. Nature of material.
   (1) Bible stories. (2) Nature stories.

III. The Teacher.

1. Characteristics.
   (1) Sympathetic insight into child nature.
   (2) Glowing love for God through Christ.
2. Aim.

IV. The Teaching.

1. Know your story.
2. Arrange your pupils.
3. Be in the right mood.
4. Tell story simply, directly, dramatically.

Beginners' Story Told.

Beginners' Department Program.

Sensigrams.

For Review and Discussion.

LESSON XII.

Early Childhood—Ages Three to Six

Every child has a right to be well born and well taught. If he has not been well born, the responsibility lies where you can not reach it. If he is not being well taught, it may be that the responsibility rests with you. Jesus, in his relationship to his followers, was pre-eminently their teacher. They, in their relationship to him, were first, and above all, his disciples—his pupils. We certainly can not do better than to bear this fact in mind and to arrange each study about the pupil, the lesson, the teacher and the teaching.

The reason for using any particular method in teaching is found in the nature of the pupils. Whether you have or have not, therefore, studied the characteristics of the different ages in the growth of the average mind, it is necessary to take them up in these lessons in order that you may associate pupil and method so closely that you will never think of them separately.

I. THE PUPIL.

Receptivity is the key-word to this period. The child-mind is eagerly open to impressions. Impressions are its food—and its poison. The eye gathers most of these impressions, the ear many of them, and touch, smell and taste the rest. The five senses are the mind's windows, and the nerves of the body are the wires from the outer world to

the soul. When either group of these sense-wires is down or damaged the soul is crippled, and impressions are weak or erroneous.

1. Special Characteristics and Adaptation.

(1) *Dependence.* Little children, because of their lack of experience, their general immaturity and helplessness, must depend upon their seniors for everything. Make them feel that you will help them find out whatever they want to know that is right, and that they may rely upon you in every little emergency. Help them to help themselves.

(2) *Credulity.* Confidence in grown-ups is natural to childhood, and is only destroyed by deception. Be sure that whatever you say to the children is the truth. Their general disposition is to believe everything that older people tell them. If you find you have misstated anything, take the utmost pains to correct it. Call a fairy story a fairy story, and give them to know that the Scripture stories are "really and truly true."

(3) *Self-interest.* It is saying too much to assert that little children are selfish. They are rather self-interested. Selfishness requires motives that are mean. Self-interest may grow into selfishness, or it may be trained into self-development.

A small boy said to his companion on the hobby-horse, "If one of us got off, I could ride better." He had no desire to make his playmate unhappy, but had not yet learned to consider others as well as himself.

Watch every opportunity to show the children that their own happiness is caused by the unselfish-

ness of somebody else. There is a world of fine discipline in training children to sincerely say, "Thank you." Teach them to give willingly and to receive thankfully.

(4) *Restlessness.* The rapid growth of both body and mind in life's early days requires almost constant movement. Mischievous restlessness is not a sign of total depravity. It is nature taking exercise. It is for this reason that children must be given an opportunity for action. Use their restlessness by providing motion-songs, rhythmic drills and gestures. If David stood before Goliath, have the children stand. If David whirled the sling about his head, have them whirl imaginary slings about their heads. Use their tendency to wriggle—never scold them for it.

(5) *Wonder, imagination and curiosity.* "How I wonder what you are" not only expresses a child's attitude toward the stars, but toward everything else. Wonder is neither curiosity nor imagination, but is the beginning of both. Whenever you say, "I wonder," you put yourself on the child level. It is better to make a straight line on the blackboard, and call it David, than to draw a picture. The child-imagination can make a better David out of the straight line than you can draw. Have the children close their eyes occasionally while you paint a word picture which their imagination can vividly follow.

(6) *Imitation.* Young life learns by following the "copy" set by maturer years. Hence there is present an instinctive tendency to imitate. For

this reason it is not only necessary for you to be the kind of person which your pupils should become, but in your teaching you should do the thing you wish them to do, as often as practicable. If they are to bow their heads, bow your own head. If they are to use a certain inflection in order to get the meaning, use it yourself.

(7) *Affection.* While little children are affectionate, they are not usually capable of great depth of feeling. The grief of a mother at the loss of her little one means more than the grief of the little one at the loss of its mother. Self-interest is a part of the young child's affection.

To meet this trait and train it, stress those elements in your story which appeal to the better feelings. It will not hurt your pupils to shed tears in sympathy with Joseph when he was left alone in the pit; nor will it injure their growing nature to be indignant at the injustice of Joseph's big brothers. Train them to be sensitive to good sentiments by drawing your word-pictures in good colors.

The emotional experiences of early childhood are the most clearly remembered of all in old age. The teacher of childhood paints the memories of age.

II. THE LESSON.

1. Sources of Material.

(1) The Bible. (2) Nature.

2. Nature of Material.—To meet the restlessness, imagination and curiosity of the hungry minds of little children, lesson material must be chosen which they like. Every one who has observed

little children knows that there is nothing which can be put into words that is so fascinating as a good story.

(1) *Bible stories.* The child mind thinks in pictures. Stories are pictures painted in words, and for little children should have:

a. Action.

b. Picturesqueness.

c. Simple words and ideas.

d. The wonder element.

Such Bible stories as the following meet the requirements: "The Baby Moses in a Basket-boat," "How God Fed Elijah," "Noah and the Ark," "The Pillar of Cloud and of Fire," "The Baby Jesus," "The Boy Who Helped Jesus," "Jesus Stilling the Storm," and all miracle stories.

(2) *Nature stories.* Stories of animals, trees, birds, bugs, flowers and plants are interesting. So are stories descriptive of growth of any kind, and objects, with stories of their origin and purpose.

III. THE TEACHER.

1. Characteristics.—It requires something more than red tape to measure the heart of a little child. The teacher must therefore have natural as well as acquired qualifications.

(1) *A sympathetic insight into child nature.* This includes a natural love of children and the ability to see the child side of things. If God has endowed you with the subtle sympathy which opens to you the portals of the child heart, do not long for some higher gift. There is none.

(2) *A glowing love for God and faith in Christ.* Doubt and uncertainty are blighting influences which child nature can not withstand. The warm sunshine of Christ's presence in you is necessary to both the soil and the seed-life which are in your care.

2. Aim.—To rightly impress the receptive mind of your pupils with the simple truth.

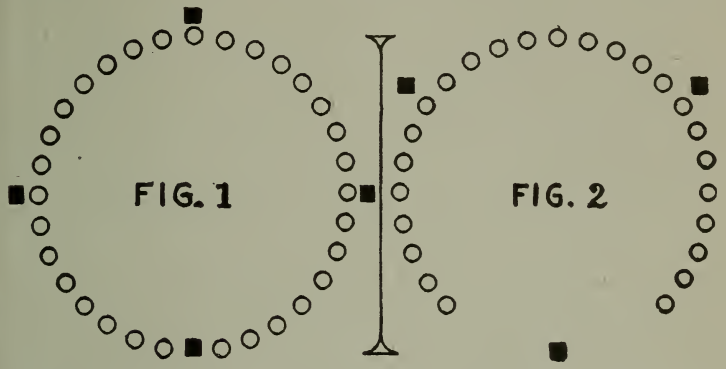
IV. THE TEACHING.

Your teaching should be both efficient and sincere. Dropping a handful of grain is not necessarily planting corn. When you are emptying your mind of its contents, you may be teaching and you may not. Sara Cone Bryant sums up the necessary elements in teaching by story, as follows: "Knowing your story, having your hearers well arranged, and being as thoroughly as you are able in the right mood, you begin to tell it. Tell it, then, simply, directly, dramatically, with zest." Let us take these up, one at a time.

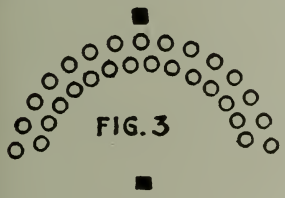
1. Know Your Story.—Fill your mind with it. Know it so well that you will make it do precisely what you want it to do. If you have no children of your own, borrow the neighbor's children. Tell your story to them and watch closely to see when you are hitting the interest target.

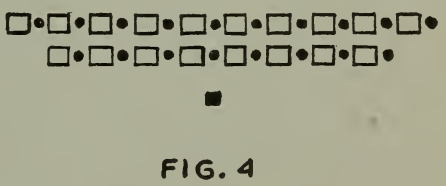
2. Arrange Your Pupils.—If you have a large beginners' department of thirty or more little ones, your story will be most effective when they are seated in a complete chalk-lined circle. You yourself are a member of the circle, while two or three

assistants are just outside to render any quiet service that may be needed (Fig. 1). Ideally



speaking, the floors should be carpeted, the chairs low, the walls attractively papered, the windows curtained and the room separate, with an abundance of sunlight. Pictures should be on the walls just a little above the level of the children's eyes. There should be a piano or a baby organ. If your class is small, a semi-circle or a double semi-circle may be formed (Figs. 2 and 3). When compelled





to use straight rows of chairs, try to have them far enough apart for the children to stand beside them instead of in front of them (Fig. 4). Where hand-work is done in the school tables may be used, but most hand-work should be done at home. All this

arrangement of pupils has as its end closeness and directness in the telling of the story.

3. Be in the Right Mood.—Catch the mood of your story and put it into the telling. This you can do by knowing the story in every detail. Express the various feelings in the story by changes of inflection, expression and gesture, and you will carry your children with you from the beginning.

4. Tell the Story Simply, Directly, Dramatically and with Zest.—Simply means naturally—without affectation. It means the using of words which the children know. Directly means with swiftness from one "happenstance" to another. Dramatically means with the kind of vividness which comes from being able to put yourself in the place of the person described. With zest means with snap, spirit and sparkle. It is only possible when you yourself are as interested as you desire your pupils to be. Stories thus told will teach their own right lesson. A teacher, while telling an interesting Bible story, stopped every little bit to explain it. Then she would say, "Now, children, do you understand?" Finally an impatient voice said, "I'd understand if you didn't 'splain so much."

BEGINNERS' STORY TOLD.

THE BABY IN THE BASKET-BOAT.

(Ex. 1-10.)

Mrs. Grant K. Lewis.

Now we have come to "tell-a-story-time"! Sometimes I think it is the best part of our little while together. I am sure that, of all the nice times we

have at home, the story-time is best of all. Don't you think it fine when, with father or mother, big brother or sister, we get all cozy and quiet and have a story together?

Sometimes they tell us "just-pretend" ones, and other times "really-trulies." Our Sunday-school stories are always the really truly ones, and, by and by, you can read them for your own selves in your Bibles. Now, we are so still I am ready to tell my story to you. It shall begin just as we like best with, Once upon a time there was a bad old king who wished a strange, dreadful thing. He wished there were not so many little boys in his country. Because he was cruel, he was afraid that the little boys, who would some day grow to be big men, would not let him be king then. He wondered what he could do to get rid of them. At last he had a bad thought, and he said, "I know what I will do! I will have all the little baby boys thrown into the river, then they can't grow up and bother me!"

Such a bad old king! Hold up a little fat thumb, and we'll play it is the king and talk to him a bit. "Such a very selfish, unhappy fellow, you must be, Mr. King! We are sorry you didn't know our loving heavenly Father was looking down all the time and that he could take care of his very littlest ones, even if you did try to hurt them."

In one of the smallest and poorest homes in the bad king's country lived a father and mother and their little girl, Miriam. They wished for something very much, and one day their wish came true,

for a sweet, wee, cuddly baby came to live with them. Miriam was the happiest girl! She wanted to run out and tell everybody about her little new baby brother. But her mamma looked sad, and said she mustn't tell any one, for the old king might hear of it and take the baby away from them. Poor Miriam did not tell their secret, but I am sure her smiling face and shiny eyes made folks know she was a very happy little girl. Little brother was just exactly like our wee babies, and for many weeks he slept and slept most all the time, and it wasn't hard to hide him. But after awhile he began to laugh and crow when he saw Miriam, and to cry, oh, so hard, when he thought it was time for lunch, and to throw off all the cover his mamma would put over his little bed. Then Miriam loved him more than ever, but poor mother would say, "Where can we hide him now? I am so afraid the bad king will hear about him."

Then it was that a happy thought came to her, right from the dear Father above, I am sure. While Miriam minded the baby her mother went down to the edge of the river where the tall grasses grew, and she gathered some of the long grass and made it into a basket—just the shape of a boat. Then she put a sticky paste all over it, so that when it was dry no water could get into the basket-boat. Next they made a soft bed inside for baby and laid him in. When no one was watching they carried the basket-boat to the river, and laid their precious baby in it, and put it right among the grasses at the water's edge.

Let's all stand close together, arms up high, and play we are grasses waving all around the little baby. This way, that way, this way, that way; "go 'way, king; go 'way, king." Can't you think how Miriam would say, "Now, Mr. Bad King, you can't find our baby!"

Then mother went home, and Miriam stood where she could see that little brother was safe. He must have slept sweetly in the little boat, and when he lay awake, I suspect, he laughed and tried to catch the grasses and butterflies.

One day Miriam was so scared! She saw some young women come down to the river to bathe. One of them—oh—one of them was the princess, the old king's daughter! After awhile the princess saw the queer little boat, and said to her friend, "Bring it to me." When the baby saw the strange face above him he was frightened—and you know what he did—of course he cried. He wanted mamma or Miriam. No big sister could hear a baby brother cry and stay away from him, so she ran to them, and heard the lady say she would like to have so sweet a baby for her very own; but how could she take care of so tiny a boy? Then Miriam said, "Oh, I can find some one to be his nurse," and the lady told her to go and bring her. And whom do you suppose she brought? Yes, little brother's own mamma. Wasn't that nice? After that he had two mammas—his really truly mamma and the princess, and the old bad king did not hurt him at all. Now, I wonder if you can guess who was watching this precious baby all the time—some one who

loves all little children and wants them to grow up to be good men and women? Yes, it was God, our kind heavenly Father. And the little baby boy was named Moses, and he lived with his mother and the princess and his sister Miriam, and they were all very, very happy and glad. Let's sing now: "We Are the Lambs of Christ's Fold," and when you go home tell mamma about baby Moses.

BEGINNERS' DEPARTMENT PROGRAM.

MRS. WM. WALKER.

1. Prayer Song.

Father, hear thy little children,
While to thee we pray,
Asking for thy loving blessing
On this day.
Father, make us pure and holy,
Teach us to be good:
Show us how to love each other
As we should. Amen.

2. Can a Little Child Like Me.

Can a little child, like me,
Thank the Father fittingly?
Yes, oh, yes, be good and true.
Patient, kind in all you do;
Love the Lord, and do your part;
Learn to say with all your heart.

CHORUS.

Father, we thank thee,
Father, we thank thee,
Father in heaven, we thank thee.

For the fruit upon the tree,
For the birds that sing of thee,
For the earth in beauty dressed,
Father, mother and the rest,
For thy precious, loving care,
For thy bounty everywhere.—CHO.

3. Lord's Prayer.

(Doors closed between Primary and Beginners room.)

4. Offering.

(Girl takes up girls' offering and a boy the boys'.)

5. Thank-you Box.

(Birthday pennies and benevolence fund.)

6. Cradle-roll Song.

There are blessings from God all about us:
We should thank him for gifts large and small,
But his gift of a dear little baby
Needs the very best "thank you" of all.
Bye-lo, bye-lo, bye-lo, bye-lo, bye.

7. Counting the Money.

8. Motion Song.

GOD, OUR FATHER, MADE THE NIGHT.

God, our Father, made the night,
Made the moon and stars so bright;
All the clouds far, far away,
The shining sun and golden day.

God, our Father, made the skies,
Bees and birds and butterflies,
Tiny flow'rs and trees that wave,
These lovely gifts our Father gave.

9. Counting the Girls.

(A girl counts the girls and a boy the boys.)

10. Counting the Boys.

11. Approach or Review.

12. God is Always Near Me. (Song.)

God is always near me,
  Hearing what I say,
Knowing all my tho'ts and deeds,
  All my work and play.

God is always near me;
  In the darkest night
He can see me just as well
  As by morning light.

God is always near me,
  Tho' so young and small;
Not a look or word or thought,
  But God knows it all.

13. Lesson Story.

14. Wraps.

CLOSING PRAYER.

(For air and sunshine.)

For air and sunshine, pure and sweet,
We thank our heavenly Father;
For grass that grows beneath our feet,
We thank our heavenly Father:
For lovely flowers and blossoms gay,
For trees and woods in bright array,
For birds that sing in joyful lay,
We thank our heavenly Father.

For leafy trees with fruit and shade,
We thank our heavenly Father:
For things of beauty he has made,
We thank our heavenly Father;
For daily blessings, full and free,
For leading where we can not see;
For all his care o'er you and me,
We thank our heavenly Father.

For Jesus, born a little child,
We thank our heavenly Father;
For Jesus Christ, the children's friend,
We thank our heavenly Father;
For Jesus Christ, the children's friend,
Who to us all his love doth send,
For him who helps us to the end,
We thank our heavenly Father.

15. Exit March.

Distribution of papers as children pass out.

NOTE.—The department programs given in this book are in use by their authors, and are the result of years of expert experience.

SENSIGRAMS.

"The soul comes into the world containing infinite, but undeveloped, possibilities.—*Mrs. Lamoreaux.*

"When you make a story your own and tell it, the listener gets the story plus your appreciation of it."—*Sara Cone Bryant.*

"The chief reason why some people can not tell stories is because they have no story to tell."—*Anna Buckland.*

"Thorough preparation changes drudgery to satisfying pleasure in Sunday-school teaching."—*Marion Lawrance.*

"Train up a child to bring a penny, and when he is old he will not depart from it."—*H. M. Hamill.*

"Getting out of a rut does not mean kicking over the traces."

FOR REVIEW AND DISCUSSION.

1. What is the key-word to this period?
2. Name at least five special characteristics.
3. Why do you think it important to study these traits?
4. Why is teaching by stories the best plan with children?
5. Name four features which should belong to the Beginners' story.
6. Give two necessary characteristics of a Beginners' teacher.
7. Give Sara Cone Bryant's four elements in the successful telling of a story.
8. How should children of this age be arranged and surrounded, and why?
9. How does Mrs. Grant K. Lewis' story meet the requirements of a good Beginners' story?
10. What are the elements of adaptation in Mrs. Walker's Beginners' department program?

OUTLINE OF LESSON XIII.

Middle Childhood

I. The Pupil.

Key-word to period, activity.

1. Special characteristics and adaptation.
   (1) An instinct for certainty.
   (2) Curiosity.
   (3) Imagination.
   (4) Memory.
   (5) Sociability.
   (6) Vivacity.

II. The Lesson.

1. Sources of material.
   (1) The Bible. (2) Nature. (3) History.
2. Nature of material.
   (1) Bible stories. (2) Nature stories. (3) History stories.

III. The Teacher.

1. Characteristics.
   (1) Well informed. (2) Sociable.
2. Aim.

IV. The Teaching.

1. Class arrangement.
2. Repeated stories.
3. Reverent demeanor.
4. Kindly discipline.

Primary Story Told.

Primary Department Program.

Sensigrams.

For Review and Discussion.

LESSON XIII.

Middle Childhood—Ages Six to Nine

No text-book on teaching is of any value to the teacher who can not absorb its truths into his own thinking and fuse its elements by means of the chemistry of his own common sense. The best pedagogy is that which pays no conscious attention to pedagogics. To be such a servant to the *principles* of teaching that you will become complete master of the *practice* of teaching, requires constant study, but brings great results. With the thought in mind that the test of every theory lies in its application, we take up the study of middle childhood.

