

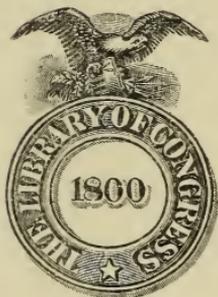
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**Convention Normal Manual
For Sunday-School Workers**

SILMAN, LEAVELL, MOORE

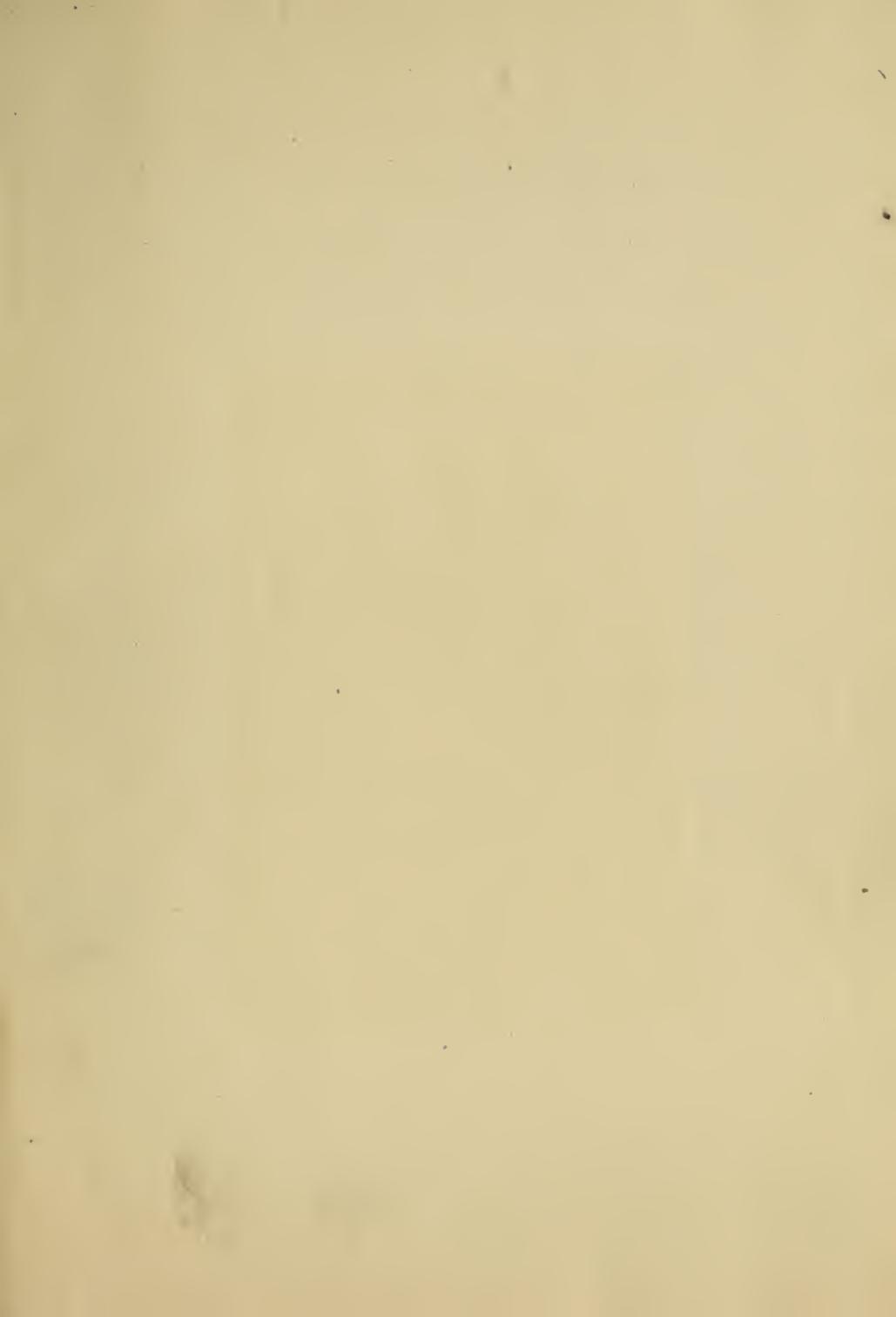


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Convention Normal Manual For Sunday-School Workers

Baptist First Standard Course in Three Divisions



SUNDAY-SCHOOL METHOD AND HISTORY

B. W. SPILMAN
Field Secretary

THE PUPIL AND HIS NEEDS

L. P. LEAVELL
Field Secretary

THE BOOKS OF THE BIBLE

HIGHT C. MOORE
Editor Biblical Recorder



Price, postpaid: Cloth, 50c.; Paper, 35c.

Sunday-School Board
Southern Baptist Convention
Nashville, Tenn.

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SOUTHERN BAPTIST CONVENTION

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A WORD OF PREFACE.

FOR convenience we have brought together in one handy volume the three departments of study in Teacher Training, namely: the Sunday School, the Pupil, and the Word of God. Sunday School Method and History is a complete revision of the author's former book, and "Books of the Bible" is entered here without revision, the same as it heretofore appeared, and some maps are added.

The Sunday school, as never before, is being emphasized as a school, having its personnel, text-book and teaching, and yields its rich fruitage. As an institution it is a church school, and when in operation is a church service. The church has come to its own in the high and distinctive work of teaching. In the fulfillment of its divine commission or program for all the ages, the church has the fourfold function of doing mission work, of evangelizing in the making of disciples, of administration, and of *teaching*. The last gives character, stability and effectiveness to the others.

This gives the Sunday school a new place and a new service for the furtherance of the kingdom of God. But the new place is the outgrowth of what the Sunday school has been in the former years, and calls for *trained teachers* who shall be trained for the work and who shall teach in the power and demonstration of the Spirit of God. With such a purpose and spirit their teaching differs from all other teaching, precisely as preaching differs from all other public speaking. "Our teachers are our real masters."

We submit herewith a voice from the past, and give the word of two of our greatest leaders as to the importance of the Sunday school and its effectiveness in denominational work. They were

speaking at the time to the Southern Baptist Convention in behalf of its former Sunday School Board, the one when pleading for the making of that Board, and the other when in a later session appealing to the convention for the earnest support of the Board in all of its work.

BASIL MANLY, JR., D.D. :

It is needless to argue before this body the importance of Sunday schools, or the duty of promoting their establishment, or increasing their efficiency in every legitimate way. . . . The Sunday school is a great missionary to the future. While our other benevolent agencies relate primarily to the present, this goes to meet and bless the generation that is coming, to win them from ignorance and sin, to train future laborers when our places shall know us no more.

Sunday schools tend to direct increasing attention to the Bible, to elevate the ministry, to train young ministers, to build up churches in destitute parts, to foster the missionary spirit, to increase both our capacity and willingness for every good work.

That the subject comes fairly within the range of the constitution and accords with the design of the Convention, is unquestionable.

JOHN A. BROADUS, D.D. :

The Board affectionately urge upon the Convention and the churches the incalculable importance of the Sunday school work. . . . Thus the Sunday school is a helper to all other religious enterprises, while it is a rival to none. Everything Christians care for would greatly suffer if its influence were lost; everything will gain in proportion as its influence is extended.

Here is surely work enough for a distinct organization such as the Convention has established, and a work calling for the lively sympathies and the liberal support of all that love Him who loved little children.

These words of wisdom were spoken far back in the early sixties, when the country was in the throes of war, and everything in a state of confusion and chaos. These men in their wisdom and greatness of heart were laying the foundation for

the largest and most permanent good. Their words were mighty then, but far more weighty today in the new and powerful development which has come in the Sunday school work and its advancement along so many lines of usefulness.

This book which we are sending out comes of the times, and will serve well in its noble purpose of making teachers. The three men who furnished the several parts are well known and honored everywhere for the great service they are rendering. Two of them are Field Secretaries of the Sunday School Board, the other served once in that capacity, but is now one of the ablest among Southern editors. Their work will speak for itself. We wish for it a wide-open door in all our churches. It will serve finely as a hand-book for pastors who wish to teach their own Sunday school teachers, and for classes wherever they may be formed, or for individuals who may wish to take such a course of study. It opens the way for larger things and invites to higher courses of study.

J. M. FROST.

NASHVILLE, TENN., May, 1909.

Standard of Excellence for Baptist Sunday Schools.

(READ FROM THE BOTTOM UP.)

CLASS A. The School Graded.

GRADE 1.—The school graded and using our supplemental lessons, or others equal to them. Graded on the following plan: Primary 0-8 (cradle roll 0-3, beginners, class 4-5, main primary 6-8); junior 9-12, intermediate 13-15, senior 16-20, adult 20-up, a teacher-training (or normal) class, at least one organized class for men and one for women. (Adult may be included in the senior in a small school.)

STEP 9.

Departments Separated.

GRADE 2.—Primary and junior departments occupying their own quarters, separated from the rest of the school by walls or movable partitions (or at least curtains). Class rooms or curtained space for 50% of the remaining classes.

STEP 8.

Church Members Enrolled.

GRADE 3.—Seventy-five per cent of the church members to which the school belongs enrolled in the Sunday School, including the home department, and the average attendance in the main school, 75% of its enrollment.

STEP 7.

CLASS B. Normal Course.

GRADE 1.—Our normal course diploma, held by at least 50% of the officers and teachers, or the reading course certificate by at least 75% of the officers and teachers.

STEP 6.

Regular Teachers' Meetings.

GRADE 2.—Regular teachers' meetings, attended by at least 50% of the officers and teachers.

STEP 5.

Bible Used in School.

GRADE 3.—Bibles used in the school session by scholars, instead of quarterlies. The use of both Bibles and quarterlies discouraged when the teacher is testing the scholar's lesson study.

STEP 4.

CLASS C. School Under Church Control.

GRADE 1.—School under control of the church—making stated reports to the church—church electing officers and teachers, school contributing to at least two general causes fostered by the church.

STEP 3.

Baptist Literature.

GRADE 2.—Use of Baptist literature by teachers and scholars; recommended by the school.

STEP 2.

A Perennial School.

GRADE 3.—A session of the school every month in the year.

STEP 1.

INTRODUCTORY.

ORGANIZING new Sunday-schools is still necessary for several thousand Baptist churches in the South as yet have no service especially set for teaching the Word of God. This situation, however, is being rapidly overcome through the efficient service of the several State Boards. Through their missionaries and colporteurs and special Sunday-school men they are doing a great work for the advancement of this particular phase of Christian activity. And the importance of this work cannot be exaggerated in statement. One can scarcely imagine what the situation would be if every Baptist church in every State of the South had a good Sunday-school and was training its members in the Scriptures.

In addition and somewhat in advance of the work of organizing Sunday-schools, there is great demand for increasing the efficiency of the schools already in existence. This can be done only through the training of the Sunday-school workers so as to make them more efficient in service. Our motto from the first until now has been: More schools, larger schools, better schools. And the Field Secretaries of the Sunday School Board of the Southern Baptist Convention put the chief emphasis of their work on the improvement of the schools already in existence, aiming to make the good schools still better, and to make the better schools the best. In doing this there must be better organization and equipment, better management and teaching. We need trained workers all along the line, and better teaching will give larger and richer results. As we can reach a higher degree of proficiency in this particular line, the better condition and the better membership we will have in our churches.

This is the aim at which we are aiming in this book, and the

task to which we have set our heart and hand, covering the three subjects for study, namely: the school, the pupil, and the Word of God. There is a growing demand to have these three subjects presented in one book, and we are here trying to meet this demand. Of course we must condense so as to keep within prescribed space, and also within reach of those who most need help and for whom we are willing to spend our energies.

The new condition in the Sunday-school world calls for new methods and appliances, and the changes have come rapidly. The little volume which the author sent out only a few years ago was then a pioneer in such literature. Its revision and enlargement became necessary, and has been made throughout the entire work, as it is presented here together with the labors of my associates with their chosen and respective subjects. It is earnestly hoped that in this revised form it may render even a larger and more satisfactory service than it has done heretofore.

It is also deemed very important, and becoming all the more so because of the new conditions which we are facing, that these several subjects be treated from the Baptist viewpoint for use in Baptist schools. Through the years that have passed Baptists have held an honorable place in Sunday-school history, and the rising generation as well as those who come after, should know this and catch the power of its inspiration for yet larger things in the kingdom of our Lord. We assign it a place of rank in our course of study because its importance makes it worthy of a place of rank. Much of this history has been found in obscure and out-of-the-way places, but is thoroughly trustworthy, every date and fact being supported by trustworthy documents. Its study is commended to all our people until the achievement of our predecessors in Sunday-school work shall be familiar in our homes and churches, and become our pride and joy.

FIRST DIVISION.

Sunday-School Method and History.

SECTION I.—MANAGEMENT.

I. MARKS OF A WELL-ORGANIZED SUNDAY-SCHOOL.

EVERY Sunday-school should have an ideal toward which it should strive. The higher the ideal the better the school. Below are stated some of the things toward which the wide-awake Sunday-school should strive.

1. It should sustain the right relation to the church. If the school be a church school, then the superintendent should be selected by the church and he should report to the church.

2. The constituency, consisting of all persons, young and old, who ought to study the Bible under the direction of a local church, should be known by the school, reached by it and held in the membership of the school.

3. It should be well organized by providing a definite duty to each person connected with the school; and by providing for every work which should be done by the school by the assignment of that work to certain individuals.

4. The officers should be both willing and capable to do the work assigned them. Ignorance is no excuse if the person be possessed of average intelligence. Books are abundant.

5. The school should be kept open all the year. The scripture to be studied is arranged in great subjects to cover a year to the subject.

6. The school should be graded.

7. The music should be good, lively, and worshipful.

8. There should be a Teachers' Meeting for the weekly study of the lessons.

9. There should be a Teachers' Training Class for the preparation of teachers.

10. The library should be well supplied with the very best books; and provision made for the use of the books.

11. Certain Special Days should be observed, such as will best help the cause the school.

12. The offerings should be arranged for with system, not leaving the finances to be provided by a haphazard offering. The collecting and distribution of the offering should be done intelligently and for the right objects.

13. The reports should be made on a blackboard and should be kept neatly, permanently and be easily accessible.

14. Appliances should be provided. A building adapted to the need. Literature from your own denominational publishing house and such other as is needed; Bibles for use in the classes; song books, blackboards, charts, maps and whatever else is needed for the efficiency of the work.

15. The final test of the Sunday-school is in the results. A well-organized Sunday-school is organized for a purpose: to save the lost, to build up the Christian in righteousness, to give the right ideals of life, to increase the knowledge of the Bible, to give the world wide vision.

II. THE PASTOR.

The pastor is the chief officer of the Sunday-school just as he is of every other department of the work of the church. He need not and most often should not direct the details of the Sunday-school.

1. His attitude toward the Sunday-school will, as a rule, determine the kind of Sunday-school which the church will have. The hostile pastor means a dead Sunday-school. The

pastor who is indifferent will have an inefficient Sunday-school. The pastor who knows nothing about Sunday-school work will have a Sunday-school far behind the times. The pastor who is well informed about the very best in the Sunday-school world, and who gives his presence and sympathetic co-operation to his workers, will have a good Sunday-school.

2. His leadership. How the churches need it. And the workers want it. The pastor should equip himself for leadership in this direction. One of these days all of our schools for Christian education will have a department of Sunday-school methods in the course of study. Following the lead of the Southern Baptist Theological Seminary at Louisville, Ky., many of the seminaries of the country are establishing chairs of Sunday-school Pedagogy. For the pastor who is denied the seminary course there is a way open. Many books are available; Sunday-school Institutes, Training Schools, Conventions, are easily within reach. All over the country are Sunday-schools of the very best which may be visited.

3. His work during the week. A pastor who keeps his eyes open will find abundant opportunity for helping his Sunday-school during the week.

He may keep a constant lookout for new scholars. He may look into the needs of the scholars who are already in the school. He may visit the sick ones.

His pastoral visiting affords an opportunity. Let him find out the members of his church who do not attend Sunday-school. A systematic round of pastoral visiting with the distinct object in view of placing on the hearts of his members the obligation to attend the Sunday-school would have its effect in less than a week. The Adult Department and the Home Department would show results.

The pastor is generally the best equipped Bible student in the congregation. Some suggestions as to how he may use this knowledge to help the Sunday-school workers:

(1) Conduct a Training Class for the teachers and those who may become teachers.

(2) Conduct the weekly teachers' meeting. By doing this he could multiply his usefulness as many times as there are teachers.

(3) Use the prayer-meeting. As this volume goes to press the Sunday-school world is studying the Book of Acts for a year. Many pastors are now using the mid-week prayer-meeting as the opportunity not to teach the Sunday-school lessons, but to give a broad, comprehensive treatment of the book in a series of fifty or more studies.

(4) Preach special sermons. As we approach the life of Paul, a sermon on Paul would help to arouse interest. Or perhaps as the study of Jacob has just been concluded, let the pastor preach on his life, summing up the things studied. Invite all of the members of the Primary and Junior Departments to hear the sermon; make it especially for them.

(5) Hold during the year a week of special Bible Conference for the Sunday-school workers.

4. On Sunday. There are a few things which a pastor need not do on Sunday:

(1) Try to run the school.

(2) Teach a class. He ought to give his best to his pulpit.

(3) Make a speech every Sunday.

(4) Interrupt the teachers and classes by wandering around among them.

There are some things which he can do with helpfulness:

(1) Be there. It is an uphill business to enlist the men of a church when the pastor thinks it not worth his while to be there. If we cannot enlist the men we lose the boys.

(2) Study conditions. Offer suggestions. Help to greet strangers.

(3) When the newly elected officers and teachers are to go on duty for the year have a public Installation Service. It

will let the general congregation know that the church is engaged in the Bible study business.

The Sunday-school is a real part of the activity of the church. It is the pastor's ripest mission field; it is his strongest ally in winning souls for Christ. It is his best field and his best force. Happy he who has learned this and works at it.

III. THE SUPERINTENDENT.

1. He should be elected by the church and report annually to the church.

2. *The qualifications.* These lessons will deal largely with the question of methods, and hence the matter of the qualifications need not find a large place in the study. Let it be taken for granted that the church is going to select the best man available for the office of superintendent. He should cultivate those things which will make his work most effective. Just a few of them will be noticed.

Even-tempered, cheerful, agreeable, considerate of the opinions of others, firm in dealing with the problems presented, fond of children (who make up a large part of his school), sympathetic, level-headed, punctual, a progressive spirit, willing to learn, with executive ability, patient, with a love for the Bible, a real Christian with the spirit of Christ, a Bible student who knows the Bible and what it teaches, and who believes it—these are some of the things which the man who has the office of superintendent should try to be.

3. *Week day work.* A superintendent who does nothing but call the Sunday-school to order and conduct the exercises on Sunday is but little better than no superintendent. The real work is done during the week. Some of the things which he may do will be pointed out.

(1) *Plan for the school in general.* How many problems need to be worked out. Some one must do some thinking about them. Ever alert for new plans when they come to

his notice he will adapt them to his school. He will attend meetings for workers. He will look ahead for special occasions coming. Every department of the school should pass in review before him during the week.

(2) *Planning for next Sunday.* It is well for the superintendent to have a book with at least fifty-two pages in it with each page set apart for a given Sunday. He should begin many months ahead to arrange the program for a given Sunday. Let the entire program be grouped around the lesson for the day. Many are to be called on to help with the program. Perhaps a recitation would be in order. It must be arranged. The songs must be selected. Keep in close touch with the chorister. The teachers' meeting will be a good place to read the first draft of the program for Sunday and let the teachers know what to expect. They may give valuable suggestions.

(3) *Visiting.* The superintendent of the school is a busy man. He does not have the time to take from his business to do much visiting. But he hears that a teacher is sick. It is only a block out of the way down town to business or back from the business to drop in for three minutes to make inquiry. A young man has moved to the town. Of course the Lookout Committee has found him. The Baraca Class has him on the prospective list, the pastor has called by the place where he is at work; that is all right. Let the superintendent drop by, too.

4. *Work on Sunday.* There are five periods of time the use of which should greatly concern the superintendent: (1) Before the school is called to order; (2) the opening exercises; (3) the lesson period; (4) the closing exercises, and (5) after dismissal.

Be on time, which means to be in the building at least fifteen minutes before the school is called to order. See to the ventilation, the temperature of the room, and a dozen other things which need attention. If we had sextons who

know and would do—but why speculate? Greet the scholars and teachers as they come.

Call the school to order on time. Never mind if the chorister is not on time; if there is no pianist go on without the pianist.

The program has been prepared during the week. If something arises which makes it expedient to change, do it.

While the lesson is being taught protect the teachers and classes from interruptions. Do not visit the classes nor allow another to do it. Have the class secretary take the report of the class to the Sunday-school secretary. If every one must teach in one room, have all of the business of the school conducted in the back of the room, not in front where every scholar can see what is taking place.

During the closing exercises have little speech-making.

Close on the minute. If a review of the lesson is attempted, let it be such as has been planned for in the teachers' meeting.

Linger for a while after the school is dismissed. Be busy all the while studying the school, watching for the places of failure.

Throughout the session, both in yourself and in others, cultivate the spirit of reverence. It is God's Word, God's house, God's work. Let that never be forgotten.

IV. THE OTHER OFFICERS.

The business of the superintendent is to superintend. There should be an officer whose duty it should be to see to the doing of everything that ought to be done. A superintendent who attempts to do all of the detail work is, from the very nature of the case, so handicapped that it is impossible for him to have a large, well-organized school. The larger the school the more officers as a rule.

Have as many officers as your school needs. Do not overload with machinery. If your school does not need as many

officers as are mentioned below, do not have them; if it needs more, have them; if it needs different ones, have them.

Just a brief view of the officers with a mere statement of their work will have to suffice for this treatment. For a detailed statement of the duties of officers see the Convention Normal Course No. 2.

1. *The Pastor.* His duties have already been discussed.

2. *The Superintendent.* His duties have already been discussed.

3. *First Associate Superintendent.* If the purpose be for this officer to help the superintendent to do his work, then it will be better to let the office be designated assistant superintendent. If, on the other hand, it be the purpose to have the associate superintendents to do their own work, it will be better to call them associates rather than assistants. As a suggestive arrangement, let us suppose that the first associate superintendent has as his duty the business of supplying the school with scholars and the grading of them. Here is a field to keep any one man busy in the Sunday-school work.

4. *Second Associate Superintendent.* Let this officer have charge of the matter of supplying the school with teachers and looking after the absentees. He could see that a Teacher Training Class was being conducted in the school; he could draw from the supply teachers' class for teachers for the classes whose teachers are absent; he might act as secretary of the teachers' meeting. He would have general oversight of the plans for keeping track of the absentees.

5. *Secretary.* To keep the records. Study the newest, best methods, and keep the school up with the very best. Let the report be placed on a blackboard. Keep permanent records. In making the reports to the general denominational bodies let the number of scholars reported be the number taught by the church during the past year, and not merely the names on the roll when the report is made.

In many of the large schools it will require a number of

secretaries to do the work. It will always be better to have the class secretary bring the reports to the secretary than for the secretary to disturb the classes by going to them for the reports. In large schools the department secretary would look after that.

6. *Treasurer.* This office may be combined with that of secretary, but it is generally better to have two officers than one. The treasurer who has no other duty than to receive and pay out funds and report annually has missed the idea in the work of a treasurer. He should be the officer to help to develop the spirit of giving in the school. Let him report to the governing body of the school at least once each month the financial condition of the school.

7. *Superintendent of the Home Department.* The duties of this officer will be treated briefly under the chapter headed "Special Departments."

8. *Superintendent of the Cradle Roll.* See "Special Departments."

9. *Librarian.* The officer who has charge of the literature end of the school. In some schools the secretary has charge of the periodical literature; in others the librarian has charge of all of the literature, including the care of the song books and Bibles.

The duties of the librarian would be to care for the books, secure new ones, call attention to them, keep track of them as they are loaned to the members of the school.

10. *Director of Music.* See that there are plenty of song books; that they are good ones; train the singers; lead them in the music; practice with the singers. If the duty of selecting songs devolves on the director, let him always select them with a view to the lesson for the day.

11. *Pianist or Organist.* The officer who leads the instrumental part of the music. Be on time.

12. *Superintendent of Beneficence.* The officer who has charge of the development of the spirit of beneficence. Every

school ought to contribute to missions, to the orphanage and possibly to other objects. This officer will have general oversight of that work.

13. *The Historian.* To write an annual record of the things which have taken place in the school life during the year.

If other officers are needed, provide them.

V. SECURING AND HOLDING ATTENDANCE.

1. Know the constituency. Who ought to be in your Sunday-school? Five classes will be mentioned: (1) All members of your church. (2) All persons who belong to your denomination living near your church and not able to attend Sunday-school in their own churches. (3) All persons naturally inclined to be of your denomination. This would, of course, include the unconverted members of the families affiliated with the church. (4) Those who, belonging to other denominations, do not attend Sunday-school anywhere. (5) Persons who have no denominational preference.

A practical way to find out this is to appoint a Lookout Committee, or, better, let the first associate superintendent take it in charge, and divide the territory to be covered into convenient districts, having in each district one or two persons who, every three months, will report the name of each person falling under any one of the above-named classes. This will afford an intelligent basis for work.

2. Place the right emphasis on the Sunday-school work. As long as we consider and speak of the Sunday-school as a side issue, and so long as we consider it an institution where small children and some pious women and a few soft-brained men gather, so long will we lose from our schools the majority of those who enter them. The best way to hold the boy is to let him know that the Sunday-school is a place for manly men. The Sunday-school can be of great service to business men, and they can do much for the school.

3. *Contests.* A healthful rivalry between the Baracas and

the Philathea classes will often help to build up both. A contest in the primary department as to whether the boys or girls can outnumber may result in additional scholars.

The old, time-honored plan of the red and blue contest, which has been in use since the days before Christ, has been found to work wonders in the Sunday-school field. The plan briefly stated is as follows: With all officers and teachers neutral, let the school select a captain of the reds and a captain of the blues. These two captains are to take the school class by class and choose sides. The sides are then to begin work to see which side can bring in the largest number of scholars to the school.

A dangerous method this, and must be carefully handled. Unless your school is well organized, with a trained teaching force, machinery all well oiled and running smoothly; with an organization ready to stand any kind of a shock, you had better not attempt it. The after-effects are sometimes depressing. The outgoing of the tide may carry with it some of the old guard.

4. *Rewards.* Some kind of public recognition is helpful. Never offer a prize of intrinsic value. Do not offer a prize to the scholar who brings the largest number of new scholars. Competition of person against person in the school is nearly always hurtful because it is often unjust. Make to every one bringing a new scholar the offer of a beautiful pasteboard fish, or some such reward, which may be purchased from any dealer in Sunday-school supplies, for a few cents per dozen.

5. *Special Days.* Let the day stand for something definite. It will help to advertise the school. Keep your school before the public.

6. *Personal Work.* There is no method so good as wisely directed personal work. All of the devices may help, but all of them together without the aid of personal work will be of little permanent value.

7. *Follow up the absentees.* Let each class be divided into two bands. The one to bring in new scholars and the other to look up absentees. Divide out the list of absentees before the class is dismissed and let the report be made to the teacher before the close of the day.

8. *A Good School.* This is both the best method to bring in new scholars and the only method of holding them. People will go where it is worth their while to go; they will stay if they get something when they go. The little boy who wished his mother to leave the Cochran Art Gallery, in Washington City, and go elsewhere because he wished to "go where something is going on," sounded the note of warning to all persons in charge of Sunday-schools. Not alone little boys, but older boys and men and women, are going "where something is going on." See to it that something takes place in your school.

VI. GRADING THE SCHOOL.

1. What is grading? The adjustment of the scholars into classes in such a way as to give the best possible opportunity for successful teaching.

2. Why grade? It is impossible to secure the best results without it. The five-year-old child and the sixty-year-old man do not see things from the same angle; they do not need the same kind of instruction; they do not need the same method. The same is true of the six-year-old boy and the twelve-year-old boy. The teacher needs it; the scholar needs it.

3. The Classification Officer. He may be one of the associate superintendents. He may be especially appointed for the position. Let no scholar's name be placed on any class book, nor on the Sunday-school register, unless it is placed there by order of this officer.

4. The time for grading. Let it be supposed that your school is not graded, how is it to be done? There are two methods used so far as the time is concerned. By one plan

the work is undertaken all in a single day. The plan of grading is settled on; the teachers are selected for the various grades. The scholars are then assigned to the grade and class to which they belong. With the right kind of firmness this may be done. It is the quickest and perhaps the easiest way to do it.

Another way to do it is to grade the school on paper. Then provide for a Promotion Day, and with exercises suitable for the day, promote those who ought to be promoted. Then see to it that no scholar ever enters a class without the assignment being made by the classification officer. The school will thus be graded in a very short time.

5. The Basis of Grading. What principles should govern the grading of the scholars? Several considerations might enter into it.

(1) Intellect. What the scholar knows should be an element in the matter of grading. But let it be the smallest element. The precocious youngster of seven should not under any consideration be placed in the class with the boys twelve to fifteen. Many a boy of ten is in intellect far ahead of many mature men. Better not place him in the class with them. Intellect should be the determining factor when the question of age is about an even balance.

(2) Religious need is the thing about which we should be most concerned. People naturally group themselves together in the world. It will be well in our Sunday-school work to follow the natural way and do the same thing.

(3) Since the religious need is largely determined by the age and experience of the individual, age is the best test of grading. All children of ten years, whatever their intellectual advancement, see things about alike and have about the same needs. And they can be taught about the same way.

In secular schools the course of study is largely shaped with a view to the development of the intellectual powers.

The Sunday-school is not an institution for the development of the intellectual powers.

A man might stay in the Sunday-school forty years and be but little stronger mentally than when he entered. The Sunday-school seeks to cultivate the heart life. Hence grading on the basis of the intellect simply is not the wisest plan. The age and religious need should be the chief factors.

6. Names of Departments. The departments as outlined are those adopted by the best Sunday-schools generally. The Field Workers' Conference of the Southern Baptist Convention has adopted these as the names to be recommended to our people.

For large schools it is recommended that the assignment to classes in the department be determined by the nearest birthday, there being a class for each year.

The departments are as follows:

I. Primary—Birth to 9.

1. Cradle Roll—Birth to 3.

2. Beginners—3 to 5.

3. Main primary—6 to 8.

II. Junior—9 to 12.

III. Intermediate—13 to 15.

IV. Senior—16 to 20.

V. Adult—20 to 100.

Some of these grades may necessarily overlap sometimes. The Baraca and Philathea classes would take students in the senior department and keep them far into the adult period.

VII. SPECIAL DEPARTMENTS.

In addition to the regular departments of the school, every well-organized Sunday-school should have certain special departments.

1. *The Cradle Roll.* While this is listed as a department of the school, the members do not attend the sessions of the

The Graded Sunday School.

SHUT IN'S SHUT OUT'S	HOME-STUDY CLASSES HOME (Bible Class or Advanced Quarterly)
SELECTED	TEACHER TRAINING (Convention Training Courses and Bible Class Quarterly)
MATURE MEN AND WOMEN	ORGANIZED CLASSES ADULT (Bible Class Quarterly)
16 AND UP	ORGANIZED CLASSES— BARACA-PHILATHEA AGOGA-AMOMA SENIOR (Advanced Quarterly)
—16TH BIRTHDAY	BOYS AND GIRLS SEPARATED
—15TH BIRTHDAY	INTERMEDIATE (Intermediate Quarterly)
—14TH BIRTHDAY	BOYS AND GIRLS SEPARATED
—13TH BIRTHDAY	JUNIOR (Junior Quarterly)
—12TH BIRTHDAY	PRIMARY (Children's Quarterly and Picture Lesson Cards)
—11TH BIRTHDAY	BEGINNERS (Children's Quarterly and Picture Lesson Cards)
—10TH BIRTHDAY	CRADLE ROLL (Birthday Cards, Season Meetings, Etc.)
—9TH BIRTHDAY	
—8TH BIRTHDAY	
—7TH BIRTHDAY	
—6TH BIRTHDAY	
—5TH BIRTHDAY	
—4TH BIRTHDAY	
—3D BIRTHDAY	
—2D BIRTHDAY	
—1ST BIRTHDAY BIRTH	

school. The purpose in view is to enlist the future members of the primary department before influences begin their work to lead them elsewhere. Often the parent may be reached through the placing of the name of the baby on the Cradle Roll.

The method is simple. Appoint a superintendent of the Cradle Roll. All things else being equal, the superintendent of the Primary Department should occupy this office. Secure the names of the babies too young to attend the school. Enroll the names on a roll and when the birthday comes round send a little card of remembrance to the baby; call on the baby occasionally. When old enough to enter the Beginner's Department give a certificate of promotion on promotion day. Simple as can be. But very helpful. All publishers of Sunday-school supplies can furnish you with list of appliances.

2. *Home Department.* For another class of persons who do not attend. There are many who by reason of age, infirmity, occupation, or for some other reason, cannot or will not attend the sessions of the Sunday-school. For these the Home Department offers the opportunity for Bible study in connection with the work of the church without attending the sessions of the school.

The method is as simple as that of the Cradle Roll. Secure a Superintendent of the Home Department. Let this superintendent divide the territory to be occupied into as many districts as are needed. Secure a visitor for each of the districts; the superintendent may be one of the visitors. Secure the names of as many persons as are willing to study the lesson for a half hour each week. Supply them with a lesson help and with an envelope having on the back of it a blank for keeping the record for the quarter. At the end of the quarter go with another quarterly and envelope. Collect the envelope with the record on the back and whatever offering the student wishes to make in the envelope.

This plan of work helps in many ways. It enlists more

people in Bible study than would otherwise engage in it. It helps the pastor, who will receive from the Home Department visitors much valuable information which he would not otherwise receive. It helps the visitor in that it gives a service to be done in the name of Jesus Christ. It helps the school; all history showing that one of the best ways to bring people into the school is to enlist them in the Home Department.

3. *The Drop In, or Strangers' Class.* A special class for persons who cannot attend regularly, but who would be glad to drop in whenever they can. The class into which to invite strangers who have just dropped into the school for a day.

4. *Supply Teachers' Class.* A class of prospective teachers who agree to supply when their services are needed. One of the best teachers ought to be here and the lesson taught one Sunday in advance of the regular lesson.

5. *Classes for Special Classes of Persons.* In our cities are many deaf persons whose presence in the regular class would do them very little good. If two or more may be induced to attend, organize a class for them. So with other special classes of persons.

6. *Baraca and Philathea Classes.* The former for young men, the latter for young women. The idea here is that of organization applied to the individual Sunday-school class. Young men and women band themselves together for the purpose of Bible study. They elect such officers as they need, including a teacher. The class meets at the same time with the regular school and is a part of it. The president calls the class to order; the secretary calls the roll; the treasurer takes the collection; the teacher teaches the lesson. Committees are appointed; week-day meetings are held when desired; socials are provided and such other features as the class may wish. The principle running through the whole plan is that young men and young women have both the inclination and the sense to manage their affairs rather than have them managed for them.

7. *Normal Class.* It is worth while some times to pick out a number of the best available persons and place them in a Normal Class to study to become teachers. This only when it is not practicable to have a class organized to meet at another hour.

8. *Messenger Boys.* While not a Sunday-school class, it is a special department of the Sunday-school work. Boys are asked to volunteer their services to take messages to absentees. A teacher is sick. The superintendent wishes to send a message. Perhaps it is a scholar absent and the teacher wishes to send the message. The boys, always glad of an opportunity to be of service, are ready for it.

VIII. THE TEACHERS' MEETING.

Without it no Sunday-school can do its best work. Many schools exist without it, but they fall far short of doing the best that is possible.

1. *Definition.* A teachers' meeting in the generally accepted use of that term is a meeting of the teachers and such others as desire to meet with them weekly for the study of the Sunday-school lesson for the next Sunday. The purpose being both to study the lesson itself and methods of teaching it.

2. *Time of Meeting.* This is one of the perplexing problems. People are busy. Generally the very people who are the best teachers are the ones who wish the benefits of such a meeting; these are likewise most likely to be the persons with the smallest amount of time available. The time will have much to do with the efficiency of the meeting. Some suggestions are offered.

(1) Immediately following the Sunday-school session. This is possibly the poorest time. Not one teacher in ten will have made any special study of the lesson for next Sunday at this time, and without such special study it is not possible to get the best results.

(2) Just before the Sunday-school session. Many schools

use this time. The trouble with it is that there is no time for the teachers to wisely fit into their own preparation anything which may come to them as the result of the meeting.

(3) At the close of the midweek prayer-meeting. With a pastor who is in sympathy with the idea and with one who has good terminal faculties, and with a congregation willing that the prayer-meeting should be held for only forty minutes, and with the teachers' meeting shortened to about forty minutes, this time might do well.

(4) The hour just before the prayer-meeting. In many schools this hour is used. If the prayer-meeting be at 8 o'clock the teachers meet promptly at half-past six and spend an hour with the teachers' meeting, then spend a half hour together in a light lunch, then go directly into the prayer-meeting.

(5) A special evening for it. Let the meeting generally be on Friday at such hour as is most convenient. This will give all an opportunity to prepare the lesson and will give time for incorporating into the lesson what may be of value in the meeting.

If the teachers will not attend the meeting at a special hour, have at some more undesirable hour when they will attend.

3. *Place of Meeting.* Select the same place and stick to it. Let it be the most centrally located if possible. The place should be provided with a good blackboard and with a reference library for the use of the teachers. A set of maps would be helpful.

4. *The Leader.* The best teacher available. Do not change leaders. In the study of the lessons we are studying a course of Bible history. One person can teach the course better than a half dozen can do it.

5. *The Program.* Let it be simple. Do not turn the meeting into a social club. Open with a song and prayer, or maybe a prayer alone. •Teach the lesson. Spend a few minutes in a discussion of any problems connected with the work of

the classes. The teachers' meeting ought not to be the executive body of the school to plan for the general conduct of its affairs. Those matters should be taken up in the session of the superintendent's cabinet when all of the officers and teachers are supposed to be present.

6. *Methods of Teaching the Lesson.* Much of the success of the meeting is going to depend on the method used in teaching the lesson. Some of the methods used are:

(1) Lecture to the teachers. Unless the meeting has the vitality usually ascribed to the cat with nine lives, and the teacher a man or woman of unusual genius, this method will make short work of it. It will kill the meeting. Do not do it.

(2) Teach the lesson just as it would be done to any class of adults. This is all right. Add to the teaching a suggestion now and then as to the best use to make of the lesson in teaching various departments.

(3) Teach the lesson as though the teachers were children. This is done very effectively in the primary unions of the cities. It serves both the purposes of teaching the truths of the lesson and giving an object lesson at the same time.

(4) The question box plan. Let each teacher in the preparation during the week write the questions which would probably be asked in the lesson by any possible scholar; or the questions which arise in the teaching of the lesson and place them in a box to be opened by the leader and discussed by the teachers.

(5) Assign specific work to the teachers on points to be brought out in the lesson for the next meeting. Call for these in the progress of the teaching.

(6) The angle method. This method, so widely used, is to pick out certain phases of the lesson which ought to be used in teaching any lesson and assigning some one or more of these to different teachers for preparation each week. As an example: The approach, lesson story, analysis, references, biogra-

phy, Orientalisms, principal teachings, illustrations, objects, practical points for every-day life, etc.

7. *Benefits of the Teachers' Meeting.* Some of them are :

(1) It gives to each teacher the benefit of the study of all of the teachers.

(2) It guarantees some unity of teaching in the school.

(3) It will often serve to correct what would be gross error in teaching.

(4) It will give to the pastor and superintendent an opportunity to know what is being taught in the school. A word from the desk can be wisely spoken if the speaker knows what has been taught.

IX. EQUIPMENT.

A Sunday-school can no more do its best work without equipment than can a carpenter. While a good equipment cannot make a good teacher, and while equipment is one of the minor considerations in the matter of teaching, yet it is an important consideration and should not be neglected. A mere mention of some of the things needed to make up the equipment will be all that will be attempted in this brief treatment.

1. *The Building.* It is an index to the thought of the congregation as to the Sunday-school. The modern church building with no provision for the teaching service is an anachronism. A building, with rooms for teaching, with seats comfortable for those who use them, with light and ventilation, is included in the plan of the modern church architect.

