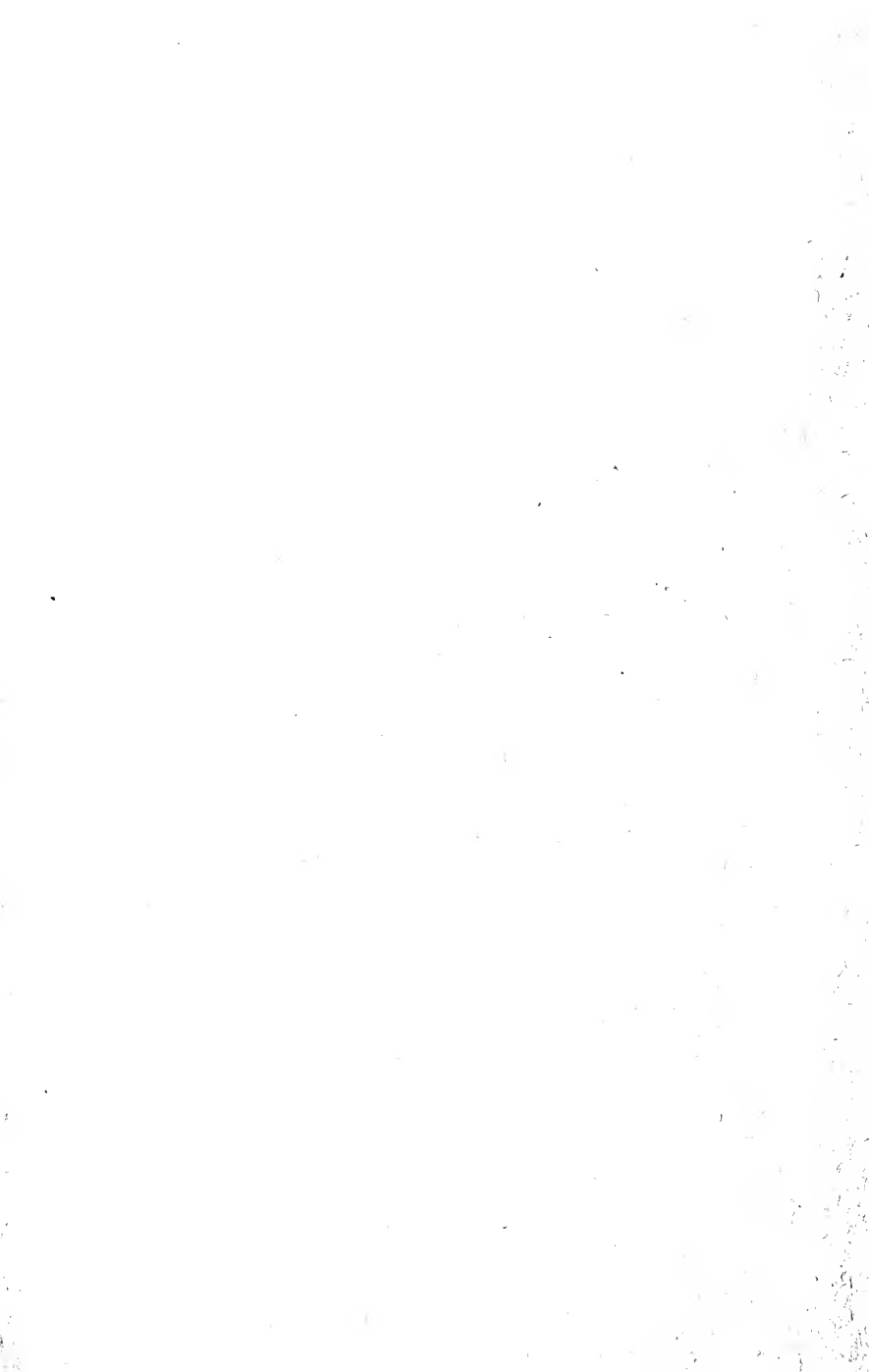


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TRAINING FOR SERVICE

By HERBERT MONINGER

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TEACHER TRAINING received its greatest impetus from Herbert Moninger, the man who wrote "Training for Service." The book has been the one greatest factor in the development of what has come to be regarded as the most important department of Sunday School activity. This revised edition is edited by Miss Nannie Lee Frayser, the author of "The Sunday School and Citizenship" and contributor to the leading Sunday School journals. In Sunday School and general educational circles all over America, Miss Frayser's name is synonymous with efficiency. Her greatest of all Teacher Training books has been brought down to the present moment as an authority on organization, teaching and elementary psychology. Its outline plan of Bible study has been the best in the field from the first. We may expect to see its past remarkable record of sales eclipsed by the demand for this new edition.

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Training for Service

The First Year Standard Teacher
Training Text-book

By

HERBERT MONINGER, A.M., B.D.

Author of "Studies in Gospels and Acts," "How to Build Up an Adult Bible Class," "101 Things for Adult Bible Classes to Do," etc.

Lessons XXVIII. to L. revised by
NANNIE LEE FRAYSER



NEW YORK
1917

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PREFACE

Originally this book was given by Herbert Moninger as a series of studies before the members of the North Side Union Teacher-training Class of Cincinnati, O. One hundred and twenty-two of the class passed a successful examination and received diplomas from the Ohio Sunday School Association.

The author claimed nothing original as to the material assembled in the book, but its phenomenal circulation attests the wisdom of his selection and arrangement. A few definite outlines have been followed:

1. The Old Testament history is woven around sixteen leading characters. These characters are arranged in chronological order and are to be memorized.

2. The life of Christ is arranged in seven periods, with five important events in each period.

3. The general outline of the life of Paul is remembered by means of six periods and their subdivisions.

4. Bible geography is woven around three rivers, five mountains and twelve cities. Of the cities, three begin with B, three with C, three with J, and three with T. All geographical points, whether in Old or New Testament history, may be located by means of these rivers, mountains and cities.

5. The "Drill Questions" in the back of the book are occasionally omitted from earlier editions with the result that people insisted upon their replacement. We therefore print them in the present edition with the suggestion that their use be optional.

6. The purpose of the revision of Parts VII., VIII. and IX. by Miss Frayser has been to bring the matter of Bible-school organization and management down to date and to restate authoritatively some of the pedagogical principles.

7. As a whole, the book is designed to meet the needs of the masses of the people who want a simple and practical knowledge of the Bible, how to study it and how to teach it.

8. Mr. Moninger found in his rich experience a universal need of some plans that will enable the teacher to get and hold the general sweep of Bible history. In answer to this and other needs, this training course was prepared.

THE PUBLISHERS.

International Approval

This book has been approved by the Educational Committee of the International Sunday-school Association as meeting the requirements of the *First Standard Teacher Training Course*, and will be recognized accordingly by the various State and Provincial Associations.

H. M.

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★ PUBLISHERS' WEEKLY.

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A FEW SUGGESTIONS

Training for Service

The Bible school is the richest, ripest and most responsive field of service within the church to-day. Those who labor in this field should be trained for their service. To answer this need, every church should have one or more training-classes.

Those Who Should Enter These Classes

Three classes of people ought to be in these classes: (1) All teachers and officers that are now at work in the Bible school; (2) all young people from sixteen years of age and older; (3) all parents who desire to know more about the Bible that they may better instruct their children.

The Requirements Met

At a joint meeting of the Educational Committee of the International Sunday-school Association and the leaders in teacher-training of the various religious bodies of America, which was held in Philadelphia, Pa., Jan. 7 and 8, 1908, a minimum amount of lessons was agreed upon for the **FIRST STANDARD TEACHER-TRAINING COURSE**. This course is to consist of fifty lessons as follows: Twenty on the Bible, seven on the pupil, seven on the principles of teaching, and seven on the Sunday-school. The other nine lessons necessary to complete the fifty may be upon these or other vital subjects according to the plan of the author. "TRAINING FOR SERVICE" (Revised) meets these requirements, and will be so recognized by the State and Provincial Sunday-school Associations. These fifty lessons may be taken in as many weeks, or a longer time may be consumed, according to the desire of the teacher and the class.

Getting Members for a Class

Announce it at every service of the church for a month or more before it begins. Start in for a large class. You ought to have twice as many in your class as you have teachers in your school. This will give you a reserve force, and make it possible to have in your teaching corps only those who are trained. Look forward to the time when you can place this motto in your Sunday-school room: "EVERY TEACHER IN THIS SCHOOL HAS A TEACHER-TRAINING DIPLOMA." Use your church membership, even if they are not in the school, as a source on which to draw for this class.

The Teacher

Get the very best person possible for the teacher. Perhaps your minister will take the first class. If you work up a large class for him, you will likely find that he will be delighted to take it. If you have no minister, you may be able to get a consecrated public-school teacher. At any rate, get some one, and start a class.

Drill Work

During this course the pupil is to learn a few foundation facts upon which he will ever afterwards build. This being true, these foundation facts must be well learned. Remember the old saying, "Not that which I can remember, but that which I can not forget, constitutes knowledge." "Drill! Drill!! Drill!!! Review! Review!! Review!!!" were the words which Herbert Moninger sounded into the ears of the Bible-school teachers of America. The "Test Questions" and "Review Questions" will be invaluable to all teachers and students of these lessons, and the final "Drill Questions" with their answers will prove helpful to many.

Correspondence Course

If you are in a community where there is no class, and where it is impossible to organize one, you may take this course by correspondence. Hundreds have already done so. For taking the correspondence course you will receive your diploma just the same as if you were a member of a regular class. For information concerning the correspondence course, examinations and diplomas, address Teacher-training Department, Box 5, Sta. N, Cincinnati, O.

Graduation Exercises

A public recognition should be made of those who complete the course. This will not only serve to make the graduates feel more keenly their responsibility as Bible teachers, but it will create a desire in the hearts of some who attend the graduating exercises to take the course. Get the best speaker possible. Bring in somebody from outside. If your exercises are held during the week, you might charge a small admission fee. When the Northside Union Teacher-training Class graduated, March 26, 1907, eight thousand tickets were sold at ten and twenty cents. About \$500 was spent for speakers, hall rent, flags, music, advertising and programs, and the committee had more than \$400 over. What was the result? A few months after that graduation exercise so many wanted to take the course that five larger union teacher-training classes were formed in Greater Cincinnati. If you begin in time, and use the proper methods, you can fill the largest hall in your community when your class graduates.

The Diplomas

For information concerning credits and diplomas, write to the Interdenominational Sunday-school headquarters of your State, or the International Sunday-school Association, 1416 Mallery Bldg., Chicago, Ills. Classes in schools of the disciples of Christ may write to the Bible-

school Department of the American Christian Missionary Society, Carew Bldg., Cincinnati, O.

Kinds of Classes

These lessons in TRAINING FOR SERVICE may be taken in classes organized in connection with the Bible school, or with the young people's societies, or with the mid-week prayer-meetings, and they may be used in advanced classes in place of the regular lesson. They may be begun at any time. Begin now and stick to it until you finish.

Some Reference-books

Every teacher should have a Bible dictionary, a concordance of the Bible, a book on Bible geography, and one or more books on Bible history, institutions and evidences. As there are so many covering these fields, we need not suggest any in particular. At this place, however, we desire to mention a few on pedagogy, psychology and general Sunday-school work:

Pedagogy

HOW TO BECOME AN EFFICIENT SUNDAY SCHOOL TEACHER, by Wm. A. McKeever.

THE PUPIL AND THE TEACHER, by Luther Weigle.

THE CHURCH SCHOOL, by Walter S. Athearn.

PRIMER ON TEACHING, by John Adams.

BIBLE SCHOOL PEDAGOGY, by A. H. McKinney.

SEVEN LAWS OF TEACHING, by John M. Gregory.

TEACHING AND TEACHERS, by H. Clay Trumbull.

TALKS WITH THE TRAINING CLASS, by Margaret Slattery.

TEACHER TRAINING WITH THE MASTER TEACHER, by C. C. Beardsley.

PEDAGOGICAL BIBLE SCHOOL, by Samuel B. Haslett.

Psychology

PSYCHOLOGY IN EDUCATION, by Ruric N. Roark.

TALKS TO TEACHERS ON PSYCHOLOGY, by Wm. James.

A STUDY OF CHILD NATURE, by Elizabeth Harrison.

General Sunday-school Work

THE SUNDAY SCHOOL AND CITIZENSHIP, by Nannie Lee Frayser.

YALE LECTURES ON THE SUNDAY SCHOOL, by H. Clay Trumbull.

HOW TO CONDUCT A SUNDAY SCHOOL, by Marion Lawrance.

THE FRONT LINE OF SUNDAY SCHOOL WORK, by A. N. Peloubet.

EFFICIENCY IN THE SUNDAY SCHOOL, by Henry F. Cope.

PART I.

THREE LESSONS ON THE BIBLE AND ITS BOOKS

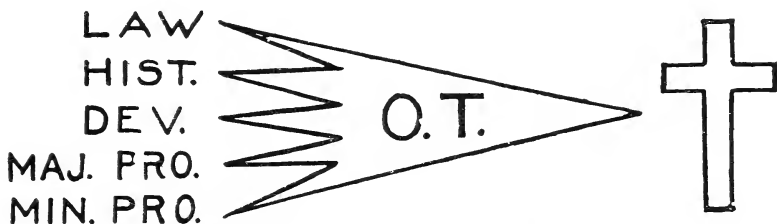
- LESSON I. THE BIBLE AND ITS DIVISIONS.
LESSON II. THE BOOKS OF THE OLD TESTAMENT.
LESSON III. THE BOOKS OF THE NEW TESTAMENT.
-

LESSON I. THE BIBLE AND ITS DIVISIONS

I. The word "Bible" comes from the Greek word *biblos*, which means "book." There is only one book in the world that is worthy of being called the Book.

II. Two names of the Bible found in the Book itself are: (1) Word of God (Eph. 6: 17); (2) Scriptures (Matt. 21: 42; John 5: 39; Acts 17: 11; 2 Tim. 3: 15).

III. The Bible is divided into two parts, familiarly known as the Old Testament and the New Testament. Paul tells of the old



covenant (2 Cor. 3: 14, R. V.) and the new covenant (2 Cor. 3: 6, R. V.). The Latin rendering of the Greek word *diatheka* (covenant) is *testamentum*—testament.

IV. There are thirty-nine books in the Old Testament.

Memory Help: O-l-d, 3; T-e-s-t-a-m-e-n-t, 9; suggesting 39.

V. There are twenty-seven books in the New Testament.

Memory Help: N-e-w, 3; T-e-s-t-a-m-e-n-t, 9; 3 x 9 equals 27.

VI. The books of the Old Testament are divided into five parts: **Law, History, Devotion, Major Prophets, Minor Prophets.**

VII. Of the books of **Law**, there are five; of **History**, twelve; of **Devotion**, five; of **Major Prophets**, five; of **Minor Prophets**, twelve.

VIII. The books of the New Testament are divided into five parts: **Biography, History, Special Letters, General Letters, Prophecy.**

IX. Of the books of **Biography** there are four; of **History**, one; of **Special Letters**, fourteen; of **General Letters**, seven; of **Prophecy**, one.

BLACKBOARD WORK.

THE BIBLE	1. Meaning of word.	1. Law.	5	1. Biog.	4
	2. Two names.	2. Hist.	12	2. Hist.	1
	3. Its divisions.	O. T. 3. Dev.	5	N. T. 3. Sp. Let.	14
		4. Maj. Pro.	5	4. Ge. Let.	7
		5. Mi. Pro.	12	5. Prop.	1
			<hr/>	<hr/>	
			39	27	

TEST QUESTIONS.

1. What does the word "Bible" mean?
2. Give two names of the Bible found in the Book itself.
3. What are the divisions of the books of the Bible?
4. How many books in the Old Testament? Give the memory help.
5. How many books in the New Testament? Give the memory help.
6. How many books in the whole Bible?
7. Give the divisions of the books of the Old Testament, and the number of books in each.
8. Give the divisions of the books of the New Testament, and the number of books in each.

LESSON II. THE BOOKS OF THE OLD TESTAMENT

Every Christian should be thoroughly familiar with the names and order of the books of the Bible. Without such familiarity, it will be impossible to use the Bible as we should. In our last lesson, we learned the divisions of the Old Testament. These were **Law, History, Devotion, Major Prophets, Minor Prophets.** We will now learn the names of the books in each one of these divisions.

I. The books of the **Law** (also called **Pentateuch**) are five: **Genesis, Exodus, Leviticus, Numbers, Deuteronomy.**

II. The books of **History** are twelve: **Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther.**

III. The books of **Devotion** are five: **Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.**

* IV. The books of the **Major Prophets** are five: **Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel.**

V. The books of the **Minor Prophets** are twelve: **Hosea, Joel,**

Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

NOTE.—There have been various plans for remembering the books of the Minor Prophets, most of which are as hard to remember as the books themselves. The best way for the student to do is to go over and over them until they can be said with absolute ease.

BLACKBOARD WORK.

LAW	$\left\{ \begin{array}{l} G., E., \\ L., N., \\ D. \end{array} \right.$	HIST.	$\left\{ \begin{array}{l} J., J., R., 1 S., \\ 2 S., 1 K., 2 K., \\ 1 C., 2 C., E., N., E. \end{array} \right.$
DEVOTION	$\left\{ \begin{array}{l} J., P., \\ P., E., \\ S. of S. \end{array} \right.$	MAJ. P.	$\left\{ \begin{array}{l} I., J., \\ L., E., \\ D. \end{array} \right.$
		MIN. P.	$\left\{ \begin{array}{l} H., J., A., O., \\ J., M., N., H., \\ Z., H., Z., M. \end{array} \right.$

TEST QUESTIONS.

1. Name the divisions of the books of the Old Testament.
2. Name the books of Law.
3. Name the books of History.
4. Name the books of Devotion.
5. Name the books of the Major Prophets.
6. Name the books of the Minor Prophets.
7. How long does it take you to repeat the books of the Old Testament?

LESSON III. THE BOOKS OF THE NEW TESTAMENT

I. The Divisions of the Books of the New Testament.

1. **Biography.** Four books.
2. **History.** One book.
3. **Special Letters.** Fourteen books.
4. **General Letters.** Seven books.
5. **Prophecy.** One book.

II. The Names of the Books of the New Testament.

1. The books of **Biography** are Matthew, Mark, Luke, John. These are called the **Gospels**. The first three are called the "synoptic" Gospels. **Synoptic** comes from the Greek word which means to "view together." As these Gospels are in many ways similar, we say the writers "view together" the life of Christ.

2. The one book of **History** is Acts.

3. The **Special Letters** are Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

4. The **General Letters** are James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude.

NOTE.—Second and Third John are classed under the "General" Letters, although they were written to individual Christians.

5. The one book of **Prophecy** is Revelation.

III. Writers of the Books of the New Testament.

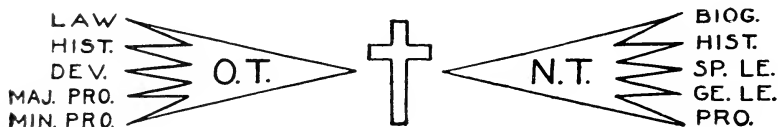
1. The books of **Biography** were written by those whose names they bear. Matthew and John were apostles.

2. Acts was written by Luke.

3. The **Special Letters** (except Hebrews) were written by Paul. Concerning Hebrews the authorship is uncertain. It is placed among the Pauline letters because it is Pauline in teaching.

4. The **General Letters** were written by those whose names they bear.

5. **Revelation** was written by John. Thus we see that of the books of the New Testament, Luke wrote two; John, five, and Paul, thirteen. If Paul wrote the Hebrew letter, he wrote fourteen.



BLACKBOARD WORK.

Biography: M., M., L., J.

History: A.

Spe. Letters: R., 1 C., 2 C., G., E., P., C., 1 T., 2 T., 1 T., 2 T., T., P., H.

Gen Letters: J., 1 P., 2 P., 1 J., 2 J., 3 J., J.

Prophecy: R.

TEST QUESTIONS.

1. Name the divisions of the books of the New Testament.
2. Name the books of Biography.
3. Name the book of History.
4. Name the General Letters.
5. Name the Special Letters.
6. Name the book of Prophecy.
7. Name the "synoptic" Gospels.
8. Name the books of the New Testament written by the following men - Matthew, Mark, Luke, John, Peter, Paul, James, Jude.
9. Name the two Gospels written by apostles.