I. THE PUPIL.

Activity is the key-word to this period. The mind is more active than in early childhood, and the body is active in carrying out the mind's orders. To find out things and to do things are the real aims of middle childhood. The rainy-day question, "Mother, what can I do?" is a familiar one in most households. The activity of children at this period must be met and controlled by parent and teacher, otherwise it will go to waste in aimlessness, or will aim at the wrong thing.

The teacher must so present the lesson as to keep the pupils' minds busy, and so arrange the exercises as to keep their bodies busy. This is the secret of both attention and interest.

1. Special Characteristics and Adaptation.

(1) *An instinct for certainty.* Professor Haslett calls especial attention to this characteristic. Children in their games solemnly obligate each other with "Hope to die" and "Cross your heart." They want to know exactly how and what everything is. Such questions as "How far is it?" "How big is it?" "How deep is it?" "How high is it?" are fired in volleys. After promising not to ask another question, a boy ventured one more, "Mother, how far can a cat spit?" The instinct for certainty is nature's effort to build correct knowledge into the foundations of character. As teacher or parent, take pains to be correct in your statements. Respect every respectful question. Give dimensions and distances accurately. Teach memory texts with exactness. Impress the importance of being dependable, reliable.

(2) *Curiosity.* The simple wonder of very little folk gradually strengthens into curiosity. As stated in an earlier chapter, curiosity is the mind's appetite, and at the age we are now considering the appetite is keen. Much of a child's destructiveness and his seeming cruelty are due to curiosity. He wants to find out how things are put together—animate and inanimate. Curiosity is your main key to attention and interest. A telescope would help you wonderfully to impress the fact that "the heavens declare the glory of God," and a microscope the fact that the minutest things "show his handiwork." Try to unlock some instructive secret in every lesson.

(3) *Imagination.* In this period the fancy of

early childhood grows to be constructive imagination, and the mind begins to build things with the material which you have given and are giving to memory. With right material, imagination gradually builds fine ideals. With wrong material it erects degrading standards. As teacher or parent you are the material furnisher. No word so appeals to imagination as the word "like." Use it often and learn to use it skillfully. "The kingdom of heaven is like unto a grain of mustard seed;" "like unto leaven;" "like unto a treasure hidden in the field;" "like unto a man that is a merchant;" "like unto a net" (Matt. 13).

(4) *Memory.* From the age of six or seven to about fourteen, memory is more active than at any other time.

Let no opportunity pass by to give for memorization wholesome Scripture texts that will never be forgotten. The memory verses in the lessons are generally good. For instance, "In the beginning God created the heavens and the earth" (Gen. 1: 1); "God loveth a cheerful giver" (2 Cor. 9: 7); "What time I am afraid I will put my trust in thee" (Ps. 56: 3). Repeat good stories and call for the recitation of memory work often.

(5) *Sociability.* Children can not bear isolation. At this period they desire the companionship of their particular friends and acquaintances. When the weather shuts them in they are miserable, and often succeed in making every one else so.

Be happy and sympathetic with your pupils, and by causing them to mingle with each other in class

exercises, and help each other in class duties, make the class work a joy instead of a trial.

(6) *Vivacity.* An effervescent vitality characterizes normal childhood. There is a slam-bang tempestuousness about it which is often disconcerting to grown-ups. Merriment, laughter, noise and enthusiasm fill the premises. There is something doing every minute. Ordinary words are not sufficiently picturesque and new ones are coined. Our own prim little maiden of seven said merrily at breakfast, "Mother, why don't you bring in that ding-busted toast?" When a teacher asked, "What did Moses do with the tabernacle in the wilderness?" one of the boys replied, "He chucked it." (See Ex. 33: 7.)

For this reason, do not be prim and sober all the time. Vary the class moods. Have moments of relaxation and freedom, quickly bring the responsive minds within bounds again. A joyous laugh at some funny happening will do more good than harm, even in the Bible school.

II. THE LESSON.

While there is no striking change in special characteristics between the age now being considered and the one before, there is a natural strengthening of all the mental powers, and new stories may be rapidly added, while old ones are being retold in greater detail.

1. Sources of Material.

(1) The Bible.

(2) Nature.

(3) History.

(4) Fairy tales.

(The last of these I would recommend only for telling at home, and even there they should always be told *as* fairy tales. Happily chosen fairy tales delight the child-mind and give elasticity to thought.)

2. Nature of Material.—The interests of middle childhood center in people, nature, home life and living things in general. The elements mentioned in the previous lesson—action, picturesque description, simple words and ideas, and the wonder element—are still attractive with growing interest in *how* things are made and *why* everything is as it is.

(1) *Bible stories.* The following Bible stories are especially well adapted: "God the Creator and the Garden of Eden" (early chapters of Genesis); "The Story of the Sheep that Was Lost" (Luke 15: 3-6; Matt. 18: 12-14); "Building a House for God's Worship" (1 Chron. ch. 29; 2 Chron. ch's. 2-5); "How Abraham Stopped a Quarrel" (Gen. 13: 1-12); "A Captive Maid Trying to Help" (2 Kings 5: 1-14); "Daniel in the Lions' Den" (Dan. ch. 6); "David's Friendship with the King's Son" (1 Sam. 18: 1-16; 19: 1-10; 20: 1-42); "The Baptism of Jesus" (Matt. 3: 13-17; Mark 1: 4-11); "Returning Good for Evil."

(2) *Nature stories.* Stories similar to those mentioned in the previous chapter, with added details.

(3) *History stories.* Stories from the lives of men and women illustrating traits of character or

simple principles, temperance incidents, instances of fearlessness, bravery, honesty, and the like, are all in place as aids to an appreciation of similar Bible material.

III. THE TEACHER.

1. Characteristics.—It is here taken for granted that every teacher has a strong and constant faith in God and in Jesus Christ. In addition to this, there are certain natural and acquired adaptations.

(1) *Well informed.* If you are to satisfactorily meet your pupils' curiosity and instinct for certainty, you must always know what you are talking about. Children *feel* your preparation or your lack of it. One of the best arguments in favor of your teaching permanently in your chosen department is that you may constantly increase your stock of knowledge so that your pupils will know that you *know.* The little girl who said of her mother, "When my mamma says a thing is so, it's so whether it is or not," showed the desire of every child to find some one who could be believed without question.

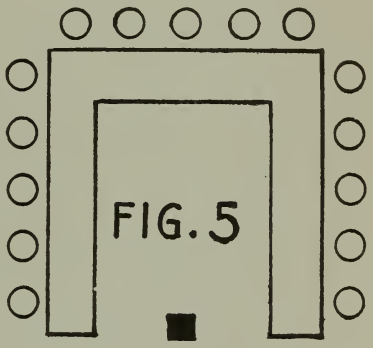
(2) *Sociable and vivacious.* Children have both these characteristics, and the teacher or parent who has neither can not meet them on their own plane. If you are prosy, preachy and dull, your pupils will close up like clams. There is such a thing as the "smile that won't come off." It will not come off because it is not "put on."

2. Aim.—To control the surplus activity of your pupils by giving them right things to do.

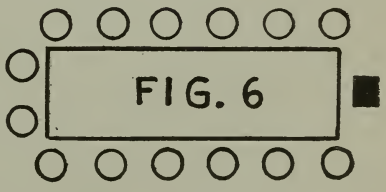
IV. THE TEACHING.

The essentials of a rightly taught story lesson, as given in the previous chapter, hold good in this. The only difference is in the natural introduction of more detailed description and information which change the simple story into a narrative.

1. Class Arrangement.—The graded lesson work requires at least one class for each year. Ungraded schools, in which there is one expert Primary teacher, and only one, may well have Primary department pupils all in one class, using such of the previously suggested class arrangements as is thought best. Hand-work in the class would require tables on the order of Fig. 5 or Fig. 6.



2. Repeated Stories.—It is here that you must make the best possible use of the stories retold. Study the retelling of your story as closely as you studied its telling. Watch its effect. The way in which your pupils receive the repeated story will reveal to you their widening interests, and will give you your best cue in adding to the narrative.



3. Reverent Demeanor.—It is possible to be both animated and reverent—not only possible, but very important. Try it. Practice it. Persevere in it. Train the children to pass quickly from joyous exercises to quiet thought and prayer. They will follow your own lead in this matter. American childhood is deficient in reverence, and much of the fault is in the training.

4. Kindly Discipline.—There is no place in your work for a grouch. A kindly smile and an encouraging word, backed by the authority of perfect preparation, will give you both attractiveness and control. Proceed along the line of "do" rather than "don't." Be quietly, but kindly, positive when necessary. Control by suggesting right activities rather than by forbidding wrong ones. The mother who said, "Go upstairs and see what Harry is doing, and, whatever it is, tell him to stop it," followed a familiar but a mistaken course.

PRIMARY STORY TOLD.

THE SHEEP THAT WAS LOST.

(Matt. 18 : 12-14.)

LILLIE A. FARIS.

When Jesus was on earth he used to speak of himself as the Good Shepherd. He said, "I am the Good Shepherd; the Good Shepherd layeth down his life for the sheep." One time he was trying to get his disciples to understand what a dreadful thing it would be if any one should be left out of his kingdom. Jesus wants everybody—every little child and every grown-up man and woman—to go

to heaven, and he wanted his disciples to understand that they must tell everybody about it. And so he told them the story of a shepherd that had an hundred sheep.

Now, I am going to tell you the story so that you will know what Jesus meant, just as his disciples did when he told it to them. First, we will see what it says here in my Bible, and then I will tell you the story. (Read Matt. 18: 12-14 to the children, then proceed.)

Once a shepherd had an hundred sheep. He cared for them very tenderly. Every day he led them out where the pastures were fresh and green. The shepherd knew that his sheep were afraid of the rushing, roaring water, and so he did not take them where the rivers were deep and swift; he led them where the waters were very still and quiet.

Can you shut your eyes and imagine you see a shepherd with long, flowing robes and the cloth turban over his head; his shepherd's staff, like a long cane with a crook at the top, in his hand? He is starting from the door of the sheepfold. Listen! he is calling the sheep. Each one of them is named. The dear old mother sheep, with the mild eyes, he calls "Patience." That little lamb over there, that is as white as snow, he calls "Snowball," and this one with the dark spots he has named "Spottie." I wonder what is the name of the grand old sheep with the great, big horns! He is one of the leaders of the flock, and the shepherd has named him "Prince."

The shepherd is ready to start from the fold.

He calls his sheep. Listen! Can you hear him calling now? "Come, Prince! Come, Spottie! Come, little Snowball!" And they all come running just as their names are called, and follow the shepherd wherever he leads them. See the sheep now as he is leading them out over the hills, through the valleys, down to where the grass is greenest, near the place where the water is stillest and purest! Perhaps he sits down on the ground now, for he knows that the sheep will not go very far away. The little lambs are frisking about so gaily, the old mother sheep is watching them and talking to them in tneir own queer language. The old mother sheep says, "Baa, baa," so gently. I think she is saying, "Don't go far away, little Snowball. Stay close by your mother, Spottie." After awhile the sheep go on, nibbling the grass, and one little lamb, Snowball, goes farther away than he thinks. He goes on—and on—and on. He does not hear his mother calling now. He looks all around among the bushes and the grasses, but he is so little that he can not see through them. He—is—lost. Poor little lamb!

Now, children, you may open your eyes and listen to the rest of the story. Little Snowball has gone too far away. He is lost out on the hillside. It is growing late in the afternoon. The shepherd thinks it is time to go back to the fold and shut his sheep in safely for the night. He calls them and they come bounding to his side. Then they go over the hills and through the valleys together, shepherd and sheep, back to the fold again. Now

he opens the door of the sheepfold and stands by the side of it as the sheep go in.

As they are passing him, the shepherd counts them—one, two, three, four, five, six. On he counts until the ninety-and-nine have gone in. "Only ninety-nine? Why, this morning there were a hundred. Which sheep is gone?" At last he says, "It must be Snowball! I do not remember seeing him." Then he calls again to make sure. "Come, Snowball." He knows that if Snowball is there, he will come running when his name is called. But no Snowball comes. The shepherd is tired, and it was a long journey over the mountains and through the valleys, but he does not think of that. One of the lambs that he loves is lost. He closes the door of the sheepfold so that the others may be all safe. He starts swiftly away, and goes along the same paths and to the same places where the sheep had been during the day. On and on he goes, to the spot farthest away. He calls and calls, "Snowball! Snowball!" but he doesn't hear any answer.

It is growing dark and stormy. The clouds begin to gather and the rain pours down. The shepherd does not care for the rain, for the wind, for anything. He does not once think of turning back to the sheepfold. He stumbles in the briars and almost falls. His hands catch on the sharp thorns and they are bleeding and torn, but the shepherd does not go back. Presently he calls again, "Snowball! Snowball!" And what do you think? He hears a faint "Baa, baa." The shep-

herd listens. Right over on the other side of the bushes it seems to be. He can not see his way through. He can only put out his hands and grope in the darkness, but he stumbles on. He calls again. This time when he hears the answer he gets down on his hands and knees and crawls through the grass and briars and bushes to the place where the sound comes from. He gropes with his hands. Oh, how happy he is! His hand has touched the lamb's woolly back. The shepherd is so glad. He takes that little lamb up in his arms and hugs it close. It is frightened and shivering with the cold. The shepherd folds it to his warm breast and wraps his garments about it. He does not care if the blood *is* dropping from his hands; does not care for anything but the little lamb that is safe in his arms.

Back he goes now, over the hills, through the valleys, to the sheepfold. At last he reaches the door. How warm and safe and snug it seems within! He puts the lamb down on the ground.

The shepherd rejoiced over that one lamb that was lost more than he did over all the other sheep that had not gone away from him at all.

Jesus feels about us just as the shepherd felt about his sheep. He is our Good Shepherd. When we do wrong things we are wandering away from him, and he feels that *there is not one that he can spare.* He calls out after us, and calls, and calls, "Come unto me, come unto me!" And if, when he calls, we who are wandering away from him, will obediently answer him, he will lead us to the place

of safety like the shepherd did the little lost lamb. And, oh, how Jesus, our Good Shepherd, rejoices! Let us altogether repeat our Shepherd Psalm (Ps. 23). (Teacher will repeat as a closing prayer.)

"Jesus, like a shepherd lead us,
Much we need thy tenderest care;
In thy heavenly pastures feed us,
For our use thy fold prepare.
Blessed Jesus! blessed Jesus!
Thou hast loved us, love us still."

PRIMARY DEPARTMENT PROGRAM.

MRS. H. M. LEYDA.

1. Quiet Music.

2. Good-morning Song.

Night draws her curtains wide apart,
The rosy dawn appears.
The morning light brings life and cheer
To gladden you and me.
Then a very happy good morning,
To all you children so dear;
Good morning, good morning, good morning,
To each and every one here.

3. Praise Service.

Teacher—I was glad when they said unto me, Let us go into the house of the Lord.

Children sing.

Enter into his gates with thanksgiving,
And into his courts with praise;
Be thankful unto him, and bless his name,
For the Lord is good.

Teacher—Bless the Lord, O my soul, and all that is within me, bless his holy name.

Children sing.

Holy, holy, holy,
Holy is the Lord,
Holy is his dear name,
Holy is his word. Amen, Amen.

Teacher—Praise the Lord, all ye nations; Praise him, all ye people.

Children sing.

Praise Him, praise Him, all ye happy children,
He is love, He is love.
Praise Him, praise Him, all ye happy children,
He is love, He is love.

Teacher—Thou shalt love the Lord thy God with all thy heart.

Children sing.

Love Him, love Him, all ye happy children,
He is love, He is love.
Love Him, love Him, all ye happy children,
He is love, He is love.

Teacher—O give thanks unto the Lord.

Children sing.

Thank Him, thank Him, all ye happy children,
He is love, He is love.
Thank Him, thank Him, all ye happy children,
He is love, He is love.

Teacher—Serve the Lord with gladness, come before his presence with singing.

Children sing.

Serve Him, serve Him, all ye happy children,
He is love, He is love.
Serve Him, serve Him, all ye happy children,
He is love, He is love.

Teacher—Sing praises unto our King: for the Lord is a great God, and a King above all gods.

Children sing.

Crown Him, crown Him, all ye happy children,
He is love, He is love.
Crown Him, crown Him, all ye happy children,
He is love, He is love.

4. Prayer Service.

Teacher—Evening, and morning, and at noon,

will I pray, and cry aloud; and he shall hear my voice.

Children—The Lord is far from the wicked: but he heareth the prayer of the righteous.

Prayer.

Children sing response.

Hear my prayer, O Lord, and keep me in all my ways. Amen, Amen.

5. Offering service.

Teacher—Jesus said, "It is more blessed to give that to receive."

Children sing—"Give, oh, give."

Offering.

Teacher—What kind of a giver does God love?

Children—God loveth a cheerful giver.

Teacher—How did Jesus say we should give?

Children—Freely ye have received, freely give.

Teacher—How did Jesus say we could give to him?

Children—Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

All repeat.

God loveth a cheerful giver.
He has asked us to freely give
Our money and love to others,
To teach them the right way to live.
Inasmuch as ye give to others,
Ye have given the same to me.
These words were spoken by Jesus
To all who his helpers would be.

6. Fellowship Service.

Children sing.

A welcome warm, a welcome true,
To this dear Sunday-school of ours;
And may a blessing come to you
Like sunshine to the flowers.
For Jesus will himself draw near
And bless us as we linger here.
We welcome you with joy sincere
To this dear school of ours.

7. Birthday Recognition.

Children sing.

We bring you happy greetings
In song of love and cheer;
Wishing you a glad birthday,
A happy, bright new year.

8. Lesson Story.

(Taught in different grades.)

9. Closing Hymn.

Father, hear thy little children,
While to thee we pray;
Asking for thy loving blessing
On this day.
Father, make us pure and holy,
Teach us to be good;
Show us how to love each other
As we should.

10. Exit March.

11. Distribution of Papers.

SENSIGRAMS.

"If there is attention, there will be retention."—*Martha Tarbell.*

Start with what your pupil is, and not with what you think he ought to be.

Sometimes a reprimand is only a grouch in disguise.

If a story has no meaning, it is a mean trick to tell it.

"Sow a thought and reap an act,
Sow an act and reap a habit,
Sow a habit and reap a character,
Sow a character and reap a destiny."

FOR REVIEW AND DISCUSSION.

1. What does middle childhood's key-word signify to the teacher?
2. Name six special characteristics of this age.
3. How should your teaching meet your pupils' instinct for certainty?
4. Tell how you would appeal to your pupils' curiosity in teaching.
5. Illustrate the value of appealing to imagination.
6. During what years is memory probably most vigorous?
7. Name memory passages of your own selection adapted to middle childhood.
8. What should you do with your pupils' sociability and vivacity?
9. Name three main sources of lesson material.
10. Mention a number of well-chosen Bible stories for middle childhood.
11. Select a Bible story and tell why you think it a good one for this age.
12. Give two characteristics of a good teacher for middle childhood.
13. Point out the adaptation of Miss Faris' story and Mrs. Leyda's department program.

OUTLINE OF LESSON XIV.