2. *Bibles.* It is the text-book of the school. Let it be used in the classes and in the opening exercises. The ideal plan is for every member of the school to have his own Bible. When this condition cannot be brought about the next best thing is for each class to have its own Bible box with Bibles enough for each member of the class.

3. *Literature.* Supply the school with everything needful

in the line of periodical literature. Use that issued by your own denominational publishing house. Place on the list the periodical for the use of every officer and teacher as well as for the scholars. Add to those which treat of the lesson the story papers issued by your own people.

4. *Maps*. A Sunday-school is deficient in its equipment which does not provide for a set of good maps for use in teaching and review of the lesson.

5. *Charts*. Such as have on them the Lord's Prayer, the Twenty-third Psalm, the Ten Commandments, the Beatitudes and various other things used in supplemental work.

6. *Pictures*. Those illustrating the lesson and other Bible scenes should be on every class-room wall. The appeal to the eye is a powerful agency for good or evil. Let the Sunday-school use it for good.

7. *Blackboards*. In every class-room. For the use of the secretary in making his report; for the use of the superintendent in his work from the platform; for the use of the librarian to make his announcements.

8. *Books*. A good library is a power for good. Have one with a well-selected list of books for both the teachers, officers and scholars. Books on Bible study, Sunday-school methods, missions, biographies, fiction, theology, temperance, church history and many other subjects should find a place.

9. *Song books*. Plenty of them with good music and the right kind of words. Shoddy music lowers the whole moral fiber of our beings; erroneous ideas are often planted with the words of a song.

10. *Organ or piano*. Violins, cornets and various instruments may be used to make melody to the Lord.

11. *Supplies for the secretary*. A good desk. An up-to-date card system for the records. A duplicating machine. Anything else that he may need for the more efficient prosecution of his work.

12. See that the Primary Department is equipped as it

should be. This should be looked after with care. The first impressions of the Sunday-school last through life. If the thought which first enters is that the school is a dark, musty, disagreeable place, with high, impossible seats, it will be many years before that idea can be blotted out.

X. SPECIAL DAYS.

A special day is for the purpose of emphasizing some work by calling unusual attention to it. Have as many as will be helpful. About three or four each year in addition to the special days which come with fixed regularity, such as review day and Christmas, etc., will be as many as will be profitable. A special day may be set apart for:

1. *Installation.* Every school ought to observe this day. When the new officers and teachers for the year are to take charge of the work the pastor can do no better thing than have a public installation of the officers and teachers at the regular preaching hour.

2. *Promotion.* The day when all scholars are moved up from the lower to the higher classes.

3. *Rally.* A day for the gathering back of the scholars who have left the school. And also for bringing in new ones.

4. *Children.* The day for a good time with the children, when they sing, recite, etc.

5. *Home Department.* A special day for the Home Department members to visit the school. A fine opportunity to enlist them as regular attendants.

6. *Picnic or Field.* The out-of-door frolic for the school in the spring or summer. This of course being on a week day.

7. *Decision.* The day when special effort is made for the salvation of scholars.

8. *Christmas.* Make it an occasion to teach the great lesson that it is more blessed to give than to receive.

9. *Orphanage.* Many schools have it once each month. Every school might profitably have a special day set apart

for this purpose with the annual offering. The Sunday before Thanksgiving would be a good opportunity.

10. *Missionary*. The day for special emphasis on missions. There might be special exercises in connection with the lesson set apart in the lesson helps as the missionary lesson.

11. *Cradle Roll*. Invite all of the babies. They will all be there if they are not very, very sick. So will every mother and every father. While every grandfather and grandmother within twenty miles will also attend. Let the exercises be very brief.

12. *Parents*. Some schools have it. The reason for inviting the parents to Sunday-school on a special day is not more apparent than to have a special day for inviting the sons and daughters. They should be in Sunday-school every Sunday.

13. *Temperance*. Have the exercises on the World's Temperance Sunday when the lesson is on temperance. With four lessons each year on the subject the opportunity may be found at any time.

14. *Easter*. Celebrating the occasion of the resurrection of Jesus.

15. *Reunion*. About the same as Rally Day.

16. *Enrollment*. Day for the enlistment of new scholars.

17. *Old Folks*. Same as Home Department.

18. *Harvest Home*. A day of thanksgiving.

19. *New Year's*. The looking forward day.

20. *Review*. Every quarter. This will probably be changed soon so that review Sunday will come at the close of a subject studied. A good time for short written statements from the scholars on the life of the persons studied.

21. *Sunday-school*. To emphasize the general Sunday-school work. A good opportunity to make the offering for it.

SECTION II.—TEACHING.

I. THE TEACHER PERSONALLY.

THE teacher himself counts for much more than either the subject-matter or the method, as important as these two elements are in the work of teaching. The lessons from the teacher's life will make a lasting impression on the minds of the scholars. It is, therefore, very important that the right kind of teacher be placed in charge of the class. The importance increases in direct proportion to the youth of the scholars taught. Better have the classes too large, the grading defective and almost anything else the trouble with the school than to place in charge of the classes teachers whose lives point the wrong way. Better have no teacher at all than one whose life has a tendency to lead the scholars out of the paths of right.

Taking for granted that the teacher in charge really loves God and wishes to be the best possible, a few suggestions are offered.

1. *Physical.* Keeping late hours on Saturday night is not a good preparation for the work on Sunday. A heavy breakfast on Sunday morning is not calculated to give a clear brain and a sweet disposition for the teaching hours at nine-thirty. A sick, nervous, irritable teacher is not in the best physical condition to do the work of teaching a Sunday-school class.

A restful Saturday evening, a good sound night of sleep, a light, wholesome breakfast, will often help as much as two or three hours of study; and more if the study displaces the rest and early retirement.

2. *Mental.* While Sunday-school teaching has to do with the culture of the heart rather than the intellect, there is an intellectual side to it. The following chapters will deal with the work of mental preparation. This paragraph has to do rather with certain mental conditions helpful to the work of the

teacher. Let the teacher who would do the best work cultivate the habits of

(1) Study. Nothing will take its place. A few moments each day of good hard study is the essential basis for the work on Sunday. You cannot teach if you do not know. Piety alone is good, but piety and knowledge are far better.

(2) Meditation. "While I was musing, the fire burned." David, Ps. 39:3. So does it with the Sunday-school teacher. God rarely speaks his choicest messages to us when we are in the rush of business activities. Quietly think on the message of God as it comes through the lesson passage previously thoroughly studied; your class will know the difference.

(3) Cheerfulness. Sunshine is more attractive than gloom. It is contagious. Cultivate it. Smile whether you feel like it or not; by and by you will feel like it.

(4) Self control. It is one of the Christian graces. Every Sunday-school teacher needs it. That wild, restless boy or girl in your class tries your soul. You feel like giving up the whole business. Do not do it. He will come out all right. Peter was just as tough a case as any Sunday-school scholar you have, but the Master did not give him up even when he denied him and cursed and swore. Be patient.

(5) Sympathy. So feel the heart throbs of your Sunday-school class as that no joy shall ever come to them but they will think of you. Let no sorrow come into the life of one of them but that you share it with them. It will give you such a hold on them as that one day, if they be not servants of God, when the Spirit knocks at the door he will find ready entrance because the scholar has seen what religion has done for the teacher.

3. *Spiritual*. Because the teacher is dealing with spiritual things and because the personality of the teacher counts for more than the method, the teacher needs spirituality.

(1) The meaning of it. That the teacher is a Christian is taken for granted. Spirituality comes to the person who

reaches the place in his Christian life when he is willing to let God have his way with the life. The Holy Spirit uses only those who are willing to be used.

(2) The necessity for it. The teacher is dealing with a text-book written under the direction of the Holy Spirit. He is its best interpreter. The Christian graces which should be in every teacher's life are the fruit of the Spirit. The teacher's aim is to win the lost to Jesus. Except they be born of the Spirit they cannot see the kingdom. The teacher's method is that of witnessing for Jesus. The power for witnessing comes with the coming of the Spirit into the life.

(3) How obtained. A clean life, prayerful, willing to do God's will. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13.

II. WHAT A TEACHER SHOULD KNOW.

1. *The Bible.* And there is a lifetime task in that single word. Being a revelation from God, the Infinite, its messages have new meaning every morning.

(1) Learn the names of the books and the general order in which they are arranged in the Bible. With this little library of sixty-six volumes all bound together, and in the hands of the teacher through all his lifetime, surely he ought to know where to find one when he wants to refer to it. So commonplace is this that it would seem to be hardly worth while to mention it, but many years of experience indicate that it is worth while to say it.

(2) The general contents of the books. This will be treated in this volume in its second section.

(3) Bible History. The Bible is God's history of redemption. From the beginning of things in Genesis to the close of Revelation there is a thread of history running all through it. The teacher should have clearly in mind the great historical

periods. Each lesson fits into its place in the history. The text-books used in the section of the Normal Courses treating of the Bible afford to the teacher the opportunity to learn this feature of the Bible.

(4) Bible Doctrines. A teacher should know what the Bible as a whole teaches about the great doctrines.

(5) Bible Lands. Geography throws much light on history.

(6) Antiquities. Customs were so different in the Bible days from our day and our country that some passages in the Bible are almost unintelligible unless we understand these customs.

2. *The Scholar.* The teacher teaches truth and also teaches a person. The Bible is the text-book and should be known. The scholar is the one taught, and the teacher who does not know the scholar is but poorly prepared for teaching him.

Not alone should the general characteristics of children, young men and women, and older men and women be known, but the individuals in the class should be known.

(1) The general disposition of the scholar will often determine either the subject matter or the method to be used in the teaching.

(2) The surroundings, the influence at home, the daily companions, the surroundings in the workshop, these will often be a guide to the teacher in teaching.

(3) The religious condition should be taken into account. If the scholar is not a Christian the teacher should know why. If a Christian, the peculiar needs should be studied that the teaching may know how to meet them.

3. *The Method.* The teacher cannot teach without knowing how. Teaching is an art and may be learned just like anything else may be learned.

(1) Study books on teaching. A half dozen of the best books will last a lifetime. Watch the periodicals for articles on teaching.

(2) Study other teachers. Occasionally go to a class taught by a master of the art of teaching.

(3) Attend conventions, institutes and Sunday-school conferences and training schools.

(4) Intelligent practice. The best, the quickest way to master any art is to practice with the right ideal ever before the mind.

III. GATHERING MATERIAL.

Four sources from which the teacher may gather material for the construction of the lesson:

1. *Some general helps.*

(1) A good teacher's Bible. It is so called because it has in the back of it so many valuable things for the use of the teacher in the preparation of the lesson.

(2) A good Old Testament history and New Testament history.

(3) Bible Dictionary.

(4) Concordance.

(5) Commentary.

(6) Special volumes. Such as a Life of Christ, Harmony of the Gospels, Life of Paul, lives of the various Bible characters whose lives are studied in connection with the lessons.

2. *Periodical lesson helps.* The average teacher will hardly find use for more than three or four. Let them be the best.

3. *The lesson text.* Here is the ripest field for material for the lesson. With the best general helps and with the best periodical helps to throw light on the text, the teacher should first of all thoroughly master the facts of the text itself. Find out what God says in the lesson. In addition to this learn certain facts about the text. As

(1) Its location in the Bible. Of comparatively small importance this, but worth while.

(2) Time at which the incidents took place. This will often throw a flood of light on the events recorded in the lesson. At other times the time element is not of special importance.

(3) Connection, or Biblical setting. Many lessons are almost wholly unintelligible or very much misunderstood unless the things recorded just before and just after are made a part of the study. Often the lesson begins, "And after these things," or "About this time," "On the next day after," etc. Read what goes before each lesson and what comes after.

(4) References. Every teacher's Bible has in the margin references to other scriptures. The Bible is a good commentary on itself. See what it says in other places about the passage under consideration.

(5) Places mentioned. Locate them.

(6) Persons mentioned in the lesson. In the back of the teacher's Bible, in the Subject Index, you will probably find many scriptures which, if studied, will give to you a bird's-eye view of the life of the person under consideration. If in your own library or in the library of the Sunday-school you have the volumes referred to above, make a study of the life of the person or persons mentioned in the lesson.

Find out from all available sources the meaning of the words and expressions used in the text.

Having mastered the facts of the text itself and the facts about the text, and having learned the meaning, the next step in the process of gathering material is to bring out from the text the teachings—the doctrines and duties.

4. *The Scholar's World.* A fruitful source of material is the world of things lying closest to the scholar's life. This will be touched upon in a future lesson.

IV. PLANNING THE LESSON.

After gathering the material, the teacher is not more ready to go before the class than is the builder ready to construct the house when he has placed on the ground the material with which he is to construct the building. Each must have a plan.

1. *The Purpose.* What is the use? Why not pitch in and teach if the material is at hand?

(1) Better teaching can be done with a plan than without one. The human mind naturally works along certain lines. Things can be remembered better when placed in an orderly manner.

(2) The teacher with a well thought out plan runs less risk of spending all of the time on the first part of the lesson to the neglect of the latter part. How often the expression is heard, "I never have time to get over my lesson." When the real trouble is not the matter of time but the matter of preparation of the plan. Moses told the whole story of the creation of the heaven and the earth and the waters and all things that dwell therein, and told it in a few minutes. Perhaps thirty minutes might do if we had the plan well thought out.

(3) It prevents being sidetracked with side issues and going off into irrelevant lines of teaching. Many questions will arise during the teaching period. Let the teacher decide beforehand how much time is to be given to such questions. Often a question of real importance will arise in the class which should be discussed. Let it come in, dispose of it and go on with the lesson.

2. *Things to be considered in constructing the plan.* These are:

(1) The material at hand. Too much to be used for one lesson. Select what is most appropriate; sift out the material not needed.

(2) The class. What in this particular lesson must be taught to the class? Much of the material good enough in itself would be very much unsuited to certain classes.

(3) The illustrations. Of all the world of things around what is to be used to make clear to the class the truth which is to be taught?

(4) The method to be used. This must be adapted to the class to be taught.

One may readily see how the teacher is handicapped who is suddenly called upon to teach a class of which he knows nothing.

3. *Construction.* The actual work of putting the material together may be considered under three points. Begin, teach, quit.

(1) The Beginning. On this will depend much of the efficiency of the work for the period. A good beginning is almost half the battle. Vary the beginning. The method in this as in the other two items will be discussed in the lesson on "Covering the Lesson."

(2) The Teaching. Arrange all of the things to be taught in their order. Decide before the beginning is made just how much time is to be given to each feature of the lesson.

(3) The stopping point. Often the most interesting. Let it not frazzle out into thin air. Plan the last thing to be said before the beginning is made. Let it be some great central truth, if possible, driven home and clinched.

V. ATTENTION.

Teaching is that process by which one causes another to know. About the first step in the actual teaching process is that of attracting the attention.

1. *What is Attention?* Certain it is that it is not the mere act of looking at the teacher. The eyes may be focused in one place and the attention focused a thousand miles away. A homely, commonplace definition is this: The fixing of the mind on any given object. A sparrow flies into the room. The eye of the child fixes itself on it, the mind follows the eye. Attention is on the sparrow. You need not try to teach until it is gotten away. The child had a very pleasant visit to the home of a friend on Saturday. On Sunday, while the teacher is working his mouth, the mind of the scholar goes back over the incidents of the visit of the day before, all the

while having his eyes fixed steadfastly on the teacher. Eyes on the teacher, attention on the visit.

2. *Varieties of Attention.*

(1) Voluntary. When the scholar by force of will fixes the mind on a given thing. Adults can sometimes do this. So rare is it, however, that it need not be considered in the matter of teaching.

(2) Involuntary. The kind of attention which flits here and there with the shifting of the object of interest. Every new sight and sound calls it from the lesson to itself. Governed not by the will but by the interest, it gives to the teacher the double task of holding in check the wanderings of the mind and of imparting instruction.

3. *Attracting and Holding Attention.*

(1) Remove Distractions. If the mind flits with the passing of every sight and sound, see to it that sights and sounds do not pass your way. There comes in the value of separate rooms. There is where the wandering pastor or superintendent, walking around the schoolroom, and in the goodness of his heart breaking into the classes, proves to be a nuisance—but perhaps a better word would be “disturbing element”—to the teacher. The light, the heat, or the absence of it, noises, the seats, ventilation, all these enter into the matter of attention.

(2) Speak in such a tone as that all the members of the class can easily hear and so that nobody else can. A scholar will not attend to teaching which he cannot hear. But if the teacher over in the corner is speaking so as to be heard two blocks away, he is imposing an unnecessary burden on all of the other teachers in the building.

3. A call for attention will sometimes arrest it temporarily. Do not make the call for attention unless there is something worth while to accompany that call.

4. Interest is by far the best thing to which to appeal for attention. There are certain inherent interests common to prac-

tically all persons. Such as the name by which one is known. Call the name of a scholar and it matters not where his mind may be, it will return. Everybody is interested in home and the things around home. Most people are interested in journeys, discoveries, pets, doing things, making things, seeing things made, etc.

Any new thing will catch the attention. Nature, objects, pictures, movement of any kind, a good story, anything out of the ordinary—all of these have an interest. Use them. Only use them for purposes of teaching, not for mere entertainment.

Find out the things which interest your scholars. Wrap up the truth in these things. Tell it with some movement in the story. And your scholars will attend to what you have to teach.

VI. THE QUESTION AS A FACTOR IN TEACHING.

If a question be asked and the scholar answer it, the teacher, strictly speaking, has not taught that scholar. One cannot teach another what another already knows. If the scholar does not know the answer, the asking the question does not give him the knowledge. Which leads to the question

1. *Why ask questions?* Why not tell the scholar what is to be taught him without the seemingly unnecessary preface of the question?

(1) The first reason is that which actuated the asking of the question last asked above, namely: to provoke thought. A wise question often sets the scholar to thinking, wakes up his attention. This prepares the mind for the truth to be presented. When it goes in, it is more likely to stick than if presented without first provoking thought. Unless the scholar does some thinking, the teacher will do no teaching.

(2) To strengthen the knowledge of the scholar. If the scholar knows the answer and gives it, he knows it more thoroughly than if the teacher had told him what the scholar already knew. Repetition strengthens knowledge.

(3) To test the scholar's knowledge. The teacher can teach only what the scholar does not know. A question will reveal the scholar's knowledge or lack of it and thus give to the teacher the information necessary to begin the teaching at the right place.

(4) To test the teacher's work. Having told the scholar something, the teacher does not know whether he has been teaching or merely talking. A question will bring the test. If the scholar has been taught he knows the thing taught. If he knows it he can tell it.

2. *Who should ask questions?* Both the teacher and the scholar. But not all teachers need ask questions; neither all scholars. There are classes of timid adults who are very much afraid that if a question is asked it might expose their ignorance. If it be preferred that they keep their ignorance rather than the information which would result from an exposure of it, the teacher must respect their wishes.

The teacher whose teaching never provokes a question from the scholar should look into the matter and examine himself and study the class. There may be a feeling of restraint existing; perhaps the class cares not for the teaching. Whatever be the trouble, seek to remove it.

3. *How to ask questions.* A few suggestions:

(1) Make your own questions. Know first of all what you are going to teach. Ask your scholar to tell you instead of you telling the scholar. That is the secret of it.

(2) Sometimes ask general questions and sometimes direct the question to some individual. A general question will sometimes put the whole class to thinking. But if only general questions are asked, the more timid ones of the class will be deprived of taking a personal part in the work.

(3) In classes of small children and sometimes of larger ones, it is well to ask the question before calling the name of the one to answer. This will help to hold the attention of all until the answer is given.

(4) Avoid rotation in questioning. Never let any scholar know who is to get the next question.

(5) Let the question be so clear that only one possible correct answer may be given.

(6) Make the question as short as will be consistent with clearness.

(7) Ask the question in such a way as to bring out the fact asked for; not the mere assent to the fact stated by the teacher in asking the question.

(8) Study variety in the matter of questioning. Adjust the question to the capacity of the scholar.

(9) It is well in preparing questions to be answered by the class in concert to so frame them as that they may be answered by only one or two words.

(10) The elliptical form of question may be used. The teacher having told the lesson story, repeats it, leaving part of it to be supplied by the scholar. As an example, the teacher has told the scholars that Jesus entered into a boat. He repeats, "Jesus entered into—" and stopping short there the scholar supplies the word "boat."

(11) Sometimes state a question without expecting an answer. Read the Sermon on the Mount for examples of this kind of questioning.

VII. PLANTING THE TRUTH.

1. *How we learn.* The mind having its seat in the brain has access to the outer world through five avenues called senses. The physical side of it is about as follows: A word is spoken. The waves of the air strike the ear drum. The nerve connecting the ear drum and the brain receives a shock. There is a miniature brain agitation. The mind opens its eye and takes a look to see what is the trouble. If the mind has previously learned the meaning of the word, a picture is painted on the mind and the mind has learned something—provided the per-

son speaking says something about the word not before known to the person hearing.

A religious truth cannot be acted upon with any one of the five senses. Hence the necessity of first translating the truth into some kind of symbol which can be acted upon by one of the five senses.

2. *The symbols of communication.*

(1) Words. The teacher must translate the thought into words before the thought is available for use by the learner. These words may be spoken; in which case the appeal is made to the sense of hearing. They may be placed on a blackboard or chart; in which case the appeal is made to the sense of sight.

(2) Pictures. There are two distinct varieties with a multitude of shades of variation lying between. The finished artistic picture on the one hand and the simple mark which is made to represent something on the other are the two varieties. There are advantages in the use of both kinds of picture. While the artistic picture gives to the scholar a more elaborate and a truer (provided the picture be true to the facts) representation of the truth to be taught; the rough blackboard sketch made in the presence of the class gives the added advantage of riveting the attention while the work is going on. Hardly anything short of the cry of "fire!" would divert the attention of the scholar from the blackboard where a picture, however rude and simple, is being drawn by the teacher.

In attempting to use the blackboard it is not necessary to draw a picture. Make some marks. Name them something. Have a care to do the work rapidly, so as not to attract attention to the drawing; make it simple and let it be expressive.

(3) Objects. Instead of drawing a straight line on the blackboard and calling it a man, take a wooden stick and call it a man. There you have the beginning of the object-teaching. With an object the teacher has the appeal to three of the five senses—sight, hearing and touch. At one time a teacher

with a small class took a bottle of perfume and allowed each scholar to handle it; pouring it on several handkerchiefs, they were waved about the room—the scholars saw it done; the fragrance of it filled the room; the teacher told that thus did the Holy Spirit fill the room on the day of Pentecost.

The scholars exercised the sense of hearing, seeing, touching and smelling. It is hardly probable that any one of them failed to retain the lesson.

(4) Sign language. Gestures. Facial expression. These making the appeal to the eye, will often serve as symbols of communication.

3. *Some Laws of Teaching.* Growing out of the preceding discussion a few laws of teaching are here briefly stated.

(1) Use words understood by the scholar.

(2) Teach slowly. It takes time to create an idea in the average mind in such a way as to make it stick.

(3) Vary the medium of communication. Use the ear and eye both.

(4) Repeat, review. One stroke on the brain may not make the dent deep enough to last. The chorus of the song is the best known part because it is repeated most often.

(5) Group the material of the lesson so as to fit the laws of the mind. After telling the lesson story then group the material in such a way as that all of the lesson bearing upon any one great teaching may be presented together.

(6) Perhaps three-fourths to nine-tenths of the things we know in the world have come to us through the eye. Let the Sunday-school teacher learn a lesson from this and make large use of the eye.

(7) Test the work. Your scholar may not have heard or seen; he may have misunderstood; your words may have gone in so rapidly that no clear idea was left behind.

VIII. MAKING TRUTH CLEAR.

Illustrate means to throw light upon, to make clear. An idea going into the mind is often but dimly seen and yet more dimly understood. The use of illustrations is to make the truth taught become clear and bright so that it may be seen by the scholar.

The teacher who shows pictures, who makes all sorts of queer marks on a blackboard or who tells a story in the class simply for purposes of entertainment, has missed the purpose of the use of illustrations. Illustrations, however pleasing, are not to be used in the Sunday-school class merely for purposes of entertainment nor for filling in the time. Every good picture, whether on paper, blackboard or told as a story, must have some "point" to it if it is to be considered an illustration.

1. *Sources.* Illustrations may be found in all the heavens and the earth. All literature abounds with them. The Bible is an unfailing source of supply.

(1) Be on the lookout for illustrations constantly. A little interleaved lesson help with the lessons for a year will be of help in preserving illustrations for future use. In reading, keep on the lookout for good ones. In the course of daily conversation, in the daily rounds of life, they will come if we but keep the eyes open for them.

(2) Use most often those most familiar to the person to be taught. The scholar learns best by beginning with the things with which he is most familiar and proceeding to the things unknown. Hence those things known best should be given precedence in the matter of illustration. The more homely the better. Jesus talked of the grass, sheep, lights, birds, fishes, seeds, salt, bread, water, doors and a hundred other things lying closest around the pathway of those whom he taught.

2. *The Method.*

(1) In the appeal to the eye illustrations may be used by

the use of the blackboard, pictures, objects, etc., which things were briefly mentioned in the preceding lesson.

(2) When the appeal is made through the ear it may be through:

a. The metaphor. "Ye are the salt of the earth," said the Master. And a world of truth was wrapped up in it.

b. The simile. Which shows the comparison of some thing with another. "The Kingdom of heaven is like unto a mustard seed," etc. So may the teacher find a world of things "like unto" things in the kingdom.

c. The story. Who masters the art of telling a story has gone far on the road to success as a good teacher. A story well told catches and holds the attention at the same time that it illustrates.

A little intelligent practice will soon enable almost any teacher to become a good story teller. Having the main facts of the story in mind clothe them with flesh and blood through the imagination. Let the events be real to you. Let the people be real people. The story must have movement, repetition, unity, a climax, or maybe two or three, and an outcome. If it is well told and has a good moral or "point" running all through it no application need be made even with the smallest children. It is pleasing to let the scholar discover the point of application for himself.

Never let the story be so elaborate as to obscure the truth to be taught. There is danger here. Let the truths of the lesson be the things taken away by the scholar. The illustration is only to make that truth clear.

IX. COVERING THE LESSON.

The task of the teacher on Sunday is to teach the lesson. One of the common faults is that of teaching the first part or perhaps some special points of the lesson and leaving all of the rest of it.

1. *What is the lesson?* It is a link in the chain. As has

been stated, every lesson is a part of a course or subject of study. As these lessons are being written the subject of the International Lesson System is "Studies in the Acts and Epistles." The incident of "Stephen the First Christian Martyr" is one of the lessons in this subject. It is noted that the lesson covers seventy-eight verses of scripture, being the whole of the sixth and seventh chapters and three verses from the eighth. But the part to be printed in the lesson help consists of only eighteen verses. This is often true. Let no teacher forget that in covering the lesson about Stephen (for an example), according to the present arrangement there is but one Sunday with perhaps thirty minutes of time to teach the life history of Stephen. This opportunity will return no more for six years. Make the most of it. Hold to the main line; keep off the side tracks; cover the lesson.

2. *The Three Steps in Covering the Lesson.*

(1) The Approach or Introduction. How to begin is an important consideration. Some one of the following methods may be used:

a. Read the lesson over, or have some member of the class to do it.

b. Begin with last Sunday's lesson and pick up the connecting threads. Or perhaps state some striking event which had taken place between last Sunday's lesson and that of today.

c. Give the historic setting.

d. Start with the place and its surroundings.

e. Ask a question.

f. Tell a story illustrative of the lesson or some teaching of it.

g. Exhibit an object or picture.

h. Start right into the middle of the story after the manner of the newspaper reporter.

These with others which may be thought of will give some hint as to possible ways to begin.

(2) The Presentation of the Lesson Itself. Remembering

that there are three things in each lesson to be taught, namely: the facts, the meaning and the teachings, there are two general methods of doing it.

The first of these is to take up a single verse or paragraph and bring out the facts contained therein, then take up the meaning and the teachings. Having thus treated this verse or paragraph, go to the next and continue thus throughout the lesson.

The other method is to go over all of the facts first as the basis. Then take up the things in the lesson which need to be explained. Having gone carefully into all matters needing explanation, pick out the main teachings of the lesson and discuss them until the close of the teaching period.

(3) The Conclusion:

- a. Stop on time.
- b. Briefly sum up the general teachings of the lesson.
- c. Give a preview of the next Sunday's lesson, enough to create interest and give a thirst for a deeper knowledge of it.
- d. Make the application to the life of to-day.

Some one of the above may be used as a conclusion.

X. REVIEWING THE LESSONS.

1. *Meaning of Review.* It is not a restudy of the lessons for the quarter so much as it is a looking at the lessons from a different point of view. Not a look at the immediate objects of study which have made up the thirteen lessons for the quarter, but a look at the general subject studied.

2. *Reasons for Review.*

(1) It is an incentive to study both on the part of the teacher and of the scholar. If it be known that all of the work gone over is to be looked at as a whole at a later period it will be some incentive to more careful work while the work is being done.

(2) Repetition of the broad general outlines of the work is necessary to fix it in the mind.

(3) A whole-view of the subject is needed to give to the teaching the right perspective.

(4) To test the work gone over.

3. *Time for Review.*

(1) Every Sunday. Review the lesson for that Sunday and for some lessons past.

(2) At the end of every convenient stopping place review. As the lesson system is at present arranged the review Sundays are arbitrarily fixed every thirteenth Sunday without regard to the place reached in any given subject. The reviews falling near the close of March, June, September and December may fall in the midst of a subject or just two or three lessons from the natural place to review. This will probably be changed before many years so that the review periods set apart for that purpose will come at the close of the study of a subject. The teacher can do that anyhow.

(3) At the close of a great subject look at it again. In the Studies in the Acts of the Apostles we might find several convenient stopping places for a review. As for example take two main divisions: The Beginnings Under Peter, Stephen and Philip. If the review had been placed on April 11 instead of March 21 it would have taken in all of this period. Then the second division: Life and Labors of Paul. We might study his Conversion, his First Missionary Journey, Second Missionary Journey, Third Missionary Journey and Prison Life—five general topics. It will be noted that the Lesson Committee has given five lessons covering the Second Missionary Journey. Having completed these five lessons we have a convenient place to spend a little while in looking backward.

4. *Methods of Review.* The review may be conducted either from the platform before the whole school, or in the classes, or in both places. However, it may be done and by whomsoever it may be done, the preparation for it should be thorough.

(1) Tell the story of the whole subject in broad outline; one

person doing all of the talking and carefully going over the whole for the benefit of the whole class or school.

(2) Assign beforehand certain lessons to individuals, or if a public review, to certain classes, and then hold that class responsible for any question asked about that particular lesson.

(3) Assign specific phases of the work to various individuals to tell on review Sunday; as the geography for the period to one, and the life story of the persons to another; to still another the subjects of the lessons for the period, etc.

(4) Miscellaneous questioning. Ask anybody any question about any lesson.

(5) With large pictures hanging up around the room bring out the story of the period by studying the persons or events pictured.

(6) With blackboard sketches the subject for the period may be presented.

(7) The picture guess review is used in schools sometimes. On a blackboard draw a picture frame; or perhaps better provide a frame with a piece of white paper in it. Tell the scholars what you see in the picture and have them guess what it is.

(8) The written review is quite popular in well organized schools which are prepared for it. Questions provided for this purpose may be had of the houses furnishing Sunday-school supplies.

SECTION III.—HISTORY.

THE feature of Sunday-school work which makes it different from the other services of the church is that the greater emphasis is given to teaching. As in the preaching service, the prayer meeting and all other of the regular services of the church, prayer and praise have a place. The worship also includes an offering. In the preaching service, preaching is the central idea; in the

prayer meeting, prayer is the central idea; so in the Sunday-school, teaching is the central idea.

Hence it is that the history of the Sunday-school would include the history of the teaching of religious truth. From the very nature of the case, in a volume of this size it will be possible to mention very briefly only a few instances of this kind of work.

I. IN BIBLE TIMES.

1. In the Old Testament are many examples as well as commands to teach. Hear Moses as he tells the people of Israel what the Lord told him to do: "And Jehovah commanded me at that time to teach you statutes and ordinances, that ye might do them in the land whither ye go over to possess it." Deut. 4: 14.

And again in Deut. 6: 1: "Now this is the commandment, the statutes, and the ordinances which Jehovah your God commanded to teach you, that ye might do them in the land whither ye go over to possess it." And the Lord again commanded Moses to teach something else besides statutes and ordinances. Deut. 31: 19: "Now therefore write ye this song for you, and teach thou it to the children of Israel."

Aaron was commissioned of Jehovah to be a teacher: "And Jehovah spake unto Aaron saying, . . . teach the children of Israel all the statutes which Jehovah hath spoken unto Moses." Lev. 10: 8-11.

Samuel was one of the great teachers of history. He tells his people, "I will instruct you in the good and the right way." 1 Sam. 12: 23.

When Jehoshaphat went on the throne of Judah he found a condition of affairs which demanded immediate attention. His people had wandered off into heathenism. The method which he used to counteract this was the method which has proven most effective through all the centuries. He sent out teachers, the names of sixteen of whom are given (2 Chron. 17: 7-9), "and they taught in Judah, having the book of the law of Jeho-

vah with them; and they went about throughout all the cities of Judah, and taught among the people."

Ezra was a teacher of righteousness. He "had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances." Ezra 7: 10. How well he succeeded in his purpose we are told in Neh. 8: 1-8. He gathered men, women and "all that could hear with understanding" and with the aid of a number of helpers "they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading."

2. In the New Testament times the synagogue was in all the cities and towns of the land. It was the Jewish place both of worship and of instruction. Let us look at it as a place of instruction.

The classes were usually graded, according to age, into three departments:

(1) The primary grade (ages five to ten) memorized certain portions of the Scriptures.

(2) The intermediate grade (ages ten to fifteen) studied the scripture text, together with the comments on it, by the Jewish rabbis.

(3) The adult grade (persons more than fifteen years of age) took part in the discussion of the almost numberless theological problems of the day.

When Jesus began his ministry he gave teaching a large place in it. One cannot read the New Testament without being struck with the fact that instruction forms a large place in the establishment of the Kingdom of God in the world. Over and over again is the statement made that he went about "teaching in their synagogues." He went up on the mountain with his disciples and "he opened his mouth and taught them." Some preacher long years afterward labeled this lesson to the disciples "The Sermon on the Mount," and tried to leave the impression that Jesus was preaching on this occasion, but it is altogether probable that Matthew gave it correctly when he said that Jesus was teaching

Which raises the question, What is the difference between teaching and preaching? The line cannot be clearly drawn. But the difference is this: teaching is imparting instruction, preaching is the making of a proclamation. Often the very best of preaching has not one element of teaching in it; because it is the announcement of certain truth well known to every hearer. Jesus was both teacher and preacher. See Matt. 4: 23.

One of his last commands to his followers was that they be teachers. Matt. 28: 19, 20.

The apostles took him at his word and did this kind of work. "And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ." Acts 5: 42.

The New Testament churches had teachers as well as preachers in them. Acts 13: 1. And in other places there is reference to the church officers as being "pastors, evangelists, teachers."

II. THE CATECHETICAL SCHOOL.

The early churches during the days after the apostles practically all had provision for instruction in the truths of Christianity. It was deemed unwise to win a large number of converts to Christianity and take them into the churches without some kind of oversight being exercised other than the hearing of an occasional sermon. And, too, it was soon found that the best, easiest, most effective method of reaching the heathen was through instruction first and proclamation afterward—the same methods used by Jesus and the apostles.

Consequently the churches had two services, the public worship service in which preaching held the prominent place and the Catechetical School in which teaching was the central idea.

The original purpose in the Catechetical School was to afford instruction to such heathen men, women and children as could be induced to receive the instruction, preparatory to their full membership in the churches. It soon came to be a great power

in the evangelization of the world. Some of the very strongest men and women of the age were teachers in these schools. It was the right arm of power in the winning of the heathen world to Christ.

So prominent a place did it occupy in the work of the early churches that in the buildings erected, a place was almost always provided for the sessions of this school. Its students were divided into grades practically as is the modern Sunday-school. There were men, women and children receiving the instruction; while the teachers were both men and women; preachers as well as laymen taking part. The subject-matter taught was the story of the Old and New Testaments; a general view of the doctrinal teachings of the Bible and the constitution of the church. The time occupied for the full round of instruction was from a few weeks in some of the schools to three full years in others.

The method of the early missionaries when entering a new field was to go with force enough to establish a Catechetical School in every community throughout the territory to be covered and give the first emphasis to teaching, with special reference to the children, always easily accessible, always ready to learn. It can be easily seen that by systematic work of this kind for one generation the whole religious status of a country could be changed in a single generation. That is what took place many times. Evangelism by means of the teacher was the method of the early centuries.

By a gradual process of degeneration the priest came to be the more prominent factor in the churches. Gradually the ritual and the confessional took the place of the teacher with the open word of God. A ritual may be a help to the "enrichment of the service" for Christian people, but the history of the world goes to show that it is an exceedingly poor arrangement for reaching the heart of the unconverted person. With the passing of the teacher and the coming in of the dead formalism which developed into full-fledged Romanism there came a stag-

nation in the Christian world and a gloom as of the blackness of midnight settled down over Europe. A thousand years dragged slowly by awaiting the coming of an apostle of the open Bible.

III. SOME FORERUNNERS OF THE MODERN SUNDAY SCHOOL.

Through all the years there were people here and there who, in given localities, taught the Scriptures. There were many Sunday-schools which lived for a few years, did some good, and died with the founder. Others lived for a generation or two and then fell on sleep. Of such individual attempts it will not be possible in the limits of this book to write. Only a few of the general movements will be noted.

1. The Waldenses originated by reason of the fact that under the leadership of Peter Waldo in the latter part of the twelfth century a number of peasants secured the word of God in their own tongue and commenced its study. In the mountains of north Italy they have withstood the attacks of Rome for five centuries and are still a prosperous and happy people.

2. Under Martin Luther a system of instruction in the catechism was instituted in the first half of the sixteenth century. In the year 1520 he prepared his shorter catechism and established schools all over Germany. In 1529 this was followed by a larger one. His catechism treats of the Ten Commandments, the Apostles' Creed, the Lord's Prayer, Baptism, and the Lord's Supper. His schools did as much to win Germany to the Reformation as did his preaching. The Reformation was sweeping over all Europe with tremendous rapidity until the Romanists established a similar system of schools in all Southern Europe, and there the Reformation was checked, and has gained little headway since.

3. The Reformed churches took up the work; John Calvin putting out his catechism and schools, on the same plan as Luther, in 1536. His catechism was extensively used in Switzerland, France, England, Scotland, Hungary, The Netherlands,

and in the latter part of the sixteenth century was a text-book in the Universities of Cambridge and Oxford, England.

The Heidelberg catechism, compiled by Casper Olevianus and Zacharias Ursinus, was issued in 1562, and was used extensively.

4. The Church of England commenced its work in 1536. Being a strong, well-organized body, it exerted a strong influence, and its work was widely adopted and quite extensively used.

5. The Shorter Catechism of the Westminster Assembly was issued in 1647 and the Larger Catechism in 1648. What influence the Shorter Catechism has had in the development of sturdy Christian character may be seen today in the lives of millions of Presbyterians in all parts of the world.

6. The Methodist Societies took up the work of teaching long before they had developed into a church. As early as 1737 they had commenced the work.

7. The Baptists of America were engaged in a similar work in and around Philadelphia before the year 1738. They provided for schools of instruction with the use of the catechism, and had reports on the work in the Philadelphia Association.

IV. WILLIAM FOX AND HIS MOVEMENT.

All of the movements above mentioned helped to make possible the modern Sunday-school movement. But not one of the efforts above named reached beyond the organization introducing it, and not one could in any sense be termed a world movement. Neither were they Sunday-schools as we now understand that term. The modern Sunday-school movement was made possible by William Fox, a deacon of the Prescott Street Baptist Church in London.

The credit for the beginning of the movement has generally been given to Robert Raikes, of Gloucester, England. It may be well, therefore, to study briefly what part he had in the beginnings of the modern movement. Robert Raikes was born September 14, 1736. In the month of July, 1780, he gathered a number of boys into the home of Mr. and Mrs. King, on St.