PART II.

TWO LESSONS ON EVIDENCES

LESSON IV. EIGHT REASONS WHY I BELIEVE THE BIBLE IS THE WORD OF GOD.

LESSON V. EIGHT REASONS WHY I BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD.

LESSON IV. EIGHT REASONS WHY I BELIEVE THE BIBLE IS THE WORD OF GOD

In Heb. 1: 1, 2 we read one of the many claims the Bible makes to being the revealed word of God. The book is full of "Thus saith the Lord" and "Verily, I say unto you." There are a great many reasons for believing these claims of divine origin. The following have been sufficient to satisfy many minds:

I. **Because it meets the needs of human life.** Under all circumstances man can go to the Bible and find help. The Bible fits perfectly into human experiences.

II. **Because of its wonderful unity.**

This book was written by some forty men widely separated by time, culture, training and language. In spite of the lapse of time and composite authorship, the book as a whole makes an impression of unity upon the mind of the student. So strong is the sense of unity that we would feel a distinct loss if any one of the books should suddenly be lost from the collection.

III. **Because it is superior to all other books.**

There is no book that is so widely or repeatedly read. Among books it is immortal; few books outlive their authors. It is the oldest book in the world, but is still of vital interest to each generation, which fact shows that it treats on subjects of eternal freshness.

When the Revised Version came out, a great daily paper published the whole New Testament in its regular edition. Within forty-eight hours after its publication two million and a half copies were sold. The Bible must be classed with the indestructible things.

IV. **Because of its influence upon the world.**

"By their fruits ye shall know them," is the safest foundation for judgment ever laid down. If you draw a line around the countries where the greatest freedom is enjoyed and the highest civili-

zation flourishes, you will find that you have included the countries where the people believe in Christianity, and excluded those where it has very little or no influence. Wherever the Bible has gone it has sweetened the home, exalted womanhood, sanctified the cradle and redeemed men.

V. Because of the character of those who accept it.

Business propositions are often turned down, merely because of the class of men who are promoting them. Who are the men in your community who believe the Bible and are endeavoring to live by it? Who are the men who are opposed to the Bible? Is it hard to decide which class is the better and doing the more for the world and men?

VI. Because it reveals the way of salvation.

It is the answer to the soul's greatest question, "What must I do to be saved?" It treats of the grandest subjects in a way that brings peace and satisfaction to the most powerful as well as humble minds. No book can treat of more exalted themes than God, Christ, sin, man, salvation, righteousness. These are the themes on which the book discourses.

VII. Because man unaided could not have produced the Bible.

Well has Alfred M. Haggard said, "I know that no man made the roses. I know that no man painted the sunset on the evening skies. In the same way I know that no man, nor set of men, unaided, have produced the Bible. It points to God as certainly as the flowers or the heavens."

VIII. Because those who grow in holiness cherish the Bible more and more.

In our growth we outgrow most things that at one time aided us. We outgrow our schools and many of our books, and sometimes our companions; but nobody has ever outgrown the Bible. Some have grown away from it, but none have outgrown it. The greatest saints have been the most ardent believers and students of the Book. As they have grown in holiness they have grown in their love for the Book. If it were the product of man, surely some one would have outgrown or graduated from the Book long since. Is there another book in the world that some men have not outgrown?

BLACKBOARD WORK.

REASONS FOR BELIEVING THE BIBLE TO BE GOD'S WORD.

- | | |
|----------------------|------------------------|
| 1. Meets the needs—. | 5. Character of—. |
| 2. Wonderful unity. | 6. Reveals the way—. |
| 3. Superior to all—. | 7. Man unaided could—. |
| 4. Influence upon—. | 8. Grow in holiness—. |

Acknowledgment: Mr. Claude Percy Leach rendered valuable assistance in the preparation of this lesson.

TEST QUESTION.

1. Give five reasons why you believe the Bible is the word of God.

LESSON V. EIGHT REASONS WHY I BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD

To the Christian, Christ is all and in all. His name rises above every human name. His life is the model life. His worth overshadows the world's wealth. His light dispels darkness, and is above that of the brightness of the sun. The Christian life is the transcendent life.

There is no condemnation for them who are in Christ Jesus: yea, even death, for the Christian, is an entrance into a better life.

"I am the resurrection and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die."—Jesus.

I BELIEVE THAT JESUS CHRIST IS THE SON OF GOD:

I. Because I believe in the Bible, and the Bible declares Him to be the Son of God. To take Christ out of the Bible is like taking the sun from the solar system. Matt. 1: 21; Mark 1: 1; 3: 11; Acts 13: 33; Ps. 2: 7; Isa. 53: 3; John 3: 31; Matt. 8: 29; 3: 17; Tit. 2: 13; Luke 1: 35; Acts 5: 31.

II. Because Jesus fulfilled prophecy, and thus is the Messiah of the Old Testament, the anointed Saviour, the Son of God. Notice the following passages in pairs: Isa. 7: 14; Matt. 1: 22, 23; Hos. 11: 1; Matt. 2: 15; Jer. 31: 15; Matt. 2: 16-18; Isa. 40: 3; Matt. 3: 3; Isa. 53: 4-6, 12; Matt. 20: 28; Mic. 5: 2; Luke 2: 27, 28; Zech. 13: 7; Matt. 26: 56; Isa. 53: 7; Matt. 26: 63; 27: 12; Isa. 52: 14; 53: 3; John 19: 5; Ps. 22: 16; John 19: 18; 20: 25; Ps. 22: 18; Matt. 27: 35; Isa. 53: 12; Mark 15: 28; Isa. 53: 9; Matt. 27: 57-60; Ps. 16: 10; Acts 2: 31.

III. Because Jesus was superior to every human being. Notice the great "I AM'S":

"I AM the good Shepherd," John 10: 11.

"I AM the Way," John 14: 6.

"I AM the Truth," John 14: 6.

"I AM the Life," John 14: 6.

"I AM the true Vine," John 15: 1.

"I AM the bright morning star," Rev. 22: 16.

"I AM the bread of life," John 6: 35.

"I AM Jesus," Acts. 26: 15; Matt. 1: 21.

"I AM the Resurrection," John 11: 25.

IV. Because no one was able to convict Him of sin. John 8: 46. He was in all points tempted like as we are, yet without sin. Heb. 4: 15; Mark 1: 24; John 8: 46; 1 Pet. 1: 19; 2: 22; 1 John 3: 5.

V. Because of the impression He made on his contemporaries. John 7: 46; John 3: 2; Matt. 7: 29; Mark 1: 22.

VI. Because the enemies of Christ declare his claims to be true. Pilate says: "I find no fault in this man" (Luke 23: 4; John 18: 38). Pilate's wife says: "Have thou nothing to do with that righteous man" (Matt. 27: 19). Judas says: "I have sinned in that I

have betrayed innocent blood" (Matt. 27: 4). The unclean spirit says: "I know thee, who thou art, the holy One of God" (Mark 1: 24).

VII. **Because there is no other way to explain the effect of His life and teachings upon the world.** To say that an empty story has for twenty centuries inspired the greatest thoughts, transformed and moulded the highest lives, would be the folly of follies. All human history moves around Christ as its center.

VIII. **Because He is the risen Saviour.** This is the pivotal fact of Christianity. Around this truth all other truths of God revolve. (Matt. 28: 6; 1 Cor. 15: 20.)

BLACKBOARD WORK.

REASONS FOR BELIEVING THAT JESUS IS THE CHRIST, THE SON OF GOD.

- | | |
|-------------------------|----------------------|
| 1. Bible declares Him—. | 5. Impression He—. |
| 2. Fulfilled prophecy. | 6. Enemies declare—. |
| 3. Superior to every—. | 7. No other way to—. |
| 4. No one was able—. | 8. Risen Saviour. |

TEST QUESTION.

1. Give five reasons for believing that Jesus is the Christ, the Son of God.

PART III.

SIX LESSONS ON OLD TESTAMENT HISTORY

LESSON VI. OLD TESTAMENT HISTORY BY CHARACTERS.

LESSON VII. OLD TESTAMENT HISTORY BY CHARACTERS (Concluded).

LESSON VIII. OLD TESTAMENT HISTORY BY PERIODS.

LESSON IX. OLD TESTAMENT HISTORY BY PERIODS (Continued).

LESSON X. OLD TESTAMENT HISTORY BY PERIODS (Concluded).

LESSON XI. REVIEW OF OLD TESTAMENT HISTORY.

LESSON VI. OLD TESTAMENT HISTORY BY CHARACTERS

All persons, I am sure, have felt the need of some plan for remembering the order of events of Old Testament history. When we want to be sure of the number of days in the month we go over the old rhyme,

“Thirty days have September,” etc.

In this lesson we want to give a somewhat similar plan for answering the many questions that will confront us concerning the events of Old Testament history. We are going to ask you to learn sixteen characters in Old Testament history, in the order as they lived. This will be, so to speak, the alphabet of Old Testament history. The history of the sixteen leading characters and their associates will connect the entire story from the creation to the close of the Old Testament records. These sixteen are Adam, Noah, Abraham, Joseph, Moses, Joshua, Gideon, Samuel, Saul, David, Solomon, Elijah, Isaiah, Jeremiah, Daniel and Nehemiah.

The story of Old Testament history may be recalled by means of these sixteen names.

I. **Adam.**—With Adam are connected all things pertaining to the beginning of the world—man, sin and redemption. With him we associate Eve, Cain and Abel. Eve was the first woman, Cain the first murderer, Abel the first martyr.

II. **Noah.**—The first sin was not the only one, and the sacred record tells us that man became so sinful that it was necessary for God to destroy all save those who would serve him. Every-

thing pertaining to the calling of the world to repentance just previous to the flood, the building of the ark, the flood, the re-peopling of the world after the flood, are associated with Noah. The persons associated with him are his three sons, Shem, Ham and Japheth.

III. **Abraham.**—After the world was re-peopled subsequent to the flood, the inhabitants were scattered throughout the world. This dispersion took place from Babel (Gen. 11: 1-9). The next great character in history after Noah, is Abraham. God wanted to call a nation through whom he might speak his will more perfectly to the world. Abraham was called to be head of this nation. With him we associate Lot, Isaac and Jacob. Lot was Abraham's nephew. Isaac was Abraham's son, whom he was commanded to offer up as a sacrifice. Jacob was Isaac's son, and the father of the twelve well-known sons of Israel.

IV. **Joseph.**—Everything pertaining to the sojourn and oppression of the Israelites in Egypt is associated with Joseph, one of the twelve sons of Jacob. The persons associated with him are Reuben, Pharaoh and Benjamin. Reuben was his oldest brother; Pharaoh, the ruler of Egypt (the Pharaoh intended here is the Pharaoh of the oppression, known as Rameses II.); Benjamin, the youngest brother of Joseph.

V. **Moses.**—It was during the oppression in Egypt that Moses was born. It was Joseph who made it possible for the Israelites to be in Egypt, and it was Moses who led them out of Egypt under the oppression of Pharaoh. With him are associated Jethro, Aaron and Nadab. Jethro was Moses' father-in-law; Aaron was his brother; Nadab was Aaron's son, who was killed because he offered strange fire before the Lord.

ADAM, SETH, ENOS, CAINAN, MAHALALEEL, JARED, ENOCH, METHUSALEH, LAMECH, NOAH, SHEM, ARPHAXAD, SALAH, EBER, PELEG, REU, SERUG, NAHOR, TERAH, ABRAHAM.

It is comparatively easy to follow from generation to generation, from Abraham to the end of Old Testament history. The above outline will show where Abraham belongs.

VI. **Joshua.**—Moses died on the eve of leading the Israelites into the land of Canaan. Joshua immediately took up this work, led the Israelites across the Jordan, conquered Jericho, and helped them settle in the land of Canaan. With him are associated Caleb, Achan and Eleazar. Caleb was one of the twelve spies whom Moses sent into Canaan. The Bible says that he "wholly followed the Lord;" Achan was the man who stole the wedge of gold; Eleazar was Aaron's son, and his successor as high priest.

VII. **Gideon.**—After Joshua's death we have what is called the "reign of the judges." Of these there were fifteen. Gideon was one of the greatest. With Gideon we associate Samson, Deborah and Ruth. Samson was a man of wonderful physical strength; Deborah was the woman judge (all the other judges being men); Ruth was a daughter-in-law of Naomi, and an ancestress of Christ.

VIII. **Samuel.**—The last one of the fifteen judges was Samuel. With him we associate Hannah, Eli and Joel. Hannah was Samuel's mother; Eli was a high priest and next to the last judge; Joel was Samuel's oldest son.

BLACKBOARD WORK.

NOTE.—The most important thing in the preparation of this lesson is to learn to repeat with absolute ease the characters given in the blackboard below. This may not seem essential now, but it will be found of vital importance later. The whole class should repeat these eight in concert.

Eight Persons: A. N. A. J. M. J. G. S.

TEST QUESTIONS.

1. Name eight leading characters in Old Testament history in order, beginning with Adam and ending with Samuel.
2. What three persons do you associate with Adam?
3. What great event do you associate with Noah?
4. What happened at Babel?
5. Into what country was Joseph taken when he was sold by his brothers?
6. Who was Joseph's father? His youngest brother? His oldest brother?
7. In what country was Moses born?
8. Who was Jethro? Aaron?
9. Who was Moses' successor? What great thing did he do?
10. What reign follows Joshua's death?
11. How many "judges" were there?
12. Who was the last one of the "judges"?

LESSON VII. OLD TESTAMENT HISTORY BY CHARACTERS (Concluded)

In this lesson we are given the latter half of the sixteen characters of Old Testament history and their associates. Commit these sixteen characters so you can easily repeat them. The three associate characters need not be committed at present. The student should, however, be so familiar with them that he could associate any one of them, when necessary, with the proper ones of the sixteen characters. For instance, if Lot is named, the student should immediately associate him with Abraham. Or, if Achan is mentioned, he should be associated with Joshua.

I. **Saul.**—Samuel, who was the last one of the eight characters mentioned in our last lesson, anointed Saul as the first king of the Jewish nation. With Saul we associate Kish, Jonathan and Abner. Kish was Saul's father; Jonathan was his oldest son and David's friend; Abner was a cousin of Saul and his great general.

II. **David.**—The second king of the Jewish nation was David. With him we associate Goliath, Nathan and Absalom. Goliath was the giant whom David killed; Nathan was a prophet who rebuked David; Absalom was David's wicked son.

III. **Solomon.**—The third king of the Jews was Solomon. With

him we associate the Queen of Sheba, Rehoboam and Jeroboam. The Queen of Sheba was the queen who came a long way to ask Solomon hard questions (1 Kings 10: 1); Rehoboam was Solomon's son, and the first king of Judah; Jeroboam was the first king of the divided kingdom of Israel. The kingdom of Judah occupied the southern part, and the kingdom of Israel the northern part, of Canaan.

IV. **Elijah.**—After Solomon's death there are no more great kings of the united kingdom of the Jews, so we associate history from this time on around prophets. The first great one we mention is Elijah, who lived at the time of King Ahab. With Elijah we associate Ahab, Elisba and Naaman. Ahab was the seventh king of Israel and the husband of Jezebel; Elisha was Elijah's successor, and Naaman was the leper who came to Elisha to be healed.

V. **Isaiah.**—Following Elijah, we have the great gospel prophet, Isaiah. It was he who prophesied when Israel was taken captive. With Isaiah we associate Hezekiah, Manasseh and Sennacherib. Hezekiah was the king of Judah when Israel was taken captive; Manasseh was the son of Hezekiah, who began to reign over Judah when but twelve years of age, and reigned for fifty-five years; Sennacherib was the king of Assyria whose great army was slain by an "angel of the Lord."

VI. **Jeremiah.**—When we think of Isaiah, we naturally think of another great prophet—his name was Jeremiah. He is called the weeping prophet. With Jeremiah we associate Huldah, Jehoiakim and Zedekiah. Huldah was the prophetess who told Josiah of the captivity of Judah; Jehoiakim was the king of Judah who burned the word of God; Zedekiah was the twentieth and last king of Judah.

VII. **Daniel.**—Before Jeremiah's death the great man of the Babylonian captivity enters into Bible history. His name was Daniel. With him we associate Nebuchadnezzar, Belshazzar and Cyrus. Nebuchadnezzar was the king of Babylon when Daniel was carried there a captive; Belshazzar was the wicked king to whom God spoke through the handwriting on the wall; Cyrus was the king of Persia who permitted the Jews to return to Jerusalem.

VIII. **Nehemiah.**—After the Jews returned to Jerusalem at the permission of Cyrus, many important events occurred that are associated with the name of Nehemiah. He was the governor of Judea who directed the rebuilding of the walls of Jerusalem. With Nehemiah we associate Zechariah, Ezra and Malachi. Zechariah was the man who had eight visions; Ezra was a priest and a leader of the people; Malachi was the last one of the **Minor Prophets**.

BLACKBOARD WORK.

15: A. N. A. J. M. J. G. S. S. D. S. E. I. J. D. N.

TEST QUESTIONS.

1. Name in order sixteen leading characters in Old Testament history.
2. Who was Saul's father? His oldest son?
3. Who was the first king of the Jews?
4. Who was the second king of the Jews?
5. Who was the third king of the Jews?
6. When the kingdom of the Jews was divided, what was the northern part called? The southern part?
7. Who was the first king of Judah?
8. Who was the first king of Israel?
9. What great prophet lived at the time of King Ahab?
10. Who was Elijah's successor?
11. Who was the "gospel" prophet? The "weeping" prophet?
12. What great man of the Babylonian captivity interpreted the "hand-writing on the wall"?
13. What governor of Judea directed the rebuilding of the walls of Jerusalem?
14. Who was Ezra? Malachi?

LESSON VIII. OLD TESTAMENT HISTORY BY PERIODS

THE FIRST TWO PERIODS

1. The Old Testament can be best understood by seeing the entire history in its development.

2. Old Testament history may be divided into six periods.*

I. Probation.

II. Preparation.

III. Conquest.

IV. Power.

V. Decline.

VI. Servitude.

I. Probation.—The period of Probation begins with Adam and ends with Noah. The dates during this period are uncertain. Usher puts the creation B. C. 4004, but it is now thought by many scholars that the time between Adam and Christ was much longer than four thousand years. The first eleven chapters of Genesis cover this period.

1. Events.—In this period we call attention to three important events:

(1) The Fall, which brought sin into the world (Gen. 3: 6).

(2) The Promise of Redemption, which brought hope into the world (Gen. 3: 15).

(3) The Deluge (Gen. 7: 11, 12). Only those who obeyed God were saved.

2. Persons.—In this period we call attention to two important Persons:

(1) Adam, with whom we associate the Fall and the Promise of Redemption.

(2) Noah, with whom we associate the Deluge.

NOTE.—These are two of the sixteen leading characters given in Lessons VI. and VII. Write all of them out and learn them until you can repeat them with absolute ease. Associate every event and person in Old Testament history with one of them.

*The periods are suggested by Dr. H. M. Hamill in his "Normal Bible and Training Lessons."

II. **Preparation.**—The period of **Preparation** extends from **Noah** to the call of **Moses**; *i. e.*, from the **Deluge** to the **Exodus**. During this period **Abraham** was called to be the head of a chosen nation. **Abraham** and his descendants were chosen, not because God loved them more than others, but because through them he was to bless the world.

1. **Events.**—In this period attention is called to three events:

- (1) **The Dispersion** (Gen. 11: 9). This was at **Babel** in **Chaldea**.
- (2) **Journeys of the Patriarchs** (Gen. 12, 13, 20, etc.). This covers the journeys of **Abraham**, **Isaac** and **Jacob**.
- (3) **Experiences in Egypt** (Gen. 46-50, etc.). Some time in the life of **Jacob**, he and his family went down into **Egypt**, where they sojourned for over four hundred years. Toward the close of the sojourn the Israelites endured a cruel bondage, which was broken by the **Exodus** under the leadership of **Moses**.

2. **Persons.**—In this period are several important persons, two of whom we mention:

- (1) **Abraham**, the man who was called to leave home (Gen. 12: 1).
- (2) **Joseph**, the greatest of the twelve sons of **Jacob**.