Later Childhood

I. The Pupil.

1. Special characteristics and adaptation.
   (1) Independence. (2) Impulsiveness.
   (3) Inquisitiveness. (4) Alertness.
   (5) Playfulness. (6) Literalness.
   (7) Active memory. (8) Habit-forming.

II. The Lesson.

1. Sources of material.
   (1) The Bible. (2) Missions. (3) Natural history. (4) Biography. (5) Elementary science.
2. Nature of material.
   (1) Bible happenings and texts.
   (2) Happenings of other kinds.
3. Summary.

III. The Teacher.

1. Characteristics.
   (1) Self-control. (2) Wide information. (3) Companionableness.

IV. The Teaching.

1. Class arrangement and size. 2. Method of teaching. 3. Things to keep in mind.

Junior Lesson Taught.

Junior Department Program.

Sensigrams.

For Review and Discussion.

LESSON XIV.

Later Childhood—Ages Nine to Twelve

Mr. Axtell pungently remarks that "taking charge of a Sunday-school class is about the only thing of importance people will unhesitatingly tackle without preparation." Imagine a man undertaking the job of piloting a ship across the ocean while cheerfully admitting that he knows nothing about either ocean or ship. As testers of competency, the pupils with which this lesson deals take front rank.

I. THE PUPIL.

Energy is the key-word to this period. It expresses itself in the pell-mell, happy-go-lucky combination of boisterousness and business more easily seen than described. In early childhood the engine palpitates with preparation to start. In middle childhood the wheels grip the rails and feel their way out of infancy's train-shed. In later childhood there is a noisesome dash for the open. To direct this energy must be your aim. You can not repress it without an explosion. "Good behavior" on the part of boys and girls at this age is not tame docility. It is activity in right directions. Giving them something to *do* gets better results than telling them something to *be*. Sending them after absentees is a wiser lesson than a lecture on the importance of being present. Dispatching them with flowers for the sick, with clothing for the

naked and with food for the hungry is the best possible way to impress your teaching on philanthropy and unselfishness.

1. Special Characteristics and Adaptation.

(1) *Independencc.* There is at this period an eagerness to "go it alone," which explains many of the blunders of boys and girls who have been well raised, and explains the lawless defiance of those who have never had a fair chance.

Place responsibilities on their shoulders that will tax their resources. See which of them can be first to learn the books of the Bible. Ask a member of the class to learn the next lesson story in advance and tell it to the class. Send a pupil to the classroom between Sundays to draw a map on the board.

(2) *Impulsiveness.* There is a general tempestuousness of temper. Fights, tears, forgiveness and fun are on every day's program. Nature has to work fast to get children ready for life, and you will have to work fast in order to help.

Leave out as many "don'ts" as you can conscientiously omit, and relate to your pupils incidents in the lives of men and women who have won out through self-control.

Emphasize the self-control in the life of Jesus, and show how Peter did not become great till he conquered himself.

(3) *Inquisitiveness.* The curiosity of earlier years has now developed into an eager spirit of investigation. Questions are asked that mean something definite. Answer all honest questions

and ask questions that will provoke investigation.

(4) *Alertness.* The children about whom we are now studying are quick to think and quick to act. A boy took down a sign "Boy Wanted" and carried it into the store. When reprimanded by the proprietor, he explained, "Why, man, I'm the boy."

A slow, tedious program of any sort will never get or hold attention. Meet this characteristic by springing all the surprises you can in your class work. If you have something for the blackboard, put it on a little at a time and in such a way as to challenge your pupils to guess what comes next. There must be something new in thought or action every minute.

(5) *Playfulness.* There being an overflow of fun, mischief and vitality on hands, something has to happen—especially in a class of boys. Be in the classroom or at the class station when your pupils get there, and start an interesting program at once, if possible.

(6) *Literalness.* Of course, imagination is always more or less active, but in pupils from nine to twelve it seems to yield for the time being to a blunt matter-of-factness. Deal mainly with facts that can be proved. When miracles appear in the lesson spring no question about them, simply relate them as they are.

(7) *Active memory.* Give memory plenty to do. You can scarcely give it too much. Call for frequent repetition of memorized passages of Scripture and answers to drill questions.

(8) *Habit-forming.* The habit-forming habit gets under headway at this age, and both teachers and parents must take a hand in fastening *right* habits. Professor James says that "the aim of education is to make right habits automatic." He proceeds to lay down a few maxims which you may teach to your pupils:

a. Whether breaking old habits or forming new ones, take a decided stand at the start.

b. Do not break your resolution one single time till the new habit is securely rooted in your life.

c. Seize every opportunity to put your new resolutions into effect.

Then to you, as a teacher of habit-forming boys and girls, he adds:

d. "Don't preach too much to your pupils or abound in good talk in the abstract."

II. THE LESSON.

Bear in mind always that the characteristics of your pupils should indicate right lesson material and give you the key to right methods. Learn what your pupils *are* in order to select what they *need.*

1. Sources of Material.

(1) The Bible.
(2) Missions.
(3) Natural history.
(4) Biography.
(5) Elementary science.

2. Nature of Material.—The interests of later childhood center in happenings, adventure, discovery, risk, construction, heroism, ownership, loyalty,

justice, combat, and the like. Train your teaching instinct to ferret out these elements from every lesson and make them the high-lights of your story.

(1) *Bible happenings and texts.* Note the interest element in the following finely adapted graded lesson Scripture for Junior pupils: "Abraham's Willingness to Offer His Boy as a Sacrifice," "The Selling of Joseph into Egypt," "The Trip and the Report of the Spies," "Gideon's Singular Victory," "The Birth and Boyhood of Jesus," "Jesus' Love for the Bethany Family and His Raising of Lazarus," "Nehemiah's Experience in Building the Wall of Jerusalem."

Likewise, note the adaptation of the following memory texts: "And as ye would that men should do to you, do ye also to them likewise" (Luke 6: 31); "Forget not to show love unto strangers; for thereby some have entertained angels unawares" (Heb. 13: 2); "Say not, I will do so to him as he hath done to me" (Prov. 24: 29); "Be ye strong and of good courage; be not affrighted, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1: 9); "Create in me a clean heart, O God; And renew a right spirit within me" (Ps. 51: 10); "Every man that striveth in the games exerciseth self-control in all things" (1 Cor. 9: 25); "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16: 13).

(2) *Happenings of other kinds.* The thrilling and heroic experiences of missionaries are exactly in place as tributary material in this period. More

can be done with children in their later childhood than at any other time toward solving the problem of missions. All facts in natural history dealing with the things of God's creation are interesting, and the mysteries revealed in elemental scientific experiments may be made to create reverence for God. Incidents in the lives of men and women of note are interesting and inspiring. Temperance lessons should be prepared with the utmost care and stressed at this time.

(3) *Summary.* Well-adapted material may be summed up as follows:

a. Truths for memorization.

b. Stories that illustrate facts—as the experiences of missionaries illustrate the fact of progress.

c. Stories that illuminate principles—as the story of Daniel illuminates the principles of temperance and self-control.

d. Stories and statements that inform—as stories of Israel inform concerning ancient civilization and progress.

III. THE TEACHER.

1. Characteristics.—Let it not be forgotten that a wholesome Christian character forms the groundwork for all the teacher's other qualifications, whatever may be the age of the pupils. The general aim of the teacher is to direct the pupils' rampant energy. The teacher must therefore have:

(1) *Self-control.* Neither teachers nor parents can hope to direct the energies of supercharged childhood while unable to control themselves. Loss

of self-possession is very accurately interpreted by your pupils as indicating weakness of some kind, and they have little use for weakness.

(2) *Wide information.* Respect for knowledge increases as children grow older. Your pupils of this period are particularly impressed with and pleased by accuracy of knowledge.

(3) *Companionableness.* The ability to be master of the situation in the class and a "jolly good fellow" out of the class is one well worth acquiring, whether you be a man or woman. A "likable" teacher can do much for the pupil, both out of the class and in it.

IV. THE TEACHING.

Because of your pupils' growing independence and their hunger for facts, your teaching should be adapted to each individual, and should be thorough.

1. Class Arrangement and Size.—If possible, each class should have a small classroom. The class itself should be small, not numbering more than eight or ten pupils. An expert teacher of the corresponding grade in public-school work can handle a larger number, but the average Bible-school teacher will get better results with a small class.

FIG. 7

A semi-circle of chairs (Fig. 7), or a half-circle table (Fig. 8) made for the class, is best. The

teacher is able to see into the eyes of each pupil, direct all map drawing and other hand-work and secure co-operation. In the absence of a separate classroom, a group of chairs in a corner somewhere is best. I have seen fine work done around small square tables in a Junior department having five or six classes. The floors were carpeted. When compelled to have your Junior department in the pews of the church, each class may be curtained to itself by means of temporary uprights bearing light curtain-rods.

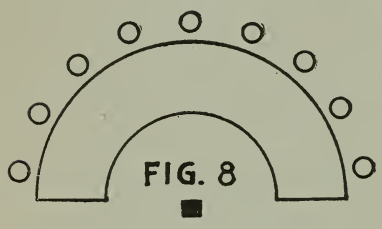


FIG. 8

2. Method of Teaching.—Because of the delight of your pupils in memory work, there must be much of the recitation method. Give them facts and texts to memorize and recite. Have them narrate the lesson story to you after listening to your narration to them. Assign home work and the collection of illustrative objects from nature.

3. Things to Keep in Mind.

(1) Keep order by keeping busy.

(2) Spring surprises and avoid monotony.

(3) Ask questions that will compel original thinking.

(4) Commend every commendable thing.

(5) Substitute "do's" for "don'ts."

(6) Give Scripture for memorization.

(7) Assign interesting work to be done, and call for it without fail.

JUNIOR STORY TOLD.

JACOB AND HIS FAMILY MOVING INTO EGYPT.

(Gen. 45; 46: 1-7; 47: 1-12.)

Mrs. E. A. Fox.

(Approach the lesson through a few questions.)

One time there was a young man who fooled his brother out of his birthright. What was his name?

Jacob afterwards became a great and good man, but he found how it feels to be deceived, for he was once deceived by some of his own sons. Can you tell me about it?

What did Jacob's sons tell him had happened to Joseph?

Do you know what really had happened to him?

Now we are ready to find out about a big, splendid surprise which Joseph fixed up for his old father after giving his brothers the scare of their lives.

Canaan and Egypt and all surrounding countries were passing through the seven years' famine. In Canaan many of the springs dried up. The earth was cracked and parched and hot. Animals died of hunger and thirst, and human beings suffered.

Up in Hebron Jacob was getting old, and never ceased mourning over the loss of his son Joseph. The famine threatened the lives of his other sons and their children, and the old man must have been very unhappy as he stood in the door of his home looking for the rain that did not come and thinking of his boy, who had long been gone.

Down in Egypt the famine was just as severe,

but Joseph had built big granaries during the years of plenty, and had filled them full of wheat.

From Hebron Jacob's older sons went down to Egypt for grain. They met the great and powerful governor. He knew them, but they did not know him. You remember the story in Genesis 42.

Then, by and by, the brothers all stood in the governor's presence. He sent everybody else out of the room, turned to his brothers, and said, "I am Joseph."

Those three words must have cracked in their ears like a clap of thunder. Years ago they had sold him as they would have sold a dog. Now they are at his mercy. As they looked at him their hearts were in their mouths. Would *he* make slaves of *them?* Would he throw them into a black dungeon? Would he have them killed? What would he do, anyway?

Let us turn to Gen. 45: 4-8, and see what Joseph said to them. I can just imagine that every one of those brothers felt like a big stone was being rolled off his breast as he listened to those words. But who was uppermost in Joseph's thoughts? Yes, his old father; so he quickly sent his brothers back to Hebron to tell Jacob to gather together his famine-stricken family, with their starved flocks and famished herds, and come down into Egypt, where he was governor and where there was plenty to eat.

So Joseph's brothers started back with light hearts. It would be safe to say that their beasts had to travel faster going back than they did com-

ing down. What do you suppose those brothers talked about when they sat in camp at night? I have an idea they could scarcely sleep at all.

Finally, the last day of their journey comes. They see the houses of Hebron peeping between the hills. Jacob is anxiously waiting for them. See him standing in the door shading his eyes with his trembling hand as he looks toward their coming. Watch his sons as they hurry toward him, crying, "Joseph is yet alive, and he is ruler over all the land of Egypt." The old man's heart faints within him. The news is too good to be true, but at last they convince him, and he says, "Joseph, my son, is yet alive; I will go and see him before I die."

Then it was that there were stirring times in Hebron among "Jacob's sons and his sons' sons" and his "daughters and his sons' daughters." Imagine the excitement among the children. Think of the hurry and bustle of starting! The long trip through a strange country! Camping out in a new place every night! The wide, mysterious desert! Egypt, with its temples and wonderful river! A rich, powerful uncle! Plenty to eat!—wouldn't it be great? It makes us wish we could take such a trip ourselves.

Even the king of Egypt was interested, and sent wagons to Canaan to help bring the folks down, inviting them to come and "eat the fat of the land."

The distance was over two hundred miles. Turn to your map now and trace their journey. Here they come, from Hebron down through Beer-sheba,

where Jacob stopped to worship God, and where God said to Jacob in a vision, "I will go down with thee into Egypt." From Beer-sheba they come southwest, then turn west across the wilderness into Goshen—the rich valley land forming the east side of the delta of the Nile. They are in their new home. But hark! what is that clanking noise, growing louder as a cloud of dust comes near? It is Joseph in his chariot coming to meet his father. Then Jacob said, "Now let me die, since I have seen thy face, that thou art yet alive."

Joseph proudly took his old father to the king's palace and presented him to Pharaoh. Jacob lived seventeen years in Egypt, in peace and plenty, and died when he was one hundred and forty-seven years old.

Then there was another journey—a sad journey this time—as they took Jacob's body back to old Hebron, where they buried him by the side of Isaac and Abraham.

Now, listen, while I shoot a question at you like a bullet at a mark. Who, greater than Joseph, greater than Pharaoh, was really bringing all these things to pass? Yes, God. But *why?*

Let us turn quickly to Gen. 46:28 and see which one of Jacob's sons he appointed to ride in front and lead the way from Canaan to Goshen. Ah! it was Judah. Now let us hurry the pages over to the very first verses in the New Testament and see what we find. Here it is. Matt. 1: 1, 2: "The book of the generations of Jesus Christ." And the name of Judah is here. Now we know why. God was

preparing a people to be *the ancestors of the family into which Jesus was born.*

JUNIOR DEPARTMENT PROGRAM.

MEME BROCKWAY.

1. Chord on the piano. Pupils seated with teachers at class tables for fifteen minutes' study of correlated or supplemental work.

2. March. Played to assemble classes at one end of room. Soft music, diminishing to perfect silence. All remain standing during prayer of thanksgiving and request for God's presence. (Sometimes we repeat a verse of Frances Ridley Havergal's poem as our prayer.)

"Father, who hath made the mountains,
Who hath formed each tiny flower,
Who hath filled the crystal fountains,
Who hath sent us sun and shower,
Hear thy children's morning prayer,
Asking for thy guardian care;
Keep and guide us all the day,
Lead us safely all the way."

Prayer by department superintendent.

3. Song: "The Lord is in His Holy Temple," from "International Praise."

4. Tardy Pupils Enter.

5. Responsive Service.

Superintendent—This is the day which Jehovah hath made.

Pupils—We will rejoice and be glad in it.

All—Holy, holy, holy, is Jehovah of hosts; the whole earth is full of his glory.

Song: "O Day of Rest and Gladness."

Superintendent—We will repeat a Psalm which

will tell us why and how we worship God—Ps. 100.

Song: "Holy, Holy, Holy, Lord God Almighty."

Prayer service. Leader or pupils mention causes for thanksgiving.

Superintendent or a teacher offers prayer.

Song: "There is a Royal Banner."

(Weekly or monthly missionary instruction given at this point.)

6. Birthday Recognition.

Superintendent—What was Jesus' last command?

Pupils—Go ye into all the world, and preach the gospel to every creature.

Superintendent—Whom did Jesus mean by "every creature"?

Pupils—Every man, woman and child who does not know the Lord Jesus Christ and serve him.

Superintendent—What did Jesus mean by "all the world"?

Pupils—Europe, Asia, Africa, America, isles of the sea—every place where people live.

Birthday offering is given. Prayer offered by superintendent.

Song: "From Greenland's Icy Mountains."

7. Welcome to New Members. They stand and all repeat together:

"A welcome warm, a welcome true,
To this dear Sunday-school of ours;
And may a blessing come to you,
Like sunshine to the flowers
For Jesus will himself draw near
And bless us as we linger here.
We welcome you with joy sincere
To this dear school of ours."

Recognition of returned members.

"Dear friend, we welcome you to-day,
Empty have been your places;
And we are glad to see again
Your friendly, smiling faces."

Church attendance. Those present at church last Sunday stand and are counted. Those intending to attend church to-day also stand, and all repeat or chant, "I was glad when they said unto me, Let us go into the house of the Lord."

Song: "Sunday-school Cadets," from "International Praise."

8. Secretary's Report. On classes' standing as regards number present, number on time, Bibles, home work, offering. Announcements.

9. **Bible Salute,** followed by Bible drill, conducted by superintendent. (This ought to be varied each week and should include drill upon names of books, divisions of the Bible, books found from description and texts which are part of the correlated work. Make it a real "Sword Drill," quick, snappy.)

10. The Offering Service. Class treasurers bring offering to the front.

Superintendent—From whom do all our good gifts come?

School—Every good gift and every perfect gift is from above, coming down from the Father.

Superintendent—What is God's best gift?

School—John 3: 16. (Repeat.)

Superintendent—What can we give him?

School—Ourselves, our service, our prayers and our money. "Neither will I offer to Jehovah that which doth cost me nothing."

Prayer of thanksgiving for the offering.

11. March. Played while classes pass to tables for the lesson.

12. Lesson Period.

13. Soft March Music. Played while pupils again assemble.

Song.

School repeats verse: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Jehovah, my rock and my redeemer."

Papers given at the door.

SENSIGRAMS.

"Morality is a habit long before it is a matter of principle."—*Prof. James Edgar Swift.*

"There is no more miserable human being than one in whom nothing is habitual but indecision."—*Professor James.*

Whether you use all the information you have matters not, but you must have more than you can possibly use.

Your pupils will lose confidence in the well if every visit to the pump exhausts the water.

Good maxims in goody-good language are not necessarily good in their effect.

"You may train a dog to walk on its hind legs and you may tame a tiger, but you can not take the boyness out of a boy."—*Ian Maclaren.*

FOR REVIEW AND DISCUSSION.

1. Why is energy a good key-word for this period?

2. Name what you consider to be the most important special characteristics.

3. How would you use the independence of later childhood?

4. How may the characteristic of alertness be met?

5. Discuss Professor James' rules on habit breaking and forming.

6. What are the interests of this period mentioned under "Nature of Material"?

7. Mention some well-adapted Bible happenings and point out the interest element in them.

8. Give a number of memory texts and tell why they fit the Junior-age mind.

9. Give a summary of well-adapted lesson material.

10. Name three charateristics of the teacher for this period.

11. Describe class arrangements that are good.

12. What is the best method of teaching this age?

13. Mention some important things to keep in mind.

14. Point out the adaptation of Mrs. Fox's lesson story and of Miss Brockway's department program.

OUTLINE OF LESSON XV.