Catherine Street, in Gloucester, and organized them into a school. He paid four teachers to give them instruction in reading, writing, arithmetic and spelling. He always refers to his work in his letters as his "attempts at civilization." The Bible was not the text-book. In 1783 he published an account of his school. His school was a reform school taught on Sunday. It resulted in the establishment of some free public schools in England some years later. His school never developed into a movement. It died with his death, and was forgotten in the town of its birth by everybody except some who had attended it. No organization was ever formed to push it. Perhaps as many as a dozen schools like it sprang up and lived a few years and died.

Robert Raikes was a good man; he did a splendid work; he deserves a place among the men of the world who have done things worthy of note. But had it not been for a man of far-seeing vision and with the love of the word of God burning in his soul the work which Raikes did would have remained forgotten, as has been the work of many another equally as worthy.

William Fox was born February 14, 1736, at Clapton, in the county of Gloucester. He united with the Baptist church at Bourton-on-the-Water near his home, in which church his father was an honored deacon. In 1764 he moved to London, where he was first a retail merchant and later a wholesale dealer. He became very wealthy. Before Robert Raikes had made public the facts about his school, Fox purchased the old home estate at Clapton, and there started his first school with the Bible as the text-book. He employed teachers, and gathering the scholars together with the Bible as the text-book, he commenced his work. His school met on week days.

In May, 1785, at the Baptist Monthly Meeting held at the King's Head Tavern, London, Fox introduced a resolution asking that the meeting call upon the various denominations of England to unite in the organization of a society for the promotion of Bible study among the children of England. The call was issued.

The society was organized September 7, 1785. While the matter was being discussed Mr. Fox heard for the first time of the work of Mr. Raikes. He wrote Mr. Raikes; afterward visited him. It gave to him the idea that he might be able to use Sunday for his plan. So when the Society was organized on September 7th, the plan for having the schools held during the week was abandoned and Sunday was selected as the day. September 7, 1785, is the date for the real beginning of the modern Sunday-school work as an organized movement. From that time the Sunday-school work spread with rapidity to all parts of the United Kingdom. Two years later (1787) Fox closed up his business and devoted himself to advancing the Sunday-school cause of Great Britain, and was for forty years England's most prominent Sunday-school man. Together with William Brodie Gurney he did more to make the modern Sunday-school movement than any man of his day.

One thing made his movement less effective than it otherwise would have been—he adopted the policy of paying the teachers for their work. A new day was not far off, when this would be changed and a new era ushered in with a still greater advance along Sunday-school lines.

V. ORGANIZING THE FORCES.

No movement has ever attained to great proportions without some kind of organization back of it. The organization of William Fox was the first to place the Sunday-school before the world as a movement. But the work of William Brodie Gurney still further made the Sunday-school popular. Gurney was born in 1777 in Camberwell, England, a suburb of London. In his early life he watched with interest the Sunday-school work as it was promoted by Fox and his associates. He saw a better way. He offered to give his services to the Sunday-school as a teacher. He called on others to volunteer for this work. He became the apostle of the voluntary idea in Sunday-school work. At his call the London Sunday School Union was organized in

July, 1803. It was organized for the purpose of promoting the voluntary idea. Organizers were sent out and the Sunday-school movement commenced in real earnest.

This movement soon spread to America. In every city along the Atlantic seaboard and in many of the large towns of the interior Sunday School Unions were organized. As early as 1791 The First Day or Sunday School Society had been organized in Philadelphia on the general plan advocated by Fox. But the local unions springing up in the cities soon took the place of the societies organized for the purpose of paying teachers for the Sunday-school.

These local unions organized a national union in 1824 called the American Sunday School Union, with headquarters in Philadelphia. This was for many years the leading factor in the Sunday-school progress of America, and is still doing a good work.

The progress of the Sunday-school made a demand for Bibles. The supply was inadequate. To meet the demand made by the Sunday-school for the word of God there was organized in London in 1804 the British and Foreign Bible Society. The American Bible Society was organized in 1825. Many local societies sprang up as auxiliary to these two parent societies.

It was early seen that the teachers needed some help in the study and teaching of the Bible. The printed page was called in to supplement the lesson text, and so organizations arose to supply this demand. The Religious Tract Society of London was organized in 1799. The Sunday-school had for fourteen years been gaining headway, and the demand for the printed page was such that something had to be done to supply the demand. Following the leadership of The British and Foreign Bible Society, The American Bible Society, The Religious Tract Society, and The American Tract Society, a large number of Societies, individuals, and denominational agencies entered the field to supply printed helps for the use of the Sunday-school.

VI. THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION.

Of all of the interdenominational attempts to improve the Sunday-school condition the one most widespread and doing the most effective work is the International Sunday School Association.

As a result of a call from the American Sunday School Union, a number of friends of the Sunday-school movement met in Philadelphia May 23, 1832, and organized a National Sunday School Convention, the first formal session of which was held in New York, beginning October 3, 1832. The next national convention was held in Philadelphia the following May. It was nearly twenty-six years before another was held, the third session being in Philadelphia, February 22-24, 1859.

The real work of the convention was begun in the session in Newark, New Jersey, when the fourth session of the convention was held, beginning on April 28, 1869. Since that time the Sunday-school workers have met in annual session every three years.

In the session held at Baltimore, May 11-13, 1875, representatives from Canada were admitted to the convention and the name was changed from National to International. At Toronto, Canada, June, 1905, the name was changed from International Sunday School Convention to The International Sunday-school Association.

This association is made up not of churches nor of Sunday-schools, but of individuals who wish to coöperate with the association. Its work is twofold. Through its Lesson Committee the International Lessons are selected and recommended to the various publishing houses. Through its Executive Committee, in coöperation with the various State Sunday-school Associations, a number of conventions are held throughout the continent of North America. The effort is made to place a convention within reach of every Sunday-school worker in America at least once each year.

The purposes of the association were set forth in a resolution

offered by E. Y. Mullins, President of the Southern Baptist Theological Seminary, and unanimously adopted by the Association in the meeting in Louisville, Ky., June, 1908. The resolution is as follows:

Resolved, That the work of the International Sunday School Association may be defined as follows:

First—It seeks to enlist all Sunday-schools in the common study of the lesson, but never to organize schools.

Second—It seeks to enlist all Sunday-schools in the adoption of the best methods of promoting efficiency in the work of teacher training.

Third—It seeks in all proper ways to enlist theological seminaries to the extent of giving due recognition to the Sunday-school in their curriculum.

Fourth—It disclaims all creed-making power, and the sole function of its Lesson Committee is to select topic, the Scripture and the golden text, leaving interpretation of the Scripture to the various denominations.

Fifth—It disclaims all authority over the churches and denominations.

Sixth—It disclaims all legislative functions, save within its own sphere and for its own proper ends.

Seventh—The work it seeks to do is confined to the common ground occupied by all the various denominations coöperating with it, a ground which these bodies have found can best be occupied through this common organization. The common ground and interests are chiefly as follows:

(a) A uniform lesson system, graded or otherwise.

(b) The propagation of the best methods and ideals in Sunday-school pedagogy.

(c) The promotion in all proper ways of teacher-training.

(d) The promotion of all Sunday-school life and progress through inspirational conventions and associations for the use and benefit of all the denominations.

Eighth—The Association recognizes that in many of the above lines of activity the various denominations prosecute plans and methods of their own. In all such cases the International Association seeks not to hinder or trespass, but to help. In short, it offers itself as the willing servant of all for Jesus' sake. It seeks to be a clearing-house of the best methods and best plans in the Sunday-school world. Above all, it seeks

to be the means of extending a knowledge of the Bible, the inspired Word of God, through the Sunday-school to the whole world.

VII. THE LESSON SYSTEM—I.

Perhaps at this writing thirty millions of persons study each Sunday the same Scripture lesson. To know how this state of affairs came about, and to know the plan on which the lessons are selected and how they are selected, is worthy of our study.

1. The early efforts. As we have seen, the Sunday-school movement under Robert Raikes used the spelling book as the subject of study. William Fox introduced the Bible as the text-book. Since nearly all of the Sunday-school teachers in the beginning of the movement under Fox were secular teachers, and not being accustomed to teach the Bible, they adopted the methods used in the secular schools of the day in teaching the beginners. The class used the Bible as a reading book. In the secular school the scholars would line up in a row and spell words "by heart." So the teacher introduced into the Sunday-school the memory work and assigned some verses, or allowing the scholar to choose his own verses, would have him repeat them as a part of the class exercise.

Since rote recitation was not considered the highest test of teaching, it soon came to be that the teachers ventured into the matter of asking questions on the lesson. Some teachers could not ask questions. Those who could wrote them out, had them printed and placed in the hands of both teacher and scholar. Thus arose the modern catechism. And it soon came to pass that the Bible was obscured. The Sunday-school came to be a school of religious instruction, with the catechism as the basis of instruction, the catechism often being based on the religious doctrines rather than on the Bible history.

It was not long before the teachers began to venture out into the world of things lying around the pathway of the scholar, and to tell stories from life or from fancy to illustrate the truths of the lessons. Here was the germ of the modern lesson

paper for the Sunday-school, and the paper without the lesson but with stories with a good moral. Then came along the late departed but not lamented Sunday-school library book, written for the purpose of being sold to Sunday-schools, that the unsuspecting youth might be beguiled into reading accounts of little Willie, who at the age of eight spent most of his days in quietly reading the Bible and at last was drowned and went to heaven because he was a regular attendant at the Sunday-school.

About the time of the movement under Fox in England there arose in Wales a movement for the study of the Bible on the part of adults. In the churches the men (sometimes women also) would meet and spend the entire day in the study of the Bible. These meetings were called Bible Classes. It spread into the English-speaking world. The class, as a matter of convenience, often met in the same house and at the same time as the Sunday-school. It was the Adult Class Movement. It became a part of the Sunday-school system. So by 1825 the Sunday-school had about settled down to be the Sunday-school studying the catechism, and over in the corner the Bible class studying the Bible.

2. The American Sunday School Union attempted in 1825 to introduce a uniform lesson system for the Sunday-schools of America, and came near being successful. Fifty men, prominent in church affairs, were selected by the Union to prepare a course of study with graded helps and with practically all of the features of the lesson system which came into general use nearly fifty years later.

A course of lessons was selected covering a period of five years. The same lesson was to be used by all the schools at the same time and by the schools of all denominations. There was provision for graded helps and for the quarterly review. This system was widely adopted. For about five years it was used by nearly all of the progressive Sunday schools of the country. The lesson helps issued by the Union treated the lessons generally under five heads: The lesson story, questions

on the lesson, explanatory notes, illustrations, and practical lessons.

This plan did not last long. Denominational publishing houses were beginning, and the general work of the Sunday-schools as fostered by each of the denominations soon passed under the general guidance of these houses.

VIII. THE LESSON SYSTEM—II.

From 1835 to 1865 there was a great variety of work done in the way of lessons. The spelling book, the Bible as a reading book, the catechism, lessons selected at random, lesson selected by the teacher of a class, lessons selected for one school either by the teacher or by the superintendent, a series beginning to be put forth by the National Sunday School Teacher of Chicago, the Berean series by the Methodist Episcopal Church, the Westminster series for Presbyterians, the series by the American Baptist Publication Society, the Explanatory series by the Sunday School Union—these and numbers of others were all in the field.

Mr. B. F. Jacobs, of Chicago, who afterward became America's foremost Sunday-school worker, thought that he saw a better plan. He commenced to advocate a uniform lesson for the use of all denominations. On platform and through the press he urged his idea. The National Sunday School Convention met in 1869, and Mr. Jacobs discussed the matter, but no formal action was taken. When the Executive Committee of this convention met in New York in July, 1871, it was decided to call a meeting of the publishers of the country for August 8. Twenty-nine houses were represented. These publishers appointed a committee of five to select a series of lessons for the year 1872. The committee consisted of Edward Eggleston, Methodist; John H. Vincent, Methodist; Richard Newton, Episcopalian; Henry C. McCook, Presbyterian, and B. F. Jacobs, Baptist. Mr. Newton went home to Philadelphia; Mr. Jacobs went to Long Branch to spend the night. In the

absence of these two the other three met and issued a statement that a uniform series of lessons was not practical and that the matter had been dropped. Mr. Jacobs appeared on the scene the next day and succeeded in changing two of the committee, Vincent and Eggleston, to his way of thinking. A trial list of lessons was selected and furnished the publishing houses.

At the convention in Indianapolis in the spring of 1872 it was decided to select a Lesson Committee to select uniform lessons to be recommended to all of the Sunday-school publishers of the country. This was done, and the lessons immediately became popular. Nearly all Evangelical denominations of the world now use these lessons.

1. The Lessons. The original plan was to have a course of seven years, alternating every six months between the New Testament and the Old Testament. In 1890 this was changed to a six-years' course. There was a discussion at the first as to the plan for the selection. Some desired the lessons to follow the line of those doctrines common to all Evangelical denominations; others wished them to teach the duties enjoined in the Scriptures; still others desired a system built up on the Church Year. Jacobs' voice again prevailed, and it was decided to select simply a passage of Scripture, give a topic to the passage and let each denomination treat it in its own way. Thus it was decided that the basis of uniformity was to be the Bible text.

The six-year cycle of lessons is at present divided into two courses, three and a half years being given to the New Testament history and two and a half years given to the Old Testament history. In the present six-year cycle there are four subjects treated in the New Testament and three in the old. The four New Testament subjects are: 1906, The Life of Jesus as seen in the first three gospels; 1908 (January to June), The Witness of John to Jesus; 1909, The Acts and Epistles; 1910, The Gospel of the Kingdom (Matthew's Gospel).

The three periods of Old Testament study are (1) Creation

to Samuel; (2) The Kingdom; (3) The Glory, Decline and Restoration.

In 1902 the International Convention meeting in Denver instructed the Lesson Committee to prepare, for the Beginners, a separate series of lessons. This was done, basing the lessons on the Story rather than on the historical study of the Bible.

In 1905 the Convention meeting in Toronto, Canada, instructed for an Advanced Course for the adult department. This was provided and was based on the topical rather than the historical study of the Bible.

In Louisville, in 1908, the Committee recommended and the Convention adopted a fourth series of lessons for the Primary department. This gives four uniform courses now before the Sunday-school world. The Course for Beginners has come into quite general use; there has been practically no demand for the advanced course so far. What is to be is in the realm of prophecy, not history.

2. The Lesson Committee. A word as to its personnel and methods of work. In 1872 the first committee consisted of five ministers and five laymen—all Americans; at the same session, 1872, were added two members from Canada, making twelve. Of these the Methodists had three, Presbyterians three, Baptists two, Congregationalists two, and Episcopalians two.

In 1878 the Southern Baptists were given a place on the Committee, the representative selected being Rev. John A. Broadus, D.D., of Louisville, Ky., Professor of Greek New Testament Interpretation and of Homiletics in the Southern Baptist Theological seminary. Upon his death, in 1895, he was succeeded by Rev. John R. Sampey, D.D., of the same Seminary, occupying the chair of Hebrew and Old Testament Interpretation.

Mr. B. F. Jacobs became a member of the first Lesson Committee in 1872, and was a member until his death, in 1902—a period of thirty years. He was succeeded in 1902 by Prof. Ira M. Price, of Chicago, Professor in the University of Chicago.

Rev. Warren Randolph, D.D., was made a member of the

first Lesson Committee in 1872, and continued to serve until 1899, being for the first twenty-five years of that time the Secretary of the Committee. He was succeeded in 1899 by Prof. J. M. Stifler, of the Crozer Theological Seminary, Chester, Pennsylvania, as the representative of the Baptists of the East. He served until 1902, being succeeded by Rev. O. P. Gifford, D.D., of Massachusetts. In 1908, in the Convention at Louisville, Dr. Gifford was dropped from the Lesson Committee and his place filled by Rev. W. G. Morehead, D.D., a United Presbyterian, of Ohio.

The committee meets annually. Since the early years of its beginning there has been a British section of the committee, whose work is done generally by correspondence.

IX. THE NORTHERN BAPTISTS.

Baptists of the North and West coöperate in their Sunday-school and Bible work through the agency of the American Baptist Publication Society located in Philadelphia.

1. History. As a result of the interest in Sunday-school work, as has been shown, various publishing houses have been established. Baptists early in the century undertook a similar work.

(1) The Baptist General Tract Society was organized in Washington, D. C., February 25, 1824.

(2) In 1826 it was moved to Philadelphia.

(3) In 1840 the name was changed to American Baptist Publication and Sunday School Society.

(4) In 1844 the words "and Sunday School" were dropped, and the name since that time has been American Baptist Publication Society.

2. Methods of Work.

(1) Publishing. In this department the Society seeks to supply helpful literature through the publication of books, tracts, Sunday-school periodicals, record books, cards, maps, charts, and other needed requisites for the schools.

(2) The Missionary Department does its work through several methods.

(a) Gifts of Bibles and other publications to places needing such help.

(b) Colportage is one of the features of the work of the Society. By this agency good religious literature is taken to the homes of the people by the hands of a missionary appointed for that purpose.

(c) Sunday-school Missionaries are sent out to establish Sunday-schools and help existing Sunday-schools to become more efficient.

(d) Chapel cars are sent into the West to do, along the lines of railroads, a combined missionary and colportage work.

(e) A department of Teacher Training was established in 1907 and is proving helpful to thousands of Sunday-school workers. Much Sunday-school work of general character has been done for many years by the various Sunday-school missionaries sent out by the Society.

In New England in the beginning of the last century many local and State Sunday-school Unions were organized by the Baptists. In the year 1836 these were organized into the New England Baptist Sunday School Union. After twenty years of work in the New England States it turned over its work to the American Baptist Publication Society in 1856.

The Baptists have attempted only three National Sunday School Conventions: 1869, at St. Louis; 1872, at Cincinnati; 1877, at Boston.

X. THE SOUTHERN BAPTISTS.

A number of Baptists from the various Southern States met in Augusta, Georgia, in 1845, and organized the Southern Baptist Convention. The constituency of this convention coöperate in Missionary and Sunday-school work through three agencies called Boards. They coöperate in Foreign Mission Work through the Foreign Mission Board, located at Richmond,

Virginia; in Home Missions, through the Home Mission Board, located at Atlanta, Georgia; and in Sunday-school Work, in the publication of periodicals, books, tracts, and in Bible distribution, through the Sunday School Board, located at Nashville, Tennessee.

1. History of the Sunday-school Work among Southern Baptists. The Bible is the Sunday-school text-book. To place it in the hands of the people has been one of the objects of the Southern Baptist Convention since its organization. Note some threads of history:

(1) In 1846 the Convention, by resolution, committed the work of Bible distribution to the Home Mission Board and to the Foreign Mission Board.

(2) In 1851 the Convention appointed a Bible Board, and located it in Nashville, Tennessee. It worked well for ten years. Then came the civil war.

(3) In 1863, Nashville fell into the hands of the Federal Army, and the Bible Board necessarily discontinued its work. This same year, in Augusta, Georgia, the Convention appointed a Sunday School Board, and located it in Greenville, South Carolina. In 1866 the Board commenced the publication of *Kind Words*, with Doctors Basil Manly, Jr., and John A. Broadus as editors.

(4) In 1868 the location of the Board was changed from Greenville to Memphis, Tennessee. Here it continued for five years.

(5) In 1873, by order of the Convention, the Sunday School and Bible work was committed to the Domestic and Indian Mission and Sunday School Board, Marion, Alabama. This Board is now the Home Mission Board of Atlanta.

(6) In 1886 the Convention ordered the Home Mission Board to add to *Kind Words*, then twenty years old, a full line of lesson helps. For five years (1887 to 1891) these lesson helps were issued under the direction of the Home Mission Board in Atlanta.

(7) In 1891, at Birmingham, Alabama, a Sunday School Board was created by the Convention and located in Nashville, Tennessee. To this Board was committed the Sunday-school interests of the Baptists of the Southern States.

2. Methods of work. The following statement from Rev. J. M. Frost, D.D., the Corresponding Secretary of the Board, sets forth clearly the general plan of the work of the Board :

“This Board, like the Home and Foreign Boards, is intrusted with certain great interests fostered by the Convention, and through the Convention by the Baptist churches of the South. These interests may be classified for convenience, as follows :

(1) Publication. Including periodicals, catechisms, tracts, books, such as contemplate wise denominational propaganda.

(2) Bible Work. For distribution of the Word of God in destitute places on the home field, and by our missionaries on the foreign field.

(3) Sunday-school. Contemplating distinctive work in this sphere for the furtherance of the Sunday-school cause in our churches, the improvement of its condition, and fostering of its power.

(4) Missionary. Indicating not so much a separate department, but rather the spirit and purpose of all the forces operating by the Board, and finding special emphasis by the distinctive missionary teaching in our literature, and by the Missionary Day service held in the Sunday-schools on the last Sunday in September of each year.

We have so far studied in outline the history of the institution in which we work ; we have studied methods of management and teaching ; in the next section our thoughts will be turned to the person to be taught. May Jesus, the world's Master teacher, be with every one who, following these pages, seeks to be a more efficient workman in the Kingdom of God.

APPENDIX.*

Baptists in Sunday-School History.

A LECTURE DELIVERED AT THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY., FEBRUARY, 1907; AND AT THE SOUTHERN BAPTIST CONVENTION, IN SESSION AT RICHMOND, VA., MAY, 1907, BY REV. B. W. SPILMAN, FIELD SECRETARY OF THE SUNDAY SCHOOL BOARD.

IN the very beginning, let it be said that the Baptists are not the only people who have had a share in the development of the Sunday-school movement. Robert Raikes was a Church of England man; H. Clay Trumbull was a Congregationalist, as are now Marion Lawrance and W. A. Duncan; William Reynolds was a Presbyterian; Richard Newton was an Episcopalian. The first Sunday School Society organized in America was not organized by Baptists, but primarily by Bishop William White, the Protestant Episcopal Bishop of Pennsylvania, Benjamin Rush, M.D., an avowed Universalist, and Mr. Matthew Carey, a Roman Catholic. George Q. Cannon was a Mormon; W. C. Pearce is a member of the Disciples of Christ, as is Herbert H. Moninger; Edward Eggleston, John H. Vincent and H. M. Hamill are stars of the first magnitude in Methodist sky; Joseph Lancaster was a member of the Society of Friends.

Robert Raikes was born in Gloucester, England, September 14, 1736. Early in life he became interested in prison reform. He visited the jails and worked much among the men in prison. Discouraged with the results of his labors, he was about to turn away from it when it occurred to him that the wiser thing to do would be to prevent crime rather than attempt to rescue the criminal from a life of vice. He also had the idea that educa-

*This address is added here because of its general merit and permanent worth. While it does not form a part of the course of study, it will yet serve an excellent purpose in helping to right answers in the examination and in giving general information.—J. M. Frost.

tion was the cure for all moral ills. Hence, he began his new lines of work with the boy as his field of battle and the spelling book as his weapon of warfare. On a Sunday in July, 1780, he gathered a few ragged boys from the streets of Gloucester into the home of Mr. and Mrs. King, on St. Catherine Street, and with four teachers, whom he paid about twenty-five cents per day, he began his first Sunday-school.

This school was his individual enterprise. No church was in any way connected with it. Spelling, reading and arithmetic constituted the subjects of study. The Bible was not the textbook. The primary purpose was to keep the boys from going to jail and to make respectable citizens of them. In all of the letters of Mr. Raikes, in which he refers to his purpose, he speaks of it as his "attempt at civilization."

MOVEMENT AND ORGANIZATION.

Many Sunday-schools had been organized before the time of Robert Raikes, but not one of them had developed into a movement. All had been local. Many had died with the death of the founders. Not one had greatly affected the Christian world at large. What, then, were the forces at work which made the movement of Raikes, which began so quietly that it scarcely caused a ripple in the Christian world for the first three years of its existence, and which itself died and was almost forgotten in the place of its birth, to be the mighty power of today? Robert Raikes, in the beginning of his work, never dreamed of anything beyond his own home city. And beyond the answering of some letters which came to him, he made no effort to spread the movement.

No movement ever became permanent without an organization back of it. Robert Raikes organized nothing but one local school, which soon died. There was needed a man with the far-seeing genius of organization to make the work permanent. Such a one was found in the person of William Fox, the Baptist deacon, the founder of the first Sunday-school society in the world, the man who, by the help of God and his brethren, made

possible the present Sunday-school era. Let his name be rescued from the comparative oblivion into which it has fallen, and let it be given a place in the roll of the heroes of faith and works.

William Fox was born in Gloucestershire, England, February 14, 1736, a few miles northeast of the city of Gloucester. His father owned the estate of Clapton and was a member of the Baptist Church known as Bourton-on-the-Water. William was the youngest of eight children. The father dying when William was only three years old, he grew to young manhood on the farm. At the age of seventeen he went to Oxford. Three years after his removal he was converted, and there being no Baptist Church in this university city, he returned to the old home and united with the church at Bourton-on-the-Water.

In 1764 he went to London and opened first a retail business and later a wholesale store. He united with the Prescott Street Baptist Church. His business required that he travel. This brought him into constant contact with conditions as they were in England at that time. Religion was at a low ebb. The greater masses of the people had no Bibles. Had there been a supply, hardly one person in ten could have read them.

William Fox saw this and his soul was stirred within him to do something to relieve this condition. He prepared a petition setting forth the facts and begging Parliament that something be done to enable the people to learn to read the Word of God for themselves. He urged that free public schools be established. Strenuous objections were lodged against it by the High Churchmen. They pointed to the Church with its priests, its bishops, archbishops, its sacraments and historical succession—let them go to these. But the people would not go. William Fox knew that they would not. He knew also that if they did, with conditions as they were, it could only mean a turning away from what was a hollow mockery.

After years of appealing in vain to the government, he determined to do something without the aid of the government. Early in 1783, before any public announcement had been made

about the work of Mr. Raikes, Mr. Fox purchased the old home estate of Clapton and immediately organized a school for all the children of the estate, supplying books, and sometimes clothing, and paying all the expense of teaching. His school met on week days, and the only text-book for those who could read was the Bible. The spelling book was used for those who were being taught to read, but the one purpose of this school was to give instruction in the Word of God.

ENLISTING OTHERS.

Mr. Fox soon saw the possibilities in this movement and determined to erect an organization to spread it. At the Baptist monthly meeting at the King's Head Tavern in the Poultry in May, 1785, Mr. Fox told of the work which he had for two years been doing, and submitted the matter of organizing a society to promote schools for the study of the Bible. The meeting asked Mr. Fox to issue a call for a general meeting to be held in the same place on August 16th, and to extend the invitation to all interested persons, regardless of denominational affiliation. The call was issued. When the matter became public the attention of Mr. Fox was called to the work of Mr. Raikes. This was the first time that he had heard of it. He opened correspondence with Mr. Raikes and made a personal visit to Gloucester to study his work. So impressed was he with it that he determined to have his proposed organization adopt Sunday as the day, but stick to the original purpose of making the study of the Bible the prominent feature. This was done, and after two preliminary meetings, a meeting was called for the Paul's Head Tavern, September 7, 1785, at which time and place was organized the first Sunday-school society in the world. It was at first called "The Society for the Support and Encouragement of Sunday Schools;" afterward changed to "The Society for Promoting Sunday Schools throughout the British Dominion."

The object in the organization of the society was to collect and disburse funds to pay teachers in the Sunday-schools need-

ing help for that work and to make grants of Bibles and spelling books, and to encourage the idea of local self-support.

The work of the society was pushed with vigor, and Sunday-schools began to spring up like mushrooms in a night. Two of Mr. Fox's most valued helpers in the work were Rev. Daniel Turner, pastor of the Baptist Church in Abingdon, and Rev. Dr. Evans of the Baptist Academy at Bristol. This society made the Sunday-school cause go. It transformed a local effort into a movement. It so called public attention to the matter that within a few years the Imperial Government was forced, through popular demand, to make an appropriation to establish free public schools in various parts of the kingdom.

William Fox retired from business in 1787 and devoted the remaining years of his life to the Sunday-school cause. Being a man of wealth, intelligence and leisure, he helped mightily. He died near Leechdale, April 1, 1826.

One of the early results of the Sunday-school movement was the demand for something to supplement the oral instruction. For years local and individual attempts had been made to print and distribute tracts. A young Baptist preacher, Joseph Hughes, educated at Bristol, Aberdeen, and the University of Edinburg, and at the time pastor at Battersea, called together some friends and proposed the organization of a general tract society. This resulted in the organization of the religious Tract Society in London, May, 1799. Hughes was elected secretary, which position he held until his death, in 1833.

William Brodie Gurney was born in Camberwell, now a part of London, in December, 1777. During his boyhood days he frequently visited the home of William Fox. He early became interested in Sunday-school work. At the age of eighteen he was converted and joined the Mazepond Baptist Church. His study of the Sunday-school situation convinced him that Christian people could be induced to do this work without pay. He immediately organized a school on the principle of gratuitous instruction. Some others joined with him. He began a crusade in that direction. He was the stenographer for the House of

Lords and treasurer of the Baptist Missionary Society. His house soon came to be the gathering place for those who held the idea of voluntary service in Sunday-school work. The opening of the nineteenth century found him vigorously proclaiming this idea. In the spring of 1803 he proposed the organization of a new Sunday-school society on this basis. The call was issued by Mr. Gurney, and on July 13, 1803, the London Sunday School Union was organized. Mr. Gurney was successively its secretary, treasurer and president. It soon became the leading factor in the Sunday-school work of the British Empire and has continued to hold its place. William Gurney died in London, March 25, 1855.

GROWING DEMAND FOR BIBLES.

From 1823 to 1868 the affairs of the Union were in the hands of Mr. William Henry Watson, for thirty-five years a deacon in the Walworth Baptist Church. Under him the Union had its greatest period of expansion. He was the apostle of adult Sunday-school work. The present efficient secretary of the London Sunday School Union, Mr. Carey Bonner, is also a Baptist, and a Sunday-school man of world-wide reputation.

Return to the beginning of the nineteenth century. William Fox and his society had for fifteen years been establishing Sunday-schools with the one idea of Bible study; William Gurney had already begun his agitation of the voluntary, which was going to result in the passing away of the paid teacher; tracts were being scattered broadcast all over the land. The adult Sunday-school movement was already gaining headway in Wales and was spreading into England. All of this created a tremendous demand for Bibles. The demand far outran the supply. There was no general Bible society. Again a Baptist came to the rescue. It was at the suggestion of Rev. Joseph Hughes that the British and Foreign Bible Society was organized in London, March 7, 1804. He made the first suggestion, he wrote the call, he wrote the plan of organization, and was elected its first secretary, which position he held until the day of his death.

In America, Baptists have held a prominent place in the Sunday-school work. Before 1738 the Baptists of America were engaged in systematically instructing the youth of their churches with the use of the catechism. In the first decade of the nineteenth century the Baptist general bodies had Sunday-schools as one of the regular topics of discussion.

The first Sunday-school in the great Northwest was organized by a young Baptist woman, Miss Harriett Bishop, in what is now the city of St. Paul. As early as 1817, Rev. John Mason Peck started into the West and organized the first Sunday-school in St. Louis. He was for forty years the Sunday-school evangel for the Mississippi Valley.

When the American Sunday School Union was organized in 1824, it had no warmer supporters than the Baptists. The Baptist General Convention endorsed its work by a vote at its first session, after the Union was organized. Rev. Howard Malcom, the secretary of the General Convention, became the agent of the Union in 1826. Many prominent Baptists joined in with its work.

BENJAMIN FRANKLIN JACOBS.

The brightest star in the Sunday-school firmament of America, or of the world, is Benjamin Franklin Jacobs. No attempt will be made here to tell the story of his life. To write it would mean to write the history of the Baptists of Chicago; of the Young Men's Christian Association of Chicago; of the United States Christian Commission; of the Sunday-school work of Cook County (Chicago), Illinois; the history of the Sunday-school work of Illinois; of America and the organized work of the world; and the history of the Uniform Lesson System.

From the beginning of the Sunday-school work, one of the questions ever present in all conventions of Sunday-school workers has been, "What shall we teach?" Robert Raikes said, "The spelling book;" William Fox said, "The Bible;" the Bishop of London said, "The Prayer Book;" in Scotland the answer was, "The Catechism." And so it has ever been.

In the year 1825 the American Sunday School Union issued a Uniform Series of lessons. It had many excellent features. But the time was not yet come when that kind of thing would succeed. It was very popular for a little while, but the reaction came. The Union issued the lesson helps as well as the lessons and would not allow the use of the lessons by other publishers. It is not needful here to discuss the causes of failure. It failed, and the matter of uniformity was delayed for nearly fifty years.

About the year 1865 B. F. Jacobs conceived the idea of having a uniform scripture lesson for all schools of all denominations and for all grades of the schools. Of course the idea met opposition. For six years Jacobs advocated his idea from platform and in press. In 1871 the Executive Committee of the National Sunday School Convention met in New York, in the month of July, to plan for the convention to be held in Indianapolis the next year. Mr. Jacobs was present and asked if something could not be done in the matter of the uniform lesson. The committee called a meeting of the lesson publishers for a conference in New York on August 8th of the same year. Twenty-eight of the publishing houses of the country sent representatives to the meeting. This conference appointed a committee, with instructions to prepare a series of lessons for the year 1872. The committee consisted of B. F. Jacobs, John H. Vincent, Edward Eggleston, Richard Newton, and Henry C. McCook. Mr. Jacobs went out of the city to spend the night, and in his absence the committee met and issued a card announcing the failure of the project. Mr. Jacobs hearing of the action of the committee, hurried back to the city, called the committee together, and by sheer force of his personality had them to rescind their former action and select the lessons. Mr. Newton had left the city; Mr. McCook refused to rescind his part of the proceeding, and so Mr. Jacobs, Mr. Eggleston and Mr. Vincent selected the lessons.

In the Sunday School Convention at Indianapolis in 1872, a resolution was introduced, adopting the uniform lesson idea.

The debate was led by Mr. Jacobs, and the matter was carried overwhelmingly. Mr. Jacobs became a member of the first lesson committee and served until his death. Rev. A. E. Dunning, D.D., Congregationalist, of Boston, and secretary of the Lesson Committee from 1896 to 1902, in the report of the committee in Denver, 1902, says, in speaking of Jacobs: "He conceived the idea of one system of Sunday-school lessons for the world; his abounding faith and tireless energy brought the idea into practical fruition, and his name will stand first among those noble men who led the way in the last generation in popular Bible study in the Anglo-Saxon world."

In connection with the work of the lesson committee the names of three other Baptists are worthy of special mention. The first of these is Rev. Warren Randolph, D.D. He was chosen a member of the first lesson committee, in 1872, and was chosen its first secretary. For twenty-five years he occupied this position, and in all that time missed only one session, that being in 1888, when a severe storm arrested him on the way. He was accurate and faithful in all the details of the work. He conducted the vast correspondence of the committee for a quarter of a century in his own handwriting. Dr. Dunning says of him: "Dr. Randolph, it may be safely said, has done more work for the International Lesson Committee than any other member of any committee. His duties as secretary made this necessary, but he welcomed the opportunity with a full sense of his great responsibility in the love of a strong, sweet spirit that saw with a prophet's vision the millions of Sunday-school teachers and pupils to whose service he gladly gave himself."

Professor John A. Broadus, D.D., LL.D., of the Southern Baptist Theological Seminary, was elected a member of the committee in 1878 and served until his death, on March 16, 1895. From the first his presence gave help and encouragement. Of his labors the report of the Lesson Committee of 1896 says: "The genial and gentle Dr. John A. Broadus is no more. On the sixteenth of March, 1895, he passed away. For nearly seventeen years he wrought beside us so modestly as to make us

all feel that we were brethren, and yet so grandly that we all recognized in him 'a prince and a great man in Israel.' A warmer friend of the International Lesson system there has not been in all the land than he. A scholar of the highest order, he had no difficulty in planning for the wants of the ordinary Sunday-school. For the most of his life a teacher in a Theological Seminary, and at the time of his death president of an institution which then had the largest number of theological students of any theological seminary in the world, he had no idea that ordinary Sunday-schools can be turned into theological seminaries. With a high ideal of what students of the Bible ought to do, he was wise enough to plan for Sunday-schools what they can do."

"It was Dr. Broadus who suggested and first indicated the larger readings which have lately been recommended in connection with the selected lessons, and which help to give a fuller and clearer idea of the scripture to be studied."

SUCCESSOR TO DR. BROADUS.

When Dr. Broadus passed away the choice fell upon a worthy successor in the person of his former pupil and associate in the faculty of the seminary, Professor John R. Sampey, D.D., LL.D. He entered the committee in 1895 and has been an important factor in its work ever since. He does valuable work in its sub-committee on Old Testament Lessons. He served on the first committee appointed to select a course of lessons for beginners. When the convention in Toronto, in 1905, voted to provide an advanced course, the lesson committee appointed Dr. Sampey as one of the sub-committeemen. He was asked by the sub-committee to take the matter in hand, and he alone prepared the present course of advanced lessons, the general topic being "The Ethical Teachings of Jesus."

In the Inter-denominational Sunday School Work of America, Baptists have had a prominent part. Here again B. F. Jacobs becomes the most prominent figure. Born in Paterson, New Jersey, September 18, 1834, he moved to Chicago when nineteen

years of age. In 1854 he united with the First Baptist Church of that city. In the spring of 1859 he helped in the organization of the Chicago Sunday School Association, of whose executive committee he was afterward chairman. In the summer of the same year he helped to organize the Illinois State Sunday School Association and was for thirty years the chairman of its executive committee.

At the session of the International Sunday School Convention in Toronto, in June, 1881, Mr. Jacobs was chosen chairman of the executive committee, which position he held until his death, in 1902. The work immediately felt the thrill of his touch. He was born to lead. He was gentle and yet as firm as a rock. Men loved him and followed him. He was the most prominent factor in the Sunday-school world for twenty years. When he was called to the leadership the forces were few and feeble and discouraged. He left them a well organized and enthusiastic army.

It was he who saw the wider possibilities, and it was his hand which penned the following words, taken from the report of the executive committee in the city of Chicago in 1887: "We submit for your consideration the question of an International Sunday School Convention, to include all lands, to be held in Europe at such time and place as may be decided upon by the new executive committee in correspondence with the workers abroad." Out of this recommendation grew the organization of the World's Sunday School Convention, which held its first session in the city of London in 1889. Mr. Jacobs was the chairman of its executive committee from its organization until the day of his death.

While the clans were beginning to move toward Denver for the session of the Tenth International Convention, the press of the country told that the great leader had gone to his coronation. He died in Chicago, June 23, 1902.

W. N. HARTSHORN.

In 1887, among the new names appearing as members of the International Executive Committee was that of Mr. W. N.

Hartshorn, of Boston. He had already attained prominence as a primary worker in the Ruggles Street Baptist Church, of Boston. In 1888 he became chairman of the Executive Committee of the Massachusetts State Sunday School Association. He was chairman of the Transportation Committee for the first World's Sunday School Convention in 1889. Since 1899 Mr. Hartshorn has been vice-chairman of the International Executive Committee. He had largely planned for the convention in Denver in 1902. When it became necessary to elect a new chairman in Denver the committee retired, no nominations were made, and every vote was cast for Mr. Hartshorn. The International Sunday School work under his administration has had the most remarkable growth in its history. To even list the forward movements which have been inaugurated during his chairmanship would make a page of manuscript.

In the year 1827 Miss M. V. Ball, an active worker in the Baptist Bethel of Boston, and Miss Caroline Blood, opened a kindergarten. Mr. Henry J. Howland, a teacher of a class of boys in the First Baptist Sunday-school, visited the kindergarten in 1829. So impressed was he with the working of the plan that he determined to make a similar attempt in the Sunday-school. He at once laid the matter before the teachers' meeting of the Sunday-school, and having the approval of the teachers, he gathered about twenty small children, and going into the gallery he commenced his work. He worked out a series of lessons for them and published them under the title, "Lessons for Infant Sabbath Schools." The splendid primary work of today dates its beginning to this young Baptist man of Boston.