BLACKBOARD WORK.

Persons:	A. N.	A. J. M. J. G. S.	S. D. S.	E. I. J.	D. N.
Periods:	Pro.	Prep.			
Events:	{ F.	{ D.			
	{ P. R.	{ J. P.			
	{ D.	{ E. E.			

TEST QUESTIONS.

1. Name in order sixteen leading characters in Old Testament history.
2. Name the six periods of Old Testament history.
3. What is the extent of the period of Probation?
4. Name three events in this period.
5. Name two persons in this period.
6. Give the extent of the period of Preparation.
7. Name three events in this period.
8. Name two persons in this period.
9. Connect one event with each of the following: **Adam**, **Noah**, **Abraham**, **Joseph**.

LESSON IX. OLD TESTAMENT HISTORY BY PERIODS (Continued)

THE SECOND AND THIRD PERIODS

III. **Conquest.**—The period of **Conquest** began with the call of **Moses** and ended with the coronation of **Saul**. During this period the Israelites left **Egypt**, traveled through the wilderness, conquered **Canaan**, and passed through the trying years of the rule of the judges.

It should be noted here that the **birth** of **Moses** comes in the

period of **Preparation**, while all of his work after his call comes in the period of **Conquest**.

1. **Events**.—Three important events in the period of **Conquest** are:

- (1) **Experiences in the Wilderness** (Ex. 13 ff.)* Moses led the Israelites out of Egypt, across the Red Sea, and through the wilderness. He died on Mt. Nebo, when the Israelites were ready to enter Canaan.
- (2) **Conquest of Canaan** (Josh. 3 ff.). After the death of Moses, Joshua led the Israelites in the conquest of Jericho and Canaan, and helped them to settle in that land.
- (3) **Rule of the Judges**.—There were fifteen judges, of whom Deborah, Gideon, Samson and Samuel were the greatest.

2. **Persons**.—There were many heroes during this period. We mention four here:

- (1) **Moses**, the man who led the Israelites out of Egypt (Ex. 3: 10).
- (2) **Joshua**, Moses' successor, and the man who led the Israelites into Canaan (Josh. 3 ff.).
- (3) **Gideon**, one of the greatest of the fifteen judges (Judg. 7 ff.).
- (4) **Samuel**, the last judge. Samuel anointed both Saul and David as kings (1 Sam. 10: 1; 16: 13).

IV. **Power**.—The period of **Power** begins with the coronation of **Saul** and ends with the death of **Solomon**. This covers the history of the United Kingdom. Saul's coronation was probably B. C. 1037, and Solomon's death, 937 (or B. C. 1095 and B. C. 975 respectively, according to Usher).

1. **Events**.—Three important events during this period are:

- (1) **Saul's Defeat**. Saul was defeated by the Philistines and met his death at Gilboa (1 Sam. 31: 1-13).
- (2) **Ark Removed**. David captured Jerusalem from the Jebusites and removed thither the ark (2 Sam. 6).
- (3) **Temple Built**. During Solomon's reign, a magnificent temple was built on Mt. Moriah (1 Kings 6 ff.). More will be said about this temple in a later chapter.

2. **Persons**.—The three greatest men of this period are:

- (1) **Saul**, the first king of the United Kingdom.
- (2) **David**, the second king of the United Kingdom.
- (3) **Solomon**, the third and last king of the United Kingdom.

BLACKBOARD WORK.

Persons:	A. N.	A. J. M.	J. G. S.	S. D. S.	E. I. J.	D. N.
Periods:	Pro.	Prep.	Con.	Pow.		
Events:	{ F. P. R. D.	{ D. J. P. E. E.	{ E. W. C. C. R. J.	{ S. D. A. R. T. B.		

* ff means "and following."

TEST QUESTIONS.

1. Name in order sixteen leading characters in Old Testament history.
2. Name the six periods of Old Testament history.
3. What is the extent of the period of Conquest?
4. Name three events in this period.
5. Name four persons in this period.
6. Give the extent of the period of Power.
7. Name three events in this period.
8. Name three persons in this period.
9. Name the first three kings of the United Kingdom of the Jews.
10. Tell something about each of the following men: Moses, Joshua, Gideon, Samuel, Saul, David, Solomon.

LESSON X. OLD TESTAMENT HISTORY BY PERIODS (Concluded)

THE LAST TWO PERIODS.

V. **Decline.**—The period of **Decline** began at the death of Solomon and ended with the beginning of Daniel's active career; *i. e.*, from the **division** of the kingdom to the **Babylonian captivity**. When the kingdom was divided, Rehoboam, Solomon's son, became the king of Judah, and Jeroboam became the king of Israel. The kingdom of Israel was governed by nineteen kings, and ended with the fall of Samaria (B. C. 721), at which time the ten tribes were carried into captivity in Assyria and were lost (2 Kings 17). The kingdom of Judah remained a kingdom until it was captured by the Chaldeans (B. C. 587), and carried to Babylon (2 Chron. 36).

1. **Epochs.**—This period naturally divides itself into two epochs:*

(1) **Division.**—The epoch of division was from the division of the kingdom to the end of the kingdom of Israel (1 Kings 12 ff.; 2 Kings 17: 6).

(2) **Decay.**—The epoch of decay was from the end of the kingdom of Israel to the captivity of the kingdom of Judah (2 Kings 24).

2. **Persons.**—During this period we have all the kings of the kingdoms of Judah and Israel. As there were so many of these, most of them of minor importance, we look for others as centers around which we may entwine the history of this period. Hence we turn from kings to prophets and mention three of the greatest:

(1) **Elijah**, the great prophet who lived at the time of King Ahab (1 Kings 17: 1 ff.).

(2) **Isaiah**, the "gospel prophet," who prophesied when the kingdom of Israel was taken captive.

(3) **Jeremiah**, the "weeping prophet," who prophesied when the kingdom of Judah was taken into Babylonian captivity (Jer. 21 ff.).

VI. **Servitude.**—The period of **Servitude** began with **Daniel**, and ended with **Christ**. It extended from the Babylonian captivity to the advent of our Saviour.

*The terms "Division" and "Decay" were suggested by J. L. Hurlbut in his "Revised Normal Outlines."

1. **Epochs.**—This period divides itself naturally into five epochs:

- (1) **Chaldean Rule.**—The Chaldean rule was a half century in duration. It began with the Babylonian captivity (B. C. 587), and ended with the conquest of Babylon by Cyrus, the great Persian ruler—B. C. 536 (2 Chron. 36: 20).
- (2) **Persian Rule.**—The Persian rule began with the conquest of Babylon by Cyrus (B. C. 536), and ended with the overthrow of the Persian Empire by Alexander the Great (B. C. 330). During this period the Jews were permitted to return to Jerusalem (Ez. 1: 1 ff.), where they were allowed to govern themselves under the general supervision of the Persian rulers.
- (3) **Greek Rule.**—Under Greek supremacy the Jews lived in Palestine more than one hundred and fifty years. During this period many of the Jews were induced to settle in Alexandria in Egypt, where a new Jewish center was formed. Through influences there, Jewish thought was somewhat modified by Grecian philosophy. A most important result of the Jewish settlement in Alexandria was the translation of the Old Testament into Greek, and circulating it in many places, thus preparing the way for Christianity.
- (4) **Maccabean Freedom.**—At the death of Alexander the Great, the kingdom was divided between rival generals. All went well as long as Jerusalem remained under the power of Egypt, but when Syria attained supremacy, the Jews were oppressed, and an attempt was made to blot out the true religion and substitute Grecian idolatries. This incited Judas Maccabeus to lead the Jews in a revolt. This was successful, and for a century and a quarter the people were ruled by a line of princes called Asmoneans, or Maccabeans, and enjoyed large political freedom.
- (5) **Roman Rule.**—The Jews were finally compelled to yield to the Romans. Herod the Great received the title of king from the Roman Senate in the year B. C. 40. From that time the Jewish provinces were considered a part of the Roman Empire, although the Jews were allowed to administer in religious matters. Herod, who was the king when Christ was born (Matt. 2: 1-18), was Herod the Great. Thus we see the connecting history between the Old and New Testaments.

2. **Persons.**—Five persons of this period, aside from those mentioned above, are:

- (1) **Daniel**, the man who dared to live right, away from home.
- (2) **Nehemiah**, the governor of Judea, who directed the rebuilding of the walls of Jerusalem.
- (3) **Zechariah**, the man who had eight visions.
- (4) **Ezra**, the scribe who was one of Nehemiah's efficient coworkers.
- (5) **Malachi**, the last one of the Minor Prophets.

BLACKBOARD WORK.

Persons:	A. N.	A. J. M.	J. G. S.	S. D. S.	E. I. J.	D. N.
Periods:	Pro.	Prep.	Con.	Pow.	Dec.	Serv.
Events:	{ F. P. R. D.	{ D. J. P. E. E.	{ E. W. C. C. R. J.	{ S. D. A. R. T. B.	{ D. D.	{ C. R. P. R. G. R. M. F. R. R.
Dates:	2348	1491	1037	937	587	

Outline Showing Sweep of History from Adam to Christ.

EIGHT DATES TO REMEMBER IN OLD TESTAMENT HISTORY.

The flood, B. C. 2348 (Usher).

The call of Abraham, B. C. 1921 (Usher).

The exodus from Egypt, B. C. 1491 (Usher).

Coronation of Saul, B. C. 1095 (Usher) or B. C. 1037.

Division of the kingdom, B. C. 975 (Usher) or B. C. 937.

Fall of Samaria, B. C. 721.

Babylonian captivity, B. C. 587.

Return from captivity, B. C. 536.

TEST QUESTIONS.

1. Name in order sixteen leading characters in Old Testament history.
2. Name the six periods of Old Testament history.
3. What is the extent of the period of Decline?
4. Name two epochs in this period.
5. Name three persons in this period.
6. What is the extent of the period of Servitude?
7. Name five epochs in this period.
8. Name five persons in this period.
9. Give the following dates: Flood; Call of Abraham; Exodus from Egypt; Coronation of Saul; Division of the Kingdom; Fall of Samaria; Babylonian Captivity; Return from Captivity.
10. Who was Cyrus? Alexander the Great? Judas Maccabeus? Herod the Great?
11. What relation was the Herod mentioned in Matt. 2:1 to Herod the Great?

LESSON XI. REVIEW OF OLD TESTAMENT HISTORY

In your review use the questions found in the back of the book and go over carefully the first eighty-nine questions. Study especially Questions 31 to 89, inclusive. If you can answer all of those drill questions, you will be sure to pass a successful examination.

CHART ON OLD TESTAMENT HISTORY

FROM ADAM TO CHRIST.

PERSONS . . .	Adam, Noah.	Abt. Jos.	Mos. Jo. Gi. Sa.	Saul, David, Sol.	Elij. Isa. Jer.	Daniel, Nehemiah.
PERIODS . . .	PROBATION.	PREPARATION.	CONQUEST.	POWER.	DECLINE.	SERVITUDE.
EVENTS . . .	{ 1. Fall. 2. Promise of Redemption. 3. Deluge.	{ 1. Dispersion. 2. Jour. of the Patriarchs. 3. Exp. in Egypt.	{ 1. Exp. in the Wild. 2. Conq. of Canaan. 3. Rule of the Judges.	{ 1. Saul's Def. 2. Ark removed. 3. Temple built.	{ 1. Division. 2. Decay.	{ 1. Chaldean Rule. 2. Persian Rule. 3. Greek Rule. 4. Maced. Freedom. 5. Roman Rule.
INSTITUTIONS .	ALTAR.	TABERNACLE.	TEMPLE.	SYNAGOGUE.		
DATES	2318	1491	1085 or 1087	975 or 987	587	
DISPENSATIONS	PATRIARCHAL.	J	R	W	I	S H

NOTE.—Practice on this chart until you can repeat with ease the sixteen persons, six periods, the different events or epochs in the various periods, and the five dates. By means of this chart you can answer many of the "Drill Questions" on Old Testament history. After studying Lesson XVI, return to this chart and fill in the dispensations; and after studying Lessons XXIII, XXIV, and XXV, fill in the institutions.

PART IV.

SIX LESSONS ON NEW TESTAMENT HISTORY

- LESSON XII. THE LIFE OF CHRIST BY PERIODS.
LESSON XIII. THE LIFE OF CHRIST BY PERIODS
(Concluded).
LESSON XIV. BEGINNINGS OF THE CHURCH.
LESSON XV. THE LIFE OF PAUL BY PERIODS.
LESSON XVI. BIBLE HISTORY BY DISPENSATIONS.
LESSON XVII. REVIEW OF NEW TESTAMENT HISTORY.
-

LESSON XII. THE LIFE OF CHRIST BY PERIODS

The New Testament history naturally falls into three divisions:

- I. The Life of Christ.
- II. Beginnings of the Church.
- III. The Life of Paul.

The first division extends from B. C. 4 to A. D. 30.

The second period extends from A. D. 30 to about A. D. 37.

The third period extends from A. D. 37 to A. D. 67.

I. **The Life of Christ.**—The life of Christ may be divided into seven periods. These are: **Preparation, First Year, Second Year, Third Year, Last Three Months, Last Week, Forty Days.**

1. **Preparation.**—The period of **Preparation** extends from Christ's birth to the beginning of his ministry. Five of the most important events in this period were:

- (1) **Birth.**—Jesus was born in Bethlehem of Judea in the days of Herod the king (Matt. 2: 1).
- (2) **Flight.**—Soon after Jesus was born he was taken by the direction of Jehovah to Egypt in order to escape King Herod (Matt. 2: 13-15).
- (3) **Return.**—After Herod died, Jesus was brought back to Nazareth, where he remained until he was about thirty years of age (Matt. 2: 19-23; Luke 2: 39).
- (4) **Baptism.**—When Jesus was about thirty years of age, John the Baptist was baptizing in the Jordan River. Among others who came to be baptized, was Jesus (Matt. 3: 13-17; Mark 1: 9-11; Luke 3: 21-23).
- (5) **Temptation.**—Following Christ's baptism, he was led away into the wilderness and was tempted (Matt. 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13).

2. First Year.—The first year of Christ's ministry was the second period in his life. This is familiarly called the year of obscurity. In this we name five events:

- (1) **First Miracle.**—In Cana of Galilee, Christ performed his first miracle, which was that of turning water into wine (John 2: 1-11).
- (2) **First Cleansing.**—During this period of his life Christ cleansed the temple in Jerusalem, which he cleansed again on Monday before the crucifixion (John 2: 13-25; Matt. 21: 12-17).
- (3) **Nicodemus.**—One of the most familiar characters in the New Testament is that of Nicodemus, the man who came to Jesus by night and said, "Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest except God be with him" (John 3: 2). Christ's first recorded discourse was with Nicodemus (John 3: 1-21).
- (4) **Woman of Samaria.**—Jesus talked to the woman of Samaria at Jacob's well concerning the things of eternal life (John 4: 1-42).
- (5) **Nobleman's Son.**—Christ healed the nobleman's son without going where the son was (John 4: 43-54).

3. Second Year.—The third period of the life of Christ was the second year of his ministry. This is often called the year of popularity. For the events of the first year of Christ's ministry, we turn to John's record. For those of the second year, we are obliged to refer to the synoptic Gospels. In the latter many more are recorded than in the former year, five of which we name:

- (1) **Calling Fishers.**—By the Lake of Galilee Christ called some disciples to be fishers of men (Matt. 4: 18-22; Mark 1: 14-20; Luke 5: 1-11).
- (2) **Sermon on the Mount.**—This sermon is given in detail in Matt. 5-7.
- (3) **Widow's Son.**—Christ raised the widow's son from the dead, just outside of the city of Nain (Luke 7: 11-17).
- (4) **Lakeside Parables.**—By the Lake of Galilee near Capernaum, Jesus spoke eight parables (Matt. 13: 1-53; Mark 4: 1-34; Luke 8: 1-15).
- (5) **Jairus' Daughter.**—Christ raised the daughter of Jairus in the city of Capernaum (Matt. 9: 18-26; Mark 5: 21-43; Luke 8: 40-56).

BLACKBOARD WORK.

	PREPARATION	{ Birth. Flight. Return. Baptism. Temptation.
1ST YEAR	{ First Miracle. First Cleansing. Nicodemus. Woman of Samaria. Nobleman's Son.	2D YEAR { Calling Fishers. Sermon on Mount. Widow's Son. Lakeside Parables. Jairus' Daughter.

TEST QUESTIONS.

1. Name the three periods of New Testament history.
2. Give the extent of each period.
3. Name seven periods in the life of Christ.
4. Name five events in the period of Preparation.
5. Name five events in the First Year.
6. What is this year often called?
7. Name five events in the Second Year.
8. What is this year often called?
9. Name in order fifteen events in the first three periods in Christ's life.

LESSON XIII. THE LIFE OF CHRIST BY PERIODS (Concluded)

The three periods in the life of Christ mentioned in our last lesson were **Preparation, First Year and Second Year**. The next period is:

4. **Third Year.**—This year is sometimes called the year of **opposition**. Five events in the third year of Christ's ministry are.

- (1) **Feeding Five Thousand.**—Near the Lake of Galilee, Jesus fed five thousand with five loaves and two fishes. This miracle is recorded by all the Gospel writers (Matt. 14: 13-21; Mark 6: 30-44; Luke 9: 12-17; John 6: 1-13).
- (2) **Syrophœnician Daughter.**—At the request of her mother, Jesus healed the daughter of the Syrophœnician woman (Matt. 15: 21-28; Mark 7: 24-30).
- (3) **Peter's Confession.**—There is no more important statement in the Bible than that of Peter's confession recorded in Matt. 16: 13-28; Mark 8: 27-9: 1; Luke 9: 20.
- (4) **Transfiguration.**—Following closely upon Peter's confession of Christ as the Son of God, Jesus goes up on Mount Hermon and is there transfigured (Matt. 17: 1-13; Mark 9: 2-13; Luke 9: 28-36).
- (5) **Good Samaritan.**—The parable of the good Samaritan is recorded only by Luke (Luke 10: 23-37).

5. **Last Three Months.**—The **Fifth Period** in the life of Christ is the last three months of his ministry. Five events in this period are:

- (1) **Lazarus.**—Christ raised Lazarus from the dead at Bethany, near Jerusalem (John 11: 1-46).
- (2) **Ten Lepers.**—Jesus healed ten lepers, and only one came back to thank him (Luke 17: 11-19).
- (3) **Little Children.**—While Christ was in Perea, he manifested interest in little children. On one occasion Jesus said, "Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God" (Matt. 19: 13-15; Luke 18: 15-17).
- (4) **Rich Young Ruler.**—A rich young ruler at one time came to Christ in order that he might find what he must do to inherit eternal life (Matt. 19: 16-30; Mark 10: 17-31; Luke 18: 18-30).

(5) **Zaccheus.**—The little man who climbed up a tree to see Jesus and who afterward entertained Jesus in his home (Luke 19: 1-10).

6. **Last Week.**—The **Sixth Period** of the life of Christ is the last week of his ministry. In this period we mention five events:

(1) **Mary's Anointing.**—On Saturday evening Mary anointed Jesus at Bethany (Matt. 26: 6-13; Mark 14: 3-9; John 12: 1-11).

(2) **Triumphal Entry.**—Christ's triumphal entry into Jerusalem was on Sunday before the crucifixion (Matt. 21: 1-11; Mark 11: 1-11; Luke 19: 29-44; John 12: 12-19).

(3) **The Ten Virgins.**—Christ gave the parable of the ten virgins, on Tuesday before the crucifixion (Matt. 25: 1-13).

(4) **Upper Room.**—In an upper room in Jerusalem Jesus met with his disciples, where he washed their feet and instituted the Lord's Supper (Matt. 26: 17-29; Mark 14: 12-25; Luke 22: 7-38; John 13: 1-17: 26).

(5) **Crucifixion.**—Jesus was crucified on Friday, April 7, A. D. 30 (Matt. 27: 35-56; Mark 15: 24-41; Luke 23: 26-49; John 19: 16-37).

7. **Forty Days.**—The **Seventh Period** of Christ's life was the **forty days** after the resurrection. During these forty days he appeared ten or eleven times. Five of the most important appearances we here mention:

(1) **Appearance to Two.**—Christ appeared to two disciples while on their way to Emmaus (Mark 16: 12, 13; Luke 24: 13-35).