Early Youth

I. The Pupil.

1. Special characteristics and adaptation.
   (1) Self-consciousness.
   (2) Self-importance.
   (3) Sense of being misunderstood.
   (4) A saving sense of humor.
   (5) Clannishness.
   (6) Sex differences.
   (7) Religious awakening.

II. The Lesson.

1. Sources of material.
   (1) The Bible. (2) Biography. (3) History. (4) Current events.
2. Nature of material.
   (1) Bible persons and facts.
   (2) Biographical incidents.
   (3) Constructive history.
   (4) Illustrative current events.

III. The Teacher.

1. Characteristics.
   (1) A Christian character that rings true.
   (2) A sympathy which invites comradeship.
2. Aim.

IV. The Teaching.

1. Class arrangement. 2. Class order. 3. Class instruction.

Intermediate Girls' Lesson Taught.

Intermediate Boys' Lesson Taught.

Intermediate Department Program.

LESSON XV.

Early Youth—Ages Twelve to Sixteen

As a rule, men and women do not understand boys and girls in their early teens. They either can not understand them, do not try, or else try in the wrong way. For the most part, I believe the second of these three to be true. Of the people who become Christians, a very large proportion do so between twelve and sixteen. Of those who drop out of the Bible school and away from church influences, a very large proportion do so between twelve and sixteen. Either of these facts is sufficient to impress upon the Christian parent or teacher the necessity for getting busy with the problem of the adolescent boy and the evanescent girl. There are two things which can and must be done by both teachers and parents:

1. They must see things from the boy and girl viewpoint as well as from their own.

2. They must live *with* the boys and girls as well as beyond them.

I. THE PUPIL.

Transition is the key-word to this period. The spirit of independence which becomes strong in the preceding period is, if anything, still stronger in this.

1. Special Characteristics and Adaptation.

(1) *Self-consciousness.* This may express itself either in the shrinking timidity which our parents used to call "bashfulness," or in an overboldness

that borders on the fresh or brazen. As a characteristic of early youth, self-consciousness is due to rapid changes taking place in body and mind—changes which make each individual a stranger to himself. The situation certainly does not call for ridicule or harshness on the part of teacher or parent. Draw timid pupils out of themselves by talking about things in which they are interested and by tactfully commending them whenever possible. There is nearly always some one thing which such pupils can do well. Find what it is and use it.

The freshness of overbold pupils will generally be attended to by their associates.

(2) *Self-importance.* Boys and girls of both early and middle youth quite often think they know more than they do. "You can tell a Harvard Freshmen wherever you see him—but you can't tell him much," is a happy statement. A similar one may be truthfully made of most boys and girls in their middle teens. The reason for this egotism is that the mind is acquiring a great deal of theory and but very little practice. Knowledge is growing faster than experience. A boy of sixteen is no more to be criticized for being big-headed than for being big-footed. Later contact with real conditions will help him to get his bearings. Meanwhile, the independence and self-confidence of pupils in the later part of this period may cause them to lean toward doubt and unbelief. If so, you have a knotty problem.

Stress the plain, strong facts and the self-evident truths of Scripture. Qualify yourself to prove that

the religion of the Bible is the mainspring of the world's progress. Make frequent reference to the words and deeds of great men and women who have been Christians, and give special prominence to the transcendent character of Christ and his apostles. This is not the time to put leading stress upon the miracles of the Scripture. They should be emphasized earlier and later.

(3) *An exaggerated sense of being misunderstood.* It is at this age that boys run away from home because they feel themselves misunderstood and unappreciated. A college teacher tells me that, when she was a young girl, she moped in the attic because she thought her family did not love her. A boy in one of our cities was slow in his school work and sensitive about it. He sent a bullet through his brain and left a note for his father, in which the last sentence was, "I know God will forgive me. *He will understand* what I have been up against." Such instances are the sadder when it is remembered that boys and girls of this period are often so uncommunicative that it is very hard for a bungling outsider to get within the inner circle of their confidence.

Too great emphasis can not be placed upon the teacher's responsibility in dealing with these pupils. Not all boys and girls in their early teens do tragic things, but practically all of them are out of poise for the time being. Physical and mental changes are taking place too rapidly for perfect adjustment. I think if you could look into the hearts of them all, you would find a great longing for the *under-*

standing comradeship of those older than themselves. Your chief function as teacher is to make a place for yourself in the hearts of your pupils, regard their confidence as a sacred trust, and teach as much by what you are as by what you know.

(4) *A saving sense of humor.* Happily, nature has endowed this paradoxical period with a sense of humor and an appreciation of fun which tend to save the situation. For instance, the boy whose voice is doing acrobatic stunts on the vocal trapeze will generally salve his sensitiveness by getting fun out of it himself. E. L. Moon tells of a lad who cheerfully admitted to his mother that, while he was not much good in "jography" or " 'rithmetic," the boys all liked him and he had the "biggest feet in the class."

Provide opportunity for wholesome good times with your pupils as often as possible. Long "hikes" with your boys, or exclusive "jaunts" with your girls, are full of chances to clinch your Sunday work in plain talk that goes straight to the mark. Some of the most effective teaching I ever saw was done by a Y. M. C. A. secretary around a campfire, ten miles from civilization.

(5) *Clannishness.* In early youth a small group of girls will be inseparably chummy, and a gang of boys will fight for each other with tragic sincerity. Even from her "set," each girl will choose one as her "chum," and from the "gang" each boy picks his "pal." Professor Murray attaches special significance to the fact that out of 1,034 boys between the ages of ten and sixteen questioned by Dr.

Sheldon, 851 were members of societies *organized by themselves.*

It is best to respect this tendency to some extent, but not to let it degenerate into narrow partisanship. The matter of preserving order in the class may often be turned over to the leaders by means of a tactful organization for self-government. I have known the boys of a Bible-school class to be members of a gang having a secret rendezvous, where bad literature was read and cigarettes were smoked.

They were sons of highly respectable parents. The teacher of the class found their hiding-place, looked over their books, overlooked their cigarettes, told a good, wholesome story or two and went away. A short time afterwards this teacher's wife gave the boys a unique little supper. During the evening it was proposed that a little reading-room be fitted up in the church as the boys' own meeting-place. Interest in the new venture led to the abandonment of the old haunt, and to a new order of things among the boys.

(6) *Sex difference.* The essential difference between the masculine and feminine which God created and which the modern social order seems to be trying to destroy, begins to be marked in this period. Masculinity is characterized by ruggedness, force and compulsion. Femininity is characterized by graciousness, gentleness and persuasion. Each is the complement of the other, and the two are the hemispheres of human nature. In heading toward the distinctly masculine, a boy is headstrong, dare-

devilish and unconventional. In heading toward the distinctly feminine, the girl is emotional, ingratiating and æsthetic. The boy's blood boils if you call him a "sissy," and the girl is incensed if you dub her a "tomboy."

For the reason that a woman understands girls and can talk to them about many things which girls should learn from a womanly woman, it is best for a woman to be their teacher. For the reason that a man understands boys and can talk to them about many things which boys should learn from a manly man, it is best for a man to be their teacher. Both these statements are true, *provided* you have the right woman and the right man—not otherwise. Girls and boys should be in separate classes.

(7) *Religious awakening.* Experience, observation and statistics unite in testifying that early youth is the period during which the soul is most susceptible to right religious influences. Naturally it is also the time of susceptibility to wrong influences. All teaching should, therefore, without being preachy, have a direct bearing upon conversion *to* Christ and training *in* Christ.

Leave all morbidness out of your teaching on these subjects. The custom of enveloping the matter of conversion in emotional gloom does violence to every principle of common sense.

Teach your pupils to look upon conversion day as the soul's graduation day. It is the occasion for the singing of a hallelujah chorus, not for the sobbing of a requiem.

The test of your work among pupils from twelve to sixteen, whether at home or in the Bible school, will be found in the number of them who, during this time, give themselves to Jesus Christ.

II. THE LESSON.

1. Sources of Material.

(1) The Bible.
(2) Biography.
(3) History.
(4) Current events.

2. Nature of Material.—As a general thing, girls at this age will be interested in those elements of the lesson which have to do with emotion, sacrifice, religious motives, romance and home ties. Boys will be interested in adventure, travel, science, natural phenomena, religious deeds and construction. Both boys and girls will be interested in heroism, conflict, moral integrity, personal loyalty and organization.

(1) *Bible persons and facts.* The following lesson subjects contain excellent material for Intermediate pupils: Descriptions of Bible lands, times and customs; the choice of Moses when he cast his lot with his own enslaved people; the character of Ruth and of Mary, the mother of Jesus; the friendship of David and Jonathan; the unconventional ruggedness of John the Baptist and of Elijah; the masterfulness of Jesus; Peter's long fight and his victory over self; the genius, steadfastness and heroism of Paul.

(2) *Biographical incidents.* The striking hero-

ism and moral courage of all religious reformers, missionary pioneers and fighters for the right, are not only interesting, but when used to reinforce Bible teaching, may be wrought into the ideals of your pupils.

(3) *Constructive history.* Parallel with the growth of the religion of the Bible, the work of the excavators has proved its statements with the shovel. The history of the uncovering of buried cities, of the deciphering of hieroglyphics, and of the reading of ancient tiles carries both charm and conviction.

(4) *Illustrative current events.* Things are happening all the time which illustrate Bible truths. A free use of them helps to show that God's word, instead of becoming a back number, is the mainspring of all true progress. Such material is particularly good with pupils in their early teens.

III. THE TEACHER.

1. Characteristics.—Two substitute teachers were sent on succeeding Sundays to a class of fourteen-year-old boys. They dubbed one a "pious guy," and the other a "corker." The "pious guy" really knew more of the Bible in a minute than the "corker" knew in an hour, but he did not know boys.

(1) *A Christian character that rings true.* Some boys and girls do not see practical Christianity at home. Some do not see it at all. Most all boys and girls of this period, however, have an admiration for genuineness and a contempt for hypocrisy.

(2) *An understanding sympathy which invites comradeship.* Sympathy does not necessarily mean pity. It means "feeling with." It is that quality in you which enables you to put yourself upon the plane of your pupils' own experience.

A girl of fifteen will one minute display the wisdom of a woman of thirty and the next minute the petulance of a child of six. President Hall says, "She is now the most intricate and baffling problem, perhaps, that science has ever yet attacked." What can you do for her, if you do not understand the variable winds of her moods?

The boy is no less a problem. Professor Swift, in gathering statistics on truancy and irresponsibleness, has found that the average minister, physician, educator, lawyer and business man of irreproachable standing confesses to having been guilty of lawless pranks and deviltry in his early teens that sometimes bordered on the criminal. Nothing but the ability to put yourself in the place of boys and girls of the age under consideration, will enable you to get a grip on them.

2. Aim.—The aim of the teacher must be to establish that kind of comradeship with the pupils which will make teaching effective through personal regard.

IV. THE TEACHING.

1. Class Arrangement.—The happiest arrangement I ever heard of for a class of Intermediate boys is in a certain church where their room is in a tower over the pastor's study, and is reached

by a ladder which they pull up after them at a certain minute. If possible, the classroom, whether for boys or girls, should be separate and decorated by the pupils. If you have to meet in a large, open room, the class position may be curtained.

2. Class Order.—Best results in class government are often obtained by turning the matter over to the pupils themselves. A Pacific Coast teacher had trouble with his boys until he organized them, gave them a secret signal and motto, and put police duty in the hands of a "bust-up-er" committee, whose chairman was the acknowledged leader of the class.

3. Class Instruction.—The conversation method of teaching is the best, for the reason that it is not a method. Sit in the midst of your pupils.

Approach your subject in some carefully thought-out way that will be unexpected. Be well posted on all facts of the lesson, and try to have some tributary knowledge that will startle.

Shoot into the lesson an occasional probing question.

Encourage the utmost freedom of expression on the part of every member of the class.

Outline a few strong points on the lesson, and, as you go along, discuss them in the light of Scripture and good sense.

Clinch the whole in a self-evident or thoroughly proved statement of spiritual truth.

Close the lesson in a way that will make for thoughtfulness, and let nothing be introduced that will spoil the effect.

INTERMEDIATE GIRLS' LESSON TAUGHT.

DAVID AND GOLIATH.

(1 Sam. 17.)

HELEN GILL LOVETT.

I have chosen for the lesson the familiar story of David and Goliath, because it is a popular *boys'* story which must be taught also to girls. I would assign the whole of chapter 17 in sections as preparation.

Bring a sling to the class and explain the use of it by shepherds and soldiers in Palestine and Egypt. Ask who was the giant who was killed in this manner? In some such way lead to the headings for the lesson. Have the girls write them to aid in recalling the lesson in the future.

1. The giant who was killed.
2. The boy who killed him.
3. Our preparation as "giant-killers."

Under the first heading have the girls find the giant's name, his home, his nation and why his people were enemies of the Jews. This will enable the girls to see the historical and geographical setting of the story.

Under the second heading, discuss David's appearance, his family, his work, etc.; the battle, his arrival, his offer, his faith, his weapons, the result. These include the main details of the story.

Part three is the climax and lesson of the day. *We* are to be "giant-killers." What giants are we to fight? In ourselves we fight selfishness, disease, sin, etc. Note the weapons used: not Saul's armor,

which is untried by David, but that at his hand which he uses so well. Recall other instances of the use of the thing at hand—Moses' rod and a boy's lunch.

But David has *his* part to do. He had been unconsciously preparing for this event ever since he had begun to be a shepherd boy. This sling practice every day had been his preparation. David did not know that it *was* preparation. He practiced to aim perfectly. He was not aiming at *giants* every day, but he was aiming at something, and every day's aim brought him nearer to killing a giant. Had any one said to David, "David, if you want to be a hero and serve your nation, practice with your sling until you can aim perfectly," he would probably have laughed, because it sounded silly. Impress these truths with a story. The one I would tell is of a boy in school, who was dull in lessons, but could throw a lasso beautifully, and one day he saved a boy who had gone skating and was being carried out to the center of the swift stream on a cake of ice which had broken. The daily papers also told recently of a famous lariat-thrower who rescued a boy from a bridge when all other plans failed. God can use all kinds of talents, if we perfect them for his sake.

Now, girls, let me give *you* some little targets for your daily sling-practice. You may make three circles and write in them, "Sincerity," "Thoroughness" and "My Very Best." In church work, schoolwork and housework aim for these targets and practice daily. The Master will some day need

some one who can do just what *you* can do, and he will honor with larger work the girl who has steadily practiced at these targets.

"True worth is in being, not seeming;
In doing, each day that goes by,
Some little good; not in dreaming
Of great things to do by and by."

Do *you* ever dream of great things to do by and by? Then, how are you aiming *to-day?* Have you been touching that third target in all of your work? It is hard to practice daily, but when broom or duster or Bible or school-book or needle or pen or typewriter is the every-day pebble in your hand, and you do your very best to make your daily practice fit you for Jesus' service, then I know some new "giant-killers" who will some day be called. Perhaps, instead of David, the name may be Agnes or Maud or Mary. "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9: 10).

Close the lesson with a short prayer that the girls and you, as their teacher, may make every day a preparation for Christ's service by doing little homely things your best, and that God will keep you reminded lest you forget.

INTERMEDIATE BOYS' LESSON TAUGHT.

THE CALL OF ABRAHAM.

(Gen. 12: 1-22.)

H. M. KELLOGG.

1. "Now Jehovah said to Abram." (Have one of the boys read Gen. 12: 1.)

Did you ever see men talking who could not speak a word? I saw two, and they were mak-

ing signs with their fingers and were making each other understand about a Western trip. They understood each other. In olden times God talked to men in a way of his own, and men understood.

2. Abraham Understood God.—When you whistle, after dark, in front of Jim's house and he comes out, it is because Jim has an understanding with you and a fellow-feeling. His father, sitting in the same room, hears the whistle, but he never thinks of responding—he really does not understand. Abraham was different from all his neighbors, for he seems to have been the only one who heard God say, "Go to a better land." God made a sign to him and he obeyed, and this changed his whole life—made him a pioneer and the founder of a great nation.

God signaled to something within him and he responded. In wireless telegraphy there must be an instrument somewhere keyed to the one sending the message—the two are in sympathy.

There was in this good man a key that caught God's message. I want to make you see to-day that the same kind of message is sent to every boy some time in his life, and that, if he responds, he, too, will be great.

Do you ever want to travel and see the world and seek adventure? Of course you do. This desire is so strong at times that a fellow feels he just must get away. Many a boy under this impulse leaves home and becomes a wanderer and a tramp. He "plays hooky and goes on the road."

In our Juvenile Court last week, a poor little fellow who had run away from home and was caught, stood a vagrant. I felt sorry for him. He had given way to this desire without a proper guide, and it landed him in prison. When father has seemed cross and unjust, we want to get away and even up with him. "My! won't he feel bad when he wakes up to-morrow and finds no boy?" Or when we read of some "Wild West" adventurer—some poor miner striking a gold mine—then we want to go. This desire is very dangerous when we obey it in anger or under blind impulse. But Abraham obeyed the directing voice of God. God said, "Get thee up out of thy country and from thy kindred, and from thy father's house, *unto a land that I will show thee.*" Or he says to you in words you are more familiar with, "You will be a man soon and no longer a boy. You must leave the old home, however hard or easy that may be, go to college, struggle on the ball-field with new fellows, battle with big tasks and become a master." It is just what Jesus felt when he said to his mother, "Wist ye not that I must be about my Father's business?" Have I made it plain that this restless wish for adventure and conquest is all right, but *it needs God to direct it?*

3. The Time When God Speaks to Us.—The time when God sends this message for our departure is when we are from twelve to sixteen. Do you ever grow tired of boyhood things and feel the "call of the wild"? Well, God is talking to you, but don't go until you are prepared. Abraham was

wise. He bought provisions for a journey, camels to carry heavy loads, donkeys to ride, and sheep and cattle for the distant range. His was the caravan of a prince. (Here I would elaborate in picturing the Oriental caravan.) The day is coming for his start.

The morning breaks. What a morning! Everything is ready. An intimate friend comes to wish him well; another tries to persuade him not to go; others mock and call him a fool, but in his soul he is trusting God's voice, and *in his eye is a vision.*

(Here point out on the map the route he followed to Canaan, then to Egypt, then back to Canaan.) Finally, in Canaan, under trials and hardships, Abraham planted God's empire and made for himself a name that the world will always honor. He made it by listening to the voice of God. (Read Gen. 13: 17, 18.) Abraham was a pioneer, who took better things into the new land than he found there. He established an altar for God's worship wherever he went. Such were the pilgrims who came to New England to plant liberty. Such were the strong men and women who first peopled the Mississippi Valley, and such are many of the young men who are to-day filling up the great Northwest. Did they have homes where they were cared for, think you? Why did they leave? Boys, are you going out some day? How are you getting ready? Do you expect to trust in God or not? There is a picture that has attracted wide attention. It was exhibited at the Chicago Centennial Exposition, and crowds of people stood before it all the time, deeply

moved. Every man knew it was a picture of himself. It was called "Breaking Home Ties." In the picture a boy about fifteen is leaving home. It is morning. The breakfast-table is not cleared. Grandmother and sisters are looking sad and anxious. Father has taken the old satchel and is going out the door, where the team is waiting. Mother is saying good-by. Her hands are on the shoulders of her boy and looking into his pure eyes. I hear her saying, "My boy, the time is here for you to go out into the world and become a man. We have loved you from babyhood and cared for you tenderly. It is right that you should go, however hard it is for us. Your college work will prepare you for a great life. We shall think of you and pray for you every night and morning. Read each day the Bible I have put in your trunk, and pray that God will lead you and make you a great and useful man." Then she kisses him and he feels that kiss long afterward. It is hard for mother, but she knows that this is the way God takes to make us men. This picture is you, and you, my boys. It is the picture of your call to usefulness. How are you going to answer it? (Close with prayer.)