The teacher of the primary department of the Central Baptist Church of Elizabeth, N. J., in 1883, sought out all of the babies who would one day be in the department, and making a list of them called it her "Cradle Roll." Thus did Miss Juliette Dimock (now Mrs. Juliette Dimock Dudley), begin the Cradle Roll movement which has spread around the world.

Holding young men in the Sunday-school has ever been a

problem. One of the best solutions to the problem is to be found in the organized classes for young men known as Baraca. On September 10, 1890, Mr. Marshall A Hudson, a business man of Syracuse, N. Y., stood looking at the unfinished building of the First Baptist Church. He was thinking of what he could do for the young men of the city. Suddenly it occurred to him that young men do not want things done for them; they want to do things. On this platform he organized his class of young men in October, 1890. They chose the word "Baraca" (2 Chron. 20: 26) as the name. They elected officers, appointed committees, adopted a constitution, and with the motto, "Young men at work for young men, all standing by the Bible and the Bible School," they went to work. There were eighteen of them. The movement has spread around the world. At the present rate of increase there will be a million men enlisted in this department of the Sunday-school work within a very few years.

A few years after the Baraca movement started the Philathea Class for young women was organized by Miss May Hudson in the First Baptist Church of Syracuse. This is for young women what Baraca is for young men.

For the reason that the Sunday-school work along denominational lines is so well known, very brief mention will be made here. The Baptists of America do their work through two Sunday-school agencies. In the North the agency employed is the American Baptist Publication Society, located in Philadelphia. In the South the Baptists work through the Sunday School Board of the Southern Baptist Convention, at Nashville.

The Baptist General Tract Society was organized in Washington, D. C., February 25, 1824. Two years later it was moved to Philadelphia. In 1840 the name was changed to American Baptist Publication and Sunday School Society. The words "and Sunday School" were dropped in 1844, and the organization has gone under its present name ever since.

In 1845 the Southern Baptist Convention was organized in Augusta, Ga. Two years later the convention committed its Bible interests to the Home Mission Board for the Southern

States. In 1851 the convention appointed a Bible Board and located it in Nashville. To it was committed the Sunday-school work. During the civil war the Board discontinued its work. In 1863 another Board was located in Greenville, S. C. In 1868 it was moved from Greenville to Memphis, Tenn. Here it continued for five years. In 1873 the Sunday-school interests of the convention were committed to the Domestic and Indian Mission and Sunday School Board at Marion, Ala. This arrangement continued until 1891. In the meantime the Board at Marion had been moved to Atlanta, and was called the Home Mission Board. In 1891, at Birmingham, the convention voted to provide for a separate Board, and located the present Sunday School Board in Nashville, Tenn.

It would take a large volume to tell the story of the work of these two institutions, and it will not be attempted here. Attention will be called to just two other phases of the Sunday-school work in which Baptists have had a part, the training of teachers and the work of the pastor in the Sunday-school.

Baptists were the first in the Southern field to take up the work of teacher training as a movement. Under the direction of the Sunday School Board this work was commenced June 1, 1901. The Baptists were closely followed by the Methodists who, in the September following, began their work under the direction of Rev. H. M. Hamill, D.D. Later the Presbyterians took up the work under the direction of Rev. A. L. Phillips, D.D.

The pastor is the key to the Sunday-school situation. To this seemingly forgotten truth the Baptists of the South, through their Seminary at Louisville, aided by the Sunday School Board, have called attention anew. The Sunday-school lectures, on the Sunday School Board Foundation, delivered annually since 1902, have done more to awaken interest in the matter of the pastor and the Sunday-school than any other one agency in America. Through the coöperation of the Theological Seminary and the Sunday School Board the Chair of Sunday School Pedagogy was established in the Seminary in 1906. The coming of Professor B. H. DeMent to this chair in October,

1906, meant the real beginning of one more of those world-wide movements in which Baptists have had so prominent a part.

And thus has our history been imperfectly traced from the days of William Fox, in the closing years of the eighteenth century, to the days of 1907. What has been done? It was William Fox, a Baptist, who organized the first Sunday-school society in all the world and made possible the modern Sunday-school era. It was William Brodie Gurney, a Baptist, who ushered in the era of gratuitous instruction in the Sunday-school and who organized the London Sunday School Union, the greatest Sunday School Union in the world, as the exponent of the voluntary idea in Sunday-school work. It was Joseph Hughes, a Baptist, who flooded the world with tracts and other good literature for the Sunday-school teachers and scholars. It was he who organized the British and Foreign Bible Society, the greatest organization on the earth for supplying the textbook of the Sunday-school. It was William Henry Watson, a Baptist, who guided the affairs of the London Sunday School Union through the era of its greatest prosperity and who was its secretary for forty-five years.

It was Miss Harriett Bishop, a Baptist, who, pushing into the great Northwest in America, planted the first Sunday-school in that part of our country. It was John Mason Peck, a Baptist, who, locating in St. Louis in its wild pioneer days, organized its first Sunday-school, and was for forty years the evangel for much of the Ohio and Mississippi Valley.

It was Benjamin Franklin Jacobs, a Baptist, who took up the leadership of a disorganized and almost discouraged group of Sunday-school workers and welded them into a compact, enthusiastic working army. It was W. N. Hartshorn, a Baptist, who took up the reins when Jacobs fell, and who now guides the forces of the organized Sunday-school work of America. Jacobs it was who saw the vision of a World's Sunday School Convention and issued the call for it. He it was who guided it as its executive officer from its beginning until he fell at his post. He it was who gave to the world the International Uniform Lesson System.

It was Dr. Warren Randolph, a Baptist, who was the first secretary of the International Lesson Committee, which position he held for twenty-five years. It was Professor John R. Sampey, a Baptist, who worked out the first course of advanced lessons for the International Sunday School Association of America.

It was Mrs. Juliette Dimock Dudley, a Baptist, who started the Cradle Roll. It was Henry J. Howland, a Baptist, who organized the first primary department in the world and who made the movement popular. It was Marshall A. Hudson, a Baptist, who sounded the bugle call to the young men of America, and who, under the Baraca banner, is enlisting young men by the thousands in Sunday-school work. It was Miss May Hudson, a Baptist, who started the splendid Philathea movement for young ladies.

It was Professor B. H. DeMent, a Baptist, who occupied the first full professorship of Sunday School Pedagogy in any Theological Seminary in the world.

This cloud of witnesses looking down upon us bid us do yet greater things in the Sunday-school work to the honor and glory of our King.

ADDENDA.

The International Lesson Committee in 1908 elected as its secretary Professor Ira M. Price, a Baptist, of the University of Chicago.

In the Interdenominational World's Sunday School Convention the president, Rev. F. B. Meyer, of London, England; the two secretaries, Mr. Carey Bonner, of London, England, and Mr. W. N. Hartshorn, of Boston, Mass., and the treasurer, Mr. A. B. McCrillis, of Providence, R. I., are all Baptists.

SECOND DIVISION—THE PUPIL

STUDIES IN THE PUPIL'S LIFE.

Would you a scholar attempt to teach?
Study his habits, nature, speech.
Make him tell you all you can:
From this knowledge form your plan.
Begin with that which he does know;
Tell him little and tell that slow.
Use words that he will know and feel;
Review, call back, draw out at will.
Consult his tastes; help him climb;
Keep him working all the time.
Be firm, be gentle; love is strong.
Look to Jesus; you'll not go wrong.

—SILAS FARMER.

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DESIGN.

The design of these "Studies" is to bring the subject of the pupil's life within the briefest compass and easiest grasp. Numbers of books can be had on the "Pupil." These give in detail the periods of development and their characteristics. In these "Studies" we will reduce to skeleton form the discussion of characteristics, and our space will be given largely to the method best suited to dealing with these characteristics.

No originality is claimed for the names of the periods of the characteristics. This terminology is the same practically in all books on the subject. Acknowledgment is made especially to the works of G. Stanley Hall, Roark, St. John and Forbush.

SECTION I.

THE TEACHER AND THE PUPIL'S LIFE.

1. Why use the term, "Pupil's *Life*?" Sunday-school teachers must know "Child Nature" and the nature of the succeeding periods as well. "Child Nature" relates to the Primary Department only. The Sunday-school, today, includes all ages.

2. Why *study* the "Pupil's *Life*?" Because the crying need is for real teachers. Real Bible teaching touches the life; it issues in Christian character. The teacher who really teaches must know three things: the *lesson* to be taught; the *pupil* to be taught, and *how* to teach the lesson to the pupil.

For years the question has been, "Will you teach?" Now, it is, "Can you teach?" The present day injunction to teachers may be thus stated:

Know your "What"—the *matter* to be taught;

Know your "Whom"—the *pupil* to be taught;

Know your "How"—the *method* to be used.

The real teacher combines these three, or, as we say, "knows how to teach." There are certain gateways, physical and mental, which lead to the citadel of the soul. The real teacher knows these.

3. *The teacher who does not study the pupil's life.* Will that teacher be able to really teach? Possibly so, but by accident. Prof. Coe says that the old-fashioned schoolmaster was supposed to have just two characteristics: a knowledge of the text-book, and of how to maintain discipline. Many an old-fashioned schoolmaster was a real teacher, but he was never a *real* teacher until he knew his pupil as well as his text-book. He likely spent years of ineffective work, because it was one-sided. The knowledge of the subject-matter, which is the Bible,

has been and always will be insisted upon. The other side of this matter must be brought up.

The teacher who does not study the mind to be taught will not know the method to be used, and the method makes possible the bringing together of mind and matter. Better good method and less knowledge of the matter, than full knowledge of the matter and no method. "The teaching process may be represented by a triangle; one side stands for the *subject*, another for the *pupil*, the third, connecting the two, stands for the *method*."

4. *The teacher who does study the pupil's life* will adapt the teaching to the mind that is taught. The broadest possible division of life into periods would be Childhood, Youth, Manhood and Womanhood. The teaching in each should be adapted to the knowledge and experience of the pupils.

Childhood. A thought comes knocking; when does the mind invite it in? When a like thought, inside, invites it. A skilled primary teacher has a truth to teach. She looks into the mind and life of her pupils and finds stored there knowledge of objects, love of nature and of home, a vivid imagination and a love for stories of fairy land and of heroes. She wraps her teaching up in these things; she teaches. In the child's mind like attracts like; they stick each to the other, and the new truth is safely lodged in the mind. The matter and method are here adapted to the mind.

Youth. The skilled teacher of youths looks into the mind and life of the pupil and finds what? A love for facts, for men and deeds, for investigating and experimenting in every field of knowledge. The teacher, who is wise, becomes a pilot, leading the pupils in the quest for knowledge, rejoicing with them in their finds. The teacher adapted the matter and method to the mind.

Adults. The teacher of adults finds them interested in the "Why" and "How" of things; in causes and effects and in comparative values, and in things which have a practical

bearing on life's problems. The wise teacher leads them to reason, to investigate and to pass judgment.

5. This is *adaptation* of matter and method to the pupil's mind. This is the plan: to know the life, then adapt your teaching to the life you teach. This is spiritual grafting; fitting into the stem a new bud. The two, stem and bud, are somewhat different, yet enough alike to adhere.

Adapt your teaching. The test of teaching is not what you say, it is what stays. To know how to make truth stay is to graft the bud of living truth into the life and to do it successfully so that the life will be fruitful for good. This is the teacher's task. To do this is to be a King's Teacher.

6. *Books on the pupil's life.* This is the era of mind study. "The inner side of the pupil's life, his interests and characteristic ways of getting at things, constitute laws for the educational process."

So, let the teacher have a good book on psychology. Study the clearly marked periods of life development with the subdivisions and characteristics of each. Fix in mind these great broad periods; let them be a background for future study. Know that all lives do not develop alike; that all characteristics do not develop alike. Yet in the normal life the broad periods and general characteristics hold good. Chapter 2 of these "Studies" sums up and presents graphically some of these most prominent traits. Let this summary pave the way for you; into this "outline map" fit the details gathered in future study and reading.

7. *Study the individual pupil.* Know from books the characteristics of the year, or years, of your pupils; then study the individuals at close range. There must be a difference in temperament, capacity and latent possibilities, because there are different personalities. The boy in the cultured home is different from the bootblack. We are told that no two leaves in the forest are alike. God is no plagiarist and creates no two people alike. The teacher's task is to know the peculiari-

ties of each pupil, and to fit the teaching to these peculiarities. There is a "key" to the door of each life, and the teacher must find it. Lives are Yale locks; all are locks, but no two alike.

One teacher worked out this problem in this way: She had a little book marked "My Class Account Book." Each pupil had a page. Following the name of each on the page was the birth date and whether or not the pupil was a Christian. Then followed the facts gathered from anywhere and everywhere. Facts about the home influences, gathered from visits to the home; from chats with the parents about the pupil; from chats with the pastor, getting his idea of the home; facts about the school life of each pupil, gathered from the day school-teacher and companions of the pupils. So the life account of each pupil grew in completeness, presenting a splendid picture of the strong and weak places, the needs and ambitions of the pupil. This teacher first studied the lesson to be taught, then turned to the life account of each pupil. The teacher planned to fit the message to each life.

Your class is too large for this? Then group the pupils and learn the facts about each group.

SECTION II.

A BIRD'S-EYE VIEW OF THE PUPIL'S LIFE. A SURVEY OF BROAD PERIODS AND LEADING CHARACTERISTICS.

Why does the little girl love her dolls for a certain period, then give them away? Why does the boy give up tops and marbles for dogs and guns? Why, in certain periods of life, do young people keep a diary, or collect postage stamps, or love argument for argument's sake, or read love stories and poetry, or pore over books of travel? Because certain powers develop and predominate in certain periods. Because certain interests and tendencies assert themselves and demand expression in the life.

In the following chart, the attempt is made to name, in one word, certain characteristics of the broad periods indicated. The terms used must be considered as general; it is impossible to confine the development of traits of character to definite months and years.

Note. In reading *across* the page, note how the characteristics change in the different periods. In the light of this, remember that the method of teaching must also change. "To treat all pupils alike is to ruin most of them," and, it might be added, to treat the same pupil always the same way is to ruin him.

<i>Childhood</i> Years 2-8	<i>Youth</i> Years 9-15	<i>Young People</i> Years 16-20
Dependent	Independent	Aggressive
Home	School	Active Life
Affectionate	Chummy	Society
Trusting	Exactng	Doubting
Play	Games	Amusement
Imitative	Acquisitive	Investigative
Curious	Inquisitive	Argumentative
Imaginative	Matter-of-fact	Ideals
Stories	Reading	Ambition
Self-centered	Self-conscious	Self-sacrificing
Planting	Watering	Increasing
Blade	Ear	Full corn

A STUDY OF MENTAL AND PHYSICAL CAUSES AND EFFECTS.

The casual observer has noticed the effects of certain bodily conditions upon the mind and life, also the effects of mental conditions upon the body. Capital of this fact has been made by Christian Science, concerning which it has been wisely said that "all that is new in it is not true; all that is true in it is not new."

No person should be more interested in these conditions and their effects than the teacher; no teacher more than a Sunday-school teacher. The inner life can be reached only through the gateways which the body opens.

This line of study is of value in selecting the methods of teaching; it is of supreme value as a guide in *management* and *discipline*.

I. *Effects of body* upon the mind.

1. Tired pupils cannot pay attention.
2. Uncomfortable pupils cannot pay attention.
3. Poor light or ventilation distracts attention.
4. Bright light or colors produce nervousness.
5. Nervous pupils are quick-tempered.
6. Over-eating or lack of food causes mental inaction.
7. Stimulants make people easily excited.
8. Narcotics make people dull and uninterested.
9. Poor sight or hearing explains the pupil's poor progress.

II. *Effects of mind* upon body.

1. Excitement produces nervousness.
2. Worry or grief produces weakness or pain.
3. A happy nature usually indicates good health.
4. A sound mind is usually in a sound body.
5. Fright produces paleness and fainting.
6. Purity of thought gives purity of life.
7. Brave men walk erect.
8. The criminal sulks and sneaks.

III. *Temperaments.*

As to temperaments, there are two broad classes of pupils, the *motor* and the *sensory*.

I. *Motor.*

<i>Temperament.</i>	<i>Effect.</i>
Quick, eager, alert; quick temper; fickleness; learn rapidly. Girls in majority.	Jump at conclusions; lack perseverance. Do not retain well.

II. *Sensory.*

Passive; slow to respond. Look at all sides of questions. Inclined to be timid. Boys in majority.	Conclusions slower and saner. Greater tenacity. Less attractive than "motor."
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A STUDY IN PHYSICAL DEVELOPMENT.

*Characteristics.**Effects.**Childhood. Ages 3-8.*

Rapid growth in height.	Little continuous resistance of fatigue.
Rapid growth in weight.	Restless activity.
Rapid circulation.	Develops power to associate ideas; results in habit formation.
Brain, nearly done growing at 6; after 8th year, grows but little.	High death rate.
Tender tissues.	

Boyhood and Girlhood. Ages 9-12.

Increase in height.	Great activity.
Proportionate increase in weight.	Physical vigor develops.
Muscular development.	Careless; awkward. Low death rate.
Brain, rapid growth of nerve fiber.	Growth of attentive faculty; retentive memory.

Early Adolescence. Ages 12-16.

Heart and large arteries increase in size; circulation more rapid.	Growth of body consumes energy. Laziness; instability; lack of energy.
Shoulders broaden; women get full figure. Men's beard grows.	Pride in appearance; later, fastidious.
Unequal growth of muscles and bones.	Awkward.
Vocal cords elongate.	Voice deepens; tone becomes fixed.
Brain, stops growing at 15.	Student habit should be formed.

Middle and Later Adolescence. Ages 17-20.

Little increase in height.	Full tide of conscious manhood and womanhood. Appetites and desires strong. Great endurance possible; love of athletics.
Muscles develop size and strength.	Will power developed.
Nervous system well developed.	Period of reasoning and judgment; hard study possible.
Brain, is full grown.	

SOME PERIODS OF INTEREST.

In Sunday-school teaching half the battle is in gaining and holding attention. Without attention there is no teaching.

When do pupils pay attention? When they are *interested*. *Interest*, then, is the key to attention.

If in teaching we give the pupil that in which he is not interested, what does it amount to? It will be like a child attempting to eat hard foods before the teeth come.

Three good rules for the teacher are:

"Give the pupil nothing that is not interesting.

Give the pupil not everything that is interesting.

Give the pupil nothing merely because it is interesting."

Period No. 1. *Birth to 3.*

The interests of the period can be summed up in the word *Live*. The simple round of the baby's life is to eat, sleep and grow. It is the Cradle Roll age, for the discussion of which we refer the reader to Sunday-school literature in general. The child of this age does not come directly under the teaching of the Sunday-school, yet the primary teacher may awaken the child's interest in the Sunday-school by visits to the home and by birthday remembrances. The Cradle Roll is a feeder to the primary department; the primary teacher ought to know who her future pupils are. A well-kept Cradle Roll makes this possible.

Period No. 2. *Ages 3 to 8.*

The interests of the department may be indicated by the word *Do*. Activity!! The healthy child must be doing things. It cannot "be still;" it will not "don't." Some one has said "the child has a million nerves to make it wiggle and not one to keep it still."

The teacher's task is to direct this activity, not to repress it; to plan things to *do*, not everlastingly preach "*don't*." "Don't" is a stopper, "do" is a vent.

Hence the teacher plans a program varied to suit the restless nature. A brief period of teaching will be followed by a song; another period of teaching, followed by a march, and so on.

Teach largely by *doing*; make things; write or draw on the

blackboard; build with blocks; use gestures suggesting the flight of the birds, the waving of the trees, the moving of the cattle. As far as possible, act out the story.

The story that charms and holds attention is the one filled with action; the child mind follows what is done, and the outcome of it all, and seeks to do likewise. The teacher understands the importance of using a story with a proper ending—leading into right kinds of action.

Period No. 3. *Ages 9 to 12.*

The chief interest in this period may be expressed by the word *Get*. Look into the boy's pockets and see marbles, tops, nails, strings and a picture of the big elephant. Look into the girl's room and notice her pictures, post cards, ornaments of every kind.

The wise teacher directs these pupils along the line of getting things. The class collects curios and souvenirs from Palestine and mission fields; a scrap book on missions is filled with facts and stories gathered from papers and magazines. A post card album is a general picture gallery of foreign countries and their people.

Memory work comes in for a large share of the teacher's work with these pupils. They can get it, now, and retain it. The supplemental lessons should not be slighted.

Puzzles are also interesting. The teacher plans it; as, "How many men in the Bible have names beginning with 'A?'" "Let us name the chapters of Matthew with words whose initial letters follow the letters of the alphabet."

Period No. 4. *Ages 12 to 15.*

The chief interest of this period can be summed up in the word "*Be*." This is the age of the dawning of manhood and womanhood. Pupils "hear voices calling them." They feel the stirrings of their natures *to be somebody*. They dream of what they can be or may be, so it is the period of air castles, of day dreams. Into the nature has come an appreciation of

art, music, poetry, literature, oratory, etc., and they long to be skilled in them. They are a bundle of contradictions; their ideals are not yet fixed. Ambitions next Sunday morning may be different from last Sunday morning, according to what they have heard or read during the week. The wise teacher expects and is prepared for the unexpected.

The social instinct is coming well to the front; beginnings of class organizations should come in this period. The gang idea; or the club spirit is strong. Boys should be separated from girls, a man teaching boys and a woman teaching girls; into each class may be put the simple beginnings of class organization. The full flower will come in the "Baraca" and "Philatheas" age, or young manhood and womanhood.

Period No. 5. *Ages 16 to 18.*

In this period the emotional nature is prominent; the interests may be summed up best in the word *Love*. The emphasis here is not upon love as relates to "sweethearts," but upon the nobler feelings of which the "sweetheart" experiences are but a shadow. The true emotional nature, with its higher, nobler feelings, is the teachers' consideration here. God touches the life through the emotions. Heart stirrings move the will to action.

The higher feelings and emotions should be appealed to by the teacher in the Sunday-school. Nothing so much develops the religious nature. The teacher may stimulate love for God and His cause, devotion to duty, consecration of life and talents. Stimulate a desire to be like the hero of the mission field or the public man who stood for the right. This is done by presenting concrete cases. Stories of courage stir the emotion of courage. The manliness of Christ, the heroism of Paul, the devotion of Judson and Yates will help to fix the ideals of the pupil and shape his destiny.

Period No. 6. *Ages 18 to 21.*

Within this period the ambition is to *Know*. Our pupils are now young men and young women. Judgment and reason

here come to the front. They can exercise force of will and positive choice. They pride themselves upon their power to judge wisely and well. They seek to know; minds and hearts are hungry for knowledge. Doubts may here creep in and they wish to know the right from the wrong. Infidelity and skepticism have their first place in the life during this period.

The wise teacher knows that this class will not be satisfied with shams. There must be genuine teaching of the truth and honest leading of the class into a knowledge of vital things. Give them definite teaching of the Bible and straight cuttings of the Word of Truth.

In General. In closing this chapter let it be said in general that characteristics which once develop in the life are never completely lost thereafter. But it is evident that certain characteristics are more prominent in one period than in any other. The true teacher watches for what is lacking in the life as well as what is prominent. Education is a "drawing out;" the teacher must know what is possible along this line. The study of social and individual wants and possibilities has given us a study of how these must be met and treated. This has given us a new era in teaching.

SECTION III.

THE BEGINNERS' DEPARTMENT. AGES 3, 4 AND 5.

CHARACTERISTICS.

METHOD.

I. *Physical.*

- | | |
|----------------|---------------------------|
| 1. Restless. | 1. Varied program. |
| 2. Play apart. | 2. Individual management. |

II. *Mental.*

- | | |
|--------------------|-------------------------------|
| 1. Superficial. | 1. No appeal to experience. |
| 2. Curious. | 2. Appeal to curiosity. |
| 3. Trustful. | 3. Win confidence. |
| 4. Dependent. | 4. Plan for its needs. |
| 5. Imitative. | 5. Watch your example. |
| 6. Imaginative. | 6. Help the child use it. |
| 7. Few words. | 7. Test your work. |
| 8. Non-reading. | 8. Use Beginners' Literature. |
| 9. Interests few. | 9. Illustrate from home life. |
| 10. Self-centered. | 10. Personal teaching. |

III. *Religious.*

- | | |
|--------------------|---------------------------|
| 1. Impressionable. | 1. Well planned program. |
| 2. Religious. | 2. Lay foundations. |
| 3. Home life. | 3. Win home co-operation. |

IV. *Teaching Material.*

1. Bible stories illustrated; material furnished in the Beginners' Literature.

2. Bits of Bible verses, as arranged in Beginners' Literature and Supplemental Lessons. These are to be carefully explained or "developed"—illustrated from home life.

V. *Organization and Program.*

The Beginners' Department must be separate from the main Primary. If possible, have a separate room; at least, have a curtain. Some departments have the opening song and prayer service and word of greeting with the main Primaries. In some schools they are entirely separate. Everywhere they should be separated from their particular teaching.

During their teaching, the separate grades, or years, are grouped in circles, the teacher seated in the circle. The program is composed of greetings to all; welcome to new pupils; prayer; the Supplemental lesson; the offering; the Bible story for the morning, and good-byes.

PHYSICAL CHARACTERISTICS.

1. *The child is growing. This means restlessness;* we say the child is "fidgety." This is nature's provision against one-sided development. Teacher, understand this and seek to direct the activity; not to repress it. Spend no time in saying, "Be still," but plan so as to relieve the strain of attention. It is stated scientifically that a child cannot pay attention longer than six or eight minutes at one time, hence the foolishness of attempting to teach for thirty minutes continuously. A wisely planned program for Beginners would comprise several five or six-minute periods of teaching, each period followed by a song, march or relaxation exercise. There should be little chairs, or little benches, so the children can be comfortable.

2. *The child plays, at this age, without any special aim,* and apart from its fellows. It has no sense of organization. Its thoughts are all individual, hence the teaching and management in the Sunday-school should be on the basis of the individual. Grade department by years, with a teacher for each year. This makes possible giving individual attention to each child.

MENTAL CHARACTERISTICS.

1. *The child is superficial.* Its memory of experiences is fleeting; it knows little of continuous action. It has practically no historic sense. The teacher tries to make an *impression* rather than to teach many facts; tries to catch the attention and fix it for a moment upon some great principle or truth.

2. Scold a child for asking "*what is that?*" To the child

everything is new; it is hungry to know. This God-given instinct is the "mother of education." Stimulate it; use it, "What is this in my hand?" or "Once upon a time," and you have their attention; then teach. Pictures, objects, the blackboard, the story are the teachers' instruments. Tell the story up to the interesting point, then show the picture; or on the blackboard draw the outline of the picture as you tell the story. Do you use the large picture roll? And do the children lose interest in it? They looked through it the first Sunday; their curiosity is satisfied. Hide it; keep it at home. Bring the picture for the day only.

3. *The child, by nature, trusts.* Credulity has been called the "charm of childhood." The child's sensitive soul is open to any impression. Touch the heart of a child and years cannot efface the imprint. Teacher, plan to win the confidence of the child; with it comes affection. This forms the basis for teaching a higher truth. From the experience of the child draw illustrations of trust and affection, then easily and naturally lead into the teachings of love and trust of the Heavenly Father.

4. *The child is dependent.* In the home it must be cared for. So, too, in the Sunday-school. Hence the need of class teachers or helpers in the Primary Department. Some one must help with the wraps, hats and umbrellas. The child feels its dependence and is willing to be helped and directed. With this fact in mind, and using illustrations from the child's own experience, the teacher teaches the higher lesson of dependence upon the Heavenly Father, and His willingness to care for us.

5. *The child is a "mimic."* It delights to act out all it sees and knows. What the teacher does and says will be lived over every day of the coming week. How careful the teacher must be to make the right impressions. Do nothing that the children ought not to imitate. The program must be carefully planned with this in mind. The "atmosphere" must

lead to reverence, quietness, worship. Reverence! Bow the head reverently! Handle the Bible reverently! Take the offering reverently! Know that the smile or frown even will make its impression.

6. *The child's imagination* is the teacher's great vantage ground in teaching. It is hungry; feed it. With Beginners, it is "imagination run riot;" at times it is almost *fancy*. Feed it with teaching that will bring it down out of the clouds; it needs the help of the concrete, the knowledge of things, the support of sense-perception. Hence the imperative need of objects, pictures, blackboard and table. This faculty explains the child's love for the *story*. To be a good story teller is to be a king among children. Through imagination the child lives and moves with each character. Great Bible truths mean to the child only what the imagination lets them mean. The conception of Heaven and all associated with it depends upon the picture the imagination paints.

7. *The child knows very few words.* At this age, possibly not over 300. Consequently, it has but few definite ideas. It sadly confuses words with ideas. It thinks butter grows in buttercups; honey in honeysuckles. It thinks in objects, pictures, sounds, but with little idea of the relation of words to these things. Hence, its limited attention when the teacher is "just talking," and its interest when the teacher shows things. The teacher's task is to talk in the child's vocabulary. To talk within the few words children know—is this easy? It requires an expert, or a "trained teacher." And this teacher must test her work, at each step, correcting the false impressions.

8. *The Beginner is non-reading.* The teaching must be adapted to a non-reading child. The teacher should use the series of lessons outlined for Beginners, and it would help much to know something of kindergarten methods of teaching. This child wants to see, hear and examine with its hands. Feed the senses. Lead it to perceive, compare and construct. The

teacher should expect no home study, but should seek for much home co-operation from the mothers.

9. *The child's interests are few, but very real.* What to the adult means nothing, to the child means all the world. Its joys and sorrows are intense. Be sympathetic. Spare the feelings. Appeal to the emotional nature only when necessary to make the deepest impression. Did the child cry while you told the story? Yes, its heart was most broken as it lived out the scene—in its imagination. But the child's interests furnish the "point of contact" for the teacher; she must know them.

10. *The child is self-centered.* Its little world is bounded by the personal pronoun, "I," "me," "mine." "My" Sunday-school, "my teacher," "my moon," "my" everything. The teacher knows this, and makes the teaching very personal. It is an easy transition from "my father" to "my Heavenly Father;" from "my home" to "my Heavenly home." In the child is seen the germ of unselfishness, because it loves companions; in due time, through development of the will, the self-centered child becomes the self-sacrificing young man or woman.

RELIGIOUS CHARACTERISTICS.

1. *In general, the child is easily impressed* by religious teaching. In the Beginners' class the chief work is to make impressions. Personality of the teacher counts mightily. Sunday is the great day in the child's week. Song service, prayer service, the class and the teacher make a lasting impression. During the week the child's play reflects the impressions made. With companions and dollies, it plays Sunday-school. Close watching will reveal the spirit of the teacher, whether quiet master of the situation with a well-arranged program, or nervous and poorly prepared.

2. More specifically, *the child is religious.* Not a Christian, but naturally religious. Its heart is filled with reverence. Already it has a sense of the unseen power in wind, thunder and nature in general. Teacher, teach that *this is God.* Its

mind and heart respond to religious teaching; in time, under proper influences, it will become a Christian. The teacher's great privilege is to lay the foundations for this.

3. The teacher is *greatly helped by knowing the home life* of the children. Know the influences that work for and against religious teaching. Environment is not everything, but it is much in either direction. It has been described as "so many hands that pull up or down." Since illustrations that illustrate must come chiefly from the home life, much of the teacher's skill will depend upon this knowledge. Happy is the teacher who has the co-operation of a Christian home.

SECTION IV.

THE PRIMARY DEPARTMENT. AGES 6, 7, 8.

CHARACTERISTICS.

METHOD.

I. *Physical.*

1. Activity.
2. Play together.
3. Habit formation.

1. Direct toward ends.
2. Cultivate co-operation.
3. Utilize first opportunity.

II. *Mental.*

1. Vocabulary.
2. Attention.
3. Imagination.
4. Imitation.
5. Curiosity.
6. Object teaching.
7. No historic sense.
8. Memory.
9. Will power.

1. Test work by questions.
2. Teach along child's interest.
3. Large use of story.
4. Teach Bible biography.
5. Show things.
6. Use to illustrate facts.
7. Omit connections.
8. Drill on select passages.
9. Constantly seek to develop.

III. *Religious.*

1. Prayer.
2. Worship.
3. Conversion.

1. Teach true spirit of prayer.
2. Lead into real worship.
3. A possibility; welcome it.

IV. *Teaching Material.*

Objects, pictures, simple truths, simple duties, selected verses and longer passages to be "developed," then drilled on until known.

Impressions, such as obedience, reverence, worship; impressions which are the outcome of the stories used.

The concrete rather than the abstract, leading to ultimate expression in hand work, music and songs.

V. *Organization and Program.*

Have a Primary Department with a superintendent. If possible, have a separate room; at least have a curtained-off space. Grade the pupils by years. Have a teacher for each year. If the numbers are large, subdivide the years, and have a teacher for each group or class. Ideal classes number 10 or 12.

The superintendent will conduct from the desk such general exercises as the opening and closing, and direct the relaxation exercises. Also the superintendent will teach the entire department the lesson story. The class teachers teach to the separate classes the supplemental work and review of the lesson story.

The program must consist of brief periods of teaching followed by relaxation exercises. Much variety is possible here. The essentials of the program are: The opening service of song, prayer and greetings; the supplemental work taught to the separate classes; relaxation; the lesson story; relaxation; the review of lesson story; closing.

PHYSICAL CHARACTERISTICS.

1. *Activity.* Growing in body and in mind, the Primary pupil has immense energy to be directed. In the Beginner, it is pure restlessness; in the Primary pupil it is possible, to some extent, to direct it toward useful ends. Each succeeding year in the life of the child shows an advance in the possibility to organize this activity, and from it to get results. Teacher, plan for two things: to relieve the strain on the *attention* by providing relaxation exercises, or "escape valves for pent-up energy"—through songs, marches, gestures or change of position; and, to make these exercises teach a needed lesson. The

same truth may be taught by pictures, and story and song. A list of such songs, marches, etc., can be found in any book on Primary work.

In general it may be said that a primary program will have at least three periods of teaching; the supplemental lesson, followed by a rest exercise; the story of the regular lesson of the day, followed by a rest exercise; the review of the story by the different classes, or grades, and the class teachers, followed by the closing service.

2. *Play.* School life is now coming along to shape the child's thinking. The play feature of day school helps develop habits of co-operation and friendly rivalry. So, in Sunday-school, the grades or classes will sing or march, or recite together. The "fellowship service" with joined hands while a welcome is extended the new pupil or returned absentee—goes far toward developing the altruistic spirit; this is a much needed lesson for the naturally self-centered child.

3. *Habit Formation.* In childhood, when the nervous system is plastic, nine-tenths of all simple habits are formed. The majority of our movements are the result of habit—purely mechanical; such as dressing, eating, meetings and partings, and common salutations. Business and professional habits are formed after the age of twenty.

Hubbell says: "It is now accepted that habit has a physical basis. It is dependent upon molecular changes in the brain, or to speak crudely, upon paths through which nervous force makes its escape when nerves are excited. These paths are like channels which water cuts for itself when it falls upon a pile of sand." An oft-repeated thought or act cuts a "channel" so deep that it is seemingly impossible to do differently, and the poor sufferer admits, "I am a slave to this habit." With these facts in mind, the teacher's opportunity is apparent.

MENTAL CHARACTERISTICS.

1. *Vocabulary.* The vocabulary of the Primary pupil is still limited, although with the older pupils, it is a marked advance over that of the Beginners' pupil. However, at each step the teacher must test the work by close questioning. Have the children give back what has been taught them. See if the right impression has been made by your words. If they simply do not understand the word, no harm is done, although it is poor teaching; but be sure that no wrong impression has been made. A teacher taught one morning that Jesus was a Jew. One little fellow went home highly indignant, and with his feelings much hurt. He told his mother that he would never love Jesus again, if it was true that He was a "Sheeney!" The child's only meaning for "Jew" was the common word of the boys on the street.

2. *Attention.* The power of rendering voluntary attention is growing in the Primary period. Ideas are becoming less confused; the meaning of words more clearly related to ideas. Day school studies have given a new interest to words and books in general. However, the concrete, the appeal to the eye, the use of things that can be handled must be the rule throughout the Primary years. Take advantage of the awakened interest in the relation of words to things, and make large use of the abundant material furnished for object work. Remember that *attention* follows *interest*. Not only use the visible thing for getting attention and for illustrating the teaching, but lead the children to do the simpler kinds of hand work. Little ones are taught lessons of God's care and goodness by bringing fruit, flowers and branches into the class and allowing the child to handle them. A teacher had her children make little books of the lesson cards; a book for each life, as Joseph, or Moses; she furnished the blank sheets, all the same size; they pasted the pictures on, printing above them the subjects of the lessons. Another teacher had taught the text, "Every good gift cometh down from the Father." She

gave the children sheets of tablet-paper and asked them to cut out of papers and magazines the pictures of things they knew to be God's good gifts to them. One child brought the sheet back with, pasted on it, pictures of flowers, fruits, the horse, the little chickens, little brothers and sisters, and a child at prayer. Such work shows the teacher how well the child grasped the teaching; it makes the "truth channel" deeper, and proves that the impression has found a due expression. These little books or lesson cards, and the collection of pictures may be sent to the hospitals, or to our missionaries for their children, thus serving a larger purpose.

3. *Imagination.* The imagination is now in the height of its power; still golden and gorgeous, but becoming more sane, more constructive. The knowledge so rapidly being gained through the senses has combined with the individuality of the child; originality is being manifest. Boys and girls of the older Primary years can construct a really good story. The teacher constantly appeals to the imagination as an aid in teaching. It alone can supply the richness of coloring and abundance of simile that belong to the fancy of the Oriental mind. It alone can take the story out of its Hebrew setting and apply it to our modern American life; it alone can make ample and rich the simple framework, which too often is all that is given. The teacher of children in the Sunday-school must join the Story Teller's League. Study and practice story-telling. Do not starve the imagination. The Bible is a rich storehouse of material. Every lesson must center in a story. Some lessons do not yield easily to the story form of teaching. This taxes the teacher's skill. Take a simple truth out of the whole lesson and arrange your story to teach it.

4. *Imitation.* Since the individuality of the child is now beginning to assert itself, imitation is not "blind," as in the Beginner's period. Yet it is all the more real; it is an index to character. It reflects the real nature or "bent" of the child; they imitate what they admire. The *story* is the teacher's

means of causing the child to admire and imitate worthy characters. If you wish to stir heroism, ply the youth with great epochs and hours in the lives of the world's great men. The biography of the Bible is rich in tales of heroism and stories of courage which will greatly influence conduct and develop character. The lives of missionaries Yates, Judson, and others furnish abundant material.

5. *Curiosity.* The child is possessed with a mental hunger like its bodily hunger; it is constant; it must be fed. Edison, when a boy, tore to pieces everything of his father's that "worked." The question with children of this age is not only "What," but "Why," and "How." Hence they like to see into things; to build up and tear down; to watch the process of construction. So, make a map of Palestine in the sand tray; build the miniature temple; show a model of the Oriental house; teach the parable of the Sower, having boxes of the four kinds of earth. Any crude drawing will cause the children to ask, "What is that?" Then teach, strike while the iron is hot.

6. *Teaching by Objects.* The primary teacher, if effective, must make large use of objects. How do children learn? Through the eye they learn 85 per cent of what they know. The wise teacher is not still using the 15 per cent method. • Combine the two—the object and the story—and get results. *Caution.* Do not overdo it. Do not get a doll and a bath tub to teach Moses in the bulrushes. Let your illustration be natural. Let the object illustrate a *fact*—not a spiritual truth. Children do not think in the abstract; they cannot "spiritualize." Only the mature mind will make the transition from material to spiritual. So let the objects, pictures, models, etc., be just what they look to be: Fruits; God's good gifts; the temple—simply a little temple; the picture, a real picture of Nazareth. A teacher used a loaf of bread in teaching the text, "I am the Bread of Life." The child told its mother that the *teacher said Jesus was a loaf of bread.*

7. In this department not much teaching should be done along historic lines; that is to say, children have *little historical sense*. Geography has little value. They have not yet reached the time when they can hold in mind the connection between the various events which make up the life of Jesus or the Book of Acts. Memory is not yet in its "golden period." The teaching, then, is largely for the moment, and deals with the story for the day.