(2) **Appearance to Ten.**—In Jerusalem Christ appeared to all of the apostles except Thomas (Luke 24: 36-48; John 20: 19-23; 1 Cor. 15: 5).

(3) **Appearance to Seven.**—At the Lake of Galilee, Christ appeared to seven (John 21: 1-14).

(4) **Appearance to Five Hundred.**—In 1 Cor. 15: 6, Paul tells us that Christ appeared in Galilee to over five hundred.

(5) **Appearance to Eleven.**—On the Mount of Olives, at the time of Christ's ascension, he appeared to the eleven apostles (Luke 24: 50; Acts 1: 1-8).

BLACKBOARD WORK.

For blackboard work, make, in the presence of the class, the chart found on page 32. Have each member of the class, some time before your next meeting, draw this chart from memory and hand it to you for correction.

TEST QUESTIONS.

1. Name seven periods in the life of Christ.
2. Name fifteen events in order in the first three periods.
3. Name five events in the Third Year of Christ's ministry.
4. What great miracle is recorded by all of the Gospel writers?

5. What Gospel writer gives the parable of the "Good Samaritan"?
6. Name five events in the Last Three Months of Christ's ministry.
7. What man climbed up a tree to see Christ?
8. Name five events in the Last Week of Christ's ministry.
9. On what day of the week did Christ make his triumphal entry into Jerusalem?
10. In what city was the memorable "upper room"?
11. What ordinance of the church was instituted in that room?
12. Name five appearances in the Forty Days following the resurrection.
13. How many apostles were present at the ascension?
14. Name thirty-five events in order in the life of Christ.

CHART OF THE LIFE OF CHRIST

PERIODS.	EVENTS.
PREPARATION (<i>Preparation</i>)* . . .	{ BIRTH. { FLIGHT. { RETURN. { BAPTISM. { TEMPTATION.
FIRST YEAR (<i>Obscurity</i>)	{ FIRST MIRACLE. { FIRST CLEANSING. { NICODEMUS. { WOMAN OF SAMARIA. { NOBLEMAN'S SON.
SECOND YEAR (<i>Popularity</i>) . . .	{ CALLING FISHERS. { SERMON ON THE MOUNT. { WIDOW'S SON. { LAKESIDE PARABLES. { JAIRUS' DAUGHTER.
THIRD YEAR (<i>Opposition</i>)	{ FEEDING FIVE THOUSAND. { SYROPHENICIAN DAUGHTER. { PETER'S CONFESSION. { TRANSFIGURATION. { GOOD SAMARITAN.
LAST THREE MONTHS (<i>Persecution</i>)	{ LAZARUS. { TEN LEPERS. { LITTLE CHILDREN. { RICH YOUNG RULER. { ZACCHAEUS.
LAST WEEK (<i>Passion Week</i>) . . .	{ MARY'S ANOINTING. { TRIUMPHAL ENTRY. { TEN VIRGINS. { UPPER ROOM. { CRUCIFIXION.
FORTY DAYS (<i>Resurrection Days</i>) .	{ APPEARANCE TO TWO. { APPEARANCE TO TEN. { APPEARANCE TO SEVEN. { APPEARANCE TO FIVE HUNDRED. { APPEARANCE TO ELEVEN.

NOTE.—Practice on this chart till you can repeat the seven periods and thirty-five events with absolute ease. Use it continuously in your teaching, as it will help you to keep in mind in a systematic way all the events of Christ's life. Make out this chart from memory, and then answer from it No. 125 in the "Drill Questions."

*The words in italics after the names of the periods are meant to characterize the periods.

LESSON XIV. BEGINNINGS OF THE CHURCH

After the ascension of Christ, his apostles returned from the Mount of Olives to Jerusalem, where they tarried until the day of Pentecost. This lesson naturally divides itself into two periods:

I. Church at Jerusalem.

II. Church Outside of Jerusalem.

I. Church at Jerusalem.—We mention five events under this heading. They are given in one word each to aid the memory, and enable the teacher to drill the class in concert upon them.

1. **Pentecost.**—Christ said in the sixteenth chapter of Matthew that he would build a church. This church, however, did not begin until after his death, resurrection and ascension. Its door was thrown open on the day of Pentecost, ten days after the ascension (Acts 2: 1-47).

2. **Persecution.**—No sooner had the disciples begun to preach than they began to meet opposition. This opposition went to the extent of persecution, in which all the apostles met death but John (Acts 4: 1-31; 5: 17-41).

3. **Hypocrites.**—In the last part of the fourth chapter of Acts, we are told how the early disciples had all things in common. All their possessions were given over to the apostles and distributed to each according as any one had need. This perfect harmony, however, did not exist long because of two professed disciples who turned out to be hypocrites. These were Ananias and Sapphira (Acts 5: 1-16).

4. **Deacons.**—When the disciples began to multiply, there was some murmuring because the widows were neglected in the daily ministrations. To do this work, seven deacons were chosen, of whom Stephen and Philip were the greatest (Acts 6: 1-6).

5. **Stephen.**—Stephen had not been long in his labors for Christ before he began to meet opposition. This opposition finally culminated in his death (Acts 6: 8-15; 7: 1-60).

II. Church Outside of Jerusalem.—Many of the events connected with the spread of the early church may be associated with Philip, Peter and Paul.

1. **Labors of Philip.**—When the disciples were scattered abroad because of the persecution, Philip went to the city of Samaria (Acts 8: 4-23); and then, through divine direction, went on toward Gaza, where he was the means of converting the Ethiopian eunuch (Acts 8: 26-40).

2. **Labors of Peter.**—Peter, who is called the "rock apostle," was a central figure in the early church. Many events may be connected with this man. With John he toured Samaria, at Lydda he healed Æneas, at Joppa he raised Tabitha from the dead (Acts 8: 14-25; 9: 32-43), but the event that we must note especially just now in connection with the labors of Peter is the conversion of Cornelius. In Cæsarea, there was a man whose name was Cornelius, who feared God, gave much alms to the people and prayed to God always. Through Peter this man became a disciple of Christ. As

Cornelius was a Gentile, his conversion opened the door of the church to the Gentiles (Acts 10: 1-44; 11: 1-18).

NOTE.—The student will see why we headed this chapter "Beginnings" rather than "Beginning" of the church. The church for the Jews began on the day of Pentecost, but for those who were not Jews, it began at the conversion of Cornelius.

3. **Conversion of Paul.**—When Stephen was stoned, Paul consented unto his death. Afterwards, we find him securing letters from the high priest to go down to Damascus to persecute the Christians. While on his way from Jerusalem to Damascus, he was turned from a pitiless persecutor to a chosen saint (Acts 9: 1-30).

BLACKBOARD WORK.

CHURCH AT JERUSALEM	{	1. Pentecost.	CHURCH OUTSIDE OF JERUSALEM.	{	1. Labors of Philip.
		2. Persecution.			2. Labors of Peter.
		3. Hypocrites.			3. Conversion of Paul.
		4. Deacons.			
		5. Stephen.			

TEST QUESTIONS.

1. Name the three divisions of New Testament history.
2. Name the two periods of the "Beginnings of the Church."
3. Name five events connected with the church at Jerusalem.
4. Name two hypocrites in the early church.
5. Name two of the seven deacons.
6. How did Stephen meet his death?
7. Name three men connected with the spread of the early church outside of Jerusalem.
8. Who was Cornelius?
9. Why is his conversion significant?
10. From what city to what city was Paul going when he was converted?

LESSON XV. THE LIFE OF PAUL BY PERIODS

Our last lesson gives us the connecting links between Christ's ascension and the conversion of Paul. Having now in a general way studied the beginnings of the church, first among the Jews and then among the Gentiles, we are ready to take an outline sketch of the apostle Paul, the man who was chosen as a special messenger of Christ to the Gentiles. We know very little in detail concerning Paul's life, but we have enough to show what manner of life he lived and what manner of man he was.

In Paul's life we make six periods. Some of these periods overlap each other, but they are nevertheless distinct.

I. **Paul the Student.**—This period of his life was spent in two cities.

1. **In Tarsus.**—Paul was born in Tarsus of Cilicia, where he spent the early years of his life. Like all Jewish boys, he learned a trade, which in his case was tentmaking (Acts 22: 3).

2. **In Jerusalem.**—In his early teens, Paul went to the city of Jerusalem, where he was instructed by Gamaliel (Acts 22: 3).

II. Paul the Persecutor.—Under this heading we note two events:

1. **Stoning of Stephen.**—While a student in Jerusalem, Paul witnessed the stoning of Stephen. Just how much Paul had a part in this we do not know. He at least consented unto his death (Acts 7: 58; 26: 10).

2. **Trip to Damascus.**—So earnestly did Paul persecute the Christians that he was not willing to stay in Jerusalem, but, after receiving letters from the high priest at Jerusalem, he went to Damascus to persecute them (Acts 9: 1, 2; 22: 4, 5; 26: 11, 12).

III. Paul the Convert.—Paul was on his way from Jerusalem to Damascus to persecute the Christians when he was turned from a pitiless persecutor to a chosen saint. Under his conversion we note:

1. **Experience on the Way.**—Before Paul reached Damascus, the Lord appeared to him and convinced him that he was Jesus of Nazareth whom he was persecuting (Acts 9: 1-8; 22: 5-11; 26: 12-18).

2. **Experience in Damascus.**—Here Paul was blind for three days; at the end of this period Ananias came to him and told him that he was to be a chosen vessel unto the Lord, to bear his name before the Gentiles and kings and children of Israel. Ananias told him to arise and be baptized (Acts 9: 9-18; 22: 12-16).

IV. Paul the Missionary.—Paul made three great missionary tours:

1. **First Missionary Journey.**—This was from Antioch through Asia Minor back to Antioch (Acts 13-15).

2. **Second Missionary Journey.**—This was not only through Asia Minor, but Paul, on his second tour, went on over into Europe (Acts 15-18).

3. **Third Missionary Journey.**—Paul's third missionary journey covered in a general way the same territory as his second (Acts 18-21).

Between his missionary journeys and following them, Paul made journeys to Jerusalem.

V. Paul the Author.

1. **Letters to Churches.**—These are Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians.

2. **Letters to Individuals.**—These are 1 and 2 Timothy, Titus and Philemon. Paul may have written the Hebrew letter. It is attributed to him by many because it is Pauline in character.

VI. Paul the Prisoner.

1. **In Caesarea.**—While on his last journey to Jerusalem, Paul was arrested and taken to Cæsarea and placed in prison. Here he spent two years (Acts 23-26).

2. **In Rome.**—Paul was taken from Cæsarea to Rome, where he was imprisoned, and where he finally met his death under the reign of Nero (Acts 27, 28).

BLACKBOARD WORK.

- | |
|---|
| I. Student: In Ta. In Jer.
II. Persecutor: St. of St., Tr. to Da.
III. Convert. En. on the Wa., Ex. in Da.
IV. Missionary: Three Journeys.
V. Author: Le. to Ch., Le. to Ind.
VI. Prisoner: In Ca., in Ro. |
|---|

TEST QUESTIONS.

1. Name the three divisions of New Testament history.
2. Name six periods in the life of Paul.
3. In what two cities was he a student?
4. Describe Paul's conversion.
5. How many missionary journeys did he make?
6. Name the letters he wrote to churches.
7. Name the letters he wrote to individuals.
8. Name two cities in which Paul was a prisoner.
9. Under whose reign did Paul meet his death?

SEVEN MILE-POSTS IN PAUL'S LIFE.

Conversion	A. D. 37
Beginning of First Missionary Journey.....	A. D. 46
Beginning of Second Missionary Journey.....	A. D. 51
Beginning of Third Missionary Journey.....	A. D. 54
Arrest in Jerusalem and Imprisonment in Cæsarea.....	A. D. 58
Journey to Rome.....	A. D. 60
Death	A. D. 67

LESSON XVI. BIBLE HISTORY BY DISPENSATIONS*

We have arranged the Old Testament history in six divisions, and the New Testament history in three. We have divided the life of Christ into seven periods, the "Beginnings of the Church" into two, and the life of Paul into six. We are now ready to divide the whole Bible history into dispensations. Of these there are three:

I. Patriarchal Dispensation.—This began with Adam and ended with the giving of the law at Mount Sinai. The institution of worship during this administration was the **Altar**.

II. Jewish Dispensation.—This began with the giving of the law at Mount Sinai and ended with the death of Christ. The three institutions of worship during this period were the **Tabernacle**, the **Temple** and the **Synagogue**. The tabernacle began with Moses, the temple with Solomon, and the synagogue with Ezra. While the children of Israel were wandering in the wilderness, it was

*This lesson does not wholly belong to those on New Testament history, but it naturally comes after a study of both the history of the Old and the New Testaments. It will therefore be proper to study the dispensations of Bible history at this point. Classes that find this lesson too short should take Lesson XVII. together with this one.

necessary for them to have a portable house of worship. The tabernacle answered for this. When the people were finally settled in Canaan, a more stable building for worship was desired. To answer this desire, a temple was finally erected. This temple was destroyed at the time of the Babylonian captivity. The worship of Jehovah, however, continued during the captivity, with the result that the synagogue had its beginning. Synagogues existed all through the comparatively silent years between the Old and New Testament history, and at the coming of Christ they were scattered everywhere.

III. Christian Dispensation.—The life and work of Christ laid the foundation for a new dispensation. When the **Christian dispensation** began, the synagogue gave way to the **church**. We to-day are living under the **Christian dispensation**.

BLACKBOARD WORK.

- | |
|--|
| <p>I. PATRIARCHAL DISPENSATION—Altar.
 II. JEWISH DISPENSATION—Tabernacle, Temple, Synagogue.
 III. CHRISTIAN DISPENSATION—Church.</p> |
|--|

TEST QUESTIONS.

1. Name the six divisions of Old Testament history.
2. Name the three divisions of New Testament history.
3. Name the three dispensations of Bible history.
4. Give the extent of the patriarchal dispensation; of the Jewish; of the Christian.
5. What were the institutions of worship under each?
6. Under which dispensation are we living?

LESSON XVII. REVIEW OF NEW TESTAMENT HISTORY

For your review use the "Drill Questions" in the back of the book. Review especially Questions 90 to 153, inclusive.

PART V.

FIVE LESSONS ON BIBLE GEOGRAPHY

- LESSON XVIII. THE OLD TESTAMENT WORLD.
LESSON XIX. THE NEW TESTAMENT WORLD.
LESSON XX. THE LAND OF PALESTINE.
LESSON XXI. THE WHOLE BIBLE WORLD.
LESSON XXII. REVIEW OF BIBLE GEOGRAPHY.
-

LESSON XVIII. THE OLD TESTAMENT WORLD

In studying the Old Testament world, read carefully these questions and answers, comparing each answer with the map. Go over the questions a second time, using a card to conceal the answers, and answer them by looking at the map. Then hand somebody the book and have him ask you the questions, and you answer them from memory; then from memory ask and answer the questions. Study the map until you have it indelibly drawn on your memory.

1. What is the great sea of Bible geography? *Mediterranean.*
2. What country is located southeast of the Mediterranean Sea? *Canaan.*
3. What do we call the little strip of land directly north of Canaan? *Phœnicia.*
4. What country is directly east of Phœnicia? *Syria.*
5. What country is northeast of Syria? *Mesopotamia.*
6. What does the word "Mesopotamia" mean? *Between rivers.*
7. What rivers is Mesopotamia between? *Euphrates and Tigris Rivers.*
8. In what general direction does the Euphrates River flow? *Southeast.*
9. Into what does the Euphrates River empty? *Persian Gulf.*
10. What general direction does the Tigris River flow? *Southeast.*
11. Into what does the Tigris River flow? *Into the Euphrates River, near the Persian Gulf.*
12. What country is east of Mesopotamia? *Assyria.*
13. What country is east of Assyria? *Media.*
14. What country is north of Assyria? *Armenia.*
15. What country is southeast of Assyria? *Elam.*

16. What country is southwest of Elam? *Chaldea.*
17. What country is east of Elam? *Persia.*
18. What great desert lies between Canaan and Chaldea? *Arabia.*
19. What country lies south of Canaan? *The Wilderness.*
20. What continent is southwest of the Wilderness? *Africa.*
21. What great Bible land is in Africa? *Egypt.*
22. What sea is in the northwestern corner of the Old Testament world? *Black Sea.*
23. What sea is in the northeastern corner of the Old Testament world? *Caspian Sea.*
24. What gulf is in the southeastern corner of the Old Testament world? *Persian Gulf.*
25. What sea is in the southwestern corner of the Old Testament world? *Red Sea.*
26. What sea is in Canaan? *Dead Sea.*
27. What lake is in Canaan? *Lake of Galilee.*
28. What river connects the Lake of Galilee with the Dead Sea? *Jordan.*
29. What is the great river of Egypt? *Nile.*
30. On what mountain did the Ark rest? *Ararat.*
31. What range of mountains goes around the southern end of the Caspian Sea? *Caspian.*
32. What range of mountains parallels the Tigris River? *Zagros.*
33. What range of mountains runs north of Paul's home? *Taurus.*
34. What range of mountains runs down through Canaan? *Lebanon.*

BLACKBOARD WORK.

SEAS {
 1. Caspian.
 2. Persian Gulf.
 3. Red.
 4. Dead.
 5. Galilee (Lake).
 6. Mediterranean.

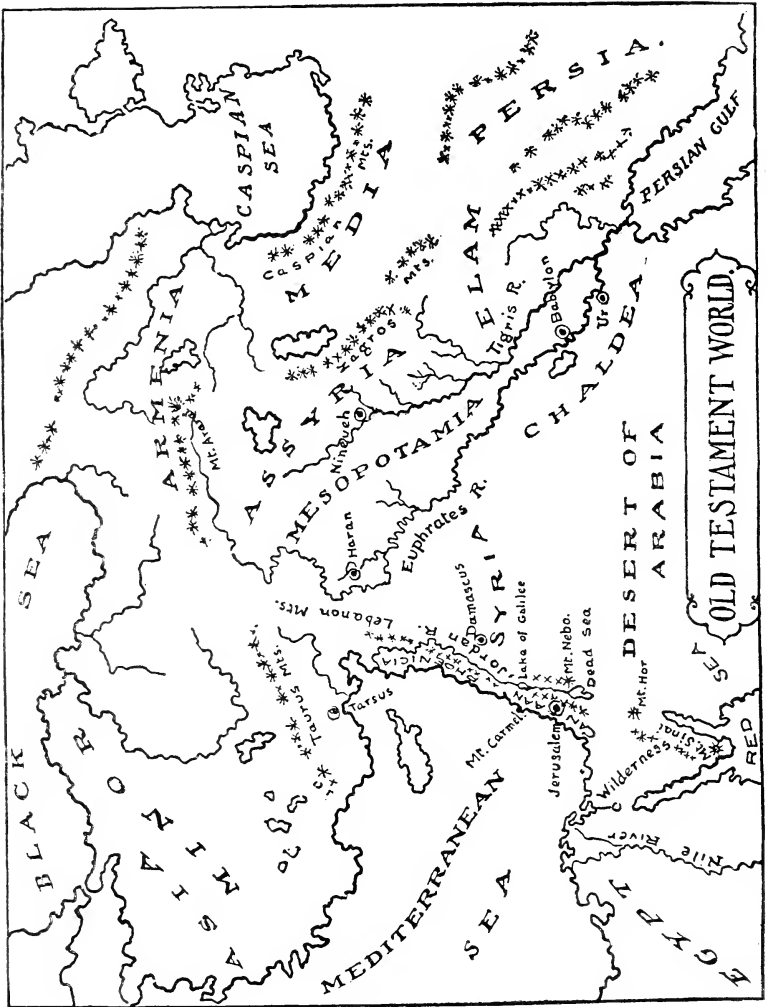
MOUNTAIN RANGES {
 1. Caspian.
 2. Zagros.
 3. Lebanon.
 4. Taurus.

RIVERS {
 1. Nile.
 2. Euphrates.
 3. Jordan.

LANDS {
 1. Arm.
 2. Med.
 3. Per.
 4. Mes.
 5. Chal.
 6. El.
 7. Assy.
 8. Phœ.
 9. Sy.
 10. Ca.
 11. Wi.
 12. Eg.