INTERMEDIATE DEPARTMENT PROGRAM.

MRS. H. L. HUTSON.

Part I.—Worship.

(At sound of organ or piano all rise and remain standing.)

1. Silent Prayer.—Then all repeat reverently:

The Lord knoweth them that are his; and let every one that nameth the name of the Lord depart from unrighteousness (2 Tim. 2: 19).

(All Scripture texts should be recited, not read.)

2. Gloria. (Sung softly.)

3. Responsive Service.

Department Superintendent—The earth is Jehovah's and the fulness thereof; The world, and they that dwell therein. For he hath founded it upon the seas, And established it upon the floods.

Boys—Who shall ascend into the hill of Jehovah? And who shall stand in his holy place?

Girls—He that hath clean hands, and a pure heart; Who hath not lifted up his soul unto falsehood, And hath not sworn deceitfully (Ps. 24: 1-4).

Superintendent—Lift up your heads, O ye gates; And be ye lifted up, ye everlasting doors; And the King of glory will come in.

Girls—Who is the King of glory?

Boys—Jehovah strong and mighty, Jehovah mighty in battle.

Superintendent—Lift up your heads, O ye gates; Yea, lift them up, ye everlasting doors; And the King of glory will come in.

Girls—Who is this King of glory?

Boys—Jehovah of hosts, He is the King of glory (Ps. 24: 7-10).

4. Hymn.—"O Worship the King."

(Department memory hymn appropriate to this opening exercise.)

5. Invocation.—By superintendent, minister or teacher. (All be seated.)

Part II.—Business.

(Department and class spirit emphasized.)

6. Department Motto.—"We Would See Jesus" (John 12: 21). (The class motto of one or more classes may be given before the department motto.)

7. Individual Aim.—A more intimate personal companionship with Him. A better expression of Him to those who know me. A larger sharing with Him in redeeming a lost world.

8. Offering.—Object of day's offering stated tersely by department treasurer. Offering brought to desk by secretaries or treasurers of the different classes, who recite Acts 20: 35 in unison.

9. Offertory Prayer.

10. Announcements.—All class and department announcements made briefly and to the point.

11. Reports of Officers.

12. Hymn.—"Love Divine, All Love Excelling," sung by department, or a class song by class. (Hymn sung at this place on program should be correlated in thought with quarter's memory Scripture.)

13. Scripture Recitation.—(If you adopt Ps. 27: 1-5 as memory text for quarter, either "Guide Me, O Thou Great Jehovah," or "Rock of Ages," would be an appropriate hymn. If 1 Cor. 13: 1-10 be your text, "Love Divine, All Love Excelling," would be appropriate.)

In repeating memory Scriptures, the exercises may be varied by alternating boys and girls, first year, second year, and so on.

Part III.—Instruction.

14. Lesson Taught.—The teaching of the lesson should be the real close of the session and the benediction given so reverently that no impression of the lesson will be lost. Let the memory of the lesson be the "benediction that follows after prayer."

15. Benediction.—Heb. 13: 20, 21.

The above program is arranged for the ideal department; that is, where classes assemble in one room, going to separate classrooms for the lesson; or where they take their places in groups or around a table during the entire session. In situations where none of these is possible, each teacher can drill his or her class separately on the opening service, keeping class in readiness to contribute any feature of it to opening exercises of main school if called upon.

SENSIGRAMS.

It is always praiseworthy to commend those who are worthy of praise.

"Boys should be brought up in a barrel and fed through the bung-hole."—*Thomas Carlyle.*

Incapacity in the teacher is more often responsible for bad behavior than original sin in the pupil.

The desire to quit school is generally a disease—not in the boys and girls, but in the school.

"Education must be made so fascinating that compulsory school laws and truancy officers will come to be regarded as anomalies."—*Judge Lindsey.*

The teacher must open his windows toward Jeru-

salem in order to keep his pupils from pitching their tents toward Sodom.

FOR REVIEW AND DISCUSSION.

1. What two things must be done by parents and teachers in dealing with this age?
2. Why is transition the key-word to this period?
3. Give several special characteristics of early youth.
4. How should the teacher meet the characteristic of self-importance?
5. What does the pupil's feeling of being misunderstood call for?
6. How would you control and utilize the clannishness of this period?
7. What is the test of your work among pupils from twelve to sixteen?
8. Describe the difference between the interests of the girl mind and the boy mind at this age.
9. Give instances of well-adapted Scripture lessons, and tell why they are well adapted.
10. Name two characteristics of a good teacher of pupils in early youth.
11. What should be the teacher's aim?
12. Describe fully the best method of class instruction.
13. Discuss the points of adaptation in Helen Gill Lovett's lesson for girls, Dr. Kellogg's lesson for boys and Mrs. Hutson's department program.

OUTLINE OF LESSON XVI.

Middle Youth

I. The Pupil.

1. Special characteristics and adaptation.
   (1) General intensity.
   (2) Day dreams.
   (3) Sentiment.
   (4) Spirit of competition.
   (5) Changing ideals.
   (6) Strengthened faith or doubt.
   (7) Widening interests.

II. The Lesson.

1. Sources of material.
   (1) The Bible. (2) Biography. (3) History. (4) Literature. (5) Arts and sciences.
2. Nature of material.
   (1) Bible persons, facts and principles.
   (2) Matter that substantiates and illustrates.

III. The Teacher.

1. Characteristics.
   (1) Thorough information.
   (2) Positive convictions.
   (3) Social sympathy.
2. Aim.

IV. The Teaching.

1. Class size and arrangement.
2. Class organization.
3. Method of teaching.

Sensigrams.

For Review and Discussion.

LESSON XVI.

Middle Youth—Ages Sixteen to Twenty

Professor Haslett gives an interesting tabulation of the findings of Coe, Gulick, Ayres, Pope and Starbuck on the average age at conversion. In a total of 6,641, mostly men, who became Christians, a larger number did so at sixteen than at any other age, and there were nearly twice as many between sixteen and twenty as there were between twelve and sixteen. When teaching in the Bible schools becomes more efficient, the majority of conversions will take place under sixteen. Why not?

I. THE PUPIL.

Aspiration is the key-word to this period. The spirit of middle youth "mounts up with wings as the eagle." A very young eaglet was once placed in a chicken-yard. For awhile he seemed not to know himself from a chicken. But gradually he began to stretch his wings and look at the sun. One day he became convinced that his domain was the sky and not a chicken-yard, and he flew into the clouds. It is in middle youth that the soul decides between the sky and the coop.

1. Special Characteristics and Adaptation.

(1) *General intensity.* Extremes of thought, feeling and action—intense enthusiasm, radical opinions, extraordinary depression and rash deeds; changes from love to hate and from despair to ela-

tion, from tears to laughter and from championship to antagonism; passing from one extreme to another with a swiftness unaccountable to themselves or to anybody else—these are some of the phenomena of the middle teens. It is the period of the soul's equinoctial storm. If a wrong deed be done, it is apt to be radically wrong; if a right course be chosen, it is often splendidly right. The unwritten pages of high-school history record a strange jumble of escapades, vandalism, sacrifice and heroism. Very naturally these tempest-tossed boys and girls feel the need of an anchorage, though they may not acknowledge it.

Let your teaching be marked by correctness of information, your counsel by calm level-headedness, and your informal chats by a sincerity of comradeship that will inspire confidence. "As much as in you lieth," avoid nagging and faultfinding.

(2) *Day dreams.* In middle youth imagination plays the role of architect, drawing possible and impossible—mostly impossible—plans for the future. Unsympathetic seniors refer to these as air-castles. Frances Willard had a favorite perch in an apple-tree where she climbed to dream. Who will say her dreams were useless?

Keep a list in your mind of the great moral and religious reforms and tasks to be wrought out in the world. Show how difficult they are and express the belief that your pupils can master the situation. Prof. Arthur Holmes says the young people of this age are egotists, and insists that their egotism be made a basis of moral appeal. He is right.

(3) *Sentiment.* There is "no telling" when an individual boy or girl may become a captive to sentiment, but the middle and later teens mark the general time of surrender. Love and kindred emotions often gain the ascendency over reason and judgment.

Now is the time to hold with your pupils and your sons and daughters sane conversation concerning the divine privilege of co-operating with God in the betterment of the human race.

Those young people who are caught in the vortex of sensuality are usually the ones who have never been told the plain truth, and have never been given high ideals of marriage, home and ancestral responsibiilty. The cancer in the heart of modern society can never be cured by sanctimonious silence.

(4) *The spirit of competition.* The spirit of emulation, contest, rivalry, battle—every form of competition — is interesting to young people throughout the whole teen period. Partisanship runs high, and champions are idolized. Nature is getting ready for life's big battles. It is said that Isaac Newton considered books and good behavior a bore, but he "worked like a Trojan" to get above a bully in his class.

To the teachers of these young people their spirit of competition is a great asset. It is the characteristic which, if used, will enable you to pit them against sin and ignorance in the fight of their lives.

Present the Christian life as a battle. Train them to see an opportunity for their greatest skill in wielding the "sword of the Spirit." Lead them

in attacks upon the flimsy arguments of local skeptics. Direct them in the building of arguments for God's truth that can not be overthrown.

(5) *Changing ideals.* Ideals shift in the later teens, and many of them assume permanent form. In any event, the ideals are intensely ideal. Professor James says that "every Jack sees in his own particular Jill charms and perfections to the enchantments of which we stolid on-lookers are stone-cold."

This is true, no matter whether "Jill" be a sweetheart, a missionary career or a football game.

Take every opportunity, therefore, to stress the overmastering ideals in the Scriptures. Compare the life and teachings of all others with the life and teachings of Jesus. Point out the strength and beauty of the great Christian men and women of the world.

(6) *Strengthening faith or doubt.* Young people who are at all in touch with the religion of Jesus Christ at this age usually become more faithful and active or more doubtful and passive.

Doubt is the negative side of belief. Faith *believes* something to be true. Doubt *believes* something to be untrue.

The soul's supreme province is to believe—not to doubt—and assertion should take precedence over negation. Boys and girls in their middle and later teens have not lived long enough to absolutely *know*, and they have not yet learned how to believe, hence they are at sea and affirm the negative as the easiest way out.

Do not engage in futile arguments or permit your pupils to do so. Present the great bulwarks of truth and leave out petty quibblings. If questions of doubt which lead nowhere are forced upon the attention of the class, simply state that such questions can not be impartially discussed except in the light of wide experience, and ask them not to commit themselves to positions of doubt until their horizon is wide enough to enable them to see all sides.

(7) *Widening interests.* When a balloonist stands upon the ground he sees no more than others, but as he mounts toward the clouds his horizon widens. The horizon of middle youth widens very rapidly. The world's affairs are fascinating. Great questions concerning national life or community life are tackled with confidence and zest, and often the wildest vagaries are expressed as opinions.

Hold hard upon the rudder of divine truth. Show your pupils that "nothing is settled until it is settled right," and that the word of God has never failed. Let them see that the wideness of God's revelation is wider than all the wisdom of men.

II. THE LESSON.

Manifestly a lesson should have in it that which pupils want to know, or ought to know, whatever their age. Young people from sixteen to twenty are like athletes finishing their training. From their places of school and home restraint they hear the waiting multitudes and itch to enter the

arena. They want to know how to get the kind of start that will enable them to win.

1. Sources of Material.

(1) The Bible.
(2) Biography.
(3) History.
(4) Literature.
(5) Arts and sciences.

2. Nature of Material.—By this time the reader and student of these chapters ought to be sufficiently well posted on the principles that govern the selection and adaptation of lesson material to be able to anticipate the author's suggestions.

(1) *Bible persons, facts and principles.* From the age of twelve to twenty-five the average individual's chief interest is in people—the actions, habits, peculiarities, deeds, accomplishments, hopes, experiences, tragedies and motives of people. In your teaching of pupils belonging to the period of middle youth, keep the characters of Scripture in the foreground.

The following are instances of well-adapted lessons:

Middle youth's tendency to extremes calls for the Bible's emphasis on good sense, as illustrated in the wideness of Solomon's information (1 Kings 4:29-34); the emphasis upon "solid food" by the author of Hebrews (Heb. 5: 12-14); Jesus' parable of the talents (Matt. 25: 14-30), and all studies that take in the poise, self-control and quiet power of Jesus and others.

Day dreams need ballast in the form of real

character stuff, such as Jesus' fearlessness in facing the Pharisees (Matt. 23); Paul's brave death for the gospel (2 Cor. 11: 24-27); or Peter's steady victory over self, as recorded in the Gospels and Acts.

The emotions and sentiments will delight in the religious patriotism of Nehemiah (Neh. 4: 7-23), the love affair and marriage of Ruth, and the home life of Mary and Martha and Lazarus.

The spirit of competition calls for such studies as that of good citizenship (Neh. 13: 15-22); business acumen (1 Kings 10: 1-10; Luke 19: 11-26); equipment for fighting sin (Eph. 6: 10-18); Jesus' real victory over those who seemed to be victorious over him, and Paul's heroic fights for truth.

Changing ideals need the presentation of ideals that are stable, such as the trueness of Jesus, the steadfastness of Paul, the inflexible principles of Joseph and Daniel and the loyalty of the women at the cross and the tomb.

(2) *Matter that substantiates and illustrates.* Biographical incidents which illustrate Bible truths, historic tendencies and movements which show the providence of God, literary masterpieces which nourish right sentiments, works of art which have been inspired by Bible truth, and scientific discoveries which corroborate Bible statements, are all in point.

III. THE TEACHER.

In the earlier part of this period the same thing is true which has been stated in the previous chap-

ter—that is, a man should teach the boys and a woman should teach the girls, *if* the right man and the right woman are available. As pupils approach twenty, it does not make so much difference. In fact, it is often well to reverse the situation.

1. Characteristics.—I would name three leading characteristics which qualify a teacher to teach young people in the years of middle youth.

(1) *Thorough information.* Your pupils are accustomed to the atmosphere of the schoolroom, where the instructors speak with authority. Their minds are in the habit of working in algebraic terms and with geometric accuracy, and they demand proofs. What you think does not count for half so much as what you know. Preparation gives you assurance, impressiveness and power; lack of preparation makes you timid, vague and weak. A Bible-school teacher once invited a young fellow to join his class. "What for?" was the blunt reply. Efficient teaching must answer that young man.

(2) *Positive convictions.* The doubting uncertainty which often characterizes the mind at this period of its growth needs, above all things, a teacher who believes the Bible to be God's word in the fullest sense, and who relies upon his own Christian life and Christian experience as leading arguments to prove it.

(3) *Social sympathy.* Bible-school teachers who can enter enthusiastically into the life of their pupils and who, at the same time, know the difference between recreation and dissipation, have an opportunity which no club or lodge can offer.

Amusement is neither a matter for high license nor prohibition. It is a human necessity, capable of splendid use or disastrous abuse. The Bible-school teacher should be the sanest exponent of its right use.

2. Aim.—Your constant aim should be to train the soul's aspirations according to the highest possible standards.

IV. THE TEACHING.

1. Class Size and Arrangement.—As young people approach the latter part of this period they are more and more interested in competing with other classes and in making their own class large.

They will do much better work if they have a classroom all their own, and are permitted to arrange themselves to suit themselves.

2. Class Organization.—Organizing the class has a direct bearing upon teaching the class. Your pupils at this age are beginning to be very much interested in method, system, order and accuracy. Their minds, therefore, do better work in orderly surroundings. Mr. W. C. Pearce gives the following six excellent reasons for class organization. He says that it: (1) "Divides the work;" (2) "develops the workers;" (3) "gives permanency to the work;" (4) "gives strength to the class;" (5) "increases the class membership;" (6) "promotes fellowship." To these I would add: (7) Makes the teaching effective.

3. Method of Teaching.—The informal conversational style should gradually develop into the

seminar method of teaching, with questions and review drills used tactfully.

The word "seminar" sounds stilted, but it happens to be the name given to a method of teaching which is especially well adapted to young people in their later teens. It consists in the division of any given subject into several distinct but related topics, and the assignment in advance of each topic to a different pupil for careful study and research.

As teacher you must observe the following five rules to make the seminar method succeed. Results will amply reward you.

(1) *Know the lesson thoroughly yourself.* Know more about it than you will have occasion to use. Questions may come up for settlement; be prepared to settle them rightly.

(2) *Prepare your lesson more than a week in advance.* All assigned work must be carefully thought out before you assign it. Show your class that you know exactly what you are doing, that you have done your part thoroughly, and that you expect them to do the same.

(3) *Divide the lesson into several distinct but related topics.* If, for instance, your lesson is Naaman the Syrian (2 Kings 5: 1-14), your topics might be as follows:

a. Brief account of the relations between Syria and Israel in the times of Naaman and Elisha.

b. A short, authentic description of leprosy.

c. The respects in which leprosy is like sin.

d. Several reasons why Naaman justified himself in getting angry.

e. Valuable lessons from Naaman's final obedience.

(4) *Assign each topic to a different pupil one week in advance, with request to prepare a brief but thorough paper or talk.* If you have trouble for awhile in getting the pupils to respond, be patiently persistent and commend, chide, lead or guide, as common sense dictates.

(5) *Call for the results of their thought and research on the appointed Sunday.* Take no part in the exercises yourself, except to direct them and to weave the work of the hour into an impressive whole with a reverent and earnest application.

The seminar method may be varied by questions, discussions, topical outlines and textual analyses.

SOME THINGS YOUNG PEOPLE NEED TO KNOW.

1. That Christianity offers the finest opportunities for their powers.
2. That the ministry is the most splendid of all callings.
3. That the religion of the Bible has inspired the world's best progress.
4. That Christian character is essential to all true success.
5. That manhood and womanhood, to be worthy, must conform to the same high standard of morals.

SENSIGRAMS.

It is right to be ambitious if one is ambitious to be right.

Sometimes the best thing to sing after "Oh, to be

nothing, nothing," is "Here, Lord, I give myself away."

"First love is the incipient comingness of consummate goneness."—*Emory Storrs.*

"Our doubts are traitors, and make us lose the good we oft might win."—*Shakespeare.*

"Conservation of our material resources is important, but conservation of our citizenship is imperative."—*W. C. Pearce.*

It is possible for parents to get so busy with orthodox theology that they turn out heterodox children.

Why do some men turn their boys over for the devil to raise, and then raise the devil because he does it?

FOR REVIEW AND DISCUSSION.

1. Give your own ideas as to why sixteen is the average age at conversion.

2. What is the key-word to this period?

3. Name a number of special characteristics of middle youth.

4. How does general intensity show itself, and how should the teacher meet it?

5. What would you do with the day-dreaming tendency of this period?

6. Discuss the importance of candid treatment of the whole subject of the sentiments.

7. How would you use in your teaching the strong spirit of competition belonging to middle youth?

8. In what way may the teacher best meet the changing ideals of this period?

9. Why do young people so often doubt in middle youth?

10. How should the teacher meet the doubting tendency?

11. Name portions of the Bible adapted to middle youth, and explain the adaptation.

12. Why should positive faith and convictions characterize the teacher of middle youth?

13. Why should the teacher be well informed?

14. Explain and illustrate the seminar method of teaching.

OUTLINE OF LESSON XVII.