8. The memory at this period is *becoming* tenacious. It is still haphazard to a degree. Do not wonder if your pupil remembers what he least needs and forgets the rest. Memory, like other gifts, must be cultivated. Teacher, seek to have them learn the choice memory verses of the Bible, which, if learned now, will never be forgotten; hence the necessity for much drill work. This memory work *should* be coupled with teaching the meaning of the words; and explaining the thought involved, or as is commonly said, the teacher "develops" the work before the memorizing is completed. The skillful primary teacher teaching the twenty-third Psalm, takes each separate sentence, makes plain the meaning, then drills the class until they know it. This is ideal; however not all Scripture which children should memorize can be thus "developed." Passages whose general meaning they can understand should be taught. The knowledge of certain words will come later. The Supplemental Lessons are *graded* by years, each year an advance upon the former. They furnish teachers with abundant and well selected material for drill work.

9. *Will Power* begins to be prominent in this period. The self-centered child has grown a bit out of its narrow circle and the Will is becoming strong. If the training has been proper, the unselfish spirit will be developing. The great point is that we are coming now into the age of decision, when positive choices must be made. The stubborn Will must be conquered. It is the wise teacher who uses stories and Bible truths to help the pupil win over the ugly temper, or the unselfish spirit, and to plant in its place self-control and love for others.

SECTION V.

THE JUNIORS. AGES 9, 10, 11, 12.

CHARACTERISTICS.

METHOD.

I. Physical.

1. Activity.
2. Play.

1. Variety.
2. Index to congeniality.

II. Mental.

1. Real study.
2. Memory.
3. Interest.
4. Sees relations.
5. Frankness.
6. Collection craze.
7. The concrete.

1. Assign definite tasks.
2. Drill on memory passages.
3. Quicken by pre-view.
4. Relate tasks to honors.
5. Be dead in earnest.
6. Collect facts.
7. Have class do and make things.

III. Religious.

1. First wave of conviction.
2. Character fixing.
3. Ideals.

1. Be alert. Utilize it.
2. Shape it.
3. Hold up worthy examples.

IV. Teaching Material.

Make much of two things: Bible characters and memory work. Drill away! Drill away!! Drill away!!! Now is the getting time. See to it that they get it.

V. Organization.

Group the classes of Juniors together and appoint one teacher as superintendent of the department. Create a department. Stimulate departmental "esprit de corps." Set the superintendent and teachers of the department, with the classes, to build up the department. The superintendent and teachers will study together the needs, plan to work out the problems, secure other needed teachers, and become experts.

If the department can have a separate room, a delightful program is possible. The classes may join in songs, prayer, drill work, and general exercises of all kinds. The teaching

is done in separate classes. Each class should be grouped about a table, making it easy to use Bibles, pads and pencils, and all forms of hand work.

The greatest lack in the average Sunday-school is the lack of a well organized and progressive Junior Department—and we wonder why we cannot hold boys and girls in our Sunday-school! The splendid work of the Primary Department dissipates and is in large measure lost unless there is a Junior Department to conserve results.

PHYSICAL CHARACTERISTICS.

1. *Activity.* Pupils of this department are no longer little children; they are real boys and girls. The dependence of the child has given place to independence. By all means, *call* them "Boys" and "Girls."

Growing in body and mind, no two years of this period are alike. The advance made in each succeeding year is far greater than in any single previous year. The problem of *activity* still confronts the teacher; upon its solution will depend the larger part of the success in teaching. Hence the necessity for close grading by years, and for a separate teacher for each particular year.

Given proper grading, the teacher must plan to have them work out their activity to useful ends. Variety leading to unity is the key to the problem. Many forms of variety are easily possible, as objects, stories, blackboard illustrations, pictures; Bible drills, searching for passages and facts; pad-and-pencil work by which each pupil reproduces what the teacher puts on the board; lap boards for the same purpose; sand maps, where possible. The true teacher spends most of the time in leading Boys and Girls to get information for themselves. The busier they are kept in their quest, the easier they are managed. How futile to sit and simply talk to them! No use to say, "I told you about it and you *ought* to know it." *Telling* boys and girls is not necessarily teaching them.

2. *Play.* Congeniality is the key to grading. Play is the index to congeniality. Boys and girls of Junior age do not play together. In the Sunday-school they must be in separate classes if we are to hold them. Because they have not been separated, we have been losing from the Sunday-school seventy-five per cent of the boys and sixty per cent of the girls. Upon promotion from the Primary Department, they must be separated; this separation continues until middle life. Men should teach boys, and women, girls. If this is impossible for all the grades of the Junior Department, by all means make it so in the last two years.

3. *Class Organization.* In the last year or two of the Junior Department, some teachers have harnessed the activity of their classes and, in a measure, directed it through the very simplest forms of class organization. Such as visiting the sick, carrying literature or flowers, distributing invitations or announcements, constituting the class into a Cadet Corps to run errands for pastor or superintendent. The secret is in assigning each one his task; not much team work is possible here. The boys or girls of this age want to "show off;" want to be recognized individually. They must "outdo" in everything; they like companions simply to strive with and win over. A teacher attempted to elect a president of a class of this age; she found every member of the class a candidate and working for the election!

MENTAL CHARACTERISTICS.

1. *Real Study.* Boys and girls of this age are reading with ease. They are accustomed to study, hence the Sunday-school teacher leads them to real study of the Bible, testing their work. They are in the period indicated by the word "Get," therefore direct their getting. Lead them into real acquisition of knowledge. Much should be made of their reading the Bible, especially the biographies. Plan with them for a little reading every day. Form the blessed habit of daily Bible reading.

2. *Memory.* This is the time for memory work. The height of the memory period; the pupil, now, can be assigned a definite task of memory work. Teacher, put it in. Each year has its definite Supplemental Course, which is work to be memorized. Assign it; expect it to be done; call for it; commend results. The first five minutes of the teaching period each Sunday should be given to the drill of the work assigned. Unlucky is the scholar whose teacher *will not* be faithful to this task. If the scholar does not get it *now*, he will never get it so that it is his own.

3. *Interest.* Memory brings with it ability to see relations, and develops the historical sense. This makes possible the sustaining of interest throughout a course of study. A year in the Old Testament or in the historical portions in the New Testament ought not to become a dreary task. However, teacher, quicken interest, and help to sustain it, by keeping constantly before the scholars the plan for the year's work. Arrange a preview in diagram or outline, showing the course as made up by quarters, each quarter having a definite plan of study. The year's work is a rope made up of four strands. The scholars see the relation which each Sunday's lesson bears to the work of the quarter, and the relation of each quarter's work to the work of the year. A well understood plan for the quarter with a definite plan for each Sunday's work should be the working program of the teacher.

4. *Relations.* Juniors can see the relation between work and awards for work, hence this is the age for recognition and promotions. Assign a definite task and recognize or give credit for the work done. Promotion day is constantly mentioned in connection with the Supplemental work. It is poor ethics to give prizes. The honor roll is better than a prize. The public recognition, which simply gives honor to whom honor is due, is a greater stimulus than an award of intrinsic value. Remember, the Junior craves emulation; must climb up and up, or leave the school! So, appeal to this characteristic; give it

a prominent place. The Promotion certificate and public recognition of work done will make "Promotion Day" the great event of the year for the Juniors.

5. *Frankness.* Juniors look you straight in the eye. They want no shams, no glazing over things; they know what is straight and honest. Stories? Yes, but not fairy stories any more. They know about Santa Claus. They are "matter-of-fact." Give the boy Samson and the Philistines; Gideon and the three hundred; Daniel in the lions' den. Try a fairy tale next Sunday and watch that keen-eyed youngster listen until you are about half through, then nudge his neighbor and whisper, "mush!" A ten-year-old's grandmother was insisting that he sit and hear her read to him from the Bible. He said: "I will, if you will read the *fightingest* story in it." Their sense of honor and justice is high. Don't forget your promise; they will not. Be honest and frank in all dealings with them.

6. *Making Collections.* This is the age of fads, the age of collections, as indicated in the word "get." Look in that boy's pockets—he has a little museum with him. Glance into that girl's room and see the walls lined with pictures, postcards, souvenirs, decorations of all kinds. The Sunday-school teacher directs this faculty to a practical end. The class has a museum of curios from Palestine. They have a scrap book of pictures illustrating the various scenes in Bible lands. They study missions and make a scrap book on China, one on Japan, etc. Into the book on Temperance they paste pictures, stories and facts gathered from magazines, newspapers, or anywhere such things can be found. No more practical or lasting information can be gotten.

7. *The Concrete.* This is the age of the concrete, yet with more interest than formerly shown in the abstract. The scholars are interested in facts before principles, but will understand some simple principles. They are interested in men and their deeds, in the man behind the deed, yet the concrete should

be ever prominent. The blackboard with its diagrams, its names, its simple sentences is an ever ready instrument of teaching. Hand work by the pupil holds attention and fixes it on the truth. Pads and pencils are easily managed; lap-boards are popular. Have them copy sentences, names of the lesson characters, hymns, names of the books of the Bible, etc. Tell the story and allow five minutes for them to write it, or draw a picture of it. Can you have a sand table? Have them make the map; tell the parable of the Sower, and have them arrange the hard path, the stony ground, the shallow and the good soil. Preserve the pad work of each Sunday, and at the close of the quarter arrange it tastefully, by lessons, and review by it; leave it up until prayer meeting night and invite the parents of the class to inspect it. Let the class act as guides for the visitors, explaining the work.

RELIGIOUS CHARACTERISTICS.

1. *Conviction.* In this period, especially in the last half of it, comes the first great wave of religious conviction. As ambitions of every kind are stirring the soul, it is not strange that the ambitions toward God should find a great place. How carefully the teacher should watch and pray for the indications of this great experience in the life. One Sunday, the boy or girl is careless and unconcerned. Before the next Sunday, they are in the midst of this wave of conviction, and they are earnest and hungry in spirit. Wise is the teacher who looks for this from Sunday to Sunday and improves the opportunity when it is presented. Do not say, "You are too young," or, "You are not good enough." *Open your Bible, show them the way, lead them to Christ.* A child can be converted; when the Holy Spirit first calls is the best time, only be sure you *lead them to Christ* before leading them into the Church. The teacher in this period must be a kind of interpreter of religious experiences. If the boys and girls do not know what it means, the wise teacher does know and leads them to under-

stand and realize it all. Little Samuel came to Eli saying, "Surely thou didst call me." Old Eli, knowing what had happened, sent the child back, saying, "If the voice calls again answer, Here am I, Lord." Eli interpreted to Samuel the religious experiences of the hour. This is the teacher's highest privilege. Do not be blind or indifferent to it.

2. *Characters are not fixed in this period.* Ambitions to be something are beginning to stir. The teacher's privilege is to stimulate the heart and mind to 'do its best. Direct the activities and possibilities of the young life, help crowd out the evil by filling in the heart and mind with the good. Personal influences and responsibilities play a great part here. Be a friend to your pupil. Know the individual and make your teaching as personal as possible. This is the basis for the suggestion that if possible a man should teach boys and a woman should teach girls. A man cannot enter into the experiences of a girl, never having had them. The same is true of a woman for boys.

3. In this period we have a *strange blending of the emotional nature with the imaginative nature.* The advanced pupils in this department will begin to have their ideals. The heroes and heroines of history and literature play a great part in their thinking. They can admire extravagantly. They are seeking to imitate those whom they admire. The teacher's privilege is to lead them to know the great characters of the Bible and to seek to follow the good in their lives.

SECTION VI.

THE INTERMEDIATE DEPARTMENT. AGES 13, 14, 15.

CHARACTERISTICS.

METHOD.

I. *Physical.*

- | | |
|---|---|
| 1. Great physical changes.
"Physiological second birth." | 1. Patience, sympathy, personal teaching. |
| 2. Nervous system at high tension. | 2. Calm, firm management. |
| 3. Brain full grown. | 3. Teach application. |

II. *Mental.*

- | | |
|----------------------------|------------------------------------|
| 1. Self-conscious. | 1. Shield from the public. |
| 2. Capricious in thinking. | 2. Be prepared for the unexpected. |
| 3. Self-sufficient. | 3. Recognize the good. |
| 4. Team-work. | 4. Organize the class for work. |
| 5. Reason. | 5. Stimulate use of. |

III. *Religious.*

- | | |
|--------------------------|------------------------|
| 1. Great conversion age. | 1. Make the way plain. |
| 2. Age of doubt. | 2. Teach the "Why." |

IV. *Teaching Material.*

Bible History, Biography, Poetry, Choice Memory Passages, Duties. Teachings as to Repentance, Faith—with personal appeal to accept Christ. Teachings as to Missions, Temperance, Giving, Purity of Living.

V. *Organization.*

Separate boys from girls. Boys should be taught by men, who will think back to their experiences of this period and will sympathize with their scholars. On the same basis girls should be taught by women.

Classes should be small, not exceeding eight to twelve, if possible, so the teaching may be personal and definite. Classes should be in separate rooms or at least behind curtains or screens. The teacher should be a soul-winner and have favorable conditions for personal work.

The teacher does well to be a friend and companion of the pupils as far as possible. Invite them to the home. Visit them in their homes. Outings and picnics afford great opportunities for companionship and confidential chats.

Organize the classes. Give them a name, motto, pin, officers and the necessary committees. Have reports each Sunday. Keep a definite aim before them; each Sunday mark the progress toward it.

PHYSICAL CHARACTERISTICS.

This is the adolescent period, or, strictly speaking, "Early Adolescence."

The *brain* at this period reaches its final stage and stops growing. The *heart* increases in size; arteries enlarge. These conditions affect the entire life, both physical and mental. In childhood the arteries are to the heart as 25 is to 20. In *this* period the arteries are to the heart as 140 is to 50. In manhood, arteries are to the heart as 290 is to 60, thus showing the enormous development in adolescence as compared with childhood and manhood.

Muscular development is also prominent. The trunk greatly elongates, the limbs reach practically their full growth, hence the *awkwardness* of the adolescent. These changes must produce natural effects. The adolescent is ill at ease and careless. The growth of the limbs necessitates constantly changing manners and dress. *Laziness* so often noticed in youths of this age is directly the result of physical changes and must be taken into account by the teacher. The entire being is undergoing a transformation. The adolescent hardly knows himself—the teacher, understanding these things, must be very patient, very careful not to offend. The saddest thing in the life of any adolescent is the taunting and teasing which they undergo in the home life, because parents and friends are ignorant of these wonderful changes. Sym-

pathy and help ought to be the watchword of the teacher and parent.

MENTAL CHARACTERISTICS.

1. *Self-consciousness.* Because of the unsettled condition of things, mental and physical, the rapid growth of the body, the consequent awkwardness and general ill-at-ease feeling, the youth becomes shy, bashful and retiring. Boys will hardly consent to recite or appear alone on a program. Girls will sing with the class, but hardly render solos. Have a separate room; at least shield the class by using curtains or screens.

2. The adolescent *is capricious*; lacks steadiness of aim; is a "bundle of contradictions." The mind is filled with vague uncertainties; day-dreams and longings of heart and soul are characteristics of the pupil. The wise teacher must expect the *unexpected*. The teacher knows that the trend of mind and thought each Sunday will depend largely on what has happened, in the life, since last Sunday. The boys have heard a great orator, and in their day-dreams they will be greater than Demosthenes. If they have heard a great cornetist, likely they are already practicing to outstrip Sousa. If they have seen a circus likely they have been practicing the tricks of the clown. Their thoughts and ambitions temporarily are shaped by the thing which last impressed them. The girl will be dreamy, reminiscent and inattentive in the class. Why? Because she has read a book; has fallen in love with the hero; her mind is fixed on the castle, and the gardens, in which in imagination she is walking, and of which she is to become queen. In no period of life should the teacher be a more painstaking student of the pupil's life than here.

3. *Self-sufficiency.* While they are self-conscious, as above stated, yet there is a decided tendency to lord it over creation. This is because of the stirring of manhood and womanhood in the life. The boy's face is toward manhood. To all practical purposes, in body, thought, dress, ideals and ambitions,

he is a man. The same is true in kind with the girl; her face is toward womanhood; she is no longer a girl pure and simple, but a young woman, and must be treated as such. This consciousness of power gives rise to the spirit of egotism, which is the assertion of self-hood; to the braggadocioal spirit; to a spirit of daring akin to recklessness. Many a thing is done purely upon impulse. Back of it is no evil intention. The adolescent is not criminally responsible for many things that he does. He is simply trying a new idea; if wrong, he is sorry. This will throw light upon the treatment which many of these ought to receive.

4. *Coöperation, or the "gang idea,"* is becoming prominent. More of the altruistic spirit is to be observed. The altruist is a hero and is willing to sacrifice himself for certain causes; is willing to put down his own selfish desires for the good of the class or the cause; hence the possibility of class organization. "Team-work" appeals to the youth. Self is subordinated to the good of the whole. A strong social interest is underneath this. "Hitherto, he has been a *ward* of society; henceforth he will be a *member*." So, organize the class; separate boys and girls; give them a chance at team-work. It is the foolish teacher who attempts to call the roll; take the offering; answer all the questions; do all the studying; get all the new pupils; look up all the absentees—be the "whole thing" in a class of adolescents.

The teacher's task is to find things for them to work at. Keep a definite, useful aim before them; teach them how to plan and work out results.

5. This period is characterized by the *dawning of reason*. Memory, of course, has not faded away, but reason has become prominent in the life. Memory, cultivated in the years preceding, is at white heat, and is capable of tremendous feats. However, the adolescent sees the relation between things; is interested in analogies; collects things in order to classify them; likes checkers or chess; is glad to have a puzzle or problem

in language, in mechanics, in mathematics, to work out. The teacher should recognize this fact and challenge the best in the mind of the pupil. Stimulate real interest in finding out things. Curiosity has crystalized into genuine interest.

The pupil of this period is a student or not, according to his interest in the subject. The teacher has much to contend with. Laziness is to be taken into account. Really, the pupil is kept busy *growing*, and getting acquainted with himself and his new powers. Mere passive Bible teaching will certainly not meet the needs. Teaching must be objective, concrete, and personal. Deal with men and deeds. Teach the Bible as history; lead him to discover facts; appeal to the dramatic element in his mind and life.

RELIGIOUS CHARACTERISTICS.

1. Adolescence has been called the period of "*Spiritual and Physical Second Birth.*" We have seen how the body undergoes such wonderful changes. What is true of the body is eminently true of the religious nature. This is the period of the second and third—*the last—great waves* of conviction. The teacher should be constantly on the lookout for manifestations of this, and teach for a decision. The teacher's motto should be, "Make the way of salvation plain." What are these "day dreams" and "longings" for—but for God; for the something great and inexpressible; for everything that human nature lacks? The only satisfaction to be had for this hungering of soul is found in the presence of God in the life. The teaching should be personal and definite. No soft religion; no flowery beds of ease; but God as active, as a definite personality, and Christ as a personal Saviour.

2. *This is also the period of Doubts.* It is easy to see how in this unsettled period doubts will creep in. The teacher's great task and privilege is to lead the pupil to grasp the truths of God's Book. Feed the hungry, wondering, doubting soul. Teach truth in its sweetness and purity, and fix the faith

so that it will be strong against the forces of evil. Teach with certainty and authority. The boy will boldly demand "why." The girl will say, "I think differently." Remember, this is the real personality asserting itself. They are not necessarily impudent or wayward. They may even ask, "Why should I believe the Bible?" Then give the practical answer. Show what the Bible does for a life. Contrast those who love and live by it with those who do not.

3. *Conversion Age.* Being the age of great conviction, it is of course the age of conversion. The fourteenth year is considered the year of the greatest number of conversions. A study was made at a Southern Baptist Convention. The names of 1,587 people, with certain facts, were obtained. Of this number 989 were men. Their testimony was that 93 per cent were converted at the age of fourteen; and of the 598 women, 97.7 per cent were converted at or before that age. The teacher of the pupil of this period holds in his hand the greatest of all spiritual possibilities—and responsibilities.

Make a supreme effort to reach the unconverted. Find Christ in every lesson. Urge a personal acceptance of Him as Saviour. Make the Bible plan of salvation plain. Teach sin and its punishment. Pray the Spirit to convict. Then teach how to trust Christ. Be satisfied with nothing short of a definite experience of repentance *and* faith. Resort to no "signing of cards" to indicate acceptance of Christ. *Teach* the way and *pray* the Spirit to do His work. When conversion really comes, your pupil will not wish to hide the fact.

4. *In General.* How deal with the adolescent? Sympathy and love must be the chief thing in the teacher's life. Be patient and expect the "unexpected," remembering that your adolescent is a "bundle of contradictions." Later on he will crystalize into a definite character, but what happens in his life during this period will largely shape that character when it is fixed. Great use must be made of praise and encouragement. Remember the self-conscious, shrinking, retiring nature

will respond to warm, genuine sympathy, praise and encouragement. Scolding and criticism will strike deep and wound the heart. Seek to bring out the best. Sunshine and love will affect this best of all. The personal touch is essential. Be a friend; be a personal friend, if possible, to your adolescent. This, of course, is bound up in the idea of sympathy. Let the pupil, whether boy or girl, realize that you are interested in him and his welfare.

SECTION VII.

THE SENIOR DEPARTMENT. AGES 16 TO 20.

CHARACTERISTICS.

METHOD.

I. *Physical.*

- | | |
|------------------------------|--|
| 1. Full rounded development. | 1. Direct powers through class organization. |
|------------------------------|--|

II. *Mental.*

- | | |
|--------------------------|-----------------------------------|
| 1. Independent thinking. | 1. Consult; reason with them. |
| 2. Temptations. | 2. Fix good foundations. |
| 3. Doubt. | 3. Teach the truth. |
| 4. Romance. | 4. Make much of biography. |
| 5. Feelings and Will. | 5. Appeal to for right action. |
| 6. Exacting. | 6. Be positive, yet courteous. |
| 7. Comradeship. | 7. Develop in class organization. |

III. *Religious.*

- | | |
|----------------------------|------------------------------------|
| 1. Conversion less likely. | 1. Teach in desperate earnestness. |
| 2. Love of service. | 2. Direct in class organization. |
| 3. Self-sacrifice. | 3. Call for volunteers. |

IV. *Teaching Material.*

Bible History, Biography, Doctrines, Missions, Temperance, Civic Righteousness, Stewardship; use of Bible in overcoming temptations and in soul-winning.

V. *Organization.*

Separate young men from young women. Separate class room for each. Man to teach men; woman to teach women.

Organize after "Baraca" and "Philathea" idea. Use each man to build up the class and carry forward its enterprises. Do things. The teacher and officers of the class hold a monthly "Council" to go carefully over the plans of work and the progress made. Don't work one plan to death. Change with the seasons. Don't overlook the man who sits on the back bench and never says anything.

PHYSICAL CHARACTERISTICS.

In this period we find our pupils full grown young men and young women. The age limits comprise middle adolescence. Hence the later age limit, above, is given at 20.

The body rounds out its full figure. The mind is in full strength. Muscular development indicates strength and endurance. The voice has gotten its fixed tone. The method of dealing with young men and women must be adapted to their energy and ability. They *do things* all week long; hence the organized class, on Sunday, leading them to have a hand in the Lord's work and do things for the Kingdom. The teacher of a class of pupils of this age must learn *not* to do things for them. Do not appeal to your pupil on the basis "We will help you." That embarrasses him. Say to him, "*You can help us; we have work for a man like you.*"

MENTAL CHARACTERISTICS.

1. This is the period of *originality*, of *independent thinking*. The teacher should appeal to this faculty, developing independent thought and investigation. They have convictions. They *believe* what they do believe. A frank conference with the class as to how to study and teach the year's Sunday-school lessons will in many cases mean a delightful year's work. Have a question box on methods. Many suggestions may be

given by the class. The teacher who teaches in the light of the needs and tastes of the pupil is the wisest teacher because most effective. Use the members of the class during the lesson teaching. Plan ahead. Have four men ask four hard questions; have four answers and four questions previously handed them. One points out the best verse. One the best truth. Lead the class to decide on a truth that fits home to every life.

2. Here is *the great struggle against temptations*. Passions are strong. Too many still believe that young people must sow "wild oats." The sympathetic teacher will seek to lay firm foundations which will stand during the storm which is sure to come in every life. Fix the habit of daily prayer and Bible reading. Pledge the class to it. Call for results.

3. *Doubt*. The climax of doubt for men is the age of eighteen; for women, sixteen. Let the teacher expect it, study the problem, and be ready. Here the skeptic and infidel are made. In the teacher's hand is the possibility of saving the life from years of unfruitful doubtings. Remember, doubt is not necessarily unbelief, at first. Belief and unbelief are fixed. Doubt is half way between. The quick question, the unrest, the "kicking against the pricks," mean that there is a struggle on to fix things. Help fix them right. Teach the truth. Fix foundations. Lead through honest investigation into the light.

4. *The romantic element is prominent* in this period. The teaching of the lives of great characters in history offers a wide field. Aside from Bible characters, much interest can be aroused in the lives of Christian workers; at home the lives of great reformers; abroad the lives of missionaries and pioneers, so that the teaching by characters is a favorite form in these classes; the historic sense being splendidly developed. Young people "enthuse" *quickly*.

5. *Feelings and Will*. The emotional nature is easily aroused. It moves the *Will*, and action follows. Direct the feelings toward right action. Never fire up the engine simply to see the wheels go round. Stir the higher emotions to lead

into Christian service. A spirit of rivalry causes them to put forth more effort; admiration, to follow a noble example; pride, to shun evil.

6. *Exactng*. Young men and women are no longer careless and awkward; these traits have yielded to fastidiousness, and to a spirit of close examination and criticism of everything. Things must be "just so" and "up to date." They are quick to detect shams. The teacher needs a firm grip on things in general; should speak tersely and positively in teaching; yet in a kindly spirit consider all questions and especially objections on the part of the class.

7. *Comradeship* reaches its height in this period. Loyalty and "esprit de corps" are strong. Hence the possibility of united effort in Christian service. Class organization is the modern plan for directing the ability of young people in Sunday-school classes. Young men are in separate classes from young women. Comradeship, the club idea, makes it so. An organized class for young men seeks to provide for them all that is helpful in the mental, physical and religious life. The young woman's class seeks to do the same for young women. Delightful results come from bringing together these classes in a social way. Wise is the church management that directs the social life of the young people through the organized classes of young men and women.

"Baraca" and "Philathea" are the popular names for young men's and women's classes. Full information concerning the workings of them may be had from the Baraca Supply Co., Syracuse, N. Y.

RELIGIOUS CHARACTERISTICS.

1. The *religious life* is becoming less attractive to those who are not Christians, as this period is past the *great* conversion age. Every year increases the chances that they will not become Christians. Destiny is being shaped for them. Win them before "the evil days come and the years draw nigh

when they shall say, 'I have no pleasure in them.'" The teacher who faces this fact will not need to be urged to make the teaching intensely spiritual. Neither will it be necessary to urge that the Christian members of the class direct their personal work toward their unconverted friends.

2. The *Christian membership* of the class is now *in the age when training in Christian service is easiest and most natural*. They love to be busy, and much of the class organization should be directed toward finding things for them to do. Tie them on to the class by genuine love for service—for which the class stands. Lead them to build themselves into the class and through the class to build up the work of the church and the kingdom in general. The work of officers and committees affords a fruitful field. Insist upon definite, clean, clearcut plans; frequent reports as to progress, and a high standard for results. Teach that Christian workers must solve problems and win over obstacles.

3. The opportunity for *helpfulness* or *sacrifice* comes prominently to the front here. Teacher, seek to place responsibility on the members of the class, thus developing the individual. The ringing appeal for consecration even at the point of self-denial will find a ready response in the pupils of this period. Practically all of the volunteers in Christian service in all its forms come from our young men and women.

Give frequent opportunities for presenting and discussing life callings. Arrange for representatives of the various lines of Christian service to speak to the class, presenting the opportunities of that kind of work. Many a young man or woman hears "voices calling" him into Christian work and needs only to be brought face to face with duty—to decide the matter. Have on the wall of your class-room the pictures of those who have gone from it as ministers, city missionaries, teachers in mission schools, or foreign missionaries.

SECTION VIII.

THE ADULT DEPARTMENT. AGES 20 AND UPWARDS.

CHARACTERISTICS.

METHOD.

I. *Physical.*

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|--|--|
| 1. Body developed and under control of the will. | 1. Management no longer a burden on teacher. |
|--|--|

II. *Mental.*

- | | |
|-----------------------------------|---|
| 1. Judgment and reason prominent. | 1. Teach principles and application. |
| 2. Lecture or quiz. | 2. Combine the two, if possible. |
| 3. Home study. | 3. Definite plan for development of it. |
| 4. Practical teaching. | 4. Make teaching touch life and experience. |
| 5. Variety. | 5. Look ahead; plan for it. |

III. *Religious.*

- | | |
|-------------------------------|--|
| 1. Devotional nature hungers. | 1. Stress the devotional and evangelistic. |
| 2. Practical service appeals. | 2. Lead the class to activity. |

IV. *Organization.*

- | | |
|------------------|------------------------------------|
| 1. The Vision. | 1. The greater Sunday-school. |
| 2. Constituency. | 2. All adults of the congregation. |

V. *Teaching Material.*

Bible History, its underlying principles, causes and effects, and present-day lessons. Topical studies in the Bible as the class may elect. Practical Christian activities—Missions, home and foreign; Stewardship; soul-winning. Deepening the devotional life.

PHYSICAL CHARACTERISTICS.

1. The period of growth is past. Development is the key word, now and hereafter. Physical powers are in their prime. They should be unimpaired. The body should be well under control of the *Will*. Great endurance is possible, unless the body is weakened by disease or vice.

MENTAL CHARACTERISTICS.

1. If development during adolescence has been normal, the *mind is in the height of its power*. The discipline of school days has yielded a love for study, the power of concentration, of careful, painstaking investigation, and the power to give voluntary attention. The enthusiasm of youth has cooled somewhat, yet there remains a steady anthracite glow of sustained interest. Judgment and reason sit on the throne. Decisions are made in the light of experience and knowledge. Life choices have been made and individuality is well defined. The spirit of investigation, of exploration into new fields asserts itself. The trained mind delights in the study of principles and their applications; the discovery of causes and effects.

2. *Later, the tendency is to deal in reminiscence*; to judge present-day affairs in the light of the past. The argumentative disposition must be taken into account by the teacher. Tact is necessary to keep these tendencies within proper bounds and out of them bring that which is of value in the consideration of the lesson.

3. *As a method of teaching*, the teacher as a rule lectures, rather than conducts a quiz. The size of the class must determine this. Even in a class of a hundred pupils, some will be willing to answer questions if previously assigned. Some will prepare pointed questions to be asked of teacher or class. But the teacher must plan this in advance.

The concrete is of value in the teaching. An outline of the lesson on the blackboard in view of all will enable the class to follow the teaching with Bibles open, and to search out the references. Map work is always interesting and profitable, when throwing light upon the teaching.

4. *Home study should be expected of Adults*. This is a matter which the teacher can control. Assign it, expect it, call for it, use it, compliment those who do it. First get the consent of the individual to accept the assignment. Of course there are some who will not consent; the majority will.

Home study is a matter of interest. Have a definite teaching plan for the quarter, or year. Frequent previews will keep the class informed as to the trend of things and the outcome. Many teachers prepare a printed scheme for the lessons of a definite period, distribute them, ask the class to keep in the Bibles and study by.

5. *Practical teaching* is the clamor of Adults. The teacher must know the interests of the class. Make the teaching bear upon the life. Know the group of working men in the class and where they work; the professional men, and what profession; the student class and what they study. Draw illustrations from their world. Show how the truth touches their experiences. Ask them for applications.

6. *Variety*. Plan for variety. Emphasize the difference between the studies that are historical, biographical, missionary, devotional, prophetic, and those that deal with citizenship, stewardship, temperance, etc. Look ahead, secure the best physician to speak for ten minutes on the temperance lesson; the return missionary to speak of his field; the layman to speak on stewardship; the city mission worker to speak on soul-winning; likely the class will have in it representatives of these classes; use them.

RELIGIOUS CHARACTERISTICS.

1. *The devotional spirit must permeate the work* of the adult class. The great *conversion period* is past, but conversions are not past. They do occur frequently in adult classes. The unconverted pupil in the Adult class is the most hungry of all for the Bread of Life. The evangelistic appeal is always in order. The Christian member of the class welcomes it, because it, as nothing else, warms the heart.

2. *Practical Christian service meets a ready response*. Stress personal responsibility, then lead into some practical line of work. Missions? Lead the class to support a worker. Evan-

gelistic? The class may foster an afternoon Sunday-school. Civic righteousness? Let the reform be planned in the class.

ORGANIZATION.

1. *The Vision.* This is the day of the "Greater Sunday-school." No longer satisfied with the children of the church families, the Sunday-school has adopted for its motto regarding attendance, "All the church in the Sunday-school and as many more." The coming of the Home Department and the Adult class movement makes this possible. Every Sunday-school ought to have in it as many grown people, certainly, as it has children; many schools have more.

The organization and pushing of the Adult Department in any school will mean cracking the shell and emerging from the old hide-bound life into a bigger world of power, enthusiasm and usefulness.

2. *The Constituency.* The Adult Department is composed of all the classes of men and women of the ages indicated. The busy, burdened man and woman of the business world needs the strength and blessing of the Bible teaching and class fellowship. Mothers and fathers need the strength and wisdom to be gotten only in this service.

Mixed classes. The sexes being congenial, there is no embarrassment. Much delight is often found in the presence of men and women in the class. Hence in many schools the Adults are taught in one large class. In this case there is little attempt at class organization; the burden of maintaining the class is largely upon the teacher.

Separate classes. The spirit of the organized class holds good for Adult classes of men and for women. If the teacher is an organizer and leader, possibly larger results can be realized if men are separate from women. Put upon the class the burden of winning and holding the pupils. Special features adapted to one or the other constituency may be used with good effect:

Give the class a full organization; officers and committees to do the necessary things.

A Men's class was organized on this bases; each man took so many "shares" in the class; the "shares" meant *men*; the member who took five "shares" was responsible for five new members. When he "cashed in" by having his five present at one time, he received his certificate of stock; after that, he was responsible for the regular attendance of his five.

A certain Men's class started with twelve charter members. Each took for a name the name of one of the tribes of Israel. He had a banner with the name on it; he went to work to build up his "tribe;" he set the banner up by his seat in the class and the tribe rallied about it. When the tribe numbered thirteen, it was announced that "a child was born in the tribe." The "tribe" then worked to build up the new family.

A Women's class took the name "Timothy, Eunice, Lois," and had three departments of work. "Timothy Department" was for babies; they maintained the nursery adjacent to the "Mother's gallery," and numbers of mothers began attending preaching, bringing the babies and leaving them in the nursery. "Eunice Department" was the class itself, composed largely of mothers. "Lois Department" was the Home Department work for the aged and infirm, or those otherwise kept out of the class.

3. *Practical Value of the Adult Department.*

(1) Greatly adds to the attendance. Multiplies the enthusiasm.

(2) Raises the Sunday-school to the place of manly dignity it so well deserves.

(3) Practically solves the "boy and girl problem." B. F. Jacobs was asked how to keep boys and girls in the Sunday-school. He replied, "Build a wall of fathers and mothers between them and the door."

The parents' Golden Rule is, "As ye would that your children do to the preaching service, do ye even so also unto the teaching service."

(4) Gives an adequate force of workers to do the work of the school. Important offices must be filled by men and women of ability.

(5) Solves the "teacher problem." The Adult Department makes possible a Substitute Teacher's Class, studying the lesson a week ahead so as to be prepared to teach it next Sunday.

It makes possible the holding of young people to the age when they may be graduated into the regular Teacher-training department, where for a definite time they study the work of the teacher. From the Adult Department much of the best teaching material is drawn.

It is a significant fact that the Teacher-training movement languished until the full tide of the Adult movement was on. Before that, there was not the material to make teachers of.

(6) Makes possible large interest and gifts for Missions; this is the ultimate end of Sunday-school work, as it is of the other departments of the church.

(7) Greatly multiplies the power of the preaching service. Spirituality is *impossible* apart from Bible study. Little spiritual power has the Adult who drops into a church just after the preaching service begins. He brings little with him and takes little away. The Sunday-school gives splendid preparation of heart and mind for the preaching service. It is worth all its costs.

TAKING A LARGER VIEW.

In working with the pupil we must ever bear in mind all grades and classes in both family and community. For this reason we aim to make the several departments, from the Cradle Roll to the Adult Class, cover all ages and conditions. We are dealing with a great common need. Sin in its deadly work has wrought and still works everywhere and with all classes. There is one common need growing out of a great common condition.

The need is for a Saviour equal to meet all that sin has done in the world. We must not forget that children come into the world with the inheritance of the spiritual nature of their parents, and that as they come to years of accountability there is the need for Christ with them as with those who are older. God has graciously provided for those who die in infancy so that they are saved through the atonement which Christ brought into the world. Those coming to years are in need of salvation. Christ came to seek and to save that which is lost, whether child or man. Children coming to the years of accountability are in need of the regenerating Spirit of God. Whether facing children or teachers of children, the words of Christ to Nicodemus hold good, and have tremendous import for today: "Marvel not that I say unto thee, ye must be born again." There is great danger that we overlook this fundamental fact in the spiritual condition of children and in the working of the Spirit and grace of God. Children are saved as others are saved, namely, having repentance toward God and faith toward the Lord Jesus Christ. And what is needed with the child is sufficient for what some may call the more desperate cases where sin has done its fearful work. So the teacher can go in the full power and inspiration of having a Saviour to offer that can save unto the uttermost all who come unto God through him. And this is the final word we offer in closing this part of the book and repeating what has already been said, let us never forget the pupil in his deepest needs of a Saviour from sin and sinfulness, even of the Saviour, Jesus Christ, which we offer in our message.

THIRD DIVISION.

The Books of the Bible.

INTRODUCTORY.

The chief purpose of this little manual is to promote Bible study among the young, though it may in some degree serve those of mature years. It follows what is perhaps the most profitable and interesting method: namely, the study of the Bible by books. The attempt is made to present leading facts regarding each book, with a sketch of its background and a concise view of its contents; and if it can stimulate direct and intelligent contact with the messages of the Bible, its especial aim will be accomplished.

As to specific introductions to the books of the Bible, Augus quotes Bishop Percy as saying that they will often prove "the best of commentaries and frequently supersede the want of any. Like an intelligent guide, they direct the reader right at his first setting out, and thereby save him the trouble of much after inquiry; or, like a map of the country through which he is to travel, they give him a general view of his journey, and prevent his being afterwards bewildered and lost."

In the present series of studies the books of the Bible are so arranged as to be covered by weekly lessons in a year. It is thought best, though the Old is much larger than the New, to divide the course equally between the Testaments. The lessons for each quarter also follow the great divisions of matter into History, Poetry, Epistles, Prophecy. In the treatment of each lesson there is assigned, first of all, a study section,

chosen from the book under consideration as a specimen of its contents, and designed for special devotional study and exegesis. It is intended that the student shall read or very carefully review each Bible book as it appears in the course. This first-hand knowledge of the book itself may be tested and developed by the search questions which are given at the close of each lesson.

These studies are, of course, merely suggestive and elementary. Yet the best scholarship—such as Wright, Dods, B. C. Taylor, Schaff, Driver, Pulpit Commentary, Johnson's Cyclopaedia, Smith's Bible Dictionary, the Bagster and Oxford Bible Helps, etc.—has been consulted and utilized in the preparation of the work. And now that the labor of reducing a mass of accumulated materials to the present form has been completed, the author will find ample satisfaction if these pages shall lead any into the Bible afresh, winning for it a deeper love, a thirstier research, and a more perfect obedience.

HIGHT C. MOORE.

Raleigh, N. C., August, 1902.

SECTION I.

Old Testament—Law and History.

SEVENTEEN BOOKS.

STUDY SECTION—Psalm 119: 33-40—A *Bible Student's Prayer*.