TEST QUESTIONS.

1. Give the approximate length and breadth of the Old Testament world.
2. Name and locate four seas.
3. Name and locate four mountain ranges.
4. Name and locate three rivers.
5. Name and locate six Old Testament lands.



LESSON XIX. THE NEW TESTAMENT WORLD*

I. Continents of the New Testament World.

The New Testament world covers a part of the three continents Africa, Asia and Europe.

1. Bible Lands in Africa.

- (1) Egypt, south of the eastern end of the Mediterranean Sea.
- (2) Libya, directly west of Egypt.

2. Bible Lands in Europe.

(1) Italy, the boot-shaped country in the northwestern corner of the map of the New Testament world.

(2) Greece, directly east of the southern end of Italy.

(3) Macedonia, north of Greece.

(4) Thrace, east of Macedonia.

(5) Illyricum, west of Macedonia.

3. Bible Lands in Asia.

(1) Canaan, southeast of the Mediterranean Sea.

(2) Phœnicia, a little strip of land directly north of Canaan.

(3) Syria, a large country east of Phœnicia.

(4) Asia Minor, directly north of the eastern end of the Mediterranean Sea.

II. Seas of the New Testament World.

1. Black Sea, north of Asia Minor.

2. Mediterranean Sea, the great sea of the Bible world, washing the shores of Europe, Asia and Africa.

3. Aegean Sea, between Asia Minor and Greece.

4. Adriatic Sea, east of Italy.

5. Sicilian Sea, east of Sicily.

6. Dead Sea, at the southern end of Palestine.

7. Sea of Galilee, in the northern part of Palestine.

III. Islands of the New Testament World.

1. Cyprus, in the northeastern corner of the Mediterranean Sea.

2. Patmos, in the Aegean Sea near Ephesus.

3. Crete, in the Mediterranean Sea south of the Aegean Sea.

4. Sicily, south of Italy.

5. Melita, south of Sicily.

IV. Provinces of Asia Minor.—For convenience in memorizing them, we divide them into three groups:

(1) The three that begin with C:

Caria.

Cilicia (Acts 21: 39).

Cappadocia (Acts 2: 9).

(2) The three that begin with L:

Lydia.

Lycia.

Lycaonia (Acts 14: 6).

(3) The five that begin with P:

Pontus (Acts 18: 2).

*In studying this lesson use the map on page 43. Compare this map with the one on page 40 to see how the map has moved westward.

Paphlagonia.**Pisidia** (Acts 13: 14).**Phrygia** (Acts 16: 6).**Pamphylia** (Acts 13: 13).

(4) The remainder:

Bithynia (1 Pet. 1: 1).**Mysia.****Galatia.**

BLACKBOARD WORK.

		PROVINCES IN EUROPE, AFRICA AND ASIA					
SEAS	{ 1. Bl. 2. Æ. 3. Ad.	ISLANDS	{ 1. Cy. 2. Pa. 3. Cr. 4. Si. 5. Me.	EU.	{ 1. Th. 2. Ma. 3. Ill. 4. Gr. 5. It.	AF.	{ 1. Li. 2. Eg. 3. Ar.
ASIA MINOR	C. { Ca. Cl. Ca.	L. { Lyd. Lyc. Lyca.	P. { Po. Pa. Pi. Ph. Pa.	OTHERS		{ Bi. My. Ga.	

TEST QUESTIONS.*

1. Locate the following seas: Black, Ægean, Adriatic.
2. Name five islands in the New Testament world.
3. Name two provinces in each of the following continents: (1) Europe; (2) Africa; (3) Asia.
4. In what provinces of Asia Minor are the following cities: (1) Tarsus; (2) Troas; (3) Ephesus?
5. Name the provinces of Asia Minor bordering on the Mediterranean Sea. On the Ægean Sea.

LESSON XX. THE LAND OF PALESTINE

I. Its Names.

1. **Canaan.**—This word means "lowland," and refers only to the section between the river Jordan and the Mediterranean Sea, of which the best-known inhabitants were Canaanites, dwelling in the lowland plain (Gen. 12: 5).

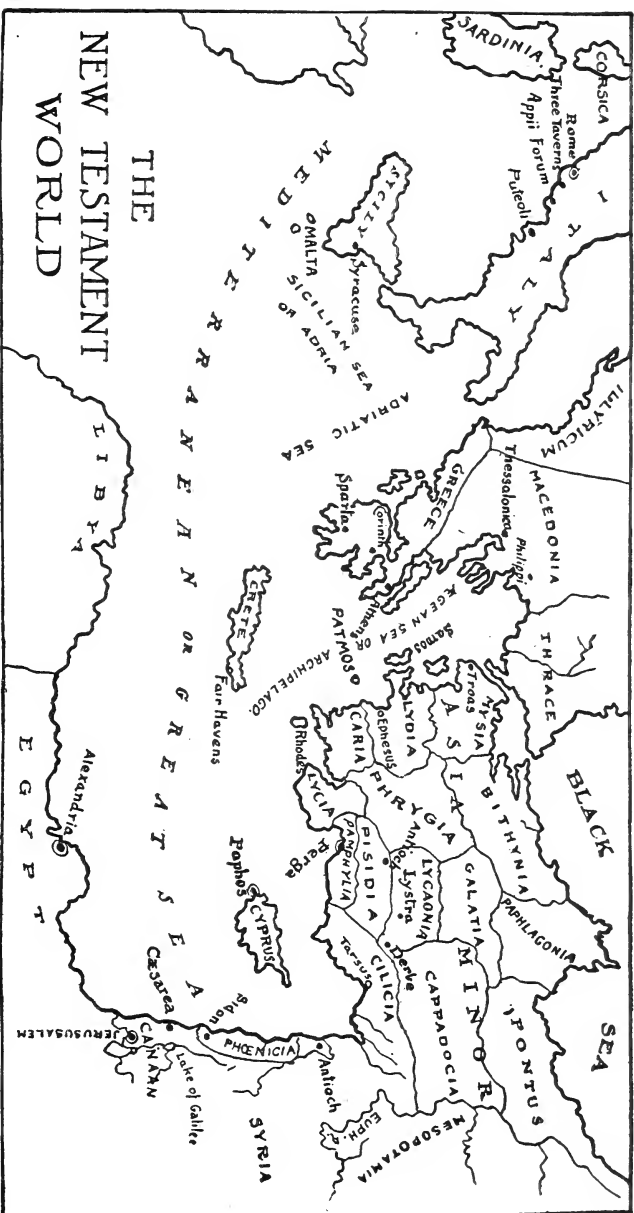
2. **Israel.**—A name by which it was known after its conquest by Joshua.

3. **Judea.**—This was its political name after the Babylonian captivity. Its most important province also bore this name (Mark 1: 5).

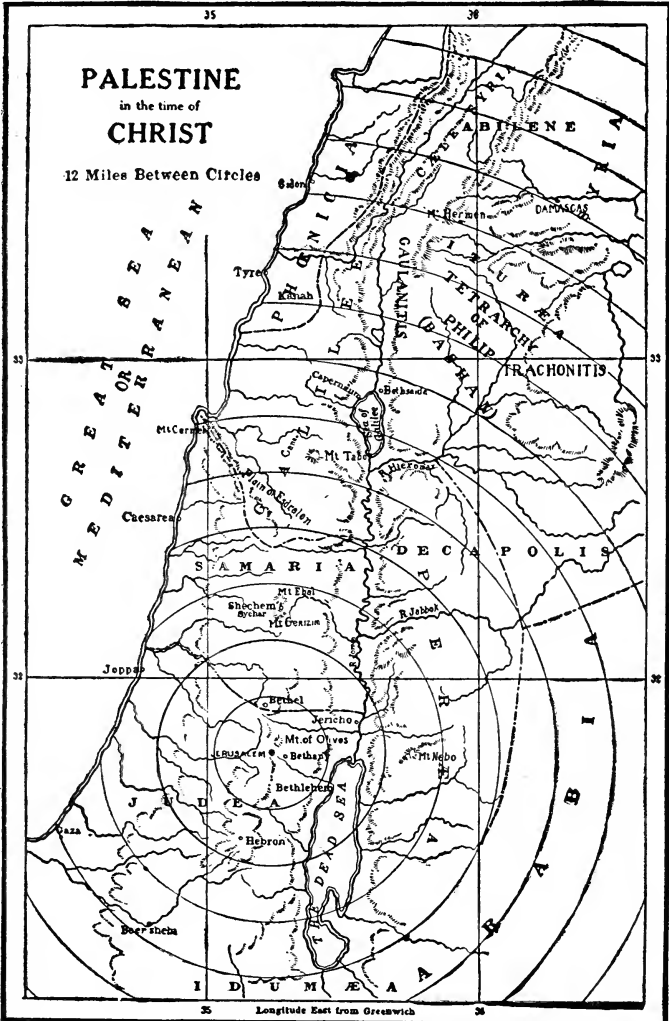
4. **Palestine.**—A name by which this land has been known since the time of Christ. It is a form of the word "Philistine," the name of a race which at one time occupied its southwest border (Isa. 14: 29).

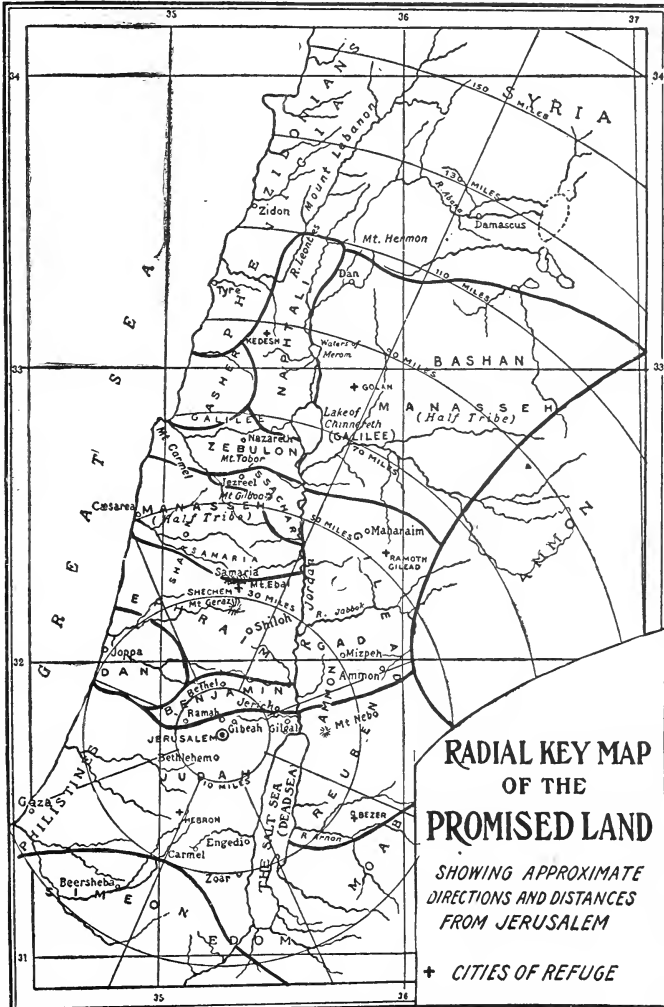
II. Its Dimensions.

*It will not be necessary for the student to memorize all of the provinces of Asia Minor. Answers to the test questions will be sufficient.

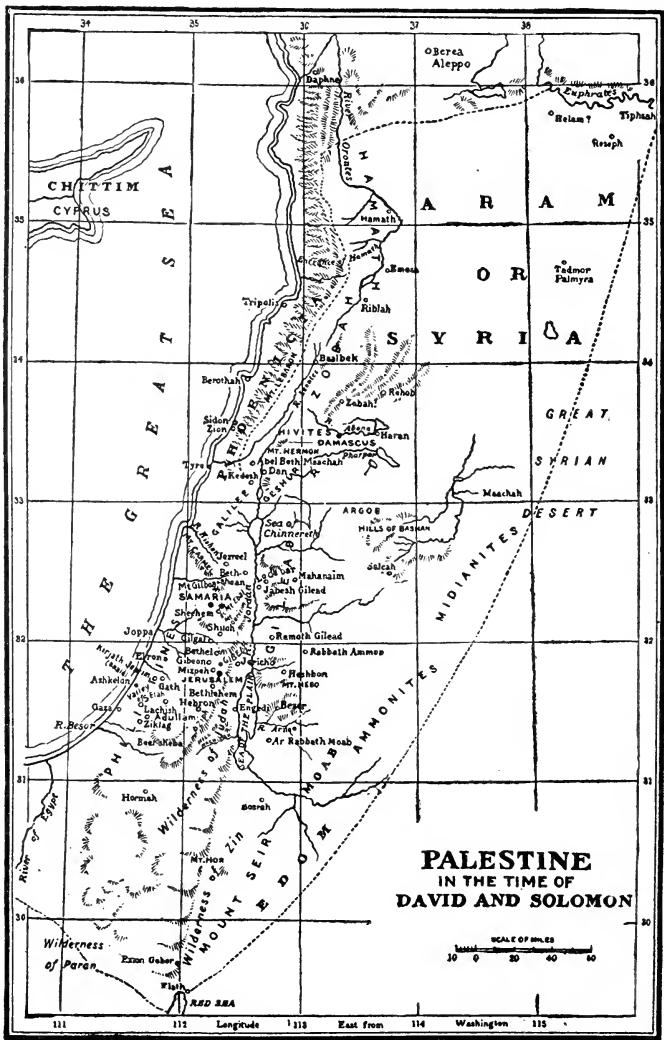


This map and the lesson on the New Testament World is based upon the map found in the beginning of Adam Clarke's "Commentary and Critical Notes on the New Testament." While it was published in 1841, it is clear and accurate. The only country that is added is Illyricum, the country lying west of Macedonia. Most of the cities have been left off, as the purpose of this map is to give the bold outline rather than the minute details.





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The entire length of the country "from Dan to Beer-sheba" is 139 miles in an air-line. Its width at the northern extremity is about thirty miles, and at the southern, about fifty miles. The whole area west of the Jordan is about six thousand square miles.

The territory of the tribes which dwelt east of the Jordan was not so long nor wide. It extended from the river Arnon on the south, a stream which flows westward from the desert and enters the Dead Sea about midway its length, to a line drawn eastward from the northern end of the Lake of Galilee, a distance of about one hundred miles; and its average width is not more than twenty-five miles (*McGarvey*).

III. **Its Political Divisions.**—Palestine is divided into five political divisions: (1) Judea, (2) Samaria, (3) Galilee, (4) Perea, (5) Bashan. Bashan is generally referred to as "Philip's Tetrarchy" (Luke 3: 1), and is divided from Perea by the river Hieromax. See the map on page 44.

IV. **Its Natural Divisions.**—Passing across Palestine from west to east, we first strike a low level plain known as the *Maritime Plain*. Going on farther east, we come to the rising, rolling *foot-hills* of the mountains of Ephraim and Judah. This elevated region is called *Shephelah*. Crossing *Shephelah*, we come to a central range of *mountains* which form an elevated backbone 2,500 and 4,000 feet high. Having crossed the mountains, we next come to the *Jordan Valley*, with the vast *table-land* beyond.

V. **Its Seas.**—The Dead Sea lies in the southern end of Palestine, and the Mediterranean Sea washes its western coast. The Lake of Galilee and Lake Merom are in the northern part.

VI. **Its Inhabitants.**—The population of Palestine to-day consists largely of Turks, Jews and Arabs. Aside from these, there are a few from all quarters of the globe. The Arabs are divided very distinctly into two sects; the *Fellahin*, those who dwell in cities and villages; and the *Bedawin*, those who dwell in tents.

VII. **Its Chief City.**—Jerusalem. Situated thirty-two miles from the sea and eighteen miles from the Jordan. It occupies four hills: Zion, Acra, Moriah and the Bezetha.

BLACKBOARD WORK.

NAMES: Ca., Is., Ju., Pa., Ho., La.
 DIMENSIONS: 139; 33; 50; 6,000; 100; 25.
 POLITICAL DIVISIONS: Ju., Sa., Gal., Per., Ba.
 NATURAL DIVISIONS: Ma., Ft., Mt., Jo., Ta.
 ITS SEAS: De., Med., Gal., Mer.
 ITS INHABITANTS: Tu., Je., Ar.
 ITS CHIEF CITY: Je.—4 hills, Zi., Ac., Mo., Be.

TEST QUESTIONS.

1. Give the four names applied to the Holy Land.
2. Give the dimensions of the Holy Land.
3. Name the five political divisions.
4. Name the natural divisions.
5. Name and locate the seas and lakes of Palestine.
6. What persons are the chief inhabitants of Palestine to-day?
7. Name the four hills on which Jerusalem is situated.

LESSON XXI. THE WHOLE BIBLE WORLD

BIBLE GEOGRAPHY SIMPLIFIED.

In teaching the location of the Bible rivers, mountains, cities and lakes, each student should make a map of his own. Make first simply the coast-lines, then fill in, as you go along, first the rivers (when the rivers are drawn, teach also the lakes or seas through which or into which they flow); then the mountains; then the cities.

Question. Name three Bible rivers.

Answer. Nile, Euphrates, Jordan.

Q. Name one event connected with the Nile River.

A. The birth of Moses (Ex. 2: 1-10).

Q. Name one event connected with the Euphrates River.

A. The captivity of the Jews.

Q. Name one event connected with the Jordan River.

A. The baptism of Jesus (Matt. 3: 13-17).

Q. Name five Bible mountains.

A. Sinai, Nebo, Carmel, Hermon, Olives.

Q. What event is connected with Mt. Sinai?

A. The giving of the Law (Ex. 20, etc.).

Q. What event is connected with Mt. Nebo?

A. Moses' death (Deut. 34: 1-7).

Q. What event is connected with Mt. Carmel?

A. Elijah's sacrifice (1 Kings 18: 19-39).

Q. What event took place on Mt. Hermon?

A. The transfiguration of Jesus (Matt. 17: 2-9).

Q. What event took place on the Mount of Olives?

A. The ascension of Christ (Acts 1: 9-11).

Q. Name three Bible cities that begin with B.

A. Babylon, Bethlehem, Bethany.

Q. Name one event connected with Babylon.

A. Daniel in the lions' den (Dan. 6).

Q. What event is connected with Bethlehem?

A. The birth of Christ (Matt. 1: 18-25).

Q. What man, who was a close friend of Christ's, lived in Bethany?

A. Lazarus (John 11: 1).

Q. Name three Bible cities that begin with C

A. Cana, Capernaum, Corinth.

Q. What event is connected with Cana?

A. Christ's first miracle (John 2: 1-11).

Q. What makes Capernaum of great importance?

A. Christ's home during his Galilean ministry.

Q. What two letters in the New Testament did Paul write to the people at Corinth?

A. 1 and 2 Corinthians.

Q. Name three Bible cities that begin with J.

A. Jerusalem, Jericho, Joppa.

Q. Name one event associated with Jerusalem.

A. Christ's triumphal entry (Mark 11: 1-11).

Q. Name one man associated with Jericho.

A. Zaccheus (Luke 19: 1-10).

Q. What event is associated with Joppa?

A. Peter's vision concerning his duty to the Gentiles (Acts 10).

Q. Name three Bible cities that begin with T.

A. Tyre, Tarsus, Troas.

Q. What event in the life of Christ took place near Tyre?

A. Christ healed the Syrophœnician woman's daughter near Tyre (Matt. 15: 21-28).

Q. What important person was born in Tarsus?

A. Paul (Acts 21: 39).

Q. What event is connected with Troas?

A. At Troas Paul heard the Macedonian cry, "Come over into Macedonia and help us" (Acts 16: 9).

BLACKBOARD WORK.