Later Youth

I. The Pupil.

1. Special characteristics.
   (1) A sense of power. (2) Definiteness of purpose. (3) The home-founding tendency. (4) Patriotism. (5) Religious or irreligious zeal.

II. The Lesson.

1. Sources of material.
   (1) The Bible. (2) Church history. (3) Religious literature. (4) Evidences.
2. Nature of material.
   (1) Truth that will produce faith.
   (2) Truth that will strengthen faith.

III. The Teacher.

1. Characteristics.
   (1) A passion for human beings; (2) for Christ; (3) for truth.
2. Aim.

IV. The Teaching.

1. Seminar method. 2. Seminar and discussion method. 3. Discussion method described.
   (1) Use discussion method sparingly.
   (2) Select subjects containing vital principles.
   (3) Make sole aim to find what Bible teaches.
   (4) Omit appointment of judges.
   (5) Be prepared to give summary of truths.
4. Outline method described.

Sensigrams.

For Review and Discussion.

LESSON XVII.

Later Youth—Ages Twenty to Twenty-five

Newell Dwight Hillis says that "a sand-fly is mature in three days, a robin in three months, a colt in three years, but man requires three climacterics of seven years each." There is a moment when the sculptor pauses, chisel in hand, deciding where he will strike the first blow. The period we are now taking up is that moment in a normal human life. I once watched with interest the intentness of my boy as he built a miniature engine. The whole procedure was fascinating to him, but the climax arrived when he struck a match and lighted the alcohol lamp, "to see if she would run."

I. THE PUPIL.

Self-assurance is the key-word of this period. Young people from twenty to twenty-five usually think in large terms. They have a right to. They may not have their plans all made, but if they have been given any sort of educational vision, they are sure they will do something big in the long run.

If economic serfdom, poverty or other circumstance robs young men and young women of this self-assurance, the robbery seems but little short of a crime.

1. Special Characteristics and Adaptation.

(1) *A sense of power.* The self-assurance of this period is a strong sense of power and capable-

ness which follows the years of preparation, in school and out, and which has not yet been weakened by failures. Knowing this characteristic, your cue as teacher is to challenge it to the very utmost.

Inasmuch as your pupils feel equal to difficult tasks, give them difficult tasks to do—difficult lessons to learn, difficult class problems to solve, difficult enterprises to carry through. More classes of young men and young women fail for the lack of something to do which they feel to be worthy of their steel, than for any other one reason.

(2) *Definiteness of purpose.* In most cases, especially where young men and young women are thrown upon their own resources, as they should be, they form definite opinions and determine upon well-defined aims. They bring reason and judgment into strong and permanent play, and usually take pride in doing their own thinking. This characteristic indicates that class work among such pupils should be definite and distinct.

Instead of saying, for instance, "Now let us always study our lessons and try to make our work as helpful as possible," it is much better to say, "Our lesson next Sunday will be a temperance lesson, derived from a study of Isa. 5: 1-12. This is usually taken to be a dry subject, but we will prove it to be anything but that. Mrs. A, you will please read this lesson carefully this week, and in a three-minute talk next Sunday morning answer this question: 'Why was God disappointed in his people?' Mr. B, with Isaiah's record of God's

disappointment in Judah before you, please prepare a five-minute paper on the question: 'Is America making good in the eyes of God?' Mr. C, Mr. D, Miss E, Mrs. F and Mrs. G will please meet next Wednesday evening after prayer-meeting and agree upon five things which should be done in this community to strengthen the cause of temperance. Each of you will present one of these in one sentence next Sunday. Mr. H and Miss K will lead in a quick general discussion of these five suggestions. Mrs. L will select and read to the class five of the strongest verses of Scripture on the subject of temperance. Mr. M is asked to prepare for distribution and present to the whole school the following pledge: 'I hereby promise God and pledge my word of honor that I will never have anything to do with intoxicating liquors.' Mr. N will write up a pointed account of the class work and put it in the Monday papers."

(3) *The home-founding instinct.* As a class, young people at this age are by nature impelled toward the making of a home and the founding of a family of their own. This homing tendency is one of the greatest safeguards to civilization, and one of the most divine of human impulses.

All Bible teachings concerning the home and family will not only be inspiring, but interesting. Jesus held the family in such high regard that he built his church according to family ideals. God has revealed himself as our Father, and all we are brethren. The family is a sacred institution. Young men and young women—young husbands

and wives actual or prospective—will be interested in the teachings of God's word upon all phases of this subject. There is no correction of the divorce evil except in the adoption of the family ideals found in the New Testament.

(4) *Patriotism.* If an international crisis were to suddenly result in a call to arms, a great majority of the men who would immediately volunteer would be under twenty-five. Patriotism is loyalty to home *on a large scale.* It is easy to imagine that it was a *youthful* Hibernian who said, "I'd rather be a gas-lamp in Dooblin than to be prisidint of the Unoited States."

Rally your young men and young women to the defense of the church of Jesus Christ against the attacks of disguised atheism. Stress those portions of God's word which will impel them to "put on the whole armor of God" against moral anarchy and practical infidelity.

Cause them to see that the principle which underlies the buying and selling of votes is destructive of home, country, character and religion. It is inherent treason. In the light of divine truth show the presence of every immoral institution in the community to be a standing challenge from the devil—a challenge which must be answered.

(5) *Religious or irreligious zeal.* The leadership of most of the many religious activities of our day is in the hands of young men and young women from twenty to twenty-five. On the other hand, prison records show that criminality is at its highest point at the age of twenty-three.

These facts indicate that the years of later youth are years in which the average individual is inclined to positive righteousness or positive unrighteousness. This is the "wild-oats" period as well as the period of heroic Christian service.

To meet such a situation teachers must hold the reins over a strenuous team. *Something to do* must be hitched squarely beside *something to learn*, if any speed is to be made toward the goal of real Christian instruction.

II. THE LESSON.

There are young men's classes and young women's classes belonging to the age we are now considering, scattered throughout the Bible-school world. Many single classes among them have hundreds in their membership. Some of the individuals in these potential groups are Christians, some are not. What lesson material will appeal?

1. Sources of Material.

(1) The Bible.

(2) Church history.

(3) Religious literature.

(4) Christian evidences.

2. Nature of Material.

(1) *Truth that will produce faith.* Those in the class who are not Christians need to know and will be interested in the *convincing* things that are in the Bible. The structural things that bulk big with self-evident truth, facts concerning the authenticity of Scripture, truth-seeking arguments which overthrow skepticai fallacies, the lives of staunch

Christian men and women in whom the religion of Jesus has worked a transformation and historic proofs of Christian progress—all these are timely and should be at the teacher's command.

(2) *Truth that will strengthen faith.* Whatever produces faith strengthens faith. Therefore, those in the class who are already Christians will be interested in the kind of studies just described.

Just as it is true, however, that the best way to learn anything is to teach it, so it is true that the best way to strengthen one's own faith is to help produce faith in somebody else. In addition to strengthening the faith of young men and young women of this period through a convincing type of teaching in the class, strengthen it by enlisting them in the work of convincing others.

Scriptures which relate to the following and kindred subjects are especially suitable to the period we are now studying because they convince and edify: "The Unity of the Bible," "God's Unfolding Revelation," "Jesus as a Teacher," "Christ in Prophecy," "The Comprehensiveness of Romans 12," "The Spirit of Christ in Progress" "Christ in Human Lives."

III. THE TEACHER.

1. Characteristics.—No better characterization of the right teacher for this period can be found than that given by Dr. James Stalker.

(1) "*A passion for human beings.*" You will note that in the three characteristics, of which this is the first, Dr. Stalker has the word "passion." At

the time when young men and young women are particularly interested in exemplified religion, their teacher's intenseness of sincerity has great influence.

If they see, for instance, that your "passion for human beings" takes the form of an unselfish anxiety to show them the divine Christ, they will be favorably influenced.

(2) "*A passion for Christ.*" This does not mean sanctimoniousness. Long-faced solemnity does not indicate piety so much as it indicates a grouch or indigestion. It does mean the type of Christian enthusiasm which reflects Christ, honors Christ and impels toward Christ.

(3) "*A passion for truth.*" A passion for human beings combined with a passion for Christ will bring about a passion for truth that is really truth —not speculation. When dealing with Jesus Christ and his gospel, which is "the power of God unto salvation to every one that believeth," there is no place for obscureness. Even in your prayers it is well to heed Henry Van Dyke's advice: "Be careful lest your prayers become foggy, so that neither you nor God can be quite sure therefrom what you want."

2. Aim.—To challenge young manhood and young womanhood to their best endeavor in thought, word and deed.

IV. THE TEACHING.

There are four methods which I have used and seen used with good results, and their success is

due to their adaptableness: The seminar method, which is described in Lesson XVI.; the seminar and discussion method combined, as illustrated in this lesson under "Definiteness of Purpose," the discussion method and the outline method.

1. Discussion Method.—There are times when the main part of the lesson period may be profitably given over to a discussion between two or more members of the class, upon a subject which has, or seems to have, equal Scripture authority for both sides. For instance:

"*Resolved*, That John the Baptist was a greater character than John the apostle."

"*Resolved*, That the Bible shows men to be more religious by nature than women."

"*Resolved*, That the death penalty is Scriptural."

"*Resolved*, That the Bible sanctions war."

Regarding the use of discussion in the class I would make the following suggestions:

(1) Use the discussion method sparingly, lest your class degenerate into a debating club.

(2) Select only those subjects which have in them a vital principle.

(3) Make it the aim of each discussion to find what *the Bible* says on the subject.

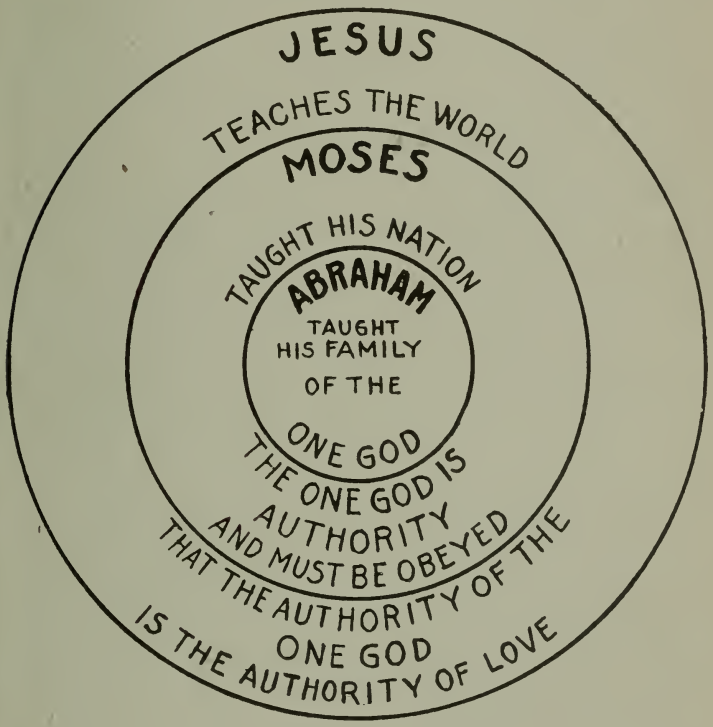
(4) Omit the matter of appointing judges.

(5) Commend the work of your pupils and be prepared to close the discussion by giving a summary of the Scripture truths brought out.

Special discussions for public occasions may be conducted more nearly on the order of a debate.

2. Outline Method.—When a portion of Scripture

or the discussion of a subject yields itself to outline treatment, you will find your pupils interested. The element of analysis, because of the reasoning it requires, appeals to them and—well, let us illustrate. Take the subject, "God's Unfolding Revela-



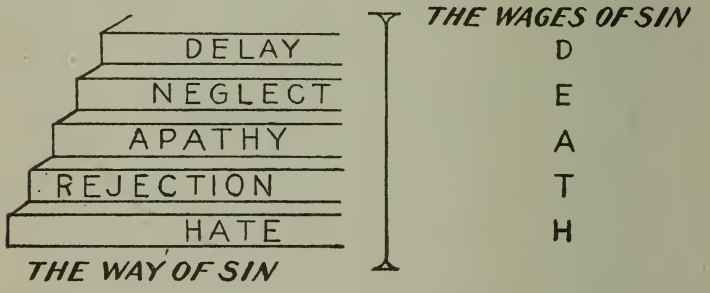
tion," based upon Matt. 5: 17 and outlined as in the accompanying illustration. Have your blackboard clean and be provided with a piece of chalk with a string attached, enabling you to quickly draw perfect circles. Make the small circle first

and write in it the fact that Abraham, in answer to God's call, taught his *family* that God was *One*.

Next, draw the second circle and write in it the larger lesson—Moses taught his *nation* that the one God is a God of authority and must be obeyed. The law of Moses contains the commandments and bristles with "thou shalt" and "thou shalt not." Lastly, draw the large circle, writing the large lesson for the whole world—the lesson which the world is now slowly learning.

Such outlines as this will be interesting (1) because your pupils like to think in large terms; (2) because the rapid development challenges both reason and memory; (3) because at the beginning there is a wholesome curiosity aroused as to what comes next; (4) because there is a satisfying, *convincing* completeness about it when finished.

An outline like the accompanying stairway is



good, and not difficult to make. Have it all on the board before the class arrives. Discuss the downward progress of the soul in sin. Then write over the steps, "The wages of sin," and rapidly erase until it is like the second part of the outline. This

will instruct, surprise and impress. Whatever your method, let the lesson end impressively and devotionally. Do not destroy the effect of the lesson study with announcements and business.

SENSIGRAMS.

"In every mortal life, however marred—
With crime encompassed, or by passion scarred—
Shining and sinless at the spirit's core,
Lies undeveloped an immortal ore—
Changed not by time, unreached by ruthless fate—
The gold dive of some redeeming trait."

—*William H. Hayne.*

"God has lightning enough on hands to wipe out every den of wickedness—what he needs is conductors."—*Z. T. Sweeney.*

"Success is the child of two very plain parents —punctuality and accuracy."—*Marden.*

"A first-rate teacher may have some third-rate pupils; but no third-rate teacher can long have first-rate pupils."—*Welshimer.*

"The finest of the arts is the art of living, and the highest of the sciences is the science of conduct. —*Van Dyke.*

"I don't want to possess a faith, I want a faith to possess me."—*Kingsley.*

FOR REVIEW AND DISCUSSION.

1. What are the years we are including in later youth?

2. Give Dr. Hillis' comparison regarding man's growth.

3. What is the key-word to the period of later youth?

4. Name five special characteristics of this period.

5. What should the teacher do to meet the pupil's sense of power?

6. Illustrate how and how not to meet the definiteness of purpose of later youth.

7. How may the spirit of patriotism be appealed to in Christian training?

8. Why, do you suppose, is criminality greatest at the age of twenty-three?

9. What team of activities should the teacher hitch abreast here?

10. Name three sources of lesson material in addition to the Bible.

11. Name two kinds of lesson material well adapted to later youth.

12. Why should emphasis be placed upon things that prove and convince?

13. Give Dr. Stalker's three qualifications of the teacher.

14. Describe the discussion method of teaching.

15. Mention two or three good subjects for discussion, and tell why you consider them good.

16. Why should the discussion method be used somewhat sparingly?

17. Point out the respects in which the outlines given are suitable to later youth.

18. Illustrate the outline method with an outline of your own.

"May every soul that touches mine,
Be it the slightest contact, get therefrom some good—
Some little grace, one kindly thought,
One aspiration yet unfelt,
One bit of courage for the darkening skies,
One gleam of faith to brave the thickening ills of life,
One glimpse of brighter skies beyond the gathering mists,
To make their life worth while, and heaven a surer heritage."

OUTLINE OF LESSON XVIII.

Early Maturity

I. The Pupil.

1. Special characteristics and adaptation.
   (1) The permanent adoption of principles.
   (2) The measuring of values by utility.
   (3) Hunger for fellowship.
   (4) Vigorousness of mind.

II. The Lesson.

1. Sources of material.
   (1) The Bible. (2) Sociology. (3) Histories of reforms. (4) Histories of missions.
2. Nature of material.
   (1) The social, doctrinal and practical themes of Scripture.

III. The Teacher.

1. Characteristics.
   (1) Same general interests as class.
   (2) Worthy of the respect of the class.
2. Aim.

IV. The Teaching.

1. The question method.
   (1) Jesus as a questioner.
   (2) Your own work as a questioner.
      a. Prepare your own questions.
      b. Put electricity into your questions.
      c. Fire your questions at a definite target.
2. The topical method.
   (1) The topical method illustrated.

Sensigrams.

For Review and Discussion.

LESSON XVIII.

Early Maturity—Ages Twenty-five to Thirty-five

The years from twenty-five to thirty-five in the life of the average individual constitute a period which is sufficiently distinct to be called a period, but which is not distinct enough to be easily described. It is the period in which youth is still present, while maturity begins. It is the period to which early youth looks forward and to which later maturity looks backward—both with longing eyes.

I. THE PUPIL.

Application is the key-word to this period. Whatever the occupation—whether chiefly intellectual or chiefly manual—there is present with most people in the early years of their maturity a keen enjoyment of work, and the ability to do a great deal of it. It is during these years that methods of thinking and living and working are being tried out.

1. Special Characteristics and Adaptation.

(1) *The permanent adoption of principles.* It is, to say the least, difficult, according to a high authority, to gain new ideas outside of one's own business after the age of thirty-five. This is due to the fact that most of us settle into our permanent habits of thought during the ten years we are now considering. Not a great many men and women become Christians after the age of thirty-five, and

not many who have been loyal to Christ up to that age ever become deserters. For these reasons the teacher of men and women of this class should stress those principles and pursue those methods which are best adapted to correcting error and establishing truth. Test local fallacies by Bible standards. Measure religious fads, crazes, eccentricities—and all other holdings, for that matter—by the word of God. Make it an unwritten rule in your class to mold opinion according to God's word, instead of trying to cramp the Word into the mold of somebody's opinion. Be candid, open-minded, fair, fearless and kindly in your persistent efforts to learn the will of God and to be guided by his Spirit.

(2) *The measuring of values by the standard of utility.* During these years of early maturity the mind is disposed to test everything by the standard of visible results. Modern conditions have increased the tendency.

In the commercial world the two forms of the one ruling question are, "How much can I buy for my money?" and "How much can I realize on my investment?" Religiously, people say practically the same thing. "I will go to church if I can hear a good sermon." "I will espouse the cause of Christianity if I can see anything to be gained by it." "I will study the Bible if you can make Bible study profitable to me." "I will become a member of your class if you can show me the advantage of it."

This strong "show-me-what-there-is-in-it" tend-

ency is too general to be ignored by teachers and class presidents. Jesus recognized it when he said to his disciples: "The very works that I do, bear witness of me, that the Father hath sent me." And again when he said: "Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the dead are raised up, and the poor have good tidings preached to them."

Study to make it true that your class provides Bible instruction, personal advantages and opportunities for doing good which people can not afford to miss, and then use the fact as a means of getting the attention and winning the good will of others. If this is advertising, then advertise.

(3) *Hunger for fellowship.* At all times the human individual is dependent upon his fellows, but the decade constituting the period of early maturity records the height of his hunger for fellowship.