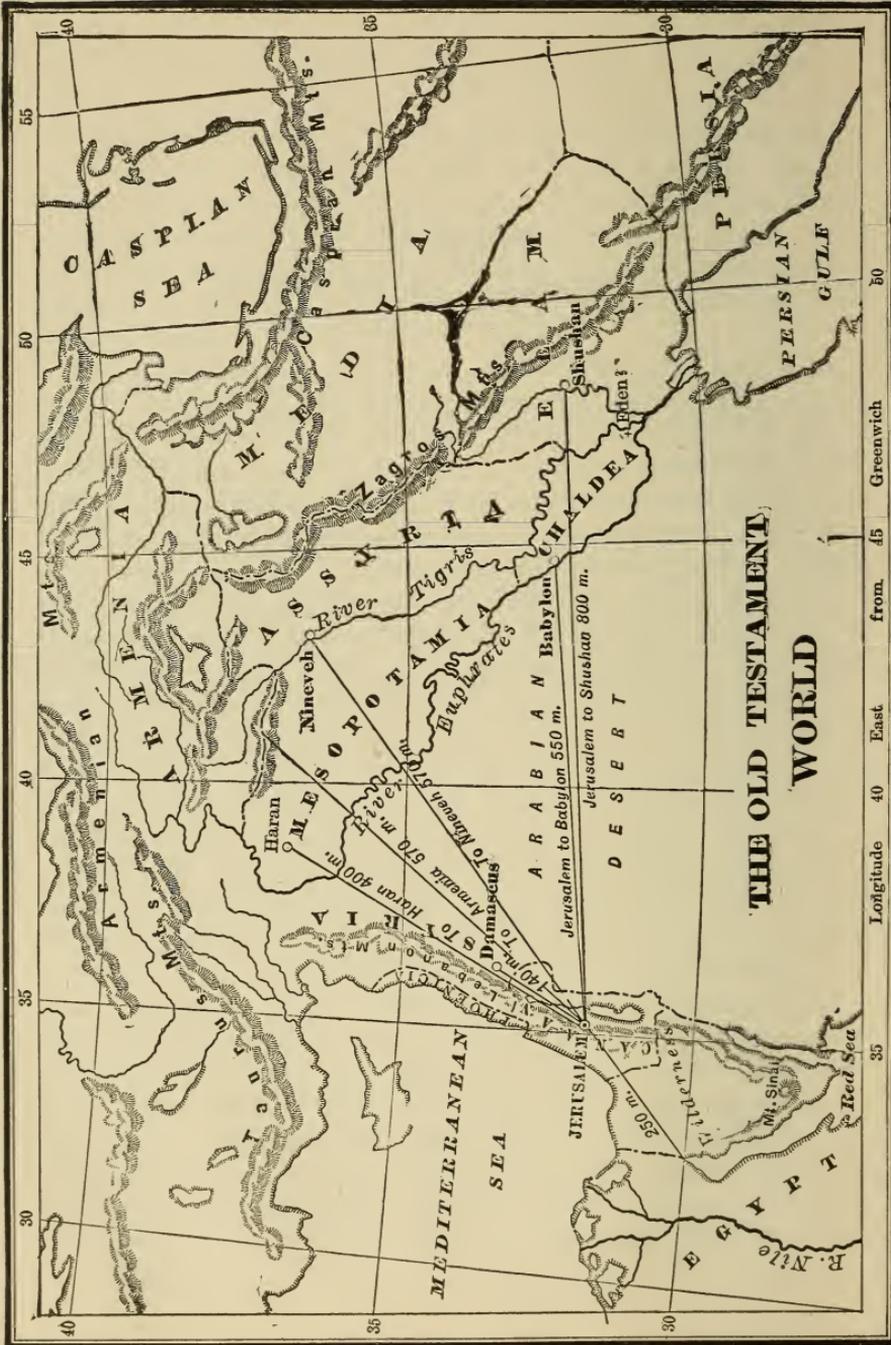
FIRST QUARTER.

LESSON I.

1. *Title*.—The first and larger part of the Bible is called the Old Testament, because it embodies the Scriptures produced under the Old (or Jewish) Covenant.

2. *Contents*.—In Josephus and the Alexandrian writers the books of the Old Testament were by combination reduced to twenty-two, so as to correspond with the letters of the Hebrew alphabet; thus Ruth was combined with Judges; the three double books of Samuel, Kings, and Chronicles were each counted as one; Ezra was united with Nehemiah, and Lamentations with Jeremiah; while the twelve Minor Prophets were considered a single volume. In our Bible the books are separated into thirty-nine, and they appear in the order given them in the version known as the Latin Vulgate. The first seventeen books are historical, and the last seventeen prophetic, while the intervening five are poetical.

3. *Composition*.—The Old Testament was written by and primarily for members of the Hebrew nation. The language, excepting a few chapters in Ezra and Daniel, is Hebrew; these being the only works in pure Hebrew now extant. All except Ezekiel, Daniel, and Esther were written probably in Palestine. They were produced during and between the fifteenth and fifth centuries before Christ. Some, like the prophetic books, bear the names of their authors; others, like most of the



THE OLD TESTAMENT WORLD

Longitude 40 East from 45 Greenwich 50

historical books, are anonymous. In some the work is entirely original, while in others the compiler's art is largely manifest. The two greatest names are those of Moses in the beginning, and Ezra at the close of the days of Old Testament inspiration; the first opened the way with the earliest history and the Sinaitic Law; the second, a thousand years later, by composition and compilation, rounded out the Scriptures and turned over to posterity the first completed Jewish Bible.

4. *Canon*.—During the long period of fragmentary Scripture the inspired messages as they appeared and won recognition were stored successively in Tabernacle and Temple, being particularly entrusted to the priests, but also to the archives of the nation. When the last clear note of prophecy was sounded by Malachi, the separation of the sacred writings was soon accomplished, mainly by Ezra and his associates. And so, many years before Christ, the Old Testament was completed and current, as it is at the present time.

GENESIS.

STUDY SECTION—Gen. 18:23-33—*Abraham Before the Lord*.

FIRST QUARTER.

LESSON II.

The first book in the Bible, designated in Hebrew by its first word, but otherwise called the "Book of Creation" and "Book of the Patriarchs," derives its present name from the title assigned it in the Septuagint,* because it relates the genesis of the world. Whether or not it is itself the oldest book in existence, it certainly contains the earliest trustworthy records of human history. It was written by Moses perhaps in the wilderness and during the first half of the fifteenth century before Christ. He probably used, with divine guidance, older docu-

*A Greek translation of the Hebrew Scriptures current in the time of Christ.

ments and reliable traditions in the preparation of the volume. In it we have the story of the first twenty-three centuries of the world. It is, therefore, appropriately styled the Book of Beginnings, containing, as it does, the earliest facts of both universal and Jewish history.

1. *Beginnings of Universal History* (chapters 1-11).—The book opens with the peerless record of the creative week. Then sin enters, man yields, and Eden is lost. The story of sinful man begins with a murder; ensuing centuries of civil progress are marked by deepening depravity; and finally the Flood comes to reduce the race to a single righteous family. A century or more later occurred the scene at Babel dispersing the builders, thus establishing the original unity of the race, and also accounting for the separate existence of the various languages and nations of the world.

2. *Beginnings of Jewish History* (chapters 12-50).—The genealogies reveal not only Israel's ancestry, but also its place among the nations. The first great patriarch was Abraham. By divine call he migrates from his native Ur of Chaldea to Haran, and thence to Canaan, where, after many stirring experiences, he dies and is buried. Isaac succeeds him in the story, with a life uneventful in the main and spent chiefly at Hebron. Jacob follows with a graphic career, moving from Hebron to Padan-aram, back again to Canaan, and finally to Egypt. Of the sons of Jacob the most prominent was Joseph, who, despite fraternal jealousy, slavery in Potiphar's house, and confinement in the Egyptian prison, became the leading courtier in Egypt, and eventually died at a good old age, with his kindred settled in the best of the land around him and forming into a mighty nation.

Thus Genesis preserves the earliest authentic records, introduces the history of Israel, and forms a fitting preface to the Bible.

EXODUS.

STUDY SECTION—EXODUS 20 :3-17—*The Ten Commandments.*

FIRST QUARTER.

LESSON III.

EXODUS, though occasionally called "The Second Book," as related to the other volumes of Moses, or "The Book of Injuries," as touching a part of its legislation, was by the Alexandrian scholars given its present name, meaning "departure," as an expression of its main theme. It was written by Moses during the forty years' wandering in the wilderness. Reciting in its first verses the settlement of Israel in Egypt, it carries forward the history to the erection of the Tabernacle before Sinai, and so covers a period of more than two centuries. Broadly, its content in the first half is historical, and in the second, legislative.

1. *Out of Egypt* (chapters 1-18).—First we have a sad picture of Israel in bondage, with its male infants being drowned and its men emaciated by the forced labor system. Moses appears, and, after a wonderful infancy, spends forty years each at the court of Pharaoh and in the land of Midian. At eighty years of age he is called at Horeb to deliver his countrymen from servitude. Ten terrible plagues during as many months are visited upon Egypt; thereupon, Pharaoh commands Israel to depart. At once the exodus is made; first to rendezvous at Succoth; thence to march by a circuitous route to the shores of the Red Sea; there to be overtaken by the Egyptian army, but miraculously escaping beyond the sea, while their foes were overthrown; and thence proceeding to Sinai, being provided with manna, and having conquered Amalek on the way.

2. *Before Sinai* (chapters 19-40).—Leaving Israel in camp, Moses ascends the Mount to receive the tables of stone and the laws for the now chosen people. Directions were given for the erection of the Tabernacle with its furniture, the establishment of the priesthood, and the institution of sacrifices. The making of the golden calf received severe punishment, but

new tables and further legislation were granted. The offerings of the people were made, and just twelve months after the Exodus the Tabernacle was completed and crowned with the glory of the divine presence.

Thus Exodus shows us how the children of Israel were transformed from a nation of slaves into the only pure theocracy in the world's history.

LEVITICUS.

STUDY SECTION—Leviticus 26—*Divine Promises and Threatenings.*

FIRST QUARTER.

LESSON IV.

This third book of Moses, dating with the rest of his work from the period in the wilderness, was called by the rabbis "The Law of the Priests" and "The Law of Offerings," but since the Vulgate appeared it has been called Leviticus, because it deals chiefly with the sanctuary services as administered by the Levites. Historically it lies in the fifty days between the erection of the Tabernacle and the departure from Sinai. The legislation it contains was given mainly from the Tabernacle, though the three closing chapters proceeded from the Mount.

1. *The Year's History.*—Aside from the reception of the law by Moses, but three historical incidents are recorded in the book: the consecration of Aaron and his sons to the priesthood; the death of Nadab and Abihu for offering "strange fire;" and the stoning of the blasphemer.

2. *The Levitical Law.*—Five principal sacrifices are enjoined and explained—the burnt, meal, peace, sin and trespass offerings. Directions for the priests, together with the various laws of physical purity and ceremonial holiness, follow. Legislation is given concerning nine festivals: Sabbath, Passover, First Fruits, Pentecost, Trumpets, Atonement, Tabernacles, Sabbatic Year, and Year of Jubilee. The book concludes with

a chapter of promises and threatenings, and an appendix containing the law of vows and tithes.

In Leviticus, therefore, we have the manual of worship placed in the hands of the Levites for the guidance of the people in their sanctuary devotions.

FIRST QUARTER.

LESSON V.

NUMBERS.

STUDY SECTION—Numbers 21:4-9—*The Brazen Serpent*,

Numbers, the fourth book of Moses, was so designated because of the two numberings of Israel which it records: one on the eve of departure from Sinai, and the other on the eve of the invasion of Canaan. The book is mainly occupied with the history of Israel's wanderings in the Wilderness, and covers a period of about thirty-eight years; some paragraphs of Mosaic legislation are also included.

1. *From Sinai to Kadesh-barnea* (chapters 1-14).—The chief concluding events at Sinai were the taking of a census, the separation and consecration of the Levites, the offerings of the princes at the dedication of the altar, and the observance of the Passover. Then at the divine signal the host of Israel started toward Canaan, which they could have reached within a half month. On reaching the wilderness of Paran twelve spies were sent to view the land. Upon their report the people refused to advance, and thereupon fell back in the wilderness, scourged by a plague and driven before enemies.

2. *The Thirty-seven Years' Wandering* (chapters 15-19).—It was a long, monotonous residence in the wilderness, and little space is given to it. The chief events were the stoning of the Sabbath-breaker, the rebellion of Korah, Dathan, and Abiram, and the giving of laws regarding sacrifice, purification, and the maintenance of the priests and Levites.

3. *Forward to the Plains of Moab* (chapters 20-36).—Reap-

pearing at Kadesh-barnea, the Israelites set out again toward Canaan. It was a fatiguing march around the territory of Edom. The important occurrences on the way were the death of Aaron on Mount Hor, the plague of the fiery serpents, the conquest of kings Sihon and Og, and the arrival on the plains of Moab, east of the Jordan and near Jericho. During the encampment here occurred the incident of Balaam, the sin of Baal-peor, the second numbering, the victory over Midian, the assignment of the country east of Jordan, and special legislation in view of the approaching invasion of Canaan.

So, in Numbers, we are told how Israel faltered at first, fell back for years of wilderness discipline, and then finally advanced with braver hearts to the border of the promised land.

DEUTERONOMY.

STUDY SECTION—Deuteronomy 31—*The Song of Moses.*

FIRST QUARTER.

LESSON VI.

Deuteronomy, signifying "Second (or Duplicate) Law," was so named because it contains in part a restatement of Mosaic legislation. The history in it occurred during the last four or five weeks of the Forty Years' Wanderings. It consists mainly of the discourses of Moses addressed more to the people than to the priests; hence the hortative vein and the appearance of the speaker as prophet rather than lawgiver. It was produced just before the days of Moses were numbered and when Israel was on the point of invading Canaan.

1. *First Address—Retrospect* (chapters 1-4).—A graphic review of Israel's history in the Wilderness is presented as the basis of an earnest exhortation to obedience in the future.

2. *Second Address—Exposition* (chapters 5-26).—With the repeated Decalogue as a text the inspired speaker dwells at length on the moral, ceremonial, and civil law.

3. *Third Address—Exhortation* (chapters 27, 28).—By the recital of numerous promises and threatenings, the people are both instructed and stimulated to keep the divine commandments.

4. *Fourth Address—Renewal* (chapters 29, 30).—A covenant similar to and supplementing that at Horeb is made, including mercies to the penitent, and emphasizing the opportunities of revelation.

5. *The Farewell* (chapters 31-34).—The last days of the Great Lawgiver were marked by a charge to Joshua, his successor, the composition of his peerless song, and his parting benedictions upon the tribes of Israel. From a later hand we have in the closing chapter an account of his death and a eulogy upon his life.

JOSHUA.

STUDY SECTION—Joshua 2—*The Story of Rahab.*

FIRST QUARTER.

LESSON VII.

This first book of the Bible to bear the name of an individual was so named because Joshua is its central figure rather than its author. Some, however, attribute the main part of the book to him, while others ascribe it to an unknown writer of the time of Saul. Joshua belonged to the tribe of Ephraim, was born in Egypt, figured prominently in the wilderness wandering, was one of the twelve spies, and finally succeeded Moses as the leader of Israel, which post he held till his death, more than a quarter of a century later. The relation of this to the five preceding books has been compared to that between Acts and the Gospels. It covers a period of about twenty-five years from the crossing of Jordan to the death of Joshua, and relates chiefly to the conquest and partition of Canaan.

1. *The Invasion of Canaan* (chapters 1-4).—After the death of Moses, Joshua and the people were encouraged and in-

structed as to the task before them. The two spies were sent to Jericho and returned with favorable reports. Then across the bed of Jordan, the waters of the flooded river being miraculously stayed, the host of Israel passed over into the land of promise.

2. *The Triumph of Israel* (chapters 5-12).—The first encampment was at Gilgal, and was marked by a general circumcision, the observance of Passover, and the ceasing of manna. Then came the siege and fall of both Jericho and Ai, followed by the reading of the blessings and curses on Mounts Gerizim and Ebal. The crafty Gibeonites were spared, but enslaved; the united kings of the south were met and exterminated; the confederacy of the north met an equal fate; and, after a war of perhaps seven years, Joshua had conquered Canaan.

3. *The Allotment of Territory* (chapters 13-22).—The various tribes are assigned their portions of the land, with special provision for Caleb, Joshua, and the Levites; and, in addition the Tabernacle erected at Shiloh, and the cities of refuge established.

4. *The Farewell of Joshua* (chapters 23, 24).—Probably eighteen years after the conquest the closing scene occurs with two addresses by Joshua—one an exhortation to duty, the other at the renewal of the covenant—followed speedily by his death and burial in Mount Ephraim.

Thus the book of Joshua traces the story of Israel from the close of its wilderness wandering, through the period of conquest, to its permanent settlement in Canaan.

JUDGES AND RUTH.

STUDY SECTION—Ruth 1—*The Return of Naomi*.

FIRST QUARTER.

LESSON VIII.

Judges, so entitled because it tells of Israel's non-regal rulers, and Ruth, bearing the name of its chief character, were con-

sidered one in the Jewish canon and said to be the work of Samuel. In them we have the earliest sketches of what is properly the national history of Israel, extending over a period of about three centuries, from the death of Joshua to the birth of Samuel.

1. *The Two Sins* (Judges 1, 2).—The period following the death of Joshua and his elders was one of disorganization among the tribes and of exposure to their enemies. But the secret of Israel's reverses during this stormy period lay in two chief iniquities; first, the failure to utterly exterminate the inhabitants of the land; and, secondly, frequent lapses into idolatry. The one spared a hostile remnant and the other forfeited divine favor.

2. *The Six Deliverances* (Judges 3-16).—The sinning of Israel was followed by oppression; then duly came penitence and deliverance. Six of these cycles are noteworthy: Othniel delivered Israel from the Mesopotamians, Ehud from the Moabites, Deborah (and Barak) from the Canaanites, Gideon from the Midianites, Jephthah from the Ammonites, and Samson from the Philistines. The briefest mention is made of the other six judges; a chapter is given to the story of Abimelech, the bramble king.

3. *The Three Stories* (Judges 17-21; Ruth).—From the troublous period of the Judges, three interesting pictures of Israelitish life are recorded. The first recounts the migration northward of a part of the tribe of Dan, the founding of the city of Dan and the establishment of image worship there. The second tells of the outrage at Gibeah and the resulting war of Israel against the tribe of Benjamin, by which the crime was committed and condoned. The third is embodied in the idyll of Ruth, opening with the ten years' sad sojourn of a Bethlehemite family in Moab, the return of the widow Naomi with her widowed daughter-in-law, Ruth, and the events leading to the marriage of Boaz and Ruth, whereby the heroine of the story becomes the ancestress of David.

FIRST AND SECOND SAMUEL.

STUDY SECTION—1 Samuel 3—*The Call of Samuel.*

FIRST QUARTER.

LESSON IX.

The two books of Samuel, undivided until after the introduction of printing, come to us from the pen of an unknown author, dating perhaps from soon after the disruption of the kingdom. The titles comes from the name of the hero in its opening portion—Samuel, last of the Judges, and the only prophet who consecrated two young men successively to kingship over Israel. They embrace a period of about one hundred and twenty years, from the birth of Samuel to the close of David's kingly career. The interest centers successively in Samuel, Saul, and David.

1. *The Career of Samuel* (1 Samuel 1-12).—The answered prayer of Hannah terminates in the fulfillment of her vow, and little Samuel is dedicated to the Lord in the sanctuary at Shiloh. The ministry of the child, his call and popularity, prepare the way for him to become the head of Israel on the death of Eli, during a defeat by the Philistines. Having wisely judged Israel for many years, he became too old for active service and the people requested a king. Thereupon Saul was anointed and elected; then Samuel, with popular good-will and heavenly attestation, retired from the judgeship of his people.

2. *The Reign of Saul* (1 Samuel 13-31).—The first monarch begins auspiciously by victories over the Philistines, Moabites, Ammonites, Edomites, and others. But his disobedience in the war against Amalek won the prediction of his overthrow. The youthful David is privately anointed as his successor by Samuel. Thenceforward the son of Jesse comes into prominence, winning alike the envy of the king and the admiration of the people. Years of royal persecution followed, with thrilling experiences on the part of David and his men. Finally, in a war with the Philistines, Israel is defeated, and Saul dies a suicide on Mount Gilboa.

3. *The Reign of David* (2 Samuel).—Lamenting the death of Saul and Jonathan, David appears at Hebron, where the men of Judah receive him as their king. Ishbosheth, son of Saul, is chosen temporary king over Israel, but later slain by his servants, when the entire kingdom passes to David, with Jerusalem as his capital. Victorious in many wars and wonderfully successful in his country's upbuilding, his family history contained the incident of Bathsheba, Amnon's outrage, and Absalom's rebellion. With a fitting farewell, a list of his mighty men, and the story of a fatal census, the public life of David comes to a close.

FIRST AND SECOND KINGS.

STUDY SECTION—1 Kings 18:17-46—*The Test on Mount Carmel.*

FIRST QUARTER.

LESSON X.

Originally one, these books, dating from soon after the captivity of Judah, were compiled by an unknown author, though by some scholars ascribed to Jeremiah or Ezra. While recording the deeds of the kings, as their title signifies, they magnify the prophets and emphasize the supremacy of Jehovah over Israel. The course of history here recorded extends over the four and a half centuries from the accession of Solomon to the release of Jehoiachin. It is noteworthy that in these books we have the only account of the Ten Tribes after the Revolt.

1. *The Reign of Solomon* (1 Kings 1-11).—In the last days of David the attempt of Adonijah to ascend the throne was thwarted by the coronation of Solomon. Early in his reign, Adonijah, Joab and Shimei were slain—almost the only bloodshed during his reign, though his dominions were greatly extended and alliances effected with Egypt, Tyre, and other nations. His wisdom and fame culminated in the erection and dedication of the Temple, but later, through the influence of foreign wives, his piety declined, at least tempo-

rarily, and finally he passed away under the gloomy forecast of a disrupted nation.

2. *The Divided Kingdom* (1 Kings 12 to 2 Kings 17).—At the accession of Rehoboam the ten northern tribes revolt and set up a rival kingdom with Jeroboam as king. For 254 years the two kingdoms existed side by side, sometimes at war with each other and occasionally united against a common foe. Israel was ruled by nineteen kings of nine dynasties, and during the same period Judah had twelve kings, all of the Davidic line, with one queen. The lives of Elijah and Elisha, replete with picturesque incidents, are here preserved. Sinning Israel finally meets its fate; during its third terrible siege, Samaria falls before Shalmaneser in 721 B.C., the people are deported to Assyria, and there the identity of Israel disappears from history.

3. *The Survival of Judah* (2 Kings 18-25).—The southern kingdom survived the northern by 135 years. During this time it was ruled by seven kings, like their predecessors, of David's line. Their foes successively were Assyria, Egypt, and Babylon. Before the last, under Nebuchadnezzar, Jerusalem fell in 586 B.C., and its inhabitants were carried away into captivity.

Thus in the books of Kings we follow Israel to the height of its glory, and then downward along the path of disunion to national overthrow.

FIRST AND SECOND CHRONICLES.

STUDY SECTION—2 Chronicles 30—*Hezekiah's Great Passover*.

FIRST QUARTER.

LESSON XI.

These books were originally united in Hebrew under the title of "Annals of Days;" in the Septuagint they were separated and termed "Things Omitted;" and in the Vulgate styled "Chronica," whence the title in our English Bibles. The compiler, thought

to be Ezra, drew upon a dozen authorities in the preparation of his work. Written during the period of the captivity, the chief object was to rehearse the entire previous history, and to make restoration possible by indicating the ancient families with their possessions. Supplemental to Kings, in some respects, these books have a priestly bearing, deal solely with the fortunes of Judah, and contain a historical outline covering a period of about thirty-five centuries from Adam to the exile.

1. *The Genealogies* (1 Chronicles 1-9).—Beginning with Adam, they extend to the period of the captivity, with special emphasis upon the house of David, the tribe of Levi, and residents of Jerusalem.

2. *The Reign of David* (1 Chronicles 10-29).—The story really begins with the monarchy. The rejection of Saul was followed by the election of David. While certain of his victories are recorded, special mention is made of his religious work. Thus we are told of his fetching of the ark and selection of ministers to officiate in its service; his cultivation of national piety; his provision for the proposed temple in materials, officials and ritual. He closes his career with liberality to the Lord's work and a spiritual benediction.

3. *The Reign of Solomon* (2 Chronicles 1-9).—The scene at Gibeon, with its sacrifices and choice of wisdom, introduces the monarch, whose chief work was the building of the Temple; six of the nine chapters on his career are devoted to this one event. Having also built cities and extended his dominion, he passes from the history as the wisest man of the world.

4. *The History of Judah* (2 Chronicles 10-36).—The revolt of the ten tribes under Jeroboam is noted, but the story adheres to Judah because it was more loyal to Jehovah, and in captivity it retained its identity. The succession of kings from Rehoboam to Zedekiah is enumerated with special reference to the good and evil of their reigns. Finally Jerusalem is destroyed and the captivity begins. Years afterward, when Baby-

lon had been absorbed by Persia, Cyrus gave the Jews permission to return to Jerusalem and rebuild the Temple.

THE BOOKS OF EXILIAN HISTORY.

STUDY SECTION—Nehemiah 8—*The Law Expounded.*

FIRST QUARTER.

LESSON XII.

The three last of the historical books of the Old Testament date from and relate to the period of the Exile. Ezra, named from its compiler, and Nehemiah, named for its leading character, were combined in the Hebrew canon; and they treat of the restoration of many Jews to their homeland. Esther, bearing the name of its heroine, gives a picture of the Jews who were content to remain in the land of captivity. The actual history in these books occupied a score of years, but the events are distributed throughout a period of over a century. They directly continue the record given in the Chronicles.

1. *Ezra*.—In the year 536 B.C., by permission of Cyrus, about fifty thousand Jews returned to Jerusalem under the leadership of Zerubbabel. Owing to various hindrances the Temple was not completed and dedicated till 516 B.C. A half century later a smaller number, headed by Ezra himself, reached Jerusalem and effected various reforms, notably in regard to intermarrying among the heathen.

2. *Nehemiah*.—Fourteen years intervene between the visit of Ezra and the first visit of Nehemiah to Jerusalem. The special object now was the rebuilding of the wall; in spite of Sanballat and others, it was duly completed and dedicated. After instructing the people, by the aid of Ezra, Nehemiah returned to Babylon. But twelve years after making his first visit, he came again to Jerusalem and devoted himself to the correction of various abuses.

3. *Esther*.—In point of time this beautiful story is said to lie between the first and second expeditions to Jerusalem, as

told by Ezra. We have here a correct delineation of Persian court life in the time of Xerxes (486-465 B.C.). The dethronement of Vashti, the elevation of Esther, the counteraction of Haman's plot with his overthrow, the institution of Purim, and the increasing fame of the persecuted Mordecai, are thrillingly depicted.

REVIEW.

STUDY SECTION—Acts 7: 1-53—*Stephen's Defense from History.*

FIRST QUARTER.

LESSON XIII.

In the past twelve lessons we have sketched the first seventeen books of the Bible and the first thirty-five centuries of history.

1. *The Literature.*—In these historical books is embodied nearly 60 per cent of the matter in the Old Testament. They also include the entire period of Old Testament history, though the time covered in the first book is longer than that embraced in all the other books combined. The principal known authors were Moses and Ezra, though authorship of some anonymous books has been ascribed to Joshua, Samuel, Jeremiah, Mordecai, and others. The five books of Moses date from the Wilderness Wandering; Joshua, Judges, and Ruth appeared soon after the occurrence of the events they record; the books of Samuel were published not long after the Disruption; Kings and Chronicles were produced during the Captivity; Ezra, Nehemiah, and Esther belong to the period of the Restoration. All except the last were written in or near Palestine. It has been observed that they contain two distinct historical series: (1) in the books from Genesis to Kings the story extends from Creation to the release of Jehoiachin in Babylon 562 B.C.; (2) and in the remaining four books, the history is traced genealogically to Adam and onward to the second visit of Nehemiah to Jerusalem in 432 B.C.

2. *The History*.—Beginning with the genesis of the world, man, civilization and religion, the course of universal history is followed on to some centuries after the Flood. Then the sacred story turns upon the chosen people. Giant characters appeared in the patriarchal age, with Abraham as foremost of all. The long bondage in Egypt and the forty years' wandering in the wilderness prepared Israel for conquest and self-government. The subjugation of Canaan was followed by the troublous period of the Judges. In the balmier days of Samuel the monarchy was established. Three kings ruled over united Israel, but the secession of the Ten Tribes came at the crowning of Rehoboam. The northern kingdom, ruled by nineteen kings of nine dynasties, and lasting 254 years, fell before Assyria in 721 B.C. The southern kingdom, under twenty sovereigns, all of the Davidic line except a usurping queen, lasted for 389 years and fell before Babylon in 586 B.C. Thus the exile began. But with the conquest of Babylon by Persia, the Jews were favored, and many were allowed to return to Jerusalem and rebuild their temple and city. And here the history concludes with the ten tribes all but lost, and Judah divided between Babylonia and Palestine, longing for the dawn of the Messianic era.

SECTION II.

Old Testament—Poetry and Prophecy.

TWENTY-TWO BOOKS.

THE POETICAL BOOKS.

STUDY SECTION—Psalm 96—*A New Song*.

SECOND QUARTER.

LESSON I.

1. *Hebrew Poetry*.—The principal trait of Hebrew poetry is called parallelism; that is, the rhythm of two or more clauses is of sense rather than sound, of thought rather than accent.

This parallelism has been found to be of three kinds; synonymous, which repeats in different words the same thought; synthetic, which extends and expands the first clause; and antithetic, which states a truth both positively and negatively. The great excellence of this kind of poetry is that it can be more readily and accurately translated than any other; hence its adoption by the Spirit in the inspiration of the Scriptures. The lyrical style predominates, though the didactic was often employed; Hebrew poetry is without an epic, and, properly speaking, has no drama, though Job and the Song of Solomon display much of the dramatic. As might be expected, the lyrics appeared mainly in stirring times, while didactic verse was produced during undisturbed, meditative eras.

2. *The Poetic Periods.*—There were three great and well-defined periods of poetic activity in Hebrew history. They mark the commencement, culmination, and close of the nation's existence. The Mosaic period was marked chiefly by the verse of the Lawgiver, as illustrated in the song by the Red Sea, the ninetieth Psalm, and the Song of Farewell (Deut. 32, 33). The golden age of Hebrew verse, lyric and didactic, respectively, reached its greatest splendor in the days of David and Solomon. And during the period of Exile, with Israel in the school of affliction, once more the lyre was strung and poets raised their hymns of prayer and praise.

3. *The Poetical Books.*—While the Old Testament, aside from Daniel and the historical books (Genesis to Esther), is mainly cast into poetic form, yet the prophecies are usually classed separately, leaving only the five books from Job to Solomon's Song in the department of poetry. The Psalms and the Song are lyrics; Proverbs and Ecclesiastes are didactic; Job partakes of both, while appearing in the form of a drama. The prevalent note of Job is suffering; of Psalms, praise; of Proverbs, wisdom; of Ecclesiastes, vanity; and of the Song, love.

JOB.

STUDY SECTION—Job 40:1-14—*The Sin of Murmuring.*

SECOND QUARTER.

LESSON II.

1. *Composition.*—The book of Job is so called because the patriarch and prince of Uz was its central figure rather than its author. Formerly considered the work of Job and the oldest book in the world, it is now thought to have come from the hand of an unknown writer belonging to the time of Solomon. With the national history of Egypt, and with the various phases of life in Eastern Palestine, the writer was well acquainted, as evidenced in the book; he was probably a Jew, but nothing is known of his personal history. Since the theme of the book is of world-wide concern as one of the oldest difficulties of the race, the author gives it a broad treatment without allusion to either the law of Moses or the history of Israel. The historical introduction and conclusion appear in prose, while the body of the work is given in the form of a dramatic poem.

2. *Character.*—The book rests on a definite historical background; that is, Job was a real character and the events recorded about him, though poetically colored, were yet historically true; that he lived far back in the patriarchal age is generally believed, and manifestly he was one of the greatest men of his time. The afflicting experiences that came upon him in quick succession brought into prominence the problem of suffering. The theory that all suffering is traceable to some special sin in the sufferer was advocated by the three princes who came to visit Job: the oracular Eliphaz, the pedantic Bildad, and the dogmatic Zophar. This conclusion Job, conscious of his integrity, could not accept. The disciplinary character of suffering was set forth by a new speaker, Elihu, but when all is said and Jehovah has uttered His message, the problem raised in the book is yet unexplained. The proposed solutions do not always solve; the cause and meaning

of adversity are sometimes incomprehensible; the best we can do is to accept the inevitable and trust in God.

3. *Contents.*—The book opens with Job on the pinnacle of Oriental greatness. But successive disasters sweep away his wealth, his children, and his health, till from the seat of power he is transferred to the ash-heap of an outcast. There he is visited by his three friends, and after seven days of silent grief the great argument begins. The colloquies are arranged in three great cycles, the discussion being opened by Job, each of the three visitors speaking (save Zophar in the last cycle), and Job replying to each address. The speech of Elihu on the discipline of affliction and the address of Jehovah on the incomprehensibility of Providence, conclude the poem. In the closing chapter we see the patient sufferer restored to double his former prosperity and ending his days in peace.

PSALMS.

STUDY SECTION—Psalm 1—*The Righteous and the Wicked.*

SECOND QUARTER.

LESSON III.

This collection of one hundred and fifty devotional lyrics was originally entitled "Praises," but long before the time of Christ it was styled "The Book of Psalms," because they were hymns to be sung with instrumental accompaniment.

1. *Authorship.*—By the ancient Jews David was considered almost the one composer and compiler of the Psalter; hence the collection was frequently called "The Psalms of David." As a matter of fact, fewer than half the Psalms (seventy-three) are distinctly assigned to David, about a dozen each to Asaph and the sons of Korah, two to Solomon, and one to Moses, while about fifty are anonymous. While the great majority belong to the Davidic era, at least one dates from the wandering of Israel in the wilderness, while several were

evidently produced during the Exile. The collection thus spans a thousand years of the history of Israel.

2. *Arrangement.*—The separate Psalms were called forth by special occasions. Gradually the work of compilation began and went on until the present form was assumed. In the Hebrew the collection was early divided into five books, evidently designed to correspond with the five books of Moses. The number of Psalms they contain respectively is forty-one, thirty-one, seventeen, seventeen, and forty-four. The first and second books are in the main of Davidic authorship, while in the other books we have chiefly the work of Asaph and the anonymous writers.

3. *Character.*—Praise is regarded the prevalent note of the Psalms. Prayer is perhaps even more prominent. Many of them breathe the spirit of gratitude and thanksgiving. The imprecatory Psalms in strong Oriental coloring betray an intense loyalty to and jealousy for Jehovah. Some of the hymns are specifically didactic, though from the entire collection there is gleaned instruction for well nigh every phase of life. There are also the prophetic Psalms, which anticipate ardently the coming of the Messianic era. So broad is the sweep and so universal the adaptation of the Psalms that Luther has called the book "a Bible in miniature."

4. *Features.*—In the Hebrew only thirty-four of the Psalms are without superscriptions, which indicate generally the author and his circumstances, sometimes the contents, the musical character, or the occasions on which they were to be employed. Of the groups of Psalms the following may be named: the Seven Penitential Psalms—6, 32, 38, 51, 102, 130, 143; the Five Royal Psalms—2, 20, 21, 45, 72; the Hallel (six Psalms)—113-118; the Fifteen Songs of Degrees (or Ascents)—120-134; the Five Hallelujah Psalms, 146-150.

THE BOOKS OF SOLOMON.

STUDY SECTION—Proverbs 1:7-33—*The Voice of Wisdom.*

SECOND QUARTER.

LESSON IV.

Solomon, son of David, and monarch of united Israel at the height of its glory, very probably wrote the three books assigned to him by ancient Jewish tradition; the Song in his youth, the Proverbs in his maturer years, and Ecclesiastes in his old age.

1. *Proverbs.*—In the composition of his three thousand proverbs, Solomon probably included many of the wise sayings of his time; such as were divinely sanctioned were in due time embodied in the compilation preserved to us. The collection was not completed till the time of Hezekiah, and in it were embraced fragments by the otherwise unknown Agur and King Lemuel. In its production, therefore, three centuries were required. It is entitled "The Proverbs of Solomon," because for most of it we are indebted to his pen. The book contains individual proverbs in the main, but opens with a detailed description of wisdom, is interspersed with various proverbial discourses, and closes with a remarkable acrostic on the virtuous woman. The Proverbs are adapted to the practical, as the Psalms are to the devotional, life.

2. *Ecclesiastes.*—Having experienced the most and the best earth could give of wealth, knowledge, power and pleasure, Solomon, in his declining years, here recorded the lesson of his life. Under the designation of "The Preacher," he summoned men to hear his verdict upon human experience. "Vanity of vanities; all is vanity." Yet this seemingly pessimistic conclusion is reached as the result of human folly and not of divine providence. The point is, that, apart from God, nothing satisfies; hence man, to be happy, must come into harmony with God. In the enforcement of this general theme the author writes many useful maxims and practical exhortations.

3. *The Song of Solomon.*—Of the thousand and five songs

attributed to Solomon, this was probably the longest and most valuable. While it does not mention the name of God, was not permitted the Jewish youth under thirty, and is not quoted in the New Testament, yet in it the eye of faith reads much that is instructive. According to the usual interpretation, it embodies a dialogue between the youthful author and his espoused bride, thus on a basis of fact setting forth allegorically the true relation of Jehovah and Israel, of Christ and the Church. Another view, however, while accepting it as a picture of true affection, represents Solomon as the unsuccessful of two lovers, the maiden resisting the seductions of court life and remaining true in her pledge to her rustic shepherd lover in the northern hills, to whom she is finally restored. In either case we have a beautiful picture of pure love and unwavering fidelity.

THE PROPHETICAL BOOKS.

STUDY SECTION—Isaiah 61—*Anointed to Preach.*

SECOND QUARTER.

LESSON V.

1. *Character.*—The prophet was a revealer of the divine will. Frequently this revelation was in the form of prediction, but generally it was declaration and explanation, so that the prophet was less a foreteller than a forth-teller. Though seers appeared in earlier times, it is thought that the prophetic age really began with Samuel, in connection with whose ministry the schools of the prophets arose and flourished. At first they were in the main civil advisors; later, with the degeneracy of rulers and people, they became the men of action in stormy times; and finally, with greater spiritual insight and emphasis, they appealed more directly to the heart and soul of the sinking and enslaved nation. No books were left us by the seers and earlier prophets; those of the later time wrote out some of the prophecies which they had uttered.

2. *Classification.*—The seventeen prophetic books of the Old Testament are commonly divided into two sections; the Major Prophets, consisting of five books by four men; the Minor Prophets, consisting of the remaining twelve books by as many authors. They are so called because of their length, rather than of relative value or importance. The prophecy and Lamentations of Jeremiah were counted one book, while the Minor Prophets were also united and given the title of "The Book of the Twelve Prophets."

3. *Chronology.*—The prophetic books were produced during a period of about four hundred years, from the ninth to the fifth centuries before Christ. Ten of them appeared during the decline of the nation; four in the northern kingdom—Hosea, Amos, Jonah, Nahum; and six in the southern kingdom—Isaiah, Jeremiah, Joel, Micah, Habakkuk, Zephaniah. Three belong to the time of the captivity—Ezekiel, Obadiah, and Daniel. The remaining three date from the period of the Restoration—Haggai, Zechariah, and Malachi.

4. *Contents.*—The prophetic revelations often took the form of rebuke of sin with threats of punishment, but also of encouragement in the performance of duty. Denunciation and doom were pronounced upon the states adjoining Palestine, together with the great successive empires of Assyria, Chaldea, and Persia. For the Jews in particular a sad destiny was pictured on the background of their teeming iniquities; but there was added a ray of light—restoration should follow captivity. And, finally, from those dark days, with so much sin, and desolation, and despondency, there was a clear and confident outlook toward a radiant future, when the Son of Man should appear and usher in the glorious Messianic era.