RIVERS	{	1. Nile. 2. Euphrates. 3. Jordan.	MOUNTAINS	{	1. Sinai. 2. Nebo. 3. Carmel. 4. Hermon. 5. Olives.	CITIES	{	B. C. J. T. B. C. J. T. B. C. J. T.
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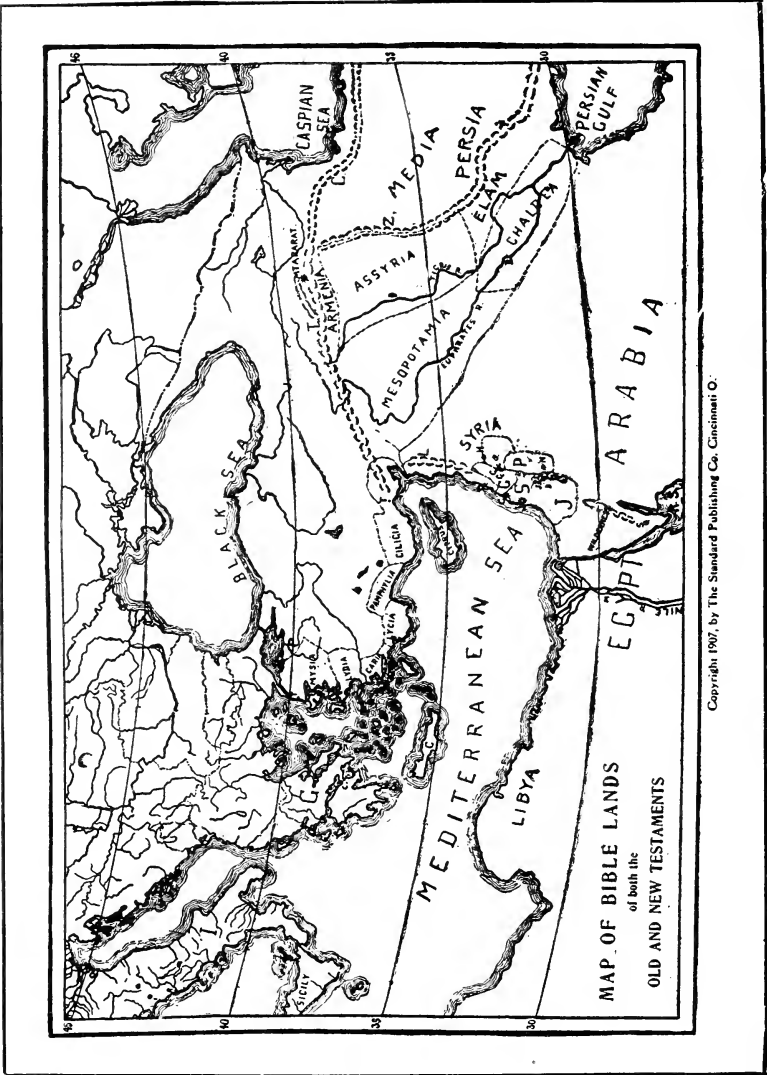
TEST QUESTIONS.

1. Name and locate three Bible rivers.
2. Name and locate five Bible mountains.
3. Name and locate three cities that begin with B. With C. With J. With T.
4. Through what lake does the Jordan River flow?
5. In what sea is the Jordan River lost?
6. Into what sea does the Nile River flow?
7. Into what gulf does the Euphrates River flow?

NOTE.—In teaching this lesson use the map on page 50. Draw it upon the blackboard. This map gives something new in Bible geography in that it brings together the lands of both the Old and the New Testaments. The purpose in having the definite rivers, mountains and cities memorized and located is that they may be used as guideposts in locating all other places in Bible history. It is not necessary now to commit the events that are associated with the various rivers, mountains and cities. The one thing we want you to do now is to form in your mind a definite outline picture of the whole Bible world.

LESSON XXII. REVIEW OF BIBLE GEOGRAPHY

For a review of Bible geography use Questions 154 to 195, inclusive, of the "Drill Questions." Review also the first 153 questions.



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PART VI.

FIVE LESSONS ON OLD TESTAMENT INSTITUTIONS

LESSON XXIII. THE ALTAR AND THE TABERNACLE.

LESSON XXIV. THE TEMPLE.

LESSON XXV. THE SYNAGOGUE.

LESSON XXVI. JEWISH FEASTS.

LESSON XXVII. REVIEW OF OLD TESTAMENT INSTITUTIONS.

LESSON XXIII. THE ALTAR AND THE TABERNACLE

In the history of the worship of Jehovah, previous to the beginning of the Christian dispensation, there were four great institutions, each related to some extent to the others and each fitted to the needs of the various periods. These institutions were: I. The Altar. II. The Tabernacle. III. The Temple. IV. The Synagogue.

In our lesson to-day we notice the first two of these religious institutions.

THE ALTAR.

I. The First Recorded Altar Service.—The first recorded altar service is in connection with the accepted offering of Abel and the rejected offering of Cain (Gen. 4: 3-7).

II. The General Use of the Altar.—In patriarchal times the worshipers built altars wherever they pitched their tents or had special occasion to sacrifice to the true God (Gen. 8: 20; 12: 7; 22: 9; 35: 1, 7; Ex. 17: 15; 24: 4). The altar was a meeting-place between God and man. Upon it the worshiper offered his sacrifice to Jehovah.

III. How the Altar was Made.—The material of which the altar was made might be a huge stone, or a mound of earth, or several stones placed one upon the other, or it might be made of metal.

IV. The Typical Meaning of the Altar.—The typical meaning of the altar is given in the discussion of the "Tabernacle," under the heading "Altar of Burnt-offering."

THE TABERNACLE.

1. Previous to the time when Moses led the Israelites out of the captivity in Egypt, the worship centered around the family altar. Beginning with the erection of the tabernacle, there was but one altar for all the twelve tribes.

2. At Mt. Sinai God gave directions for the building of the tabernacle, and thus the altar grew into the tabernacle (Ex. 25-40).

In considering the tabernacle, we will first take up its three different parts, giving the furnishings of the same and their meaning. Following this will be given the five different kinds of offerings, and the significance of the same.

I. **The Court.**—About the tabernacle was a court which measured 150 feet east and west by seventy-five feet north and south. As was necessary among the wandering people, the wall of this court, as well as all of the parts of the tabernacle, was constructed of material that could easily be taken apart and carried on the march through the wilderness. The court wall was a curtain made

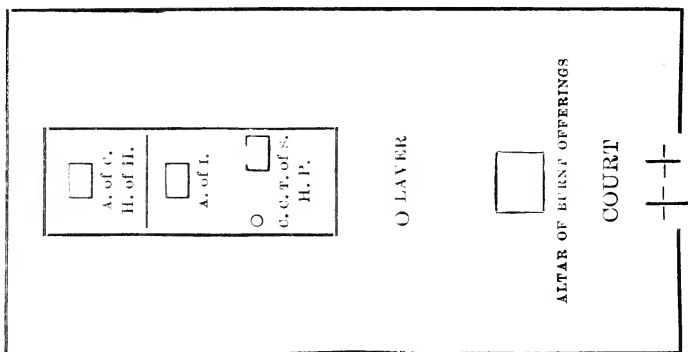


DIAGRAM SHOWING POSITION OF THE OBJECTS WITHIN THE TABERNACLE COURT.

of fine-twined linen which was hung on posts of acacia wood, which had silver tops and rested on copper bases, and were connected by silver rods. Both the doors of the court and of the tabernacle opened eastward. The court is a type of the world. In this court we find:

1. **Altar of Burnt-offering.**—This altar was seven and a half feet square and four and a half feet high. It was made of acacia planks covered with copper, and was filled with unhewn stone or earth. The different kinds of sacrifices that were offered upon this altar are given later in this lesson. This altar, taken in connection with the offering, was a type of Christ's sacrifice.

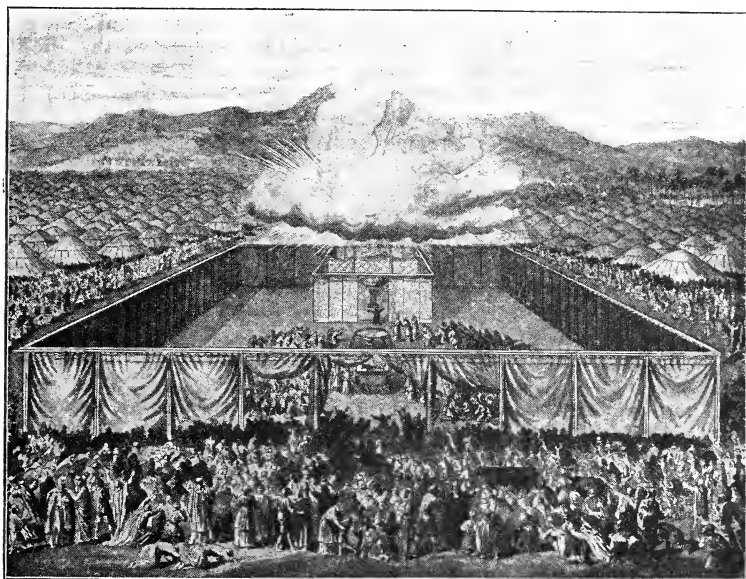
2. **Laver.**—The laver contained water for washing all sacrifices. The priests, passing to and fro from the Holy Place and the altar, bathed their hands and their feet at the laver. On the day of atonement the high priest had to bathe the entire person there before entering the Holy of Holies. The size is unknown, but it must have been quite large (Ex. 30 ff.). The laver is a type of Christian baptism.

II. **The Holy Place.**—The tabernacle itself stood just beyond the laver. It was forty-five feet long and fifteen feet wide. It was divided into two rooms. The first, or eastward one, called the Holy

Place, was thirty feet long by fifteen feet high and fifteen feet wide. The second, or westward room, called the Holy of Holies, was a cube fifteen feet in dimensions. The Holy Place is a type of the church. The furnishings in it were:

1. **Golden Candlestick.**—This stood on the left side of one entering the Holy Place. It had seven lamps: a central one, and three on the arms at each side. This is generally taken to be a type of the Bible (Ex. 25: 31-40).

2. **Table of Showbread.**—This was three feet long, twenty-seven inches high and eighteen inches wide. It was made of acacia wood, overlaid with pure gold. On it every seventh day the priest placed



twelve loaves of bread. The table of showbread is a type of the Lord's Supper (Ex. 37: 10-16).

3. **Altar of Incense.**—This was three feet high and eighteen inches square. It was hollow, made of wood, covered with gold. On it a golden bowl rested, in which were placed coals of fire from the altar of burnt-offering, on which incense was poured, thus filling the whole room with a sweet-smelling smoke. This altar, with its incense, is a type of prayer (Ex. 30 ff.).

III. **The Holy of Holies.**—This is a type of heaven. In this room there was but one piece of furniture. It was the

1. **Ark of the Covenant.**—This was three feet nine inches long, and two feet three inches in width and height. It was made of shittim-wood, and covered on the outside and inside with gold. It was covered with a lid of solid gold which was called the "mercy-

seat." On this lid stood two figures of the cherubim. Two rings were attached to the body of the ark on each side, through which poles were passed which were used in carrying the ark from place to place. "The ark of the covenant was so called because it contained two tables of the law of the covenant between God and Israel" (Ex. 25: 10 ff.). The contents of the ark, aside from the two tables of the law, were the pot of manna and Aaron's rod that budded. On the lid of the ark the high priest sprinkled the blood on the day of atonement (Ex. 25: 17 ff.; Heb. 9: 7). As the ark pertained to "that which is within the veil," we deem it best not to attempt to interpret its typical significance.

IV. Offerings.—Of the Old Testament offerings there were five: *Sin, Burnt, Trespass, Meal and Peace*. The order and significance as given by Prof. H. B. Hackett, in Smith's "Dictionary of the Bible," is (a) The Burnt-offering—Self-dedicatory. (b) The Meat-offering (unbloody) and the Peace-offering (bloody)—Eucharistic. (c) The Sin-offering and the Trespass-offering—Expiatory.

1. **Sin-offering.**—This offering expressed a desire to rid the life of sin and a means of *reconciliation* with God (Lev. 4: 3).

2. **Burnt-offering.**—This offering was accepted as an *atonement* for sin (Lev. 1: 2 ff.).

3. **Trespass-offering.**—This was for the *forgiveness* of an actual transgression (Lev. 5: 1 ff.).

4. **Meal-offering.**—This was an expression of *thanksgiving* (Lev. 2: 1 ff.). It is generally referred to as *Meat-offering*, but it was an offering of fruit or grain.

5. **Peace-offering.**—This was a sign of *communion* with God (Lev. 3: 1 ff.).

The five offerings, therefore, may be considered as an expression of (1) reconciliation, (2) atonement, (3) forgiveness, (4) thanksgiving, (5) communion. It is to be understood that these words do not exhaust the meaning of the offerings. They are given to aid the memory.

BLACKBOARD WORK.

FOUR INSTITUTIONS: ALTAR, TABERNACLE, TEMPLE, SYNAGOGUE.

ALTAR	<ul style="list-style-type: none"> { Fl. Rec. Al. Ser. { Gen. Use of the Al. { How the Al. was Ma. { Typ. Me. of the Al. 	TABERNACLE	<ul style="list-style-type: none"> { Court { A. of B. O. { L. { Holy Place { G. C. { T. of S. { A. of I. { Holy of Holies—A. of the C.
FIVE OFFERINGS	<ul style="list-style-type: none"> { Sin—Reconciliation. { Burnt—Atonement. { Trespass—Forgiveness. { Meal—Thanksgiving. { Peace—Communion. 	TYPICAL MEANING OF TABERNACLE	<ul style="list-style-type: none"> { Court—World. { Holy Place—Church. { Holy of Holies—Heaven. { A. of B. O.—Christ's Sacrifice. { Laver—Christian Baptism. { G. C.—Bible. { T. of S.—Lord's Supper. { A. of I.—Prayer.

TEST QUESTIONS

1. Name the four institutions of worship in the Old Testament
2. What was the purpose of the altar?
3. Name the three different parts of the tabernacle.
4. What furnishings were in the court?
5. What furnishings were in the Holy Place? The Holy of Holies?
6. Give the typical meaning of the following: Court, Holy Place, Holy of Holies, Altar of Burnt-offering, Laver, Golden Candlestick, Table of Showbread, Altar of Incense.
7. Name the five kinds of offerings.
8. Name one thing that each offering expressed.

LESSON XXIV. THE TEMPLE

I. The Reason for the Temple.

1. **A Portable House of Worship.**—When the Israelites were in the wilderness they needed a portable house of worship. This was called the **Tabernacle**.

2. **A Permanent House of Worship.**—After the Israelites became settled in the land of Canaan and the kingdom had been thoroughly organized, a permanent house of worship was erected, called the **Temple**.

II. The Three Temples.

1. **Solomon's Temple.**—King David had much to do in making preparation for the building of the temple, yet it was left to his son Solomon to erect it. Solomon's temple was built about one thousand years before Christ.

2. **Zerubbabel's Temple.**—Solomon's temple was destroyed by Nebuchadnezzar, B. C. 587. After coming from the Babylonian captivity, Zerubbabel rebuilt the temple, completing it about B. C. 515.

3. **Herod's Temple.**—In the course of five hundred years this temple became dilapidated and was rebuilt and enlarged by Herod the Great, beginning about B. C. 20. This temple, however, was not completed until A. D. 65, just five years before its final destruction by Titus, a Roman general. While the three temples were built on the same general plan, we know most in detail about the last one, which was standing in the time of Christ. Its description will give us an understanding as well of the general plan of Solomon's temple.

III. The Two Great Courts.

1. **The Outer Court.**—The **Outer Court**, commonly called the court of the Gentiles, occupied the southern half of the temple area and entirely surrounded the courts within the Sacred Inclosure.

2. **The Inner Court.**—The **Inner Court** was a rectangle which included in it the women's court, the court of Israel, the court of the priests, and the temple proper.

IV. The Six Departments of the Temple.

The two great courts given above may be subdivided for convenience into six departments.

1. **Court of the Gentiles.**—This is called the **Court of the Gentiles** because the Gentiles were allowed to enter it. The walls of

this court were surrounded on the inside by porches, the most noted of which was on the east side, called **Solomon's Porch**. The entire **Court of the Gentiles** was paved with stone. This court was very nearly, though not exactly, square, measuring over nine hundred feet on each side. It was entered from without through a series of gates. It was in this court where in Christ's time the money-changers were allowed to open up their treasures and the traders to put up their cattle for sale (Matt. 21: 12; John 2: 14).

2. **Sacred Inclosure**.—The inner court was on higher ground than the outer, there being five steps from the one to the other. Between the wall of the inner court and the porticoes of the outer court there was a free space of ten cubits, higher than the rest of the outer court, and reached by a flight of fourteen steps. This formed a terrace all round the inner court except the east, and was called the **hel** (pronounced **kel**) (*Davies*). Only those of the commonwealth of Israel were permitted within this hel.

3. **Court of the Women**.—Within the **Sacred Inclosure** are various courts. The one at the eastern end is called the **Court of the Women**. "This was a square of nearly 300 feet" (*Butler*). In each corner was a room used for various ceremonies and other purposes.

4. **Court of Israel**.—This court was west of the **Court of the Women**, and is commonly called the men's court. It is held by some to have only been on the east side of the court of the priests, but it very likely surrounded the entire court and was eleven cubits (sixteen feet) broad. Its length on the east and west side is the same as that of the **Court of the Women**.

5. **Court of the Priests**.—This court was regarded as more sacred than the **Court of Israel**. It entirely surrounded the temple proper. On the east side were the altar of burnt-offerings and the laver.

6. The Temple Proper.

Aside from the porch or vestibule in front, and chambers for the priests against the two sides and rear of the temple, we have the

(1) **Holy Place**.—This had twice the dimensions of the tabernacle. It was therefore thirty feet wide and sixty feet long. It contained the golden candlestick, the table of showbread and the altar of incense.

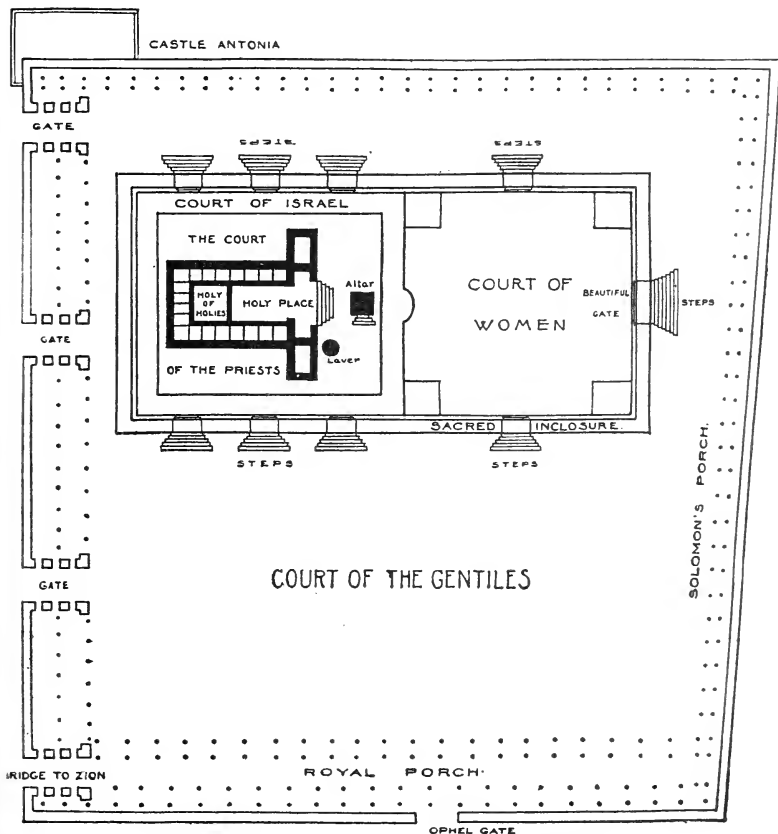
(2) **Holy of Holies**.—This was thirty feet on each side, being double that of the Holy of Holies of the tabernacle. It was separated from the Holy Place by a veil. This veil was rent at the death of Christ (Matt. 27: 51; Heb. 10: 20). There being no ark of the covenant at this time, the Holy of Holies contained only a block of marble upon which blood was sprinkled on the day of atonement.

BLACKBOARD WORK.

REASON	{ Port. Ho. of Wor. Per. Ho. of Wor.	TWO GREAT COURTS	{ Outer Co. Inner Co.
THREE TEMPLES	{ Sol. Zerub. Her.	DEPARTMENTS	{ 1. Co. of the Ge. 2. Sa. In. 3. Co. of the Wo. 4. Co. of Is. 5. Co. of the Pr. 6. Te. Pro.