A large proportion of lodge men enter their fraternities between twenty-five and thirty-five. As their years increase, men and women testify that their strongest and most lasting friendships had the fiber of durableness woven into them during the period we are now considering. Because of this fellowship feeling there is interest in social questions and a desire to have a part in the betterment of social conditions.

One of the very most important opportunities for improving social conditions lies in the solution of the so-called boy problem and girl problem. Of

all people in the world, Christian men and women from twenty-five to thirty-five have the best opportunity to improve the manhood and womanhood of to-morrow. This is true for several reasons:

a. In the years of early maturity men and women are at the age which youth idealizes.

b. They are old enough to be wise leaders, and young enough to be desirable comrades.

c. As Christians they have in their possession the only solution of the problems of youth—the truth of the gospel of Jesus Christ.

d. They have in their possession the only lasting and finally effective means through which this solution may be reached—the activities of the local church.

That Christian men and Christian women should devote their time, talents and money to the maintenance of clubs and lodges, turn delinquent boys and girls over to reform schools, junior republics and juvenile courts and neglect the church of Jesus Christ, which is the only institution standing for all social improvement, is one of the freakish anomalies of our time.

Judge Curtis B. Wilbur, of the Juvenile Court of Los Angeles, says: "It is the business of the Christian men and Christian women of every community to bring about a changed order of things among boys and girls."

If you have a women's class or a men's class or a mixed class representing the years of early maturity, make every possible effort to qualify them to be teachers and comrades of adolescent youth.

(4) *Vigorousness of mind.* In the years of early maturity there is strength of mind as well as strength of body in the normal individual. Petty tasks and small talk do not appeal. Even the uneducated mind likes to deal with matters that are important, and no Bible question of a practical nature is too difficult to be taken up.

II. THE LESSON.

1. Sources of Material.

(1) The Bible.

(2) Sociology.

(3) Histories of reforms.

(4) Histories of missions.

2. Nature of Material.—Special mention has been made of sociology, histories of reforms and histories of missions as furnishing material which may happily supplement and illustrate Bible study during this period, but these are by no means the only sources.

In the years of maturity interests can not be classified so closely as in early life. People are more individual in their thinking, and their interests are varied by circumstances. It may be safely asserted, however, that the social, doctrinal and practical themes of Scripture will be interesting and profitable. For instance:

(1) Studies in the social teachings and practice of Jesus.

(2) God's development of the family ideal in the Scriptures.

(3) Bible teachings on the Fatherhood of God and the brotherhood of men.

(4) Present-day practicableness of Jesus' teachings.

(5) The doctrine and authority of Jesus.

(6) Studies of moral and religious victories in the lives of great Bible characters.

III. THE TEACHER.

1. Characteristics.—In addition to being strong in faith and abundant in knowledge, I would name two other characteristics important in the teacher for this period:

(1) *He should have the same general interests as the class.* If for any reason the teacher is out of touch with the class, teaching can not be effective. The man whose interests are intellectual and bookish will not succeed in teaching a class of laboring men whose interests are intensely practical. The young college girl, however brilliant, can not do well in teaching women who are interested in things which she knows nothing about.

(2) *He should be highly respected by the class.* Character, ability and vigorous leadership appeal strongly to men and women in the period of early maturity. I once knew a class of this age to go utterly to pieces upon the discovery that their teacher was a hypocritical impostor. Faithless and unworthy leadership seemed to strike them as an unpardonable sin.

2. Aim.—To tactfully lead the members of your class to compare their beliefs and practices with the

life and teachings of Jesus should be your aim as teacher.

IV. THE TEACHING.

The discussion method described in the previous chapter succeeds very well with classes of the age we are here considering; discussion interspersed with questions is better, and the topical method is good. Whatever your method, the teaching should be vigorous and the lesson should close with a climax. "Never make a ragged stop," is the advice of Amos R. Wells.

A raw Irish soldier was asked by an officer to define strategy. "Strategy? Why, it is strategy, sor, when you are entoirely out of powther and shot, just to kape right on firin'." There are teachers and sometimes preachers who use this kind of strategy.

1. Question Method.—Socrates is commonly regarded as the patron saint of the question method. He began with an innocent-looking question which made his pupils feel proud of themselves, followed it with a few more which gradually convinced them that they had no sense, asked another one or two which made them mad, and finally led them to see what he was really driving at.

If a Bible-school teacher of to-day were to pursue Socrates' method, he would either close the lesson by himself or end it in a fight. It is due Socrates, however, to say that he did bring to notice the wonderful power of a skillfully put question.

(1) *Jesus as a questioner.* Note how the master

questioner used questions in the following instances:

a. To arouse curiosity: "Whose is this image and superscription?" (Matt. 22: 20). "Seest thou these great buildings?" (Mark 13: 2).

b. To kindle imagination: "What went ye out in the wilderness to behold? a reed shaken with the wind?" (Matt. 11: 7).

c. To test knowledge: "What is written in the law? how readest thou?" (Luke 10: 26).

d. To provoke thought: "Is not the life more than the food, and the body than the raiment?" (Matt. 6: 25).

e. To reveal truth: "Which of you by being anxious can add one cubit unto the measure of his life?" (Matt. 6: 27).

f. To expose error: "How can Satan cast out Satan?" (Mark 3: 23). "If I by Beelzebub cast out demons, by whom do your sons cast them out?" (Matt. 12: 27).

g. To challenge reason: "For what shall a man be profited, if he shall gain the whole world, and forfeit his life?" (Matt. 16: 26).

h. To appeal to judgment: "Do men gather grapes of thorns, or figs of thistles?" (Matt. 7: 16).

i. To probe conscience: "Which of you convicteth me of sin?" (John 8: 46).

j. To compel decision: "What think ye of Christ? whose son is he?" (Matt. 22: 41). "Do ye now believe?" (John 16: 31).

Familiarize yourself with the circumstances under which these questions were asked, and then

undertake to improve upon them; you will discover that there is more in the asking of a question than there seems to be.

(2) *Your own work as a questioner.*

a. Prepare your own questions. Make note upon your memory's margin or the margin of your Bible of just the way your main questions shall be put. In the preparation of each question have in mind the exact thing which you want that question to do, and, as Margaret Slattery suggests, so frame it as "to make your pupil's mind work."

b. Put electricity into your questions. When Jesus looked into the soul of the carping Pharisees and said, "If I by Beelzebub cast out demons, by whom do your sons cast them out?" there was nobody asleep on the back seat. Lightning is unexpected; so is a charged question. Gregory says, "The awakening and stirring power of a question lies largely in the principle of the shock."

Compare, for example, the following two ways of asking questions on John the Baptist:

First: "What was John?" "John's birth was foretold by an angel, was it not?" "John came to prepare the way for Jesus Christ; now all together, what did John come to do?" "What was John called?" "Was John a strong or a weak character?"

Second: "What is your idea of the personal appearance of John the Baptist?" "How did John's character compare with that of the Pharisees of his day?" "Was John a reformer or a revolutionist —or was he neither?" "Why do you think so?"

"Why is it that God never uses a sissy man as a bomb?" "What would happen if God were to hurl a John the Baptist into modern society?"

c. Fire your questions at a definite target. Isaac Errett once said, "Any idiot can take an old flint-lock musket and fire at the universe and stick a few stray shot into something somewhere, but it takes a steady hand and an educated vision and long practice to hit the center at long range with a rifle ball." Study "with all diligence" the matter of asking questions. It will pay. The question method is to be used more or less in all periods—from childhood to age.

2. Topical Method.—By way of variety the topical method may profitably be used when the lesson easily yields itself to topical treatment.

(1) *Topical method illustrated.* For instance, if your lesson were the fourth chapter of Hebrews, the prominence of verse 12 would suggest some such topic as "Scripture About the Scriptures," and might be treated as follows:

a. Their source. 2 Pet. 1: 21; 1 Thess. 2: 13.

b. Their theme. John 1: 45; Luke 24: 27; John 5: 46.

c. Their purpose. Ps. 119: 11; Rom. 15: 4; John 20: 30, 31.

d. Their value. 2 Tim. 3: 16, 17; Ps. 19: 7-10.

e. Their power. Rom. 1: 16; Heb. 4: 12; Jas. 1: 21.

f. Their permanence. Matt. 24: 35; Isa. 40: 8; Ps. 119: 160.

Such topical studies should be developed, step at

a time, on the blackboard, or on slips of paper in the hands of the class. It is often well to assign in advance the various phases of the topic to different persons for discussion.

SENSIGRAMS.

"As a man grows older his bump of conceit gradually becomes a dent."

"The class that is not out for business has no business to be out."—*Marion Lawrance.*

"Keep your head in the clouds and see the human race; keep your feet on the ground and go after the individual."—*W. C. Pearce.*

Some teachers, like some books, are a tonic to originality, while others leave nothing to be said.

If a lighthouse is a sure-enough lighthouse, the fact does not have to be announced through a megaphone.

The profoundest study for both society and the church is the study of right influence over youth.

"Build a wall of men around your boys and you will have no boy problem."—*Welshimer.*

"Genius is an immense capacity for taking trouble."—*Carlyle.*

If a question fails to strike fire, it does not necessarily mean that the pupil's brains are soggy—it may be that you are using wet matches.

"But I'll tell you this: a middlin' doctor is a pore thing, and a middlin' lawyer is a pore thing; but deliver me from a middlin' man of God."—*Owen Wister.*

FOR REVIEW AND DISCUSSION.

1. Is the key-word to the period of early maturity well chosen? Why?

2. Name the four mentioned special characteristics of this period.

3. Discuss the statement that "it is difficult to gain new ideas after thirty-five."

4. What kind of teaching fits the time when the mind is adopting its permanent principles?

5. In what different ways does hunger for fellowship manifest itself?

6. Give reasons why Christian men and women from twenty-five to thirty-five are fitted to improve the manhood and womanhood of to-morrow.

7. Discuss the question as to whether juvenile delinquency is a problem primarily for the church or for some other body to solve.

8. Why are the social teachings of Jesus suitable to this period?

9. Give two important characteristics of the right teacher for classes of this period.

10. What should be the aim of the teacher?

11. Name the different methods of teaching which may be used.

12. Discuss the skill which Jesus used in asking questions.

13. Which one of Jesus' questions do you think to be the **best**, and why?

14. Give three rules to observe in your own work as questioner.

15. Describe the topical method of teaching.

He came to my desk with a quivering
lip,
The lesson was done—
"Dear teacher, I want a new leaf," he
said,
"I have spoiled this one."
In place of the leaf so stained and
blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled—
"Do better now, my child."

I went to the throne with a quivering
soul,
The old year was done—
"Dear Father, hast thou a new leaf for
me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled—
"Do better now, my child."

—*C. R. Shaw.*

OUTLINE OF LESSON XIX.

Middle Maturity

I. The Pupil.

1. Special characteristics and adaptation.
   (1) Feminine interests.
      a. Sentimental. *b.* Æsthetic. *c.* Domestic.
   (2) Masculine and feminine interests.
      a. Philanthropic.
      b. Social.
      c. Religious.
      d. Practical.
      e. Patriotic.
   (3) Masculine interests.
      a. Executive. *b.* Logical. *c.* Scientific.

II. The Lesson.

1. Three general rules.
   (1) The rule of practicalness.
   (2) The rule of thoroughness.
   (3) The rule of sincerity.

III. The Teacher.

1. Characteristics. 2. Aim.

IV. The Teaching.

1. Question method.
2. Lecture method.
   (1) Seven success rules. (2) The use of illustrations. (3) Illustrations illustrated.

Sensigrams.

For Review and Discussion.

LESSON XIX.

Middle Maturity—Ages Thirty-five to Sixty-five

We are now taking up the study, from the teacher's standpoint, of that period in human life which is longest—the period of middle maturity, extending from thirty-five to sixty-five. Many of the things said in the previous lesson apply in this. While it is true that life divides itself into periods, there are no cast-iron boundaries which separate any given period from the one before it and the one after it.

I. THE PUPIL.

Achievement is the key-word to this period. It is the time when men and women are in the very thick of life's battle.

1. Special Characteristics and Adaptation.—Men and women in the prime of their maturity and individuality have a great many interests which the teacher must touch in order to hold attention. These interests may best be classified according to sex. Three interests we shall name as characteristically feminine, three as characteristically masculine and five as both feminine and masculine.

This classification is made in the belief that "the eternally feminine" and the "eternally masculine" are the two hemispheres of human character. There are many interests common to both, and

there are interests that are distinctive in each. Neither is inferior to the other.

Pres. G. Stanley Hall expresses the fear that woman "is coming to lack confidence and pride in her sex as such." If this be true, it can not remain true, because the perpetuity of all that is divinest in human nature depends upon the equal development of true womanliness and true manliness.

(1) *Feminine interests.*

a. Sentimental. The feelings reach their richest expression in feminine character. If woman were to succeed in starving out her capacity for sentiment, every trait that makes humanity humane, and every tie that binds humanity to God, would finally disappear. "There are three ways in which women are pre-eminent," says Caroline Hazard, president of Wellesley; "they are the binders together of society, they are the beautifiers of life, and they are the preservers of morals."

It behooves each woman teacher in the Bible school, each teacher of women and each teacher of girls who will be women to-morrow, to draw from God's word and emphasize those teachings and incidents which cultivate the better feelings and nourish the sentiments. Christianity's greatest competitor is big business, and big business knows no sentiment. The fires that warm the human heart will go out if they are not fanned and fed by Christian womanhood.

b. Æsthetic. The subtle sense which we call good taste, and all forms of appreciation of the beautiful, are more distinctively feminine than mas-

culine. Most noted composers and artists are men; but in the fullest sense women give to the world more of art and music than do men.

The poetic descriptions and gracious meditations portraying the beauty of holiness in which the Bible abounds, make a peculiar appeal to the womanly woman, and every teacher of women should bear this fact in mind.

c. Domestic. The necessities of modern life are compelling some young women, the fascinations of independent business are attracting others, and the idle activities of aimless society are decoying still others into a feeling of contempt for the old word "domestic"—and yet it stands for everything that is good in the home and family. Whatever home means in the building and preservation of character, it means because of the presence of those women who have the domestic gift—a gift, indeed, to be coveted. God's word is rich in material that meets and cultivates it.

The Bible abounds in scenes that sanctify home ties. In fact, the whole of God's revelation is an unfoldment of the family ideal. In meeting feminine interests, emphasis upon Christian home life is not only pedagogic, but imperative.

(2) *Masculine and feminine interests.*

a. Philanthropic. Men and women are equally philanthropic. When the teacher of a mixed Bible class is stressing the merciful and charitable deeds done by our Lord, and making specific application of the principle of benevolence, both men and women are interested.

Teach the teachings of Jesus on the subject of philanthropy, then drive the lesson home by saying, "We will now practice what we preach by sending the widow B a month's rent and by providing her with a better means of self-support."

b. Social. Men and women are equally social. Social activities and recreation are needed by all of the world's workers. The church of Jesus Christ should be the social center of every Christian community, and men's and women's Bible classes are in position to solve the problem by studying the social teachings of Jesus.

c. Religious. Men and women are equally religious. To say that men are less religious by nature than women is to make God responsible. The fact is, that men and women attend religious services in equal numbers, and live equally religious lives wherever the masculine interests of Scripture are presented in a way that appeals to true manliness, and the feminine interests are presented in a way that appeals to true womanliness.

d. Practical. Men and women are equally practical. They face the necessities and obligations of daily life side by side. Responsibilities, tasks, plans, disappointments, successes, anxieties, sacrifices—all these are borne by both, and both equally need and appreciate the practical counsel in God's word which helps to untangle each day's skein. A hint to the wise teacher is sufficient.

e. Patriotic. Men and women are equally patriotic. There is as much heroic patriotism in the woman who stays at home and fights poverty, sus-

pense and fear, as there is in the heart of the man who goes to the front and fights men.

Loyalty to Christ is one of the most appealing of all subjects, because it calls forth the divinest expression of patriotism. Search out and stress all deeds of heroism and sacrifice in God's word, and all principles which encourage such deeds. Men and women will not only be interested, but will be inspired to their best endeavor.

(3) *Masculine interests.*

a. Executive. As a rule, men are more keenly interested in the problems of government and executive affairs in general than are women.

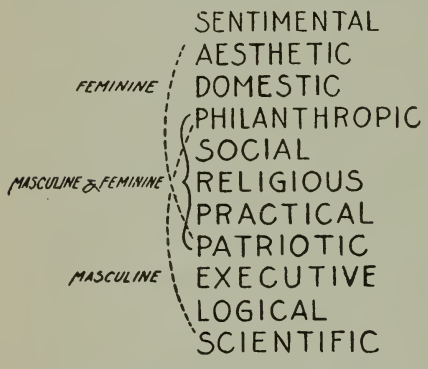
Such Bible themes as the legislative genius of Moses, the governmental principles which made the Jews a peculiar people, and the plan of the organization of the early church will always interest men if ably presented, and will increase their respect for the Book of books.

b. Logical. No one of these characteristics is exclusively masculine. The masculine mind as such, however, takes keener delight in the processes of reasoning and argument than the feminine. Paul is the logician of the New Testament. His arguments are both interesting and convincing to men. Men like religious truths logically presented. Teachers who wander from the subject and never return need not be surprised if men wander from the class and never return. Stick to your subject and present it with clearness and force.

c. Scientific. Science in the abstract is cold and unfeeling. Most of the world's noted scientists

have been men, and the opinion has become current that faith in the Bible can not exist in a scientific mind. This is not true. Some of the world's most renowned men of science are to be found among the champions of the Bible. If the men of your class are disposed to weigh everything in the scales of science, you will do well to steer clear of arguments that get nowhere; use the word of God instead of your own opinions, and in a general way measure things by the plumb-line principle which Jesus used when he said, "Each tree is known by its own fruit." The scientific mind needs Jesus and the Spirit of truth just as much as any other mind.

Before leaving this general discussion you are asked to study the accompanying diagram. Feminine interests swing from the sentimental down to the patriotic; masculine interests swing from the scientific up to the philanthropic; the interests which are equally masculine and feminine are the middle group of five, while religious interests occupy the central place of all.



II. THE LESSON.

1. Three General Rules.—Bible principles, doctrines and practice will be found interesting to men

and women of this period, and the following three general rules should be kept in mind:

(1) *The rule of practicalness.* For men and women of this period Bible lessons should contain material the practical value of which is perfectly clear.

(2) *The rule of thoroughness.* Every Bible subject of great and vital importance should be extended to cover as many Sundays as are necessary to a satisfactory study of that subject. The International Lesson Committee should in some way meet this requirement.

(3) *The rule of sincerity.* No Bible passage should be studied with any other end in view than that of learning the exact truth and putting it into sincere practice.

III. THE TEACHER.

1. Characteristics.—I can suggest no better characterization of the teacher for the men and women from thirty-five to sixty-five than that which you will have by combining the characteristics suggested in the two previous lessons.

2. Aim.—To co-operate with the class in meeting human needs with divine truth.

IV. THE TEACHING.

1. Lecture Method.—The main objections to the lecture method of teaching, as it is generally used, are that it requires no preparation in advance on the part of the pupils, that it bars out the exchange

of ideas, and that it gives the teacher a chance to ride his hobby, if he has one.