ISAIAH.

STUDY SECTION—Isaiah 6—*The Call of Isaiah.*

SECOND QUARTER.

LESSON VI.

1. *The Period.*—The ministry of Isaiah belongs mainly in the closing half of the eighth century before Christ. The two kingdoms of Israel and Judah were at the beginning of his ministry outwardly prosperous, but inwardly corrupt, and so declining. Assyria was the great world-power of the day, and before it the northern kingdom fell in 721 B.C. Twenty years later the southern kingdom was threatened, but escaped by the angelic overthrow of Sennacherib's army. Isaiah prophesied during the reigns of four of Judah's kings: of Uzziah and Jotham, when all seemed to be moving on well; of Ahaz, who was threatened by Israel and Assyria, and ultimately became a vassal of the latter as the result of rejecting the prophet's policy of neutrality; and of Hezekiah, who inaugurated reforms, hearkened to Isaiah and left a shining record as one of the best of the kings. But the general trend was downward through sin toward captivity.

2. *The Prophet.*—Isaiah was the son of Amoz. He was a resident of Jerusalem and influential alike at court and among the people. He was married and had a family, his wife being a prophetess and his sons bearing prophetic names. He entered the prophetic office under the reign of Uzziah, and his ministry is thought to have extended over a period of sixty years. Jerusalem was the scene of his labors and most of his prophecies were probably delivered in the court of the Temple. With broad themes and lofty style he stands at the summit of all prophecy. But his work was not without its reverses and, according to Jewish tradition, he was at about ninety years of age sawn asunder in a hollow carob tree by order of Manasseh.

3. *The Prophecy.*—The book of Isaiah falls into two parts. The first embraces thirty-nine chapters, and is connected with

Judah's history mainly during the reigns of Abaz and Hezekiah. In the remaining twenty-seven chapters we have the second part looking a century and a half beyond Isaiah's time, forecasting the Babylonian captivity and the restoration, and especially sketching forth the glories of the Messianic age. Thus it has been appropriately styled "The Gospel of the Old Testament." It is also noteworthy that from forty-seven of its sixty-six chapters there are quotations in the New Testament.

THE BOOKS OF JEREMIAH.

STUDY SECTION—Jeremiah 36—*The Roll Consumed.*

SECOND QUARTER.

LESSON VII.

1. *The Prophet.*—Between the ministries of Isaiah and Jeremiah there was an interval of seventy years. Of priestly descent and consecrated to God before his birth, Jeremiah was the son of Hilkiah, a resident of Anathoth, near Jerusalem. Beginning his ministry at his paternal abode about 625 B.C., he soon removed to Jerusalem, where most of his life was spent. Never marrying, his one thought was of civic and religious duty. But for the stinging rebukes he was authorized to utter, which cost him a struggle with a natural timidity, he would have been highly esteemed. As it was, he was at one time put in the stocks by Pashhur, the priest; at another time his roll was consumed by King Jehoiakim, and at the fall of Jerusalem he was languishing in prison. Favored by the victors, he was permitted to remain in Palestine with Gedaliah, the newly appointed governor. After a time there was an insurrection, in which Gedaliah was slain, and Jeremiah was taken by the insurgents to Egypt, where his remaining days were spent. After a ministry of at least forty-one years, extending through the reigns of the last five kings of Judah, embracing the siege and desolation of Jerusalem, and termi-

nating in Egypt, Jeremiah is said to have died at Tahpanhes by stoning at the hands of his countrymen.

2. *The Prophecy.*—The book of Jeremiah was written at the prophet's dictation by his faithful companion, Baruch, the son of Neriah. The earlier copy having been cut to pieces by Jehoiakim, the prophecies here recorded are not chronologically arranged. Broadly speaking, forty-five chapters relate to Judah—its guilt and doom, its repentance and restoration; and seven chapters relate to Gentile nations, such as Egypt, Philistia, Moab, Damascus, and Babylon. The prophecy throughout is also interspersed with notes historical and biographical, so that we have vivid sketches of the times and labors of the prophet.

3. *The Lamentations.*—Perhaps from a cave overlooking the site of Jerusalem the "Weeping Prophet" wrote these plaintive verses on the fall of the sacred city before Nebuchadnezzar. The book, though in reality a distinct production as we have it, was anciently considered one with the prophecy. It contains five elegies; the first four are alphabetic—that is, in the original they contain acrostically the twenty-two letters of the Hebrew alphabet. The book was by the Jews very appropriately set apart for public reading on the anniversary of the destruction of the first Temple.

EZEKIEL.

STUDY SECTION—Ezekiel 37 :1-14—*The Valley of Dry Bones.*

SECOND QUARTER.

LESSON VIII.

1. *The Prophet.*—Ezekiel, son of Buzi, the priest, was born and educated in the land of Judah. He was perhaps twenty-five years of age when carried away into captivity with Jehoiachin and ten thousand of his people about 598 B.C. The place of their settlement in Chaldea was by the river (or canal) Chebar, about two hundred miles north of Babylon. It

was in the fifth year of captivity that he began his prophetic ministry, which continued at least twenty-two years. Having a house of his own and being highly esteemed by his fellow captives, his home was the rendezvous of the elders and leaders of the Jews. The sudden death of his wife occurred during the ninth year of exile. His two most distinguished prophetic contemporaries were Jeremiah (for the first eight years) and Daniel, who long survived him. It is asserted by tradition that the close of his life was marked by persecution, and that for denouncing idolatry he was murdered by his fellow exiles. The traditional tomb is still pointed out near Bagdad.

2. *The People*.—The ministry of Ezekiel covers the period immediately preceding and following the destruction of Jerusalem. It was the stormiest time in the history of Judah. National sins had fruited in national reverses, revolt had brought on retribution, until the captivity in which Ezekiel was taken away was followed eleven years later by the complete overthrow of the nation. Yet the captive Jews were not altogether slaves; they were rather colonists, with the privilege of observing the Mosaic Law, preserving their genealogies, maintaining their worship, and rising to prominence in civic life. In this era the synagogue probably arose; idolatry was finally exterminated from among the Jews; and the worship of Jehovah in the land of captivity was both intensified and ennobled.

3. *The Prophecy*.—The book of Ezekiel, like his ministry, hinges upon the destruction of Jerusalem. Twenty-four chapters were written before that event; in them we have the denunciation of sin, the prediction of overthrow and the exhortation to penitence. The remaining twenty-four chapters were written after the fall and consist of two main divisions: the first embraces judgment upon Ammon, Moab, Edom, Philistia, Tyre, Sidon, and Egypt; the second contains consolation for the captives in view of a new Temple and Jerusalem more glorious than those which had been swept away.

DANIEL.

STUDY SECTION—Daniel 5—*The Handwriting on the Wall.*

SECOND QUARTER.

LESSON IX.

1. *The Prophet.*—Daniel, probably born at Jerusalem, and belonging to the nobility, was in early youth carried a captive to Babylon about the year 604 B.C., some years prior to his contemporary, Ezekiel. On account of his mental gifts and physical graces he was placed in the palace school at Babylon, and given a three years' training for royal service. From the close of his student days he rose to the highest positions under the Chaldean, and Median, and Persian dynasties. For recalling and explaining Nebuchadnezzar's dream, he was made chief of the wise men and ruler of the Babylonian province, which positions he held during that monarch's reign. When Belshazzar ascended the throne, Daniel again comes into special prominence in connection with the feast and the handwriting on the wall, and when Babylon was overthrown, the conquering power honored Daniel by making him one of the three presidents of the reconstructed kingdom. In this capacity he served till the third year of Cyrus, when he seems to have resigned and retired. It is conjectured that he may have visited Palestine, though of his later years nothing is definitely known more than that he was advanced in years when he died. A devout man and a great statesman, he was also a leading prophet and the founder of apocalyptic literature.

2. *The Period.*—The life of Daniel spans the entire period of the Jewish captivity. The decline of Judah and its overthrow lent color to the theory that the kingdom of God was overwhelmed by the powers of earth. But conquering Babylon in due time went down before the Medo-Persian armies and was displaced by that far-reaching empire. The Jews were then favored, and cleansed of their idolatry by the captivity, they returned to rebuild their ruined homes, temple, city, and

nation. Stirring and significant were the events of Daniel's time.

3. *The Prophecy*.—The book of Daniel was probably written at Babylon soon after the latest date designated, which was about 534 B.C. It contains six chapters each of history and prophecy. The first part is connected with the life of the prophet and shows the captive unforsaken of Jehovah. The second part embodies the prophetic visions, which typify the supremacy of Jehovah over the world-powers and the uselessness of their struggle against Him, His purpose, and His people.

THE MINOR PROPHETS—NORTH.

STUDY SECTION—Hosea 14—*A Plea for Penitence.*

SECOND QUARTER.

LESSON X.

To the northern kingdom of Israel belonged very probably four of the twelve Minor Prophets: Hosea, Amos, Jonah, and Nahum.

1. *Hosea*, son of Beeri, was probably a native of Ephraim, strongest of the ten tribes. If the first three chapters of his book are not allegorical, his home life was wretched, but it enabled him to proclaim more fully the love of God to a faithless people. His ministry probably closed a short time before the fall of Samaria, in 721 B.C. His book falls into two parts: three chapters of symbolical history, in which the prophet's family life, with its dark unfaithfulness and its dreadful misery, was but the picture of the relation Israel sustained to Jehovah; and eleven chapters containing fragments of his later ministry, with its denunciation of sin, the threat and vision of swift-coming punishment, the urgent plea for deep national penitence, and the tender promise of restoration.

2. *Amos*, a contemporary of Hosea, though a native of the

village of Tekoa, twelve miles south of Jerusalem, prophesied at Bethel, in the northern kingdom. He did not belong to the prophetic class, but was a shepherd and dresser of sycamores. His denunciation of Israel's guilt aroused opposition among a false priesthood and an impenitent people. When he predicted the downfall of the dynasty of Jeroboam II, he was accused of treason and stopped in his work. The closed mouth, however, found expression through the unfettered pen, and in the prophet's writings we have recorded the guilt of the nations, the denunciation of Israel, and the visions of doom. Finally the light breaks forth for a moment in promise of a brighter day.

3. *Jonah*, son of Amittai, and native of Gathhepher, just north of Nazareth, lived in the reign of Jeroboam II. His prophetic work was first to predict the success of Jeroboam's armies, and, secondly, to preach to Nineveh, whither he was sent not merely for the conversion of Nineveh, but also to show that God's purpose of grace was not limited to Israel alone. With this latter mission, the book, of which the prophet himself may have been the author, is concerned, and the story is given in four chapters: disobedience and punishment; prayer and deliverance; preaching and repentance; displeasure and rebuke. Thus it is shown that God is inescapable, exclusiveness is wrong, penitence is efficacious even among the heathen, and results must be left with God.

4. *Nahum*, whose name occurs nowhere else in the Bible, and about whose birthplace (though probably in Galilee) there is great uncertainty, gives us "the last echo of prophecy from any survivor of the ten tribes." The prophecy of Nahum, dating from about the middle of the seventh century before Christ, has been styled "the death-song of Nineveh," the seat of Assyrian power, for three centuries the dread and menace of Israel and Judah. The message of doom is in the three chapters of the book respectively announced, pictured, and vindicated. Though Nineveh was then at the height of its glory, within a half cen-

ture it fell into utter desolation before its united enemies under the strong leadership of Babylon.

THE MINOR PROPHETS—SOUTH.

STUDY SECTION—Micah 6:1-8—*The Lord's Controversy.*

SECOND QUARTER.

LESSON XI.

Of the twelve Minor Prophets, Joel, Obadiah, Micah, Habakkuk, and Zephaniah very probably belonged to Judah, the southern kingdom.

1. *Joel*, son of Pethuel, was a priest, and probably resident at Jerusalem. As to his time, opinion varies from the ninth to the fifth centuries before Christ. The only background of the prophecy is a fierce plague of locusts in ancient Judah. In the book we have in the first chapter a sad and awful picture of the devouring plague; in the second, the fast proclaimed and the Lord merciful; and in the third, the testing of the nations in view of the divine dealing with stricken Judah.

2. *Obadiah*, the author of this brief prophecy, has not been identified with any of several bearing this name in Scripture. While great uncertainty exists as to date, we know the general circumstances of utterance: Judah had suffered reverse and haughty Edom—a kindred nation that should have sympathized—was exultant and reproachful. In this shortest book of the Old Testament, we have a prediction of the overthrow of Edom and of the restoration of Israel, when “the kingdom shall be the Lord’s.”

3. *Micah*, apparently of humble origin, was a native of Moresheth-gath, a little town lying off toward the Philistine plain. The period of his activity was during the reigns of Jotham, Ahaz, and Hezekiah. Though both kingdoms were outwardly prosperous to the untrained eye, yet there was perceptible to prophetic vision a sad and swift decline. Perhaps

near the close of his ministry the prophet, from notes of his public utterances, wrote out his book declaring divine judgment, national guilt, and Messianic blessing. The clearness of his forecast is strikingly exhibited in the destruction of Samaria and the birthplace of our Lord.

4. *Habakkuk*, traditionally of the tribe of Levi, a resident of Jerusalem, and probably one of the Temple singers, appeared toward the close of the seventh century before Christ at a time when there seems to have been confusion at home and strife abroad. The three chapters of the book may be entitled respectively the colloquy, the address, and the prayer. Unlike the other prophecies, that of Habakkuk is cast in dramatic form. The ode in the last chapter is considered one of the finest in all literature.

5. *Zephaniah*, whose ancestral record, running back four generations, is given with unusual fullness, may have been born during the persecution under Manasseh. During his ministry the young Josiah was on the throne, and in the struggle between right and wrong a temporary reform was wrought. In the three short chapters he has left us, we have a brief summary of the general tenor of his ministry: the prediction of judgment, the plea for penitence, and the promise of restoration.

MINOR PROPHETS—POST-EXILIAN.

STUDY SECTION—Haggai 2:1-9—*Rebuilding the Temple.*

SECOND QUARTER.

LESSON XII.

Between Zephaniah and Haggai a hundred years intervene. The scene is still Jerusalem, but now the city lies in ruins, having been laid waste by Nebuchadnezzar in 586 B.C. The people are captives returned from Persia, which, after overthrowing Babylon in 538 B.C., had two years later given many of the Jews liberty to return to their home land for the

purpose of rebuilding the Temple. Auspiciously the work was begun, but because of Samaritan opposition it was delayed fourteen years. Finally, under the appeals of Haggai and Zechariah, work was resumed, and within four years the Temple was completed (516 B.C.).

1. *Haggai* was apparently born in the land of Judah, and possibly had seen the Temple of Solomon before its overthrow with the city. Whether just from Persia, or all the while with the returned captives, he appears in 520 B.C. at Jerusalem with burning zeal and ringing appeal for the new Temple. Aged, but aggressive, he prophesied till this Second Temple stood complete and ready for worshipers. Four fragments of his prophecies are left to us: the summons to rebuild, delivered in September; a message of encouragement, given in October; the virtue of perseverance, proclaimed in December; and on the same date a special assurance to Zerubbabel, the civil leader.

2. *Zechariah*, son of Berechiah, must have been born and bred in Babylon. Like Jeremiah and Ezekiel, he was priest as well as prophet. Though seemingly much younger, he began his ministry only two months later than Haggai. He is said to have had much to do with the reorganization of the Temple worship. His book is usually divided into two sections: the first eight chapters occupied mainly with the visions and concerned with the rebuilding of the Temple; the remaining six chapters forecast the Messianic kingdom, declaring the overthrow of its foes, the upbuilding of its representative people, and the final bowing before the divine sovereignty.

3. *Malachi* belongs to the closing half, if not quarter, of the fifth century before Christ; he was, therefore, from sixty to a hundred years later than Zechariah. Of his personal history nothing is known; his name occurs nowhere else, either in Scripture or in tradition. Judah was still a Persian province. The Temple in Jerusalem had been finished, but the people were careless in its worship and contemptuous of duty to

God. The evils corrected in the prophecy of Malachi were similar to those encountered by the reformers, Ezra and Nehemiah: a depraved priesthood, alien marriages, the neglected tithes, and the cavils of the wicked. There is also the promise of the Messenger of the Covenant and of the second Elijah to herald His glorious advent.

REVIEW.

STUDY SECTION—Psalm 137—*Weeping in Captivity.*

SECOND QUARTER.

LESSON XIII.

We have now rapidly sketched the poetical and prophetic literature of the Old Testament—twenty-two books in all, by about as many authors. In their broadest sweep they extend from Moses, author of the oldest Psalm, to Malachi, writer of the last prophecy. The period of their production as books opens with the united monarchy under David and Solomon, includes the story of the disrupted kingdom, and sweeps through the captivity into the era of restoration. They belong, therefore, upon the brightest and darkest pages of Israel's history.

1. *The Poetical Books.*—The five books thus characterized belong not to the Mosaic nor to the Exilian eras of poetic activity, but to the Davidic, in which David and Solomon were the principal figures. In form, Job is dramatic; Psalms and the Song are lyrical; Proverbs and Ecclesiastes are didactic. As to matter, Job deals with the problem of human suffering; the Psalms are chiefly hymns of praise; the Proverbs center about and exhibit wisdom; Ecclesiastes emphasizes the vanity of things earthly; and the Song of Solomon is a poem of pure and faithful love.

2. *The Major Prophets.*—So-called because of their length as related to the other prophecies, these five books were written by four men. Isaiah, an influential resident of Jerusalem, and for perhaps sixty years an active prophet, left a work which

stands at the summit of all prophecy. Jeremiah, seventy years later than Isaiah, prophesied for at least forty-one years, and left two books: the prophecy relating to Judah and Gentile nations; the Lamentations being alphabetical elegies over the fall of Jerusalem. Ezekiel was a native of Judah, but for most of his life a captive by Chebar in Babylonia, where he prophesied for at least twenty-two years; his book was written partly before and partly after the fall of Jerusalem. Daniel, born at Jerusalem, and taken captive to Babylon some years before Ezekiel, rose to the highest official positions in both the Chaldean and Medo-Persian empires, lived through the entire period of the Captivity, and in his book became the founder of apocalyptic literature.

3. *The Minor Prophets*.—Thus designated because of their brevity, the last twelve books of the Old Testament were originally united under the title, "The Book of the Twelve Prophets." Four of them belonged to the northern kingdom: Hosea, Amos, and Jonah, while the nation was declining; Nahum, after Samaria had fallen. Five belonged to the southern kingdom while the nation was still intact, though moving downward to its fate: Joel, Obadiah, Micah, Habakkuk, and Zephaniah. And three belonged to the period of the Exile and the Restoration: Haggai and Zechariah, who stimulated the building of the Second Temple; and, perhaps three-quarters of a century later, Malachi, who closed the canon with the denunciation of sin and the promise of the Messianic age.

SECTION III.

New Testament—The Histories and General Epistles.

TWELVE BOOKS.

THE NEW TESTAMENT.

STUDY SECTION—Matthew 5:17-48—*The Old and the New.*

THIRD QUARTER.

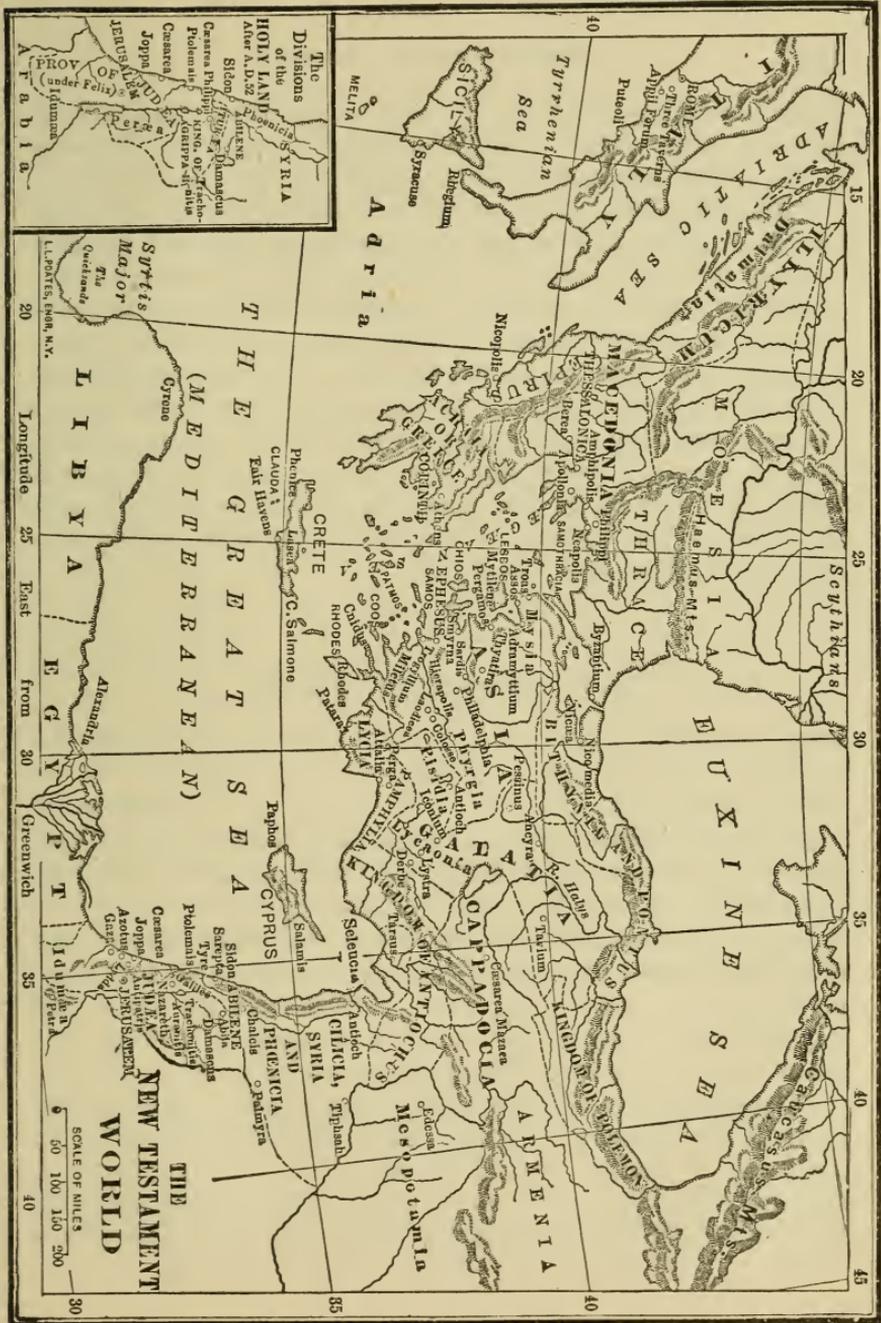
LESSON I.

1. *Title.*—The second part of the Bible is called the New Testament, because it embraces the sacred writings produced under the New (or Christian) Covenant.

2. *Composition.*—The twenty-seven books of the New Testament were written by eight of the disciples of Christ. Fourteen books (if we include Hebrews) were written by Paul; five by John; two each by Luke and Peter; one each by Matthew, Mark, James, and Jude. The language employed was Greek, which was the language of culture and commerce throughout the civilized world. All the books appeared during the latter half of the first century of our era. Very likely seven were written during the fifties—James and six of Paul's letters; sixteen in the sixties—the other eight Pauline Epistles, the Epistles of Peter and Jude, four histories and Revelation; and four in the nineties—the Gospel and Epistles of John.

3. *Canon.*—The Old Testament was the only Scripture of the early Christians. For an account of the teaching and works of Christ, they relied more on oral testimony than written record. But in the second century the Gospels and Epistles, first kept in two separate volumes, were rescued from the mass of general literature. The complete canon, as we now have it, was virtually fixed by the end of the second century.

4. *Order.*—The present arrangement of the books is not chronological, but it is convenient to have the Epistles between the Histories and Revelation. Recent critical editions of the Greek



The Divisions of the HOLY LAND After A.D. 70

- Sidon
- Phoenicia
- Galilee
- Samaria
- Judea
- Jerusalem
- Idumea
- Parthia
- Armenia
- Lycaonia
- Phrygia
- Lydia
- Caria
- Ionia
- Asia
- Bithynia
- Thrace
- Macedonia
- Thrace
- Macedonia
- Thrace
- Macedonia

PROV. OF SYRIA (under Felix)

PROV. OF JUDAEA (under Felix)

Supra Majoris Tiberis

Infra Majoris Tiberis

THE MEDITERRANEAN SEA

THE TIBER RIVER

THE NEW TESTAMENT WORLD

SCALE OF MILES

Longitude 20 25 East from Greenwich 30 35 40

Latitude 30 35 40 45

text follow the order found in most of the older manuscripts: Gospels, Acts, Catholic Epistles, Pauline Epistles (Hebrews standing just before the Pastoral Epistles), and Revelation.

5. *Contents.*—The New Testament falls broadly into three sections: History, Doctrine, and Prophecy. History includes the first five books—the four Gospels giving four distinct views of Christ, and the Acts giving a sketch of the first forty years of the Christian Churches under the leadership of Peter among the Jews, and Paul among the Gentiles. Doctrine includes the fourteen Pauline Epistles, ten of which were addressed to churches and four to individuals, and the seven Catholic Epistles by James, Peter, John, and Jude, which were circular letters sent out to all the churches. Prophecy contains only the book of Revelation, the Apocalyptic Epistle, which is a prophetic outlook into the future.

THE HISTORICAL BOOKS.

STUDY SECTION—Luke 1:1-3; Acts 1:1-14—*The Prefaces by Luke.*

THIRD QUARTER.

LESSON II.

Of the five historical books of the New Testament, the four first are each devoted to a life of Christ, and the last contains the earliest history of the Christian Churches.

1. *The Synoptic Gospels.*—Since the eighteenth century the first three Gospels have been thus styled, because they are largely composed of parallel narratives. They were all written by the men whose names they bear, and appeared a very few years before the destruction of Jerusalem in 70 A.D. The resemblance existing between these books chiefly consist in the same general historical outline, an almost identical series of incidents, a similar method of narration, and frequently a striking verbal agreement, yet there is sufficient divergence to mark each writer's individuality and reveal the independence

of his work; thus each contains peculiarities of style and vocabulary, embodies exclusive material, states the same fact differently from the others, and, in particular, presents a peculiar conception of our Lord. Together they formed the earliest and for forty years the only records of the life and work of Jesus.

2. *The Fourth Gospel*.—Writing toward the close of the first century, John was the latest of the gospel writers, and his book may properly be regarded a supplement to the Synoptic Gospels. In common with them, he relates only three facts aside from the Passion: feeding the five thousand, the storm on the sea of Galilee, and the anointing of the Savior's feet by Mary. While they dwell chiefly on the life of Jesus in Galilee, John records the ministry in Judea. The spiritual personality of Christ, the proofs of His divinity are given by John, while the other Gospels lay their chief stress upon the works and teachings of Jesus. An eye-witness of the events he describes, and in a style more discursive than his predecessors, John writes the final pages of the Messiah's earth-life.

3. *The Acts of the Apostles*.—The last of the histories relates the development, rapid progress, and triumphs of the infant church during the first two-score years of its existence. It tells how the gospel, by the power of the Holy Spirit, spread among both Jews and Gentiles in ever-widening circles. Disclosing the character and order of the first Christian churches and vividly sketching some of the primitive missionaries, Acts is properly the connecting link between the Gospels and the Epistles.

MATTHEW.

STUDY SECTION—Matthew 9: 9-17—*The Call and Feast of Matthew.*

THIRD QUARTER.

LESSON III.

The first Gospel was written by Matthew, son of Alpheus, native of Galilee, receiver of customs at Capernaum, and after-

ward one of the twelve Apostles. Composed shortly before the fall of Jerusalem, it was intended primarily for Jewish converts to the Christian faith within and beyond Palestine. Its evident design was to prove the Messiahship of Jesus: hence the great stress laid on the fulfillment of prophecy and the repeated presentation of Jesus as the founder and ruler of the "kingdom." Topical rather than chronological in its arrangement, this book is mainly devoted to a record of the Galilean ministry. Another noteworthy feature is the remarkably full reports of the discourses of Jesus, six of these being specially prominent. From its opening verses and its tenor throughout, it is seen that Matthew is closely connected with the Old Testament, and properly marks the transition from the Old Theocracy to the New.

1. *Early Years* (chapters 1, 2).—With his Davidic ancestry proven by genealogy, the story of Jesus opens with an account of His miraculous birth. His infancy is marked by the visit of the Wise Men, the persecution of Herod, the flight into Egypt, and the return to Nazareth, where he spent the unrecorded childhood and youth.

2. *Galilean Ministry* (chapters 3-18).—After His baptism and temptation in the vicinity of Jericho, Jesus returned to Galilee as the chief theater of His future labors. In the foreground stands the Sermon on the Mount, delivered just after the choosing of the Twelve. Then follow many miracles, various missionary tours, the utterance of parables, and, as opposition deepens, side-trips into the borders of Tyre and Caesarea Philippi. From the Mount of Transfiguration there is a swift descent to the final tragedy.

3. *Last Days* (chapters 19-28).—The final journey lay through Perea to Jerusalem. The events of Passion Week followed: Sunday with its entry, Monday with its Temple cleansing, Tuesday with its two great discourses, Thursday night with its betrayal, Friday with its crucifixion and burial, Saturday with its guard around the tomb, and Sunday with the resurrection

and appearance to the women. Then later came the appearance on the Galilean mountain and the Great Commission.

MARK.

STUDY SECTION—Mark 9:2-13—*The Transfiguration.*

THIRD QUARTER.

LESSON IV.

John Mark, the writer of the second Gospel, was a Levite, nephew of Barnabas, and Peter's son in the gospel; he was the fellow-helper of Paul and Barnabas on their first journey, of Barnabas on his second tour, of Paul again during his first Roman imprisonment, of Peter at Babylon, and of Timothy at Ephesus just prior to the execution of Paul. He wrote his gospel very probably at the dictation of Peter, and within the five years preceding the destruction of Jerusalem. It was primarily intended for Gentile readers, and hence the claims of Jesus are presented on the basis of His work rather than His teaching or fulfillment of prophecy. Concise even to the omission of preface and conclusion, yet minute and picturesque in many details, it is the oldest and shortest of the four Gospels.

1. *From Baptism to Transfiguration* (chapters 1-9).—With a glance at the forerunner's ministry, the baptism and temptation of Jesus, the writer moves rapidly into the great Galilean ministry, which, with its miracles, discourses, missions, and retirements, is graphically sketched to its culmination on the Mount of Transfiguration.

2. *From Transfiguration to Ascension* (chapters 10-16).—Back into the now unfriendly Galilee returns Jesus, and onward through Perea to Judea with its closing events. The Passion Week is briefly surveyed from Sunday, with its triumphal entry, to Friday, with its cross and sepulcher. Finally comes the resurrection, a few of the appearances of the risen Lord, and then, in a single verse, the ascension scene.

LUKE.

STUDY SECTION—Luke 23—*From the Trial to the Tomb.*

THIRD QUARTER.

LESSON V.

The third Gospel was written by Luke, a physician beloved and cultured, a convert under the ministry of Paul, the intimate associate of the Great Apostle on his second and third missionary journeys, his companion also in Jerusalem, and on the memorable journey to Rome, and his faithful fellow-helper through both imprisonments to the martyrdom by order of Nero. Composed during the latter sixties, after the most thorough historical investigation, and possibly with the personal assistance of Paul, it was addressed to Theophilus and intended for general circulation among the Gentiles throughout the Roman Empire. The humanity of Christ is emphasized by Luke, special attention is given to the chronological order of the leading events, and in the scope of its material, covering the entire period from the Annunciation to the Ascension, this is the fullest and most complete of the Four Gospels.

1. *The Private Life* (chapters 1-3).—The annunciations to Zacharias and Mary, the visit of Mary to Elizabeth, and the birth of the Baptist is followed by the birth of Jesus and the visit of the shepherds. The circumcision and presentation in the Temple are the incidents of the infancy; the visit to Jerusalem at twelve, the sole incident of His youth; and at thirty He appears before the Baptist at Jordan and then begins His public career.

2. *The Galilean Ministry* (chapters 4-9).—The return to Nazareth and rejection; then the removal to Capernaum, the scene of miracles, parables, sermons, converts, and the starting point of missionary tours; deepening opposition, frequent withdrawal, and final departure; and the great work in Galilee is over.

3. *The Perean Ministry* (chapters 10-19).—From Galilee to Jerusalem the chosen path lay east of the Jordan; some weeks

were spent in effective ministry on the way, and the journey concluded with the arrival at Bethany.

4. *The Passion Week* (chapters 19-23).—Swiftly events pass before us; Sunday with its triumph, Tuesday with its trouble, Thursday with its treachery, and Friday with its tragedy.

5. *The Forty Days* (chapter 24).—The appearances of the lamented Master fall in the period from the resurrection to the ascension.

JOHN.

STUDY SECTION—John 21—“*Lovest Thou Me?*”

THIRD QUARTER.

LESSON VI.

The author of the fourth Gospel was John, son of Zebedee, brother of James, one of the first followers of Jesus, and later distinguished as the beloved disciple; after the ascension he labored with Peter at Jerusalem, caring for the mother of Jesus till her death; then removed to Ephesus, suffered exile on Patmos, was liberated and died about the close of the first century. This latest of the New Testament books appeared not long before the author's death, and was written primarily for the churches in Ephesus and Western Asia Minor. In keeping with the first paragraph, the divine nature of Jesus is given particular emphasis throughout the book. Being supplemental to the other Gospels, it has little in common with them, except the events of crucifixion week. Of the eleven discourses of Christ in John, special stress is laid on the last utterances, one-third of the entire book dealing with the twenty-four hours preceding the death on the cross. The scenes of this Gospel are laid principally in Jerusalem.

1. *The Ministry Begun* (chapters 1-4).—Opening with the testimony of the Baptist and the call of the first five disciples on the banks of the lower Jordan, the story moves to Cana, with its first miracle, and a short stay in Capernaum. Then the

early ministry in Judea begins with the first cleansing of the Temple and the conversation with Nicodemus, widens out for a period of preaching in Judea, drifts northward into Samaria, and again centers in Galilee.

2. *The Ministry Opposed* (chapters 5-11).—The incident of the infirm man at the pool of Bethesda reveals the growing hostility of the ecclesiastics in Jerusalem. The feeding of the five thousand marks the crisis at Capernaum. The attendance at the feasts of Tabernacles and of Dedication, with the discourses and miracle, and the raising of Lazarus was followed by the retirement to Ephraim, last of the withdrawals before the tide of Jewish hate.

3. *The Ministry Consummated* (chapters 12-21).—The anointing at Bethany contained its sad forecast, not averted by the triumphal entry, ominous in the Jews' rejection of Jesus, more distinctly set forth in and after the Last Supper, but reaching its fulfillment in the tragic events of the ensuing Friday. But the day of resurrection came; then various appearances; then the ascension to the right hand of the Father!

THE ACTS OF THE APOSTLES.

STUDY SECTION—Acts 2—*The Advent of the Spirit.*

THIRD QUARTER.

LESSON VII.

The last of the New Testament histories, far from being a full account of the transactions of the Twelve, does not attempt a record of the apostolic body; little is said of any one of them except Peter, and the chief incidents cluster around the Apostle to the Gentiles. The book was doubtless written by Luke, the author of the third Gospel, being prepared with the same painstaking care and marked by the same historical accuracy. The date of composition was probably about 64 A.D. It is a continuation of Luke, begins precisely where that Gospel closes, and

carries forward the history from the ascension in the year 30 to the close of Paul's first Roman imprisonment in 63. Recording the work of the Spirit in the apostolic age, the missionary endeavors of the early church, and representative discourses of the primitive preachers, the book of Acts is fittingly the sequel to the Gospels and the preface to the Epistles.

1. *The Churches in Palestine* (chapters 1-12).—For ten days after the ascension the disciples in Jerusalem awaited the promise of the Spirit. On the day of Pentecost He came. Peter preached, and a multitude was converted. Rapidly grew the church, only to arouse hostility: first from the Sanhedrin, who arraigned Peter and John; then from falsity within, in the person of Ananias and Sapphira; and again from the Sanhedrin, who compassed the death of Stephen, foremost of the seven deacons. With such Jewish rejection of the gospel in Jerusalem, the disciples scattered over Judea and Samaria, and their ministry extended to the Gentiles, notably the Ethiopian eunuch, and Cornelius, the centurion. A new force appears in the person of Paul, Antioch becomes the great Christian center, and there is a backward look to the mother church only to note the miraculous deliverance of Peter, its leader, and the death of Herod Agrippa, its persecutor.

2. *The Missions of Paul* (chapters 13-28).—The first missionary journey, made with Barnabas, extended to various cities in Asia Minor. The council at Jerusalem settled the relation of Jewish rites to Christian liberty. The second missionary journey extended to Europe, and was marked by the eighteen months' ministry at Corinth. The third missionary journey retraced former travels, and was marked by the three years' ministry in Ephesus. The ensuing visit to Jerusalem terminated in Paul's arrest and his imprisonment at Caesarea. Later came the stormy voyage to Rome and the first imprisonment there.

THE GENERAL EPISTLES.

STUDY SECTION—1 John 1—*The Writer and the Message.*

THIRD QUARTER.

LESSON VIII.

1. *The Epistles.*—The seven epistles by James, Peter, John, and Jude are usually styled the Catholic, or General, Epistles. Originally only First John and First Peter were thus designated, and because they were not addressed to any particular church or individual. Later the title was extended to the entire group. By some scholars the letters of James and John are regarded respectively as the earliest and the latest of the New Testament writings. As to their length, three contain five chapters each and three one chapter each, while one contains three chapters.

2. *The Writers.*—Of these letters three were written by John, two by Peter, one each by James and Jude. John was the beloved disciple and apostle, author of the fourth Gospel and the Revelation, and the only survivor of the Twelve during the last decade of the first century. The closing days of Peter were spent as a foreign missionary, and from far-distant Babylon his letters were written. James was the brother of the Lord and the leading figure in the early church at Jerusalem. Jude was probably the brother of the James just mentioned, and likewise related to the Lord. All four of these writers were apostles, with the possible exception of Jude.

3. *The Readers.*—While these letters were circular, they were yet called forth by special circumstances, and written with definite audiences in view. Thus James addressed the twelve tribes of the Dispersion, his designation of the scattered Jewish Christians. Peter, in his first letter, wrote to the Christian "sojourners" in various provinces of Asia Minor; in the second he had much the same group in mind, but widened his address to "them that have obtained a like precious faith." Of John's letters, the first is without inscription, but frequent mention of "my little children" marks the readers as under his apos-

tolie oversight in the vicinity of Ephesus; the second was written to an unknown "elect lady and her children;" the third, to Gaius, a hospitable Christian layman. Jude, with broader sweep, writes "to them that are called, beloved, . . . and kept."

4. *The View-point.*—It has been observed (Farrar) that James and Jude belong to the Jewish school of Christian thought, emphasizing the Law and regarding Christianity more as a fulfillment than as an inauguration. Peter represents a position broader than that of James, yet not so catholic as that of Paul. John, in the final utterances of Christian revelation, reveals the completed faith and practice of the apostolic churches. In James emphasis is laid upon works; in Peter, upon hope; in John, upon love; and in Jude, upon judgment.

JAMES.

STUDY SECTION—James 2:14-26—*Faith and Works.*

THIRD QUARTER.

LESSON IX.

1. *The Author.*—From the earliest times the writer of this epistle has been recognized as the brother of our Lord (Mark 6:3). Some think he was also one of the twelve apostles. That Jesus appeared to him before the ascension is the chief event recorded of him until a decade after Pentecost. He then favored the admission of Paul into the church and soon became the recognized leader of Christianity in Palestine. Surnamed "The Just," because of his conformity to and zeal for the Law, he was highly esteemed even among unbelievers, and when, about 62 A.D., he was stoned to death by bigoted foes, the people of Jerusalem, where he lived, were intensely indignant. His execution is believed by many to have been the cause of the destruction of the city a few years later.