TEST QUESTIONS.

1. What king did much in making preparation for the building of the temple?
2. Who built the first temple?
3. When was it destroyed?
4. Who rebuilt the temple?
5. What happened to it then?
6. Who rebuilt the temple again? When was it completed?
7. When and by whom was the temple finally destroyed?
8. Name the six departments of the temple.
9. In what period of Old Testament history was the first temple built? The second? The third?
10. What was allowed in the Court of the Gentiles in Christ's time?
11. Why was the Court of the Women so called?
12. What was in the Court of the Priests?
13. Give the furnishings in the Holy Place. The Holy of Holies



PLAN OF HEROD'S TEMPLE.

LESSON XXV. THE SYNAGOGUE

I. **The Significance of the Word.**—The word "synagogue" comes from the Greek *sunagein*: *sun*, with + *agein*, to lead. Hence the word "synagogue" means a "leading together," or a "coming together." The Jews were led together because of the common interest they had in the religion of the one true God. It is interesting to compare the words *synagogue* and *church*. "Church" comes from the Greek word meaning "called out," with the idea of "from the world" understood.

II. **An Outgrowth of Necessity.**—Most probably the synagogue arose during the Babylonian captivity, when the temple was in ruins. In this captivity the Jews gathered together in groups for worship and fellowship. We may safely associate the beginning of the synagogue with Ezra.*

III. Importance of the Synagogue in Biblical History.

1. **It Kept the Jews from Relapsing into Idolatry.**—It is hardly possible to overestimate the influence of the system thus developed. To it we may ascribe the tenacity with which, after the Maccabean struggle, the Jews adhered to the religion of their fathers, and never again relapsed into idolatry (*Hackett's "Smith's Dictionary of the Bible"*).

2. **A Bible School.**—It was a Bible school, for in it the Scriptures were read and expounded, and thus the study of the Old Testament was promoted.

3. **A House of Worship.**—It was a house of worship and thus perpetuated the worship of the one true and living God.

4. **A Day School.**—It was a schoolhouse for the children during the week, and thus it became an educational center.

5. **Helped Prepare for Christ's Coming.**—As the synagogue spread to many communities, it furnished a place where the gospel might be preached and a people to whom to preach it. The first preachers of the gospel made large use of the synagogue in spreading the new faith.

IV. **How Its Services Were Conducted.**—There were at least three classes of officers in the synagogue:

1. **The Rulers of the Synagogue.**—The chief authorities of the synagogue were a council of elders (also called *rulers* and *shepherds*), of whom one acted as head (the ruler of the synagogue), though only the first among equals. They pronounced excommunications, delivered sentences on offenders of various kinds, managed the charities of the congregation, and attended to the wants of strangers (*Butler*).

2. **Minister** (the hazzan).—An attendant, whose duty was: (1) To unrobe the priests of their vestments. (2) Blow the trumpet for public announcements. (3) Hand the roll of the law to the reader. (4) Act as messenger to the rulers. (5) Inflict scourging.

*Dr. W. Dacher, in an exhaustive discussion of the Synagogue, says, "We may confidently place the origin of the Synagogue in Palestine in the period of the Persian domination."

(6) Take charge of the furniture, light the Sabbath lamp and clean the synagogue (*Dowling*).

3. **Batlanim.**—"Ten men of leisure" (*Smith*) who were not obliged to work for their livelihood, and who could attend to the services during the week as well as on the Sabbath. "They were the provincial council, ministering both ecclesiastical and civil affairs" (*Dowling*). They sometimes received a small fee.

BLACKBOARD WORK.

I. THE SIG. OF THE WO.	II. AN OUT. OF NEC.	
III. ITS IMPORTANCE	{ 1. It Ke. the Je. fr. Rel. into Idol. 2. A Bl. Sc. 3. A Ho. of Wor. 4. A Day Sch. 5. Help. Pre. for Chr.'s Com.	
IV. HOW ITS SERVICES WERE CONDUCTED		
		{ 1. Rul. of Syn.
		{ 2. Min.
		{ 3. Batlanim.

TEST QUESTIONS.

1. What does the word "synagogue" mean?
2. During what captivity did it begin?
3. With what person do we associate its origin?
4. How did the synagogue promote the study of the Old Testament?
5. How did the synagogue promote general education?
6. Name two ways that the synagogue aided in preparing the world for Christ.
7. What were the functions of the minister?
8. Who were the "men of ease"?

LESSON XXVI. JEWISH FEASTS

As the Jewish feasts were a part of the worship of God's chosen people, the discussion of them would naturally come in connection with our study of the Jewish institutions of worship. In this lesson we aim to do little more than classify the sacred feasts. By means of a chart outline, we have aimed to bring before the eye the whole matter in concise form.

1. **The Three Great Feasts.**—There were three great feasts known as the Passover, Pentecost and Tabernacles. Pentecost is also spoken of as the feast of the "Weeks," feast of the "Wheat Harvest," and feast of the "Firstfruits." The feast of the Tabernacles is often referred to as the feast of the "Ingathering."

On the occasion of each of these great feasts, every male Israelite was commanded to "appear before the Lord" and make his offering (Deut. 27: 7; Neh. 8: 9-12). "The times of the festivals," says Dr. Smith in his "Dictionary of the Bible," "were evidently ordained in wisdom, so as to interfere as little as possible with the industry of the people. The Passover was held just before the work of harvest commenced; Pentecost at the conclusion of the corn harvest, and before the vintage; the Feast of Tabernacles after all the fruits of the ground were gathered in. In winter, when traveling was difficult, there were no festivals."

CHART OF THE FEASTS OF THE JEWS.

NAME.	DESIGNATION.	MONTH IN WHICH OBSERVED.	NO. OF MONTH OF THE SACRED YEAR.	NO. OF MONTH OF THE CIVIL YEAR.	ENGLISH MONTH NEARLY.	DURATION OF FEAST.	WHERE OBSERVED.	MAIN FEATURE OF ITS OBSERVANCE.	WHAT IT COMMEMORATED.	ALSO CALLED
Pass-over.	One of the Greater Feasts.	Nisan or Abib.	I.	7	April.	One Week.	Jerusalem.	Eating paschal lamb was chief ceremony.	Passing over of death and escape from Egypt.	
Pentecost.	Greater Feast.	Sivan.	III.	9	June.	One Day.	Jerusalem.	Offering two loaves, representing first-fruits of harvest.	Giving the law at Mt. Sinai.	"Weeks," "First-fruits," "Wheat-harvest."
Tabernacles.	Greater Feast.	Tisri or Ethanim.	VII.	1	October.	One Week.	Jerusalem.	Dwelling in booths.	Life in the wilderness.	"Ingathering."
Purim.	Lesser Feast.	Adar.	XII.	6	March.	Two Days.	Anywhere.	Reading Book of Esther.	Queen Esther's deliverance of Jews from Haman's plot.	
Trumpets.	Lesser Feast.	Ethanim or Tisri.	VII.	1	October.	One Day.	Throughout the land.	Blowing of trumpets.	New Year's Day.	"New Moon."
Dedication.	Lesser Feast.	Chisleu.	IX.	3	December.	Eight Days.	Anywhere.	Great rejoicing, much singing, general illumination of Jerusalem.	Purging of temple, rebuilding the altar by Judas Maccabeus.	"Lights."

II. **The Three Lesser Feasts.**—The three lesser feasts were Trumpets, Dedication and Purim. The feast of the Trumpets is often spoken of as the feast of the New Moon. "The feast of Dedication was an annual festival instituted by Judas Maccabæus in 165 B. C. to celebrate the reconsecration of the temple to Jehovah after it had been desecrated for three years by the Greek idolatries carried on within its precincts by order of Antiochus Epiphanes—1 Mac. 4: 52-59 (*Davis' "Dictionary of the Bible"*). Purim was a feast instituted in remembrance of the deliverance of the Jews by Queen Esther from the massacre planned by Haman.

III. **The Day of Atonement.**—The Day of Atonement was a special fast day for the Hebrews. This was on the tenth day of Ethanim. On this day, the high priest, dressed in white linen, entered the Holy of Holies and sprinkled the blood of the sacrifice upon the mercy-seat of the Ark of the Covenant.

BLACKBOARD WORK.

In the outline on page 60 we have given the (1) name, (2) designation, (3) the Jewish month in which the feast was observed, (4) the number of this month in the sacred year, (5) the number of this month in the civil year, (6) the approximate English month, (7) the duration of the feast, (8) where the feast was observed, (9) the main feature in the observance of the feast, (10) what this feast commemorated, (11) some other names for the feast.

TEST QUESTIONS.

1. Name the three great feasts of the Jews. How were they observed?
2. State what each of the great feasts commemorated.
3. Name the three lesser feasts of the Jews. How were they observed?
4. State what each lesser feast commemorated.
5. What was the only fast-day required by the Jewish law?
6. What special thing was done on this day?

LESSON XXVII. REVIEW OF OLD TESTAMENT INSTITUTIONS

For your review use the "Drill Questions" in the back of this book, from Question 186 to Question 212, inclusive.

PART VII.

FIVE LESSONS ON THE BIBLE SCHOOL

- LESSON XXVIII. THE MODERN BIBLE SCHOOL.
LESSON XXIX. THE BIBLE SCHOOL AND THE CHURCH.
LESSON XXX. ORGANIZATION AND EQUIPMENT.
LESSON XXXI. GRADED SUPPLEMENTAL LESSONS.
LESSON XXXII. THE HOME DEPARTMENT.
LESSON XXXIII. GENERAL REVIEW.
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LESSON XXVIII. THE MODERN BIBLE SCHOOL

The Bible school of to-day traces its history as far back as the year 1780, when Robert Raikes(a public-spirited citizen of Gloucester, England, began his work among the street boys of his own community. His plan was so successful that, in 1783, he advocated the establishment of Sunday schools everywhere. Organized effort, however, was as necessary then as now, and when, in 1785, the Society for Promoting Sunday Schools was established, the future of the movement was auspiciously begun.

In the original plan the Sunday-school teachers were to be paid for their services, but gradually voluntary teaching was introduced, and remains until to-day the general plan upon which the instruction in the Sunday school is given. Following the original idea of Robert Raikes, these first Sunday schools were limited to lessons in reading; later the memorizing of Bible verses was added. The next progressive step was a systematic study of limited lessons taken up from week to week. There was no grading, and the classification was made according to age and ability.

Out of this seemingly crude beginning has grown the splendid, modern Bible-school movement, with its definite plans for equipment, grading, instruction and auxiliary activities. John Wesley recognized the power of this new agency, and incorporated it into the policy of his great plan to reach the whole man with religion. In a letter to his brother Charles he says: "The Sunday school is one of the noblest institutions which has been set up in Europe for some centuries, and will increase more and more, provided teachers and inspectors do their duty."

By the year 1787 there were 250,000 Bible-school pupils in Great Britain. Since the establishment of the London Sunday School Union in 1803 the movement has grown steadily. In 1824 the American Sunday School Union was organized; and the first national convention was held in New York in 1832. A convention

for the Bible-school workers of the world was called in London in 1889, which was the initial gathering of its kind. The first international convention was held in Baltimore in 1875, two years after the formal inauguration of the International lesson system.

Another important step in religious education was taken in 1903, when the Religious Education Association was organized in Chicago. Primary Unions have been valuable adjuncts of the organized Bible-school work since the year 1870, when, at the home of Mrs. S. W. Clark in Newark, N. J., the first Primary Union was organized. Gradually these unions have grown in efficiency and influence and have been the original sources of some of the most radical and desirable changes which have taken place in the Bible-school world.

The National Primary Union was organized in 1884. Since then the nomenclature has changed to "Graded Union," and many of these organizations have formed the nuclei for the present-day city training-schools, as well as for institutes and schools of methods for Bible-school workers in every department of the Bible school.

The teacher-training movement took organized form in 1890, in Illinois, in the Illinois Sunday School Association. Thirteen years later the Department of Education was added to the International Sunday School Association, and has operated successfully ever since. As a result of this early effort, the Bible school now numbers many millions of members distributed over almost every part of the civilized world. From the Bible school there comes into the church 85 per cent. of its substantial working membership; therefore this arm of the church can not be too carefully guarded nor too liberally and sympathetically supported. More and more each year the library of books especially prepared for the benefit of the Bible-school worker is growing, and in place of a former dearth of Bible-school literature there is now a wealth of material at hand for those who will avail themselves of it.

The organized work has been responsible for many contributions of value, both in leaflet and book form. Lesson helps from the pens of scholarly writers may be had in abundance, and no religious body is without its special output of lesson treatment for all departments. The demand for the Bible has increased with the growth and development of the school, for which it is the central text-book. In the past one hundred years the British and Foreign Bible Societies have issued more than 180,000,000 copies in 370 different languages and dialects. The British Society alone issues two thousand copies every working-hour.

LESSON XXIX. THE BIBLE SCHOOL AND THE CHURCH

Since the Bible school is the distinctive teaching force in the church, with its aim to win to Christ and train for Christian service, it should be thoroughly understood by all the members who make up the church organization.

The board of officers of the church should be especially well informed concerning Bible-school matters in general, and vitally interested in the local school in particular.

The Bible school has four distinctive functions:

1. Worship.
2. Instruction.
3. Soul-winning.
4. Training for service.

Every Christian who can so plan his time ought to be in this service of the church. The minister occupies a central place in this great system, and should have a sympathetic and intelligent conception of its value and possibilities.

There are four necessary features of this division of the church service which must be incorporated in every well-ordered and progressive school: thorough organization, adequate equipment, intelligent instruction, and an evangelistic aim. The Bible school and the church interdepend to such a degree that neither can reach its highest state of efficiency without the active co-operation of the other.

There are four salient reasons why the church needs a Bible school:

1. It is the **department of education** in the church. Unless the pupil is instructed in such a way as to develop him mentally, morally and spiritually, according to his unfolding capacities and needs, we shall miss, in the adult member of the church, those qualifications and characteristics which are necessary in the helpful member of this fundamental part of human society.

2. It is a place of **practical training** for life service. This training is begun in the Bible school itself, where the members are given opportunities to do effective service according to their individual abilities and tendencies. Therefore, the habit of service extends itself into all avenues where the Bible-school members find opportunity for expressive activities.

3. It is a place for the **development of Bible teachers**. By practice alone does one become capable of using his well-defined theory. In this department of service some of the most valuable work of the world in Christian education is being accomplished. It is a double opportunity. Like the "quality of mercy," it is "twice blessed" in "blessing him who gives and him who takes."

4. It is the normal way of **evangelizing**. The day of educational evangelism has come to stay, and the progressive Christian world accepts as of infinite value the form of evangelism that deals with the developing child, as well as that which strives to win back to righteousness the man who has departed from the God of his fathers.

In like manner the Bible school needs the church:

1. Because, without the **hearty co-operation** of the officials of the church and the assistance which they can render in furthering its opportunities, it can never reach its highest usefulness.

2. It needs the **active membership** of those members of the church who can make it possible to attend, and the **sympathetic**

membership of those who may become an integral part of its organization through the Home Department. The unconscious as well as the conscious effect of complete **unity of purpose and ideal** can never be estimated, and the church can not afford to withhold this essential social contribution from the Bible school if it is to do its most effective work in the community.

3. The church is the **natural goal** toward which the Bible-school membership tends, and it needs this objective for its constant encouragement and sustained effort. It is the natural outcome, when a Bible-school mission is opened in a locality where no church exists, that an organized church is the result of the Bible-school activity.

4. It needs the church to **broaden its interests**. Those forms of the church organization which develop **reverence, worship and service** on the part of the pupil are essential to his Christian growth. He should be encouraged to participate in all forms of worship in the church, prayer-meetings, preaching services, the Lord's Supper, and those activities through which he may find normal expression for his energies.

TEST QUESTIONS.

1. What are four distinct functions of the Bible school?
2. Give good reasons why the church needs the Bible school.
3. Why does the Bible school need the church?
4. Why is the Bible school the greatest evangelizing agency?
5. Give your own ideas as to how interest in each other may be kindled by the church and Bible school.

LESSON XXX. ORGANIZATION AND EQUIPMENT

In order to become really efficient, a Bible school must be thoroughly organized according to present-day standards. It is reasonable to suppose that real organization is just as essential to efficiency in the Bible school as it is in the secular school.

Divisional and departmental groupings for graded work is the standard of organization accepted throughout the Bible-school world to-day. The plan is as follows:

Elementary Division.—Made up of the Beginners department, with first-year and second-year grades. Primary department, with first-year, second-year and third-year grades. Junior department, with first-year, second-year, third-year and fourth-year grades.

Secondary (or teen-age) Division.—Made up of the Intermediate department, with first-year, second-year, third-year and fourth-year grades. Senior department, with at least four grades.

Adult Division.—Made up of organized classes of men and women. The Cradle Roll is usually classed in the Elementary division and the Home Department in the Adult division.

The departmental grades are as follows:

Beginners.—Kindergarten (ages 4 and 5). Two years of lessons.

Primary.—Grades at School, 1, 2, 3. Ages, 6, 7, 8. **Three years of lessons.**

Junior.—Grades at School, 4, 5, 6, 7. Ages, 9, 10, 11, 12. **Four years of lessons.**

Intermediate.—High School Grades. Ages, 13, 14, 15, 16. **Four years of lessons.**

Senior.—School Grades, College and University. Ages, 17 through 25. **Four years of lessons prepared.**

Adult.—Life-work chosen, Occupations and Professions. Ages, all above 25.

Cradle Roll.—From birth through 3 years of age.

Home Department.—All those not able to identify themselves with the weekly services of the Bible school.

Organization is an orderly arrangement of forces with a definite end in view. In the average community, and for the average school, the following officers are possible and practicable:

1. A general superintendent.
2. An associate superintendent, who may also act as superintendent of grading.
3. General secretary.
4. Associate secretary.
5. Enrollment secretary.
6. Treasurer.
7. Chorister.
8. Organist.
9. General superintendent's cabinet.
10. Teachers.

In the graded school departmental superintendents and secretaries may be added to the above scheme.

Each department has a superintendent or principal, a secretary, and enough teachers to take care of the pupils of that department. Some schools also have an assistant department superintendent, a secretary, an organist, etc. The general superintendent's work in such a school becomes more difficult, but also more effective. He is the chief executive.

The work of the enrollment secretary of the Bible school is to receive each scholar and place him in his proper department and grade. Here is an enrollment secretary's card, which will explain itself:

Name	Date of Birth
No. and St.	Church Membership
School Grade	School Formerly Attended
Date Enrolled	Department
Assigned to Grade or Class	Dept. Date
Graduated to	Dept. Date
Graduated to	Dept. Date
Graduated to	Dept. Date
Father's Name	Father's Church
Mother's Name	Mother's Church

Date Dropped..... Cause.....

The enrollment secretary has general charge of the grading, and sees that the school keeps graded.

Within each department there should be a simple form of organization. In the **Beginners department** there should be a **superintendent** of the department, with a teacher for each class; a **secretary-treasurer**, whose duty it shall be to look after the offering, keeping strict account of it; to record all pupils who enter and to keep an enrollment file for future use. Through this enrollment system the secretary will prove of great assistance to the superintendent in placing the new pupils in the proper grades.

It is the duty of the secretary to look after the records systematically and continuously. There should also be a pianist, who will enter into the spirit of the music and help the superintendent in every way in making this feature of worship count. Little children are greatly impressed by the music which they hear, as well as sing, and the songs chosen for this department should be selected with great care.

The teachers in the **Beginners department** should be adapted to the work. It requires peculiar fitness for this delicate position. The lessons should be fitted to the pupil's need and ability, and arranged to increase his religious tendency as his religious capacity develops. It is the general custom for a teacher who has become efficient in one department of work to remain there, becoming more of a specialist each year.

Supplemental lessons are of great importance in all the grades. They are so correlated with the **Beginners department** that they are very simple indeed, as they should be for the small children.

Primary Department.—The officers and teachers of the **Primary department** are chosen by the same plan as those in the **Beginners department**, with the possible addition of a librarian, if there is a library of books adapted to the pupils in the department.

Junior Department.—The officers and teachers in the **Junior department** are chosen along the same lines as in the other departments of the **Elementary Division**, although their duties vary.