(1) *Seven success rules.* Let us lay down a few rules which, if observed, make the lecture method the best method for the period we are now considering:

a. Know your whole subject so well that you know you know it.

b. Create anticipation in advance. Do this each Sunday by an appetizing announcement of a few of the finest points which will be brought out in the next Sunday's lesson.

c. Drive one big truth home. Determine in your own mind upon at least one important truth which the whole lesson period will seek to impress.

d. Give your lecture variety. Do this by a tactful use of questions, illustrations, outlines, crisp discussions, or brief Bible readings which require the co-operation of the class.

e. Introduce surprises. These may be in the form of new and important information or of unexpected methods of presenting old truths.

f. Reserve the best for the last. Avoid that fatal, frazzled, "ragged stop" which kills many a lesson that is otherwise good.

g. Quit when you get done.

(2) *The use of illustrations.* A fair mastery of the art of illustration is possible to any teacher, and illustration is necessary to the best teaching. Three things must be learned.

a. Learn to know an illustration when you see one. A story and an illustration are not necessarily

the same thing. A story is a description which is complete in itself. An illustration is a comparison, the whole value of which is measured by the amount of light it throws upon something else. The purpose of the headlight of an engine is to light up the track, not to draw attention to itself. A good illustration is distinguished by *aptness, clearness and unexpectedness.* Illustrations may be secured from Scripture, history, biography, nature, science, current events and personal experience, but, whatever their source, they *must illustrate.*

b. Learn to save an illustration when you get one. Catalogue your illustrations by means of some scheme of your own devising. A simple plan is to secure a number of envelopes of good quality, about seven by ten inches in size, and letter them alphabetically. Get a quantity of blank paper a half inch smaller each way than the envelopes. Stick your clipped illustrations to the sheets of paper, making such notes on the margin as are necessary. In addition to clipped illustrations, make reference to passages in the Bible and to pages in books where you find good illustrations, and note those which you get from lectures, addresses and conversations.

c. Learn to use an illustration when you have one. Spring it without warning and let the point come as a surprise. To make your point at the end of the story after having given the whole thing away at the start, is like striking a match after having turned on the electricity.

Let your short illustration ring the target quickly, drive the long one through to the point

without cumbering it with petty details, and, whether the illustration be long or short, make the point so pointed that it does not have to be pointed at to be seen.

(3) *Illustrations illustrated.* Bible illustrations need no comment. They speak for themselves. Use them whenever possible. Illustrations from other sources are of various values and are usually described as simple, homely, fitting, forceful, pointed, striking or touching. Point out the merits and application of the following illustrations:

a. A simple illustration. A Scotland train had stopped out in the open country, and restless passengers were trying to find out what the trouble was. The engineer moved calmly about his engine. "What's the matter? Are you out of water?" somebody asked. "Plenty of water, but it's *nae bilin'*," was the reply.

b. A homely illustration. To Abraham Lincoln is accredited the story of the old backwoodsman who sat absent-mindedly gazing through the open window of his cabin. Suddenly he reached for his old flintlock, took careful aim and fired. After another shot he was reloading his gun when his wife looked at him critically and exclaimed: "Why, Josiah, you air shootin' at a *bug on your eyebrow.*"

c. A fitting illustration. A minister called at the home of a once active, but now indifferent, member of his congregation. Sitting down by the open fire, he took the tongs and lifted a white-hot coal to the hearth. In some surprise his host watched it turn red, then gray, and then black. After con-

templating the dead coal for a moment, he said, "You need not say a word. I shall be there next Sunday morning."

d. A pointed illustration. A strong horseshoe magnet may be held over an old, rust-eaten, shapeless nail without meeting with any response. A bright, ringing steel nail will leap to the magnet, attract another, and through it draw yet another nutil several are attached. *Are you a rusted nail?* or are you not?

e. A striking illustration. It is said that there was once a church building the acoustic properties of which were not good. Wires were stretched from side to side, but the situation seemed worse instead of better. A false ceiling was then put in, but the situation kept getting worse. The shape of the room was changed with no results, except that by this time the people could hardly hear at all. Finally they concluded to tear out wires, partitions, ceilings and everything else, opening up the room clear to the roof. When they tore out the ceiling they found the space above it packed and jammed and crammed and stuffed—with old prayers and songs that never got any higher.

f. A beautiful illustration. There is a fanciful story about little birds to the effect that, when first created, they had no wings. They could hop about and sing, but they could not fly. One day the Creator placed two burdens on the ground before each little bird, commanding that they be taken up and borne. Complainingly the birds obeyed. The burdens grew fast—*and became wings.*

g. A touching illustration. In the sick-room the lights were low—very low. The whole house seemed to throb with the heartbeats of the sleeplessly anxious loved ones, who knew the inevitable. "Mother, are you there?" came the faint voice from out the shadows. "Yes, dear, I am right here." Then, again, after a brief moment, "But, mother, is your face toward me?" Friend, with you the question is different. There is no question at all about God's face being toward you—*is your face toward God.*

SENSIGRAMS.

"Dost thou love life? Then do not squander time, for time is the stuff life is made of."—*Benjamin Franklin.*

"If you are making the best use of your time, you have none to spare."

"When a man fails in life he usually says, 'I am as God made me.' When he succeeds he proudly proclaims himself a 'self-made man.' "—*Wm. George Jordan.*

"If you have any sour grapes, make 'em into preserves."

Ventilating the room is more conducive to instruction than airing your opinions.

"The anecdote in a sermon answers the purpose of an engraving in a book."—*Spurgeon.*

"Do not loiter or shirk,
Do not falter or shrink;
But just think out your work
And then work out your think."
—*Nixon Waterman.*

FOR REVIEW AND DISCUSSION.

1. What are the years of middle maturity, and what is that key-word to the period?

2. Why may the interests of this period be best classified according to sex?

3. Name three feminine interests and discuss ways and means of strengthening the finest sentiments of the human heart.

4. Why should the teachers of women's classes emphasize the best meaning of the word "domestic"?

5. Name five great interests that are equally masculine and feminine.

6. What kind of teaching and class management will win and hold men and women equally?

7. How may the teacher wisely meet the masculine love of logic and reasoning?

8. What course would you pursue with those who weigh everything in the scales of science?

9. Give and explain three general rules governing lesson material for this period.

10. Name seven success rules in the lecture method.

11. Name three things which must be learned about illustrations.

12. What is the difference between an illustration and a story?

13. What are the main sources of illustration?

14. Tell the best illustration you ever knew, aside from those in the Bible.

OUTLINE OF LESSON XX.

Later Maturity

I. The Wealth of Years.

1. Rich in experience.
2. Rich in settled opinions.
3. Rich in meditation.
4. Rich in devotion.
5. Rich in counsel.
6. Rich in expectation.

II. What This Wealth Should Command.

1. The honor of youth.
2. Distinction in the church.
3. Position in the Bible school.

III. The Final Word.

Sensigrams.

For Review and Discussion.

LESSON XX.

Later Maturity—Ages Sixty-five to the End of Life.

"At sixty-two life has begun;
At seventy-three begin once more;
Fly swifter as thou near'st the sun,
And brighter shine at eighty-four.
At ninety-five,
Shouldst thou arrive.
Still wait on God, and work and thrive."

We shall not be so deficient in courtesy as to consider the men and women who have reached and passed the sixty-fifth milestone as pupils of ours. We are rather, in many respects, pupils of theirs, and they are pupils of our Lord Jesus.

I. THE WEALTH OF YEARS.

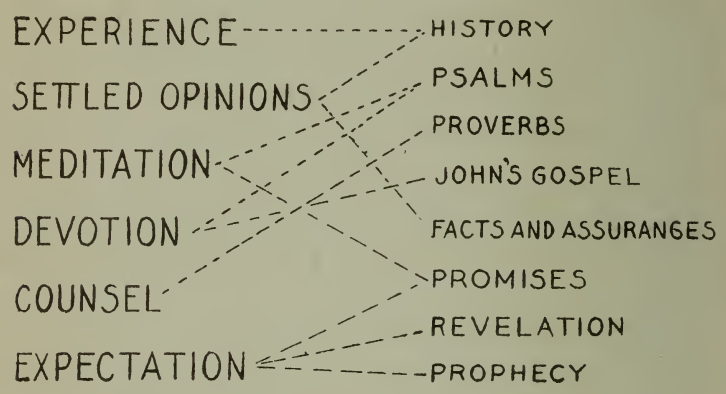
Men and women who have come into the years of later maturity possess wealth which money can not buy—wealth more worthy of honor than gold or silver or houses or lands.

1. They are Rich in Experience.—They know depths of sorrow and heights of joy. They know the humiliation of defeat and the thrill of conquest. They know hope, prayer, faith and triumph. For this reason, the word of God is a treasure-house to them as it yields its inspiring history of the experiences of men and women in the past, especially of the men and women who were in communion with God.

2. They are Rich in Settled Opinions.—In earlier life men and women are in doubt about many

things, and often uncertain as to what to believe. In later maturity the mind disposes of most vexing questions to its own satisfaction and really takes pride in its fixed convictions. For this reason the great facts and assurances to be found in God's word make a strong appeal.

3. **They are Rich in Meditation.**—How often have you seen father or mother in the favorite chair with face turned toward the window—looking, but not seeing? Not seeing? Ah, could we but see half the vision that floods their meditative eyes, our



souls would be enriched beyond compare. Look over mother's shoulder and you will probably find the dear, old, large-typed book open at the Psalms.

4. **They are Rich in Devotion.**—The accumulated memories of prayers, of thanksgiving for blessings, and of petitions for strength to pass through the valley of the shadow, have added to the spirit of devotion until devotional passages like those in the

Gospel of John and those in the Psalms are of precious value.

5. They are Rich in Counsel.—The Book of Proverbs is esteemed by the mature mind because it contains the axiomatic wisdom of experience. Younger men and women make a grave mistake when they fail to seek and to profoundly appreciate the counsel of age.

6. They are Rich in Expectation.—Day by day this life's anchorage becomes less secure and the haven of the life to come beckons its welcome. The assuring promises in God's word, the wonderful visions of Revelation, and all the fine prophecies that lay hold upon the future life, contain food for reflection, which causes the heart of age to say, "I shall renew my strength; I shall mount up with wings as eagles; I shall run, and not be weary; I shall walk, and not faint."

II. WHAT THIS WEALTH SHOULD COMMAND.

There being no other wealth equal to the wealth of experience, counsel and meditation stored up in a life that has grown mature in God's service, that wealth should command several things:

1. It Should Command the Honor of Youth.—Respect for men and women who have grown old in the Lord's service should be instilled into the mind of childhood and youth. I doff my hat to every veteran of the Civil War, but my respect is still greater for veterans of the cross of Christ.

2. It Should Command a Place of Distinction in the Church of God.—Many men and women of

seventy are more vigorous in mind and body than many others of thirty-five. But, whether vigorous or not, they deserve every possible recognition. If they can not come to church, bring them. You will be much worthier of your own respect if you speed your automobile to the home of an aged shut-in and bring him or her to the house of God, than you will if you go tearing across the country trying to make yourself believe that your Lord's Day frolic is necessary recreation.

3. It Should Command a Position of Its Own in the Bible School.—No finer ministry can be observed than that of forming a class in your Bible school made up of men and women of sixty-five and over. If possible, give them a room of their own—a good one. Call them the "Loyal Guard." Provide for and ask them to engage in activities of their own liking. Encourage them to conduct a Home Department of their own. Give public recognition and private encouragement to their work.

It is practically an offense to insist upon shelving our honored fathers and mothers, even with the fond explanation that we want to shield them and bear their burdens. What they can do they want to do.

III. THE FINAL WORD.

Whether studying to more efficiently train the child mind, or more fittingly honor the mind of age in our Bible-school work, let us depend for our wisdom and guidance upon the One who alone is dependable.

"The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring for ever:
The ordinances of Jehovah are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold." —Ps. 19: 7-10.

SENSIGRAMS.

"In proportion as a man goes toward God he lengthens his childhood."—*Hillis.*

"The one-talent servant lost his talent, not because he wasted it, but because he hoarded it."—*W. C. Pearce.*

"It is not the revolution that destroys the machinery; it is the friction."—*Beecher.*

"You are not responsible for the disposition you are born with, but you are responsible for the one you die with."—*Babcock.*

"For what is age but youth's full bloom,
A riper, more transcendent youth?
A weight of gold is never old."

FOR REVIEW AND DISCUSSION.

1. Name the five elements of wealth belonging to later maturity.

2. What Bible material meets the experience of this period?

3. Why do the facts and assurances of the Bible make a strong appeal?

4. Why do older people love the Psalms and John's Gospel?

5. What accounts for their special interest in Revelation, prophecy and the promises of God's word?

6. Discuss the question of increasing youth's respect for age.

7. Why and how should the church give especial recognition to its veterans.

8. Discuss the matter of giving special recognition to years in the Bible school.

9. Let five members of the training-class write a three-minute essay each on "How may we best honor our veterans?"

10. Discuss the matter of organizing older people into classes with activities and privileges of their own.

ONE HUNDRED AND ONE TEST QUESTIONS

1. Give the best definition you know of common sense.

2. What is it that gives dignity to mind-study?

3. Describe and illustrate the threefold power of the mind.

4. Give instances proving that Jesus adapted his teaching to his pupils.

5. Mention several common-sense imperatives in mind-study.

6. Give a general definition of the intellect.

7. Name and describe the difference between the mind's two ways of acquiring knowledge.

8. Give the exclusive information which each of the five senses conveys to the mind.

9. Tell in your own way how the teacher may best use the pupil's senses in impressing knowledge.

10. Name what you think to be the three most important reasons for studying the intellect.

11. Define the sensibilities and give the word we generally use instead.

12. Name and describe the four divisions into which we group the feelings.

13. Illustrate the importance of the feelings.

14. Describe in one word, each, the emotions, affections, desires and sentiments, and tell what you know about them.

15. Give three good reasons for studying the sensibilities.

16. Define the will and illustrate your definition.

17. Give the three statements which, in your mind, best prove the importance of the will.

18. Name the motives, in their order of value, which move the will to act.

19. Give two great reasons for studying the will.

20. Describe the most usual kinds of will, and tell what course you would pursue in training each.

21. Define memory and illustrate the definition in your own way.

22. Give four different types of memory and state how you think each type should be treated.

23. Name and explain four general laws in the action of memory.

24. Give at least two reasons for stdying memory, and explain them.

25. Define imagination and tell something that illustrates it.

26. Mention several proofs of the importance of imagination.

27. Explain and illustrate how imagination illumines instruction.

28. How does imagination act at different periods in life?

29. State and explain two reasons for studying the imagination.

30. Define curiosity, attention and interest.

31. Explain and illustrate voluntary and involuntary attention.

32. Explain the difference between native and acquired interests and tell why one is superior to the other.

33. How did Jesus adapt his teaching to the native interests of his disciples, and what instance best illustrates it?

34. Give a summary of the reasons for studying curiosity, attention and interest.

35. Define reason and define good judgment.

36. What is the common difference between reason and judgment?

37. Name and explain two processes of reasoning.

38. What three qualifications are necessary to impartial judgment?

39. Give three reasons for studying reason and judgment.

40. Define conscience.

41. Define character and give the relation of conscience to character.

42. How should the efficiency of Bible-school and public-school teaching compare?

43. Give two reasons for studying conscience and character.

44. Name four ways of giving conscience the right standard.

45. Name and describe three types of mind.

46. Describe three corresponding types of conversion.

47. What is the threefold appeal which God makes to the soul?

48. What is the threefold surrender which the soul makes to God?

49. What, therefore, is conversion?

50. What, according to the Bible use of the word "heart," is heart religion?

51. Mention two kinds of knowledge which method-study presupposes and tell what you mean by each.

52. Give the key-word to each of the nine periods of life.

53. What one necessity does method-study impose?

54. What general aim does method-study propose for each of the nine periods?

55. Name at least four special characteristics of early childhood and tell how you would adapt teaching to them.

56. Give two necessary characteristics of the Beginners' teacher and tell why you think them necessary.

57. Tell why teaching by stories is the best plan with children and mention well-adapted Bible stories.

58. Give four necessary elements in teaching by story and describe proper arrangement and surroundings for little children.

59. How do Mrs. Grant K. Lewis' and Mrs. Walker's programs meet the requirements of Beginners?

60. Name at least four of the most important special characteristics of middle childhood and tell how they may best be met by the teacher.

61. Designate several well-adapted Bible stories and tell why they are appropriate to middle childhood.

62. Give two characteristics of a good teacher for middle childhood and state why they are essential.

63. Describe the best class arrangements for Primary pupils and tell how you would cultivate reverence and good order.

64. Point out the suitableness of Miss Faris' lesson story and Mrs. Leyda's Primary department program.

65. Why is "energy" a good key-word to later childhood, and how would you treat the characteristic?

66. Name four of the strongest special characteristics of later childhood and their significance to the teacher.

67. Name the interests of later childhood and the nature of the material which meets them.

68. Mention three characteristics of a good teacher for later childhood and tell why they should obtain.

69. Describe what you regard to be the best class arrangement and the best method of teaching Junior pupils.

70. Describe the points of adaptation in Mrs. Fox's lesson story and Miss Brockway's Junior department program.

71. What two things must be done by teachers and parents in dealing with early youth?

72. Name four of the most important special

characteristics of early youth and tell how teaching may be adapted.

73. Describe the difference between Intermediate girls' interests and boys' interests and suitable lesson material for each.

74. Describe fully the best method of instructing Intermediate pupils.

75. What are the points of adaptation in Helen Gill Lovett's lesson for Intermediate girls?

76. How is Dr. Kellogg's lesson suitable for Intermediate boys and what are the points of difference between the boys' lesson and the girls' lesson?

77. Give the age, key-word and four main special characteristics of middle youth.

78. How would you deal with the tendency to doubt often found in middle youth?

79. Mention at length the kind of Bible lessons which fit the characteristics of middle youth.

80. Give as many as you can remember of W. C. Pearce's advantages of class organization.

81. Name carefully the five points making up the seminar method of teaching, and illustrate with an outline of your own.

82. What are some of the important things young people in their middle youth need to know.

83. As teacher of later-youth pupils, how would you meet their characteristic patriotism and their religious or irreligious zeal?

84. Name three passions which Dr. Stalker says should characterize the teacher.

85. Name three methods of teaching which are well suited to later youth.

86. Mention several points to be observed in the discussion method of teaching.

87. Describe the advantages of the outline method of teaching and illustrate with an outline of your own.

88. How would you adapt your teaching to the disposition to measure values by utility in early maturity?

89. What would you do with early maturity's hunger for fellowship?

90. Name suitable sources of lesson material for early maturity and cite examples of well-adapted Bible subjects.

91. Mention two qualifications of a teacher for the period of early maturity and tell why they are necessary.

92. Point out Jesus' skill as a questioner by showing some of the things he made his questions do.

93. What are the years embraced in the period of middle maturity, what is the key-word and why is the key-word a suitable one?

94. Name three interests that are characteristically feminine; five that are both feminine and masculine, and three that are characteristically masculine.

95. Give three rules to be observed in the selection and use of lesson material for middle maturity.

96. Name as many as possible of the seven suc-

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cess rules in the use of the lecture method of teaching.

97. Name three marks that distinguish a good illustration and give the best instance you ever knew of an illustration having those three characteristics.

98. In what respects are men and women of later maturity richer than the rest of us?

99. What three things should the wealth of years command?

100. What portions of the Bible are especially interesting in later life and why are they interesting?

101. How may we most fittingly honor those who are veterans in the service of Christ?

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