2. *The Readers.*—James writes "to the twelve tribes which

are scattered abroad." For many years the Jews outside of Palestine, whose tribal organization was really lost, had been given the general title of "The Dispersion." Yet James evidently does not write to Jews by religion as well as race, for he assumes that they already "have faith in our Lord Jesus Christ, the Lord of glory." Nor was the letter addressed to the twelve tribes of the Dispersion as figurative of the whole Christian Church, for they could speak of "Abraham, our father." We conclude, therefore, that it was primarily designed for Christian Jews living beyond Palestine. No particular locality is mentioned, but it would seem natural that the Syrian churches were specially in the mind of the writer.

3. *The Epistle*.—In the absence of date, definite historical reference, or mention of contemporary writer, the time of composition is a matter of uncertainty; it is placed anywhere between 45 and 62 A.D. Most probably it was written at Jerusalem, thus being, perhaps, the only book of the New Testament written there. The object of the writer was eminently practical and directed in the main to the admonition of the persecuted Christians and the warning of evil-doers. Thus the tempted are encouraged, the Bible-reader is directed, the believing are stimulated to works, and all are exhorted to endurance and prayer. The evil-doers are likewise warned against arrogance, abuse of the tongue, strife-sowing, and covetousness. Very properly the epistle has been styled a treatise on practical Christianity.

THE EPISTLES OF PETER.

STUDY SECTION—2 Peter 3: 1-18—*The Day of the Lord*.

THIRD QUARTER.

LESSON X.

1. *The Author*.—Peter, the blunt Galilean fisherman, called to follow Jesus, became the most prominent and the most human

of the twelve Apostles. Sifted as wheat during the Lord's trial, he entered upon a more steadfast love and loyalty. The chief preacher at Pentecost, and the foremost figure among the early Christians, he was soon eclipsed by Paul, the peerless missionary. Led by vision and subsequent ministry to Cornelius to believe in and favor the admission of Gentiles into the churches, he some years later wavered under special pressure on this point, but Paul withstood and counteracted the error (Gal. 2:11-14). Then, again, Peter disappears for a period, during which he probably labored as a missionary in distant lands, until near the close of his career, he writes from Babylon the letters bearing his name.

2. *The First Letter.*—The churches in Asia Minor were subjected to annoyances and reproach among their neighbors: by the Jews for abandoning ceremonial observances, and by the Gentiles for not joining in idolatrous rioting, as of old; and this feeling was liable to break out into extreme persecution. This intelligence was borne by Silvanus to Peter, then laboring among the many Jews in Babylon, on the Euphrates. The time was not later than 66 nor earlier than 63 A.D.; certainly before the destruction of Jerusalem. In response to the need and demand of the troubled churches of the west, Peter wrote this first epistle, addressing the Christians generally in Asia Minor, naming the countries from northeast to south and west. The practical object in view was the encouragement of those who were suffering on account of their faith; their minds were lifted from present trials and occupied with the hope of heaven. The privileges of Christians eclipse their trials, and the path of duty is clear, though beclouded with suffering.

3. *The Second Letter.*—In the churches was rising a new danger, one more subtle and destroying than the persecution they had been called to endure; it was false teaching at the mouth of professed friends. Peter, therefore, writes again, widening his address so as to include all "those who have faith in Christ," and seeking both to counteract the work of the

heretics and to exhort believers to steadfastness in their faith. While the former epistle came to the persecuted, inciting them to hope, this implies exposure to heresy and emphasizes knowledge of the truth. It was written perhaps like the first at Babylon, but a year or two later, and shortly before Peter's execution, about 68 A.D.

THE EPISTLES OF JOHN.

STUDY SECTION—1 John 4: 7-21—*God is Love.*

THIRD QUARTER.

LESSON XI.

The three epistles of John were written by the beloved disciple and apostle bearing that name. It is thought that he left Jerusalem about 67 A.D., perhaps soon after the death of Mary, the mother of Jesus, and that he traveled westward through Asia Minor. After about two years' exile on Patmos, he settled at Ephesus, where he remained till his death, toward the close of the first century. These letters were evidently produced during his old age, and probably between 80 and 95 A.D. The first is addressed to the churches at large, the second and third to individuals. They emphasize the idea that while Peter founded and Paul propagated, it was John who completed the structure of the apostolic churches.

1. *First John.*—This is more like a treatise than an epistle, since it is without inscription, salutation, or benediction. It is, however, pastoral in its nature, and while adapted to the church at large, it was, doubtless, primarily designed for the churches in Asia Minor, which were threatened with heresy, particularly the denial of the truth that God had been manifest in the flesh. The nature of the true faith and its confirmation are, therefore, emphasized. The epistle has been broadly outlined as containing, in the first two chapters, the truth that God is light, and in the remaining three that God is love.

2. *Second John.*—Not long after the first epistle was written,

the second appeared. It was addressed to "the elect lady," understood by some to mean a church, and by others to be a proper name; but more likely it is to be taken literally. The sons of this unknown Christian woman, though walking in the truth, were in danger of imbibing heresy by a mistaken hospitality to false teachers. The Apostle, therefore, urges a sacred exclusiveness; let them be hospitable, but not when hospitality means the endorsement and encouragement of error.

3. *Third John*.—The duty which demands inhospitality to error and errorists, likewise insists upon hospitality to the truth and its agents. The early Christian missionaries had been hindered because not always received and aided by the brotherhood. For certain of these, whom the haughty Diotrephes had turned away, the aged Apostle writes to Gaius, a well-to-do layman converted under his ministry, and residing in the Ephesian district, bespeaking a hearty welcome and generous assistance. And so in this letter we have the final picture of a Christian Church near the close of the apostolic era.

JUDE.

STUDY SECTION—Jude 17-23—*The Christian and Heresy.*

THIRD QUARTER.

LESSON XII.

1. *The Author*.—It is probable that the writer of this letter was not the apostle, but the brother of our Lord, and of James, the author of the epistle bearing his name. Practically nothing is known of his history except what is implied here, and the fact that, in common with his brethren, he was slow to accept the Messiahship of Jesus. Very likely he was indebted to Peter for much of the thought contained in his letter. He seems to have been a resident of Palestine, probably confined his ministry mainly to the Jews, and certainly belonged with James to the Judaic school of Christianity.

2. *The Readers.*—The first destination of this letter is not certainly known. That Jude addressed Jewish Christians is very probable, but whether they lived in Palestine, Syria, Corinth, or Egypt, cannot be positively asserted. But wherever resident, they were troubled with false teachers, who are described as “libertines in conduct, with perverted views of divine grace and Christian liberty.” The rising of these adversaries caused a laxity in Christian doctrine, which demanded the correction of scriptural warning and exhortation.

3. *The Letter.*—The date of its composition has been considered as shortly before or soon after the destruction of Jerusalem, in 70 A.D. The purpose of the writer was to confirm the existing faith of Christians, to warn against and denounce the errorists, and in the love of God to keep above the tides of heresy. Thus the letter opens with a Christian salutation and announces the epistolary motive; then dwells upon past penalty, present wickedness, fulfilled prophecy, and inspired faith; and closes with the benediction.

REVIEW.

STUDY SECTION—Matthew 13: 31-33—*The Mustard and the Leaven.*

THIRD QUARTER.

LESSON XIII.

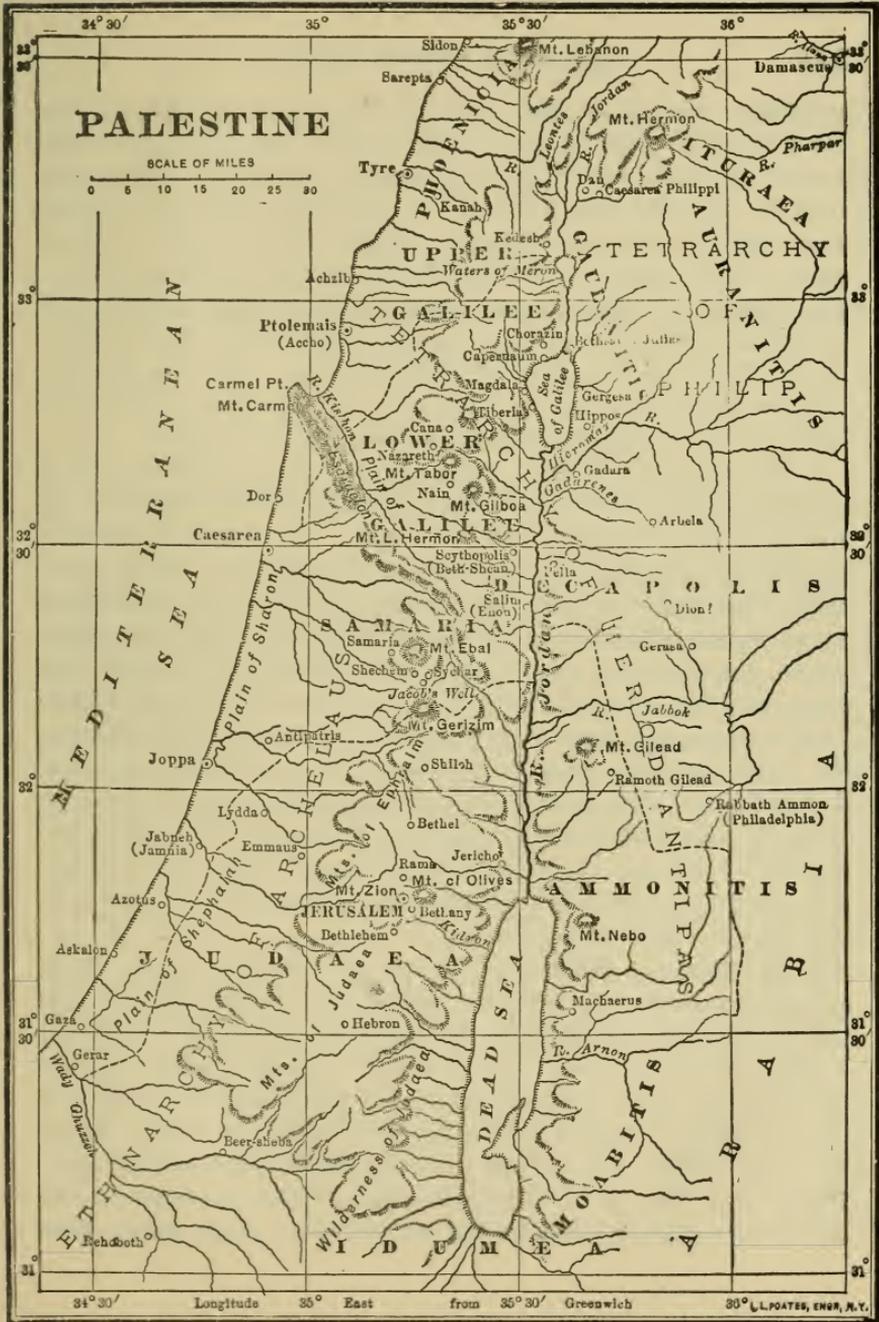
In the past quarter, after a glance at the New Testament as a whole, we have taken up the five histories—four on the life of Christ and one on the early church—and the seven general epistles.

1. *The Life of Christ.*—For our fourfold story of the Messiah we are indebted to Matthew, the publican apostle; Mark, the companion of Peter; Luke, the medical associate of Paul; and John, the disciple whom Jesus loved. By the first our Lord was presented to the Jews as the Messiah, fulfilling the ancient

PALESTINE

SCALE OF MILES

0 5 10 15 20 25 30



prophecies; by the second, He was revealed to the Romans as the miracle-working Son of God; by the third, in more systematic treatise, His humanity is emphasized before the Greeks; and in the last, His divinity is unfolded before the world. Mark begins with the ministry, Matthew traces back to Abraham, Luke to Adam, and John to the throne of Deity in eternity unbegun. Matthew and Luke dwell on the infancy and childhood, John on the early Judean ministry, the three Synoptics at length on the great Galilean ministry, Luke on the ministry in Perea, all four on the events of crucifixion week, followed by the resurrection, appearances, and ascension.

2. *The Early Churches.*—Taking up the story where his gospel closes, Luke, in the Acts of the Apostles, traces events of the apostolic age through nearly two-score years. The descent of the Spirit at Pentecost was the great beginning. Peter stood forth then and for years afterward as the most commanding figure among Christians. Scattered from Jerusalem by persecution, the disciples went everywhere, preaching the word, and some Gentiles were admitted into the churches. After a time Paul appears and thenceforward occupies the foremost place as the chief defender and disseminator of the Christian faith. So successful were his three great missionary tours through Western Asia and Southern Europe that when he was first imprisoned at Rome (as recorded in the last chapter of Acts), there were vigorous young churches in all the principal centers of the Roman Empire.

3. *The General Epistles.*—The letters by James, Peter, John, and Jude are more or less of a circular nature, though only one lacks a definite inscription. In the main they were produced during troublous times, when the churches were either suffering from the fires of persecution, or exposed to the waves of false teaching. James and Jude, both of Jewish bent, emphasize the works of the good and the punishment of the bad; Peter, of moderate Gentile sympathy, writes of hope to the tried and of knowledge to the uninformed; while John, with

loftier and broader view, writes to all the world that God is love.

SECTION IV.

New Testament—The Pauline Epistles and the Revelation.

FIFTEEN BOOKS.

THE PAULINE EPISTLES.

STUDY SECTION—Acts 9: 1-30—*The Conversion of Paul.*

FOURTH QUARTER.

LESSON I.

1. *Author.*—The qualifications of Paul for sacred authorship exceeded those of any other of the New Testament writers. He was highly educated in Greek literature and general culture. He was thoroughly versed in Jewish law and tradition. With ardor and success he had studied and mastered the doctrines of Christianity. He was engaged in a vast missionary work, traveling extensively, organizing numerous churches, and preaching with power, both to Jews and Gentiles. He had participated in a long series of debates over all possible points of the Jewish and Christian faith. And finally he had a considerable pastoral experience in confirming, correcting, and instructing the various churches. This course of rigid, enthusiastic labor continued about fourteen years before any of the epistles were written. The Apostle's toil, both literary and pastoral, was so important and influential that he has been called the Christian Moses.

2. *Aim.*—The burning desire of Paul was to disseminate the living principles of the gospel. The burden of his writings is to declare that salvation, secured only through Christ and not by the works of the Law, is open to Jew and Gentile, who are both in equal need and equally capable of enjoying its priv-

ileges. Some other features of his main purpose were: to leave a permanent record of truth; to throw authoritative light upon peculiar circumstances; to comfort believers in their work and inspire them to yet nobler effort; to correct incipient error and preserve the churches from subsequent heresy; to win adherents to the true faith from all classes and everywhere.

3. *Chronology.*—With even an approximate chronology, we more clearly understand a writer's circumstances and better observe the growth and harmony of his ideas. Though the dates of the Pauline letters cannot be determined with absolute certainty, the following are highly probable: First and Second Thessalonians were written in 53, about fifteen years after Paul's conversion; after a lapse of five years, First and Second Corinthians, Galatians, and Romans were written; the close of the next four years finds Paul in prison, where, in a few months, he wrote Ephesians, Philippians, Colossians, and Philemon; three or four years later, the pastoral epistles to Timothy and Titus appear. Hence we have four chronological clusters of Pauline Epistles written during the thirteen years between 53 and 66 A. D.

ROMANS.

STUDY SECTION—ROMANS 8—*The Believer's Privileges.*

FOURTH QUARTER.

LESSON II.

1. *The Church.*—In New Testament times, Rome, lying on the seven hills by the Tiber, and containing twelve hundred thousand inhabitants, was the metropolis of the world. For many years, and in spite of persecution, the Jews in Rome were numerous, wealthy and influential. The introduction of Christianity and the founding of the church was effected by neither Peter nor Paul; but since the Roman Jews were in constant communication with Jerusalem, it is generally believed that the "Strangers from Rome," present at Pentecost, were con-

verted and returned to declare the achievements of the new faith and set its standard in the imperial city. In the composition of the church, three prominent nationalities were represented: The Jews, the Romans, and the Greeks. The membership was, therefore, made up of both Jews and Gentiles, the latter being possibly the more numerous. The type of Christianity seems to have been neither actively Pauline nor positively Jewish-Christian; as yet the doctrinal differences, existent elsewhere, had not entered the church at Rome.

2. *The Circumstances.*—In the great receiving and distributing center of the world, Paul naturally wished to promulgate Christian doctrine. While at Corinth during the winter of 57-58 A.D., he decides to visit Rome, after carrying to Jerusalem a poor fund collected from the churches of Macedonia and Achaia. Before leaving for Palestine, he writes this letter to the Romans to supply the lack of needed personal teaching, to pave the way for his intended visit, and to prepare the church to aid him on the proposed mission into Spain. Since Phoebe, a deaconess, of the Cenchræan Church, was on the eve of departure for Rome, it is thought that she conveyed the letter to its destination.

3. *The Epistle.*—In this letter we have the fullest and most systematic exposition of the Apostle's teaching; some one has described it as "the religious philosophy of the world's history." It is marked by two great divisions of thought—doctrinal and ethical. In the first, covering eleven chapters, the central themes are justification and sanctification by faith—the one way of salvation for Jew and Gentile. The all-sufficiency of this faith is forcibly presented and strongly emphasized. The second part, which includes the remaining five chapters, is devoted to an exposition of practical affairs, the last chapter containing various salutations and the conclusion of the Epistle.

FIRST AND SECOND CORINTHIANS.

STUDY SECTION—1 Cor. 13—*The Excellence of Love.*

FOURTH QUARTER.

LESSON III.

1. *Christianity at Corinth.*—Renowned at the time of Paul for its commerce, manufactures, art, and learning, Corinth was equally famous for its vices, notably its dissolute manners and shameful licentiousness. On his second missionary journey, Paul, with Silas and Timothy, spent eighteen months at Corinth, winning, in the face of Jewish hostility, numerous converts, mainly from the poorer classes, and establishing a church, including some Jews and many Gentiles. After a time vicious teachers came and four factions arose in the church: a Pauline party, overzealous for the founder of the church; an Apollonian party, bewitched by the oratory of Apollos; a Petrine party, which, claiming Peter as authority, was bent on mixing up Jewish ideas with Christianity; and a Christ party, which, in antagonizing other elements, became itself a faction. The natural outcome of these dissensions was a loose discipline, abundant irregularities, and a rapid decline from original purity. In response to these special needs, Paul wrote these letters, which are said to be the most lucid and complete of all the Epistles.

2. *First Corinthians.*—Hearing from the household of Chloe, of the state of the church, and in response to written inquiries from certain of its members, Paul wrote this letter shortly before leaving Ephesus, and probably in the spring of 58 A.D. It was sent perhaps by the three Corinthians who had come to visit Paul. The letter contains requested instruction about marriage, the relation of Christianity to previous circumcision or slavery, meat offered to idols, collections for the poor, spiritual gifts, and church order; also it aims at church vices—factional strife, lawsuits before heathen judges, inexpedient liberty, licentious indulgence, and abuse of the Lord's Supper; and, finally,

it asserts the apostolic authority of Paul and presents the historical proofs of the resurrection.

3. *Second Corinthians*.—The instructions of the first letter were emphasized by the visit of both Timothy and Titus to Corinth. Two or three months later, and when Paul had reached Macedonia, on the way to Corinth, he heard from Titus of the salutary effect of his letter in the main, though there was still a factious minority which depreciated his authority, misrepresented his motives, and censured his conduct. Under the strong and mingled emotions caused by such intelligence, this second letter was immediately written. It was designed to carry forward the work of reformation, to caution against false teachers, and to prepare the Corinthians for the writer's approaching visit. A collection is solicited for the poor in Judea, and the Apostle defends himself from the calumnies of his critics.

GALATIANS.

STUDY SECTION—Galatians 5: 16-26—*The Flesh and the Spirit*.

FOURTH QUARTER.

LESSON IV.

1. *The Churches*.—Galatia, deriving its name from its Gallic settlers, was a small mountainous district lying in Central Asia Minor; when on his second missionary journey Paul was pressing westward to fulfill his mission in Europe, he was stricken with an illness which detained him among the Galatians. The time was employed for the planting of the Christian faith in "the region of Galatia." The converts showed the Apostle every possible attention, and when, after recovery, he departed, they were running the Christian race with energy and success. Two years later, Paul, going out on his third tour, again visited Galatia and discovered with sadness the symptoms of "alienated affection and weariness in well-doing." The Judaizing emissaries had as usual been on his track, oppos-

ing his apostolic authority, doubting his doctrine and maintaining the necessity of circumcision and the full observance of the Jewish law. The presence of Paul doubtless hushed the disturbing elements for a time, but after his departure they broke out afresh and serious dangers threatened the churches of Galatia.

2. *The Circumstances.*—The receipt of such intelligence on the part of Paul occasioned the immediate writing of this letter. Contrary to his usual custom, he wrote it with his own hand. As to the time and place of composition there is great diversity of opinion; possibly it was dated from Macedonia in the spring of 58 A.D. The aim of the writer was twofold: first, to repeal the insinuation that he was not an apostle, or that he did not stand on an equality with the other apostles; this was necessary to preserve his influence and make permanent his work among the churches. And, secondly, to expose the Judaistic and other errors which had crept into the churches and deceived the thoughtless Galatians; hence, he establishes the doctrine of justification by faith, and so demolishes the position of hostile teachers.

3. *The Epistle.*—In its address to a group of churches, its lack of reflection upon the writer's surroundings, its omission of thanksgiving and congratulation, and its sustained severity, this letter is unique among the writings of Paul. It falls into three divisions, each occupying two chapters: apologetic, polemical, and practical. Thus Paul meets in order the three elements of assault against himself and his doctrine—"the disparagement of his apostleship, the elevation of Judaism to the same rank as Christianity, and the insinuation that liberty meant license."

EPHESIANS.

STUDY SECTION—Ephesians 6: 10-20—*The Christian Warrior.*

FOURTH QUARTER.

LESSON V.

1. *The Ephesian Church.*—Ephesus was the capital of the province of Asia, and one of the free cities of the Roman Empire. A great commercial center, it was also a stronghold of idolatry, being particularly renowned for the worship of Diana. The people as a whole were luxurious and dissolute. Of the many Jews resident there, some were at Jerusalem on the day of Pentecost, whence they returned to spread the first principles of the new faith. Here, also, were some of the disciples of the Baptist, the only glimpse we get of them after the ascension of Christ. Paul made two visits to Ephesus. The first was only a brief stop on the way to Jerusalem. The second was the chief event of the third missionary tour, and occupied about three years. In the synagogue, in the school of Tyrannus, and in the homes of the people he preached and taught with much success. For a time after his departure the infant church was entrusted to the care of Timothy, under whose ministry it continued to flourish.

2. *The Apostle's Circumstances.*—This epistle was written by Paul during his first imprisonment at Rome, 61-63 A.D. The precise date is uncertain, probably about the middle of his incarceration. While the Apostle doubtless had the Ephesians primarily in mind, it is believed that this letter was intended as a circular to the several churches in the province of Asia, of which Ephesus was the chief city. Hence, it lacks the usual local coloring, and is without messages of personal greeting. There is a striking resemblance between Ephesians and Colossians, and this is easily accounted for when we remember that both letters were written by the same man and probably within a few hours of each other. The same great ideas and similar expressions are, therefore, frequently found in both epistles.

3. *The Epistle Summarized.*—According to the usual analysis, this letter consists of two parts—doctrinal and practical, each section occupying respectively three chapters. “The first part contains a summary of the Christian doctrines taught by Paul, and is especially remarkable for the great prominence given to the abolition of the Mosaic law. The hortatory part, so dear to Christians of every age, enjoins unity, the renunciation of heathen vices, and the practice of Christian purity.”

PHILIPPIANS.

STUDY SECTION—Philippians 2: 1-11—*Christ Our Pattern.*

FOURTH QUARTER.

LESSON VI.

1. *The Philippian Church.*—Philippi, named after its founder, Philip of Macedon, was at the time of Paul a prominent city of Macedonia, and a Roman colony. There were some Jews in the city, but it was chiefly occupied by Greeks and Romans. Thither Paul, contrary to previous plans, was directed on his second missionary journey. There being no synagogue there, work was begun by the riverside, beyond the city limits. Lydia was the first convert, and others soon followed; among them, her household, the soothsaying damsel, the jailer and his household. Thus a strong church was founded, and Philippi was the first place in Europe to receive the gospel. The members of that infant church were severely persecuted, but their faith remained firm. They were also free from doctrinal errors; the Judaizing party, so frequently on Paul's track, had created no schism among them. And, again, their attitude towards Paul was marked by the strongest personal attachment, unfailing obedience to his commands, and liberal contributions to his support.

2. *The Author's Surroundings.*—Various passages in the letter classify it among the Epistles of Imprisonment. The sec-

ond year of his first imprisonment at Rome was wearing away when the Philippians sent the Apostle a timely contribution for his relief. This was conveyed to Rome by Epaphroditus, whose arrival was followed by a dangerous illness. Upon his recovery he returned to Philippi, Paul having placed in his hands this letter of affectionate remembrance and sincere appreciation.

3. *The Epistle Summarized.*—The least dogmatic of all the Pauline writings and containing an unusual amount of personal information, this has been described as the most epistolary of the Epistles, the easiest and most friendly of letters. All the four chapters revolve around Christ as the center. Thus it has been pointed out that in the first we have the Gospel and Christ the Theme; in the second, Humility and Christ the Pattern; in the third, Earnestness and Christ the Object; and in the fourth, Peacefulness and Christ the Strength.

COLOSSIANS.

STUDY SECTION—Colossians 3: 1-17—*The Things Above.*

FOURTH QUARTER.

LESSON VII.

1. *The Colossian Church.*—Colosse was a city of considerable consequence, situated on the banks of the river Lycus, in southwestern Phrygia, which was one of the rich districts of the Roman proconsular province of Asia. In early times it was both populous and influential, but at length it was overshadowed by Hierapolis and Laodicea, which lay twelve or fifteen miles farther down the river. On both his second and third missionary journeys Paul entered Phrygia, but it is quite certain that he never visited the cities in the valley of the Lycus. The immediate founder of the church was probably Epaphras, a native Colossian. It is likely that he attended the ministry of Paul at Ephesus, and on his return home advocated the

Christian faith and organized a church in accordance with Pauline doctrine. The membership was composed principally of Gentiles, some of whom were well known to Paul. The infant church was particularly exposed to false teaching, which has been described as a mixture of Judaism and Oriental philosophy. It is not known who introduced these heresies, nor to what extent they affected the Colossian church.

2. *The Writer's Surroundings.*—Paul was now suffering his first imprisonment at Rome. News of the Apostle's situation and knowledge of the dangers from false teaching at Colosse induced Epaphras, the Colossian pastor, to visit Rome with a message of cheer for the apostolic prisoner, and a report from his church. This report to Paul appears to have been highly satisfactory in some respects, but the intelligence of incipient error called for immediate attention. Hence the Apostle wrote this letter to refute false doctrines, to warn against wicked teachers, and to establish the Colossians in the true faith.

3. *The Epistle Summarized.*—The first chapter is devoted to doctrine: the headship of Christ, the reconciliation of the Colossians to God through Christ, and the Apostle's message of mystery—"Christ in you the hope of glory." The second gives warning against error—the vicious philosophy which disregarded the teaching of Christ, the rigid observance of Jewish traditions, the worship of angels, and a false asceticism. The third embraces several exhortations—to heavenward affection, to avoidance of vice and practice of virtue, and to the performance of domestic duties. The fourth, in conclusion, enjoins perseverance in prayer and wise conduct before unbelievers, conveys Christian greetings, and closes with an autograph benediction.

FIRST AND SECOND THESSALONIANS.

STUDY SECTION—1 Thessalonians 4: 13-18—*The Sleeping Saints.*

FOURTH QUARTER.

LESSON VIII.

1. *The Thessalonian Church.*—Thessalonica, situated at the head of the Thermaic gulf, and in the midst of a most fertile district, was at the time of Paul the metropolis of Macedonia and a free city, governed by seven native politarchs and occupied by a mixed population of Jews, Greeks, and Romans. It is now called Salonika, and is to-day the second city of European Turkey. Hither Paul came after release from the Philipian jail. For three Sabbaths he preached in the synagogue (the only one in all this region) with such power that fierce persecution followed, and he was compelled to flee for his life, but not before the establishment of a Christian community. In this new church some Jews were gathered, but in all probability the majority were Gentiles. While the spiritual state of the church was gratifying to its founder, it was not entirely free from errors. It was blemished by the introduction of heathen vices and by the presence of some who assailed the motives and character of Paul.

2. *First Thessalonians.*—His brief stay in Thessalonica had enabled the Apostle to win a number of converts, but gave him no time to develop them in work and doctrine. Driven by violence from the city, he was forced to leave the infant church exposed to various errors, subject to persecution, and with but imperfect conceptions of duty. Disappointed in his own desire and purpose to revisit them, he sent Timothy to encourage them and inform him of their condition. This report of Timothy reached the Apostle at Corinth two or three months after he had left Thessalonica, and occasioned the immediate writing of this letter. The first three chapters are narrative, and the remaining two are occupied with various exhortations.

3. *Second Thessalonians.*—In his first letter Paul had written of the Lord's coming as imminent, and some of the Thessa-

lonians, by misapplication of the truth, had given up their ordinary pursuits and were idly waiting for the Second Advent. An unauthorized use of the Apostle's name had further aggravated the situation. A note of warning was needed, and so Paul, still at Corinth, and only a few months at most after writing the first letter, wrote again to correct error and emphasize the suddenness rather than the immediacy of the Lord's coming. In the three chapters of the Epistle we have respectively consolation amid persecution, revelation regarding the Man of Sin, and exhortation to prayer and consistency.

FIRST AND SECOND TIMOTHY.

STUDY SECTION—2 Timothy 4: 1-8—*Paul's Dying Charge.*

FOURTH QUARTER.

LESSON IX.

The letters of Timothy and Titus are known as the Pastoral Epistles, because addressed to them as pastors, and relating especially to pastoral duties.

1. *The Evangelist Timothy.*—A native of Lystra, son of a Jewess and a Greek, he received very careful religious training from early childhood, and was probably converted at the time of Paul's first visit to Lystra. When the Apostle, seven years later, again visited this region, he found Timothy "well reported of by the brethren that were at Lystra and Iconium," and admirably qualified for evangelistic work. At once Paul set him apart for this special work, and thenceforward he was one of the most constant and faithful of the great Apostle's companions. As associate, co-laborer, special representative, and fellow-prisoner, Timothy was the unfailing help and joy of his spiritual father. And when imprisoned a second time, Paul, knowing his end was near, urgently wrote Timothy to come at once to his side. We do not know, but may reasonably believe, that this last recorded wish of Paul was gratified, and

that his son in the gospel brightened his last hours. It is said that Timothy also suffered martyrdom some years later.

2. *First Timothy*.—The first letter to Timothy was almost certainly written in the interim between Paul's two Roman imprisonments. From the meager data at hand, it is thought to have been written in Macedonia during the summer of 67 A.D. Timothy was at Ephesus, where he had been left by Paul on the Asiatic tour. The six chapters of the Epistle treat in the main of the following subjects: Commission of both Timothy and Paul; public duties and behavior; qualifications of pastors and deacons; false teachers and Timothy's duties; church government; sound doctrine.

3. *Second Timothy*.—This is remarkable as being the last extant writing of Paul. It was written only a short time before his execution, the probable date being 67 A.D. Timothy was still at Ephesus. This letter of "pathetic tenderness and deep solemnity" may be thus outlined, following the chapter divisions: Exhortation to courage and fidelity; endurance, energy, and purity; dangerous errors contrasted with sound doctrine; closing charge with personal intelligence.

TITUS AND PHILEMON.

STUDY SECTION—Titus 2: 11-14—*The Grace of God*.

FOURTH QUARTER.

LESSON X.

1. *Titus*.—Quite likely the Christian faith was carried to the island of Crete by the Cretan Jews who were present at Pentecost. At any rate, Paul found some Christians there, and his brief stay was occupied with solidifying and upbuilding the churches. On his departure he left Titus, a Greek Christian and zealous evangelist, to forward the work which he had not the time to finish. It is thought that this letter was written in 66 A.D. at Ephesus, as the Apostle was proceeding to Nicop-

olis to spend the winter. The object of Paul in this letter was threefold: first, to place in the hands of Titus an expression of esteem and a permanent manual of pastoral guidance. Secondly, to give his work the sanction of apostolic authority, that it might prove more effective. And, thirdly, to convey needed counsels and instructions to Titus relative to the duties and difficulties before him. Broadly speaking, the three chapters treat respectively of Discipline, Doctrine, and Duty.

2. *Philemon*.—A Colossian converted under the ministry of Paul, Philemon was distinguished for his kindness and liberality, and his house was the regular meeting-place of the Colossian Christians. Onesimus was also a Colossian, and the slave of Philemon. Having robbed his master, he fled from Colosse and finally drifted to Rome, where he met with Paul, through whose instrumentality he was converted. He proved himself very serviceable to the Apostle and also confessed his sin against Philemon. Thereupon Paul, though attached to the fugitive slave, and sorely needing him, either as a personal attendant in his captivity or as an active co-laborer in his work, decided that Onesimus must return to Philemon. Accordingly, he placed in the hands of the penitent slave this letter to his offended master, and sent him back to Colosse in company with Tychicus, who bore, at the same time, the letter to the Colossians. There is no reason to doubt the effectiveness of Paul's letter, and that Onesimus received at the hands of Philemon both forgiveness as a slave and a cordial reception as a Christian brother.

HEBREWS.

STUDY SECTION—Hebrews 10: 19-39—*Steadfastness Under Adversity.*

FOURTH QUARTER.

LESSON XI.

1. *The Author*.—While this book is without question entitled to its place in the Bible, its authorship is veiled in mystery.

The name of Paul does not appear in the most ancient inscriptions, but was inserted by a later hand, and even in the second century the identity of the author was unknown. The book has been credited to Luke, Clement of Rome, Barnabas, Appollos, and others; so it is certain that if Paul himself was not the author, the book was written under his supervision by one of his associates, or at least by one of his school of thought. It appeared before, perhaps on the eve of, the destruction of Jerusalem, for the temple services were still observed and the nation it represented is yet intact. The place of composition is not known, though both Ephesus and Rome have been named in this connection.

2. *The Hebrews*.—The persons for whom this epistle was primarily intended were Hebrew by race, Hellenistic as to language, and Christian in their faith. Perhaps a church or group of churches received the inspired original; it was hardly the mother church at Jerusalem; more probably the Jewish Christians elsewhere in Palestine; possibly those at Alexandria, Antioch, or Rome. The situation of these believers is clearer morally than politically; they were haunted by the spirit of unbelief in Christ; they were dejected because their simple gospel services were eclipsed by the gorgeous ritual of the Temple; and, in particular, they were subject to criticism and persecution at the hands of their fellow countrymen. Before the taunt that they were traitors to the old faith, they were in danger of making wreck of the new and larger faith.

3. *The Epistle*.—That these persecuted Jewish Christians might not only not turn back to Judaism, but hold their ground and go forward, this letter was written. The old and new covenants are set in their proper light; the surface differences between and the underlying unity of the Law of Moses and the Gospel of Christ are clearly defined and emphasized. The legal system of the Old Testament has been fulfilled and Christianity rises superior to it. By three great and vital tests Christ is shown to be superior to angels, to Moses, and to the priesthood

of the Jewish dispensation, whereupon the new covenant is vindicated (chapters 1-10:18). On such a sound doctrinal basis the writer in the remainder of the Epistle enforces practical duties, particularly consecration, steadfastness, faith and patience. Thus the types of the old dispensation are interpreted by the living facts of Christianity.

THE REVELATION.

STUDY SECTION—Revelation 7: 9-17—*The Multitude Before the Throne.*

FOURTH QUARTER.

LESSON XII.

1. *Composition.*—This last book of the Bible, and only prophetic book of the New Testament, was written by John, the beloved disciple and apostle, author of the Gospel and epistles bearing his name. He was now an exile on Patmos, a small island in the Aegean sea, whither he had been banished because of his faith. It is uncertain whether this was during the reign of Nero, and so just prior to the destruction of Jerusalem, or when Domitian was emperor, and so toward the close of the first century; the latter, about 95 A.D., has been commonly regarded the correct date. At any rate, on that lonely isle, and during a period of fiery persecution, was produced this matchless Apocalypse. Addressed primarily to seven of the prominent churches in the Roman province of Asia, it was designed for the wider circle of Christians in that day and of coming ages.

2. *Character.*—The Revelation attains and embodies the perfection of apocalyptic literature. The inward point and meaning, veiled by outward symbols, were in the main entirely clear to those for whom originally intended. That many things are conjectural or incomprehensible, does not stamp the book as profitless; for to the receptive, it is one of the most instructive books in the Bible. In the interpretation of its visions schol-

ars have ranged themselves into three schools. According to the *Preterist* view, it refers to the triumph of Christianity over Paganism and Judaism as marked by the overthrow of Rome and Jerusalem. The *Historical* view regards it as a progressive history of the church from its institution to the end of time; thus of its predictions some are fulfilled, some now fulfilling, some yet to be fulfilled. The *Futurist* view transfers the entire book (except the first three chapters) to the period of the Second Coming of Christ, and regards it as a literal picture of events to occur at the close of the age. Whatever be the correct view, we may be sure that this inspired apocalyptic epistle was full of instruction and comfort for the persecuted churches.

3. *Contents*.—For artistic finish and unity this is surpassed by no book in the Bible. Eight verses of introduction and sixteen verses of conclusion bound the seven sevens contained in the body of the book. They have been enumerated by Dr. B. C. Taylor as follows:

- I. The Seven Churches (1: 9 to 3: 22).
- II. The Seven Seals (4 to 8: 1).
- III. The Seven Trumpets (8: 2 to 11: 19).
- IV. The Seven Mystic Figures (12-14).
- V. The Seven Bowls (15, 16).
- VI. The Sevenfold Judgment (17 to 19: 10).
- VII. The Sevenfold Triumph (19: 11 to 22: 5).

So, in Revelation, we have a final forward look to the consummation of the age, the complete triumph of the good, and the ultimate glory of Jehovah.

REVIEW.

STUDY SECTION—Rev. 22: 16-21—*Closing the Canon.*

FOURTH QUARTER.

LESSON XIII.

In the Pauline Epistles and the Revelation we have fifteen books composed by the two most prolific of the New Testament

authors and appearing during the latter half of the first century.

1. *The Writers*.—Paul wrote thirteen letters between the years 53 and 66 A.D. His literary work was done sometimes in the midst of urgent missionary activities, sometimes when shut up in the Roman prison, and again when stimulating his younger co-laborers in their pastoral duties. The author of the epistle to the Hebrews, if not Paul himself, was certainly an associate or disciple of the Apostle. To the beloved disciple we are indebted for the Revelation, which was produced probably toward the close of the century and during a period of great persecution.

2. *The Readers*.—The persons originally addressed in these Epistles were scattered over the great centers of the Roman Empire. Paul wrote to the churches of Galatia and the cities of Ephesus and Colosse in Asia Minor; to Philippi, Thessalonica, and Corinth, in the Grecian peninsula; and to Rome, the seat and metropolis of the empire. He also wrote personal letters to Timothy, his missionary associate; to Titus, his helper in Crete; and to Philemon, his Colossian friend. The author of the Hebrews wrote to the persecuted Jewish Christians, who may have been resident in Palestine, though hardly in Jerusalem. Seven representative churches in the Roman province of Asia were the earliest recipients of the Apocalypse.

3. *The Letters*.—Of the writings of Paul, six may be styled the Missionary Epistles, because they were written during the period of incessant missionary labors on two continents: The Thessalonian letters appeared in 53, fifteen years after his conversion; five years later, First and Second Corinthians, Galatians and Romans were written. There were four Prison Epistles—Ephesians, Philippians, Colossians, Philemon—which were written during Paul's first imprisonment at Rome. The three Pastoral Epistles—First and Second Timothy and Titus—date from the period between the Apostle's two Roman imprisonments. The letter to the Hebrews was designed to stimulate

to steadfastness the Jewish Christians who were taunted and persecuted by their Jewish kinsmen. The Revelation was addressed to churches persecuted by the Roman power, and its message of instruction and comfort was conveyed in the sublimest symbols of apocalyptic literature.



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