The secretary has additional responsibility in grading the handwork of the pupils after it has been submitted to her by the group teachers, and of posting a quarterly record of the grades of each class. If a report system is used, it is the duty of the secretary to audit and record on a permanent file all the individual reports.

In the **Intermediate department** the officers and teachers have charge of the teaching and business, but the modern ideal in the **Intermediate** and **Senior departments** is organization within the classes, with a president, secretary and treasurer chosen from among the class members, whose activities shall be under the guidance and suggestion of the class teacher. Committee work is also assigned to class members, and definite training for Christian citizenship is thus carried on.

Promotion Day.—When the pupils are doing a certain definite work each month throughout the year, there should be one day when this work is recognized and the faithful ones promoted with

honor. The supplemental or correlated work forms a large part of the basis for promotion, though the requirements differ with the departments and the ability of pupils in succeeding grades. Such pupils are given certificates, diplomas or seals according to the department and grade. If they do not satisfactorily complete the work, they are passed on without such recognition. If the work is exceptionally well done, some mark of honor is placed on the certificate, diploma or seal.

Regular promotion and graduation day is of great importance to all schools that observe it, the last Sunday in September being best because our graded-lesson scheme begins the first Sunday in October. Promotion is made from grade to grade within the departments, and graduation from one department to another. This form of recognition ceases automatically with the close of the Senior year.

TEST QUESTIONS.

1. What officers should be in the organization of the average school?
2. What is the general scheme of grading into divisions and departments?
3. Describe the organization desirable in each department.
4. What are the duties of the enrollment secretary of the entire school?
5. What day should be observed as Promotion Day, and why?
6. What may form the basis for promotion?

LESSON XXXI. GRADED SUPPLEMENTAL LESSONS

Supplemental lessons are in no sense a substitute for any other series of lessons, but are intended to make those systems more complete and effective by giving systematic added instruction.

While correlated lessons furnish much valuable supplemental work in connection with the use of International Graded Lessons, nevertheless we must face the fact that many of our Bible schools are not giving the pupils a systematic and connected knowledge of the Bible.

There must be in every well-ordered school, as part of its definite **instructive** work:

1. Memory passages that fit each grade.
2. Lessons that familiarize the pupils with the books of the Bible and central truths or facts about each one.
3. A plan that will present Old and New Testament history.
4. Knowledge of the best church hymns.
5. Some teaching of Bible geography.
6. A plan, in the main, upon which the requirements for promotions and graduation may be based.

The value of a systematic and connected knowledge of the word of God is not questioned by any. Bible study possesses a new

charm when such work is well done. Teachers can not only teach better, but they can teach more, and with greater ease. When the objection is raised that there is not time enough in the regular period allotted to the Bible school to do supplemental work, we answer that such work in the long run saves time, and, furthermore, increases our knowledge of and intensifies our interest in Bible study.

The Plan.—In a course of supplemental lessons, the one who prepares them should indicate approximately the proper amount of work that should be attempted each month. This, of course, may be modified. Where the Scripture is given for the entire year without being divided into months, there is a tendency to leave the work until the end is approaching and then rush for the examination.

The time allotted to these lessons in each grade will vary according to the time given for the lesson study. Preferably it should be given before the lesson proper.

In all schools these lessons can be used, whether the school is graded or ungraded. The best results, however, will be attained in graded schools where the supplemental lessons form part of the basis for promotion and graduation. Many good supplemental booklets may be obtained from the publishing-houses all over the country.

These lessons should be taught by the class teachers and reviewed by the superintendent of each department. Make them as interesting as possible, and lead the pupil to feel that they have a vital connection with what he is learning in other ways in the Bible school. In every way which the genius of the teacher can devise the pupil should be stimulated to do good work and become proficient in this department of learning. Develop the meaning in all memory passages before they are given as stated memory work, and present the reasons for drillwork.

TEST QUESTIONS.

1. What are supplemental lessons?
2. Name some of the features which should characterize supplemental work.
3. How may this supplemental work be used on Promotion Day?
4. Give your own ideas as to the best possible use of supplemental work.

LESSON XXXII. THE HOME DEPARTMENT

I. Definition.—The Home Department is a regular department of the Bible school for those who can not attend the weekly meetings of the school. This department includes physicians, policemen, soldiers, sailors, street-car men, railroad men, liverymen, messenger boys, restaurant waiters, hack drivers, hotel employes, drug clerks, nurses, telephone operators, firemen, many mothers, the aged, those too far away from Bible school, and many others.

II. Conditions of Belonging to the Home Department.—There is

only one condition. Each member who belongs must promise to study the regular Bible-school lesson at least one-half hour each week. This all Christians and thousands of others will do.

III. How to Begin.—Get the approval of your superintendent and minister and then start out. It will help also to have the teachers and officers of the Bible school take favorable action. At first, ask the ones who will be almost certain to join, and then, with their influence and encouragement, go on with enthusiasm. If any hesitate, tell them that

1. The work requires less than five minutes' study each day.
2. There are no dues or fees to pay. The offerings are entirely voluntary and amply cover expenses.
3. If any one does not like it, he can stop at any time.

IV. How Many It Takes.—Having secured one person, you have a Home Department. Repeat this work indefinitely until you have covered your field.

V. Its Benefits.

1. Through the Home Department, thousands are regularly studying the Bible who otherwise would not.
2. It restores in many homes the much-needed family altar.
3. It makes many indifferent Christians "different." Their inactivity is displaced by activity.
4. It increases the attendance at the regular sessions of the school.
5. It makes it possible to enroll the whole church in the Bible school.
6. It develops Christian workers.
7. It more than pays for itself financially, as well as socially, mentally and spiritually.

VI. Visitors.—Each Home Department superintendent should select enough visitors to help him in the work. These visitors canvass the field to secure members. They also call at the end of the quarter to deliver the new quarterlies and record envelopes and receive the report and the offering for the three months just passed. Each visitor can probably look after about ten members. The visitors make a quarterly report to the Home Department superintendent, who makes a quarterly report before the whole school. Many ministers are their own Home Department superintendents, and we find that in their hands the work is a wonderful success.

VII. Some Things to Do.

1. Get the minister to preach on the subject.
2. Have the Bible-school superintendent announce it from the platform.
3. Make a house-to-house visitation of everybody in the community.
4. Have a preview of the lessons of the quarter presented by the minister on Sunday evening or at some other suitable time.
5. Have regular meetings with your visitors.
6. Organize messenger and sunshine bands.
7. Keep tactfully and unreservedly at it.

THE CRADLE ROLL.

The Cradle Roll consists of the children from birth until they enter the Beginners department. A tactful person should be in charge of this department, whose duties are to enroll the babies, to keep records of their birthdays, to keep in touch with the homes through birthday cards, flowers, visits and invitations to the mothers to come to the mothers' meetings, which are organized to fit the needs of mothers of young children. Attention to mothers who are eager to do the best for their little children may result in bringing permanent members into the Bible school. These same mothers may be secured as members of the Home Department.

TEST QUESTIONS.

1. What is the Home Department?
2. What are the conditions of membership in the Home Department and how may it be efficiently conducted?
3. What persons should be enlisted in the Home Department?
4. In what respect does the Home Department add to instead of detracting from interest in the main school?
5. What is the Cradle Roll, how should it be managed, and what are its benefits?

LESSON XXXIII. A GENERAL REVIEW

QUESTIONS ON LESSONS XVIII. THROUGH XXXII.

1. To whom do we owe the original conception of the Bible school?
2. What organized effort gave permanent form to the work?
3. To what was the early Bible school limited?
4. Into what has it expanded?
5. What religious pioneer saw the possibilities in the early Sunday school, and upon what did he say its efficiency would depend?
6. When was the American Sunday-school Union organized?
7. When was the first national convention held?
8. When and where was the first world's convention held?
9. When and where the first international convention?
10. When was the international lesson system inaugurated?
11. What important step was taken in Chicago in 1903?
12. What makes the year 1870 memorable in Bible-school annals?
13. What national body was organized in 1884?
14. What great Bible-school movement had its birth in Illinois in 1890?
15. What is the average percentage of membership in the church, of persons coming directly from the Bible school?
16. How have the growth and development of the Bible school affected the publication and circulation of the Bible?
17. What remarkable figures are shown by the British Bible Society?

PRESENT PROBLEMS.

1. Why should the Bible school be thoroughly understood by all members of the church?
2. Name four distinct functions of the Bible school.
3. What are four features of a progressive school?
4. Give four specific reasons why the Bible school is necessary to the welfare of the church.
5. State four reasons why the Bible school can only reach its highest efficiency through the co-operation of the church.

STANDARDS OF ORGANIZATION.

1. What is the first requisite of thorough organization in the Bible school?
2. Name the divisional groupings.
3. What are the extension work departments of the Bible school?
4. Name the departments in each division, giving approximate ages and educational standing considered.
5. What simple form of organization should exist in each of the departments of the three divisions?
6. Name the duties of the officers in each department.
7. What organization begins in the secondary division?
8. What formal recognition should be given to those who satisfactorily complete the work in each department?
9. What course is pursued with those who have not successfully completed the assigned work?
10. When does this plan automatically cease?

SUPPLEMENTAL WORK.

1. What is the chief purpose of supplemental lessons?
2. What are some of the features of this branch of instruction?
3. What value has the supplemental work for the teachers?
The pupils?
4. What relation should the supplemental lessons bear to promotions?
5. What teaching principles should be employed with emphasis in the supplemental lesson period?

EXTENSION WORK.

1. Who are included in the possible membership of the Home Department?
2. What requirements are made of them?
3. What organized force is required to carry on the work?
4. What benefits may be derived from membership in such an organization?
5. What plan is followed in relating this department to the Bible school and church?
6. What is the Cradle Roll?
7. Why is it essential to complete organization of the progressive Bible school?
8. What great results may be expected from it?

PART VIII.

EIGHT LESSONS ON THE TEACHER AND HIS WORK

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LESSON XXXIV. THE TEACHER'S QUALIFICATIONS

I. **The Secret of a Successful School.**—Let me ask you to face squarely for a moment this question: "What makes a successful Bible school?" There is but one answer, "The teacher."

In her *Talks with the Training Class*, Margaret Slattery says: "Lesson courses broad in conception and rich in material, fitted to the needs of the various pupils, are absolutely necessary, but they can not make a successful school. Rooms adapted to Sunday-school needs, music, maps, the stereopticon, wisely chosen pictures and libraries, all the machinery of an up-to-date Sunday school—these are most necessary in solving the problem, but these can not make a successful school; no system of grading, however carefully planned and carried out, no examination questions, promotion exercises or diplomas, not even large numbers in attendance, can make a successful school if the teacher, the right sort of a teacher, be lacking. A teacher of the right sort will make use of as many of these means as possible, but he and not they will make the school a success."

II. **An Acrostic.**—The right sort of teacher must have several qualifications, which, for memory's sake, we discuss through the means of an acrostic. He must be:

Trained.

Enthusiastic.

Ambitious.

Conscientious.

Happy.

Early.

Real.

1. **T**rained.—The time is already here in many schools when no

one but a trained teacher is permitted to teach. Some one has said that there are two things that many people would undertake to do without preparation—edit a newspaper, and teach in a Bible school. Whatever may be the case concerning the newspaper, the Bible school must come to the place where it will demand of its teachers a thorough knowledge (1) of the Bible, (2) of the pupil, and (3) of the principles and methods of teaching.

2. **Enthusiastic.**—Enthusiasm is a vital part of education. It is as contagious as the measles. If you want to know whether or not you are enthusiastic, simply observe whether the people with whom you associate get enthusiastic on the things in which you are most interested.

3. **Ambitious.**—It is perfectly proper for every teacher and Bible-school worker to try to excel. Make your class the best class, your department the best department, your school the best school. Try to be the best trained teacher in the school. Often the difference between success and failure is the difference between ambition and laziness.

4. **Conscientious.**—To live as Christ would have us live and as we would have our scholars live is an absolute essential of an ideal teacher. Miss Margaret Slattery tells the story of how one day she told Charlie in particular, and the whole school in general, not to run over the lawn that day, as it had been raining and the lawn was soft. After dismissing her scholars in the evening, she hastened to get ready to go out to a dinner party. As she went to the door of the schoolroom, she saw the car coming, and the *only* car that would get her to the place in time for the dinner. But, to reach that car she would have to run over the lawn that she had told Charlie in particular, and the school in general, not to cross. The tempter said, "Don't be foolish; run right across the lawn, catch your car and meet your engagement. Your pupils will not know it, for they are all gone." Her better self said, "No, you must not. You told the pupils they must not, and you must live out your teaching." The car went off without her, but she was left with a clear conscience and the confidence of her pupils.

5. **Happy.**—The Bible school is one of the happiest places possible. No teacher is qualified to teach unless he has a happy disposition. If our Christianity is real, it will show itself in our every deed and smile and spoken word.

6. **Early.**—This may not seem on a par with the other qualifications mentioned, but it reveals the habit. Lateness to Sunday school is not caused by late work on Saturday or extra children to dress. It is simply a habit. Marion Lawrance says, "Some teachers have three hands, a right hand, a left hand, and a little behind hand." If this is true of you, amputate the little behind hand immediately. We may write over some of the classroom doors, "**The late John Jones, teacher of Class No. 17.**" The mere fact that we are late and our pupils are early may counteract most of the good we try to do.

7. **Real.**—Each teacher should be a real Christian, and a real friend before his pupils. Do not pretend to be over-religious on

the one hand, nor irreverent on the other. If you are teaching a class of steam-engine boys, be a real boy with the boys. If you are teaching young people, mix into their joys and difficulties a whole-hearted, happy religion.

The ideal teacher's ideal is to be of the largest possible service in developing the lives of his pupils. He must realize that every lesson that he teaches must have an influence directly or indirectly upon the pupils he is teaching. His passion must be a passion **for service**. Our master Teacher "came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20: 28). Not wealth, not pleasure, not fame, but **service**, is the measure of success.

TEST QUESTIONS.

1. Name the qualifications which in your own judgment should characterize a successful teacher.
2. Why should the Bible-school teacher be trained?
3. What constitutes adequate training for a teacher?
4. In what way does enthusiasm add to the effectiveness of the teacher's work?
5. Why should the teacher be conscientious?
6. Why is it necessary for the teacher to be punctual?

LESSON XXXV. THE TEACHER'S PREPARATION

I. The Teacher's Preparation of Himself.—For the teacher to master himself is as important as for him to master his subject. Three helps for the teacher's mastery of himself in his preparation for teaching are:

1. **Prayer.**—Prayer is a high privilege. It is a mighty power. It keeps the teacher in tune with the master Teacher. Pray for your pupils every day. Cultivate the habit of thinking earnestly and continuously about their spiritual interests.

2. **Study.**—Not the study of next Sunday's lesson simply, but a systematic study of the whole Bible. Aim to know more than you expect to teach. It is what you do not say that gives force to what you do say.

3. **Conversation.**—Cultivate the habit of talking with the best men and women. Seek the broadest culture possible in the circumstances in which you are placed.

II. The Teacher's Preparation of His Lesson.

1. **Three Steps in Lesson Preparation.**—There are three steps in the teacher's preparation of his lesson that should ever be kept in view:

- (1) **Facts.**—The first step is to get the facts of the lesson, and all things connected therewith. Do not read into the Bible your own opinions, but humbly let it speak to you and accept its dictations. At this point in your lesson preparation, keep your class as much as possible out of your mind. The Primary teacher who picks up her

Primary quarterly the first thing in preparing her lesson is going at it from the wrong end.

- (2) **Facts for self.**—After you have mastered the facts of the lesson thoroughly, go over it again with the view to applying it to your own life. Under the first step you study the lesson till you get a hold upon it; under this step you study the lesson till it gets a hold upon you.
- (3) **Facts for pupils.**—After once you have a firm hold upon the lesson, and after the lesson has a firm hold upon your own spiritual life, you are then ready to study it again with a view to adapting it to the needs of your pupils, both collectively and individually.

2. Methods in Lesson Preparation.

- (1) **Seven Element Method.**—In every lesson these seven elements may be found:

- (a) **Places.**—One or more, named in the text or implied.
- (b) **Persons.**—Who they were and what is known of them.
- (c) **Dates.**—The year and period in history.
- (d) **Doings.**—What the people in the lesson did and said.
- (e) **Difficulties.**—Through obscure terms, Oriental customs and the like.
- (f) **Doctrines.**—General religious principles taken directly or indirectly from the lesson.
- (g) **Duties.**—Practical lessons enforced by the whole subject considered.

- (2) **Common Method.**—Widely used in teachers' meetings and may prove suggestive.

- (a) **Find the truth** the lesson teaches which will be suitable for the class to be taught.
- (b) **State the aim** which you will have in mind throughout the lesson teaching.
- (c) **Find a clue to the pupil's interest** by which the lesson may be naturally approached.
- (d) **Decide upon an introduction** that shall lead from the "known to the unknown," and use whatever seems best for it: picture, object, story, blackboard illustration, or life incident.
- (e) **Give the lesson itself** as the center of the whole plan.
- (f) **Study in connection with this the geography, biography, Orientalism** necessary for intelligent presentation.
- (g) **Think out the questions** to be used in emphasizing the teaching.
- (h) **Decide what illustrations** will be necessary in pointing the lesson truth.
- (i) **Keep the aim in mind, select the truth to be emphasized and connect it in some natural way with the pupils' daily living.** Study all the methods, then make your own method.

III. The Teacher's Preparation of His Pupils.—"How can I prepare my pupils to receive the lesson?" some teacher may ask. In many ways, two of which we here note:

1. **By gaining confidence.**—Cultivate such personal relations with each pupil, both on Sunday and during the week, as will inspire confidence in your judgment and personal life.

2. **By assigning work.**—"How can I secure home study?" is an oft-asked question. We answer:

- (1) Assign it.
- (2) Expect it.
- (3) Call for it.
- (4) Commend it.
- (5) Use it.

IV. Hints on Lesson Preparation.

1. Begin early.
2. Keep the connected sweep of history always in mind.
3. Use the Bible first, and then lesson helps liberally.
4. Write down outlines of the lessons. This is hard at first, but it is an art that can soon be mastered.
5. Think for yourself. Use the thoughts of others, not to displace, but to aid your own thoughts.
6. Go to the teachers' meetings to give and to get.
7. Talk with others about the lessons.

TEST QUESTIONS.

1. What are three very necessary factors in the teacher's preparation of himself for his work?
2. What should be the scope of the teacher's study in order that each lesson may be taught effectively?
3. What value is there in conversation as a means of preparation to teaching?
4. Name three elements in the teacher's lesson preparation that are important.
5. In the light of all that you have learned, what is the best plan of lesson preparation?
6. How may the teacher help to prepare the pupils?
7. What are five necessary elements in securing home study?

LESSON XXXVI. PRINCIPLES IN TEACHING

1. Principles are the foundations upon which all work is done, and methods are the plans of building in accordance with them.

"Methods are many, principles are few;
Methods may vary, principles never do."

2. All human activity must be in accordance with certain definite laws or principles. It goes without saying, therefore, that all true teaching must be done in accordance with the true principles of instruction. Of these principles, we mention six:

1. **Put the New in an Old Setting.**—This is another statement of

the old law that we must proceed from the known to the unknown. The teacher must begin where the pupil is, that the pupil may end where the teacher is. The new is to be received and understood by what the pupil has experienced which is similar to it. This principle demands:

1. That the teacher find what the pupil knows, or does not know, about the lesson.

2. That he proceed from the known to the unknown by single, simple, sensible steps. Material should be arranged in a systematic order, so each thought will connect itself with the succeeding thought.

II. Use Words that are Understood by the Teacher and the Pupil in the Same Sense. This principle demands:

1. That the teacher know the vocabulary of the class, both collectively and individually.

2. That the teacher be careful to explain unfamiliar words that he finds necessary to use.

III. Adapt the Teaching to the Needs of the Pupil.—To know what truths an individual needs and is able to receive, the teacher must look at him in relation to his inner life and his week-day influences.

1. Inner Life.

- (1) Knowledge.
- (2) Temperament.
- (3) Spiritual condition.

2. Seven Week-day Influences.

- (1) Home.
- (2) School.
- (3) Street.
- (4) Reading.
- (5) Recreation.
- (6) Companions.
- (7) Occupation.

IV. Secure Co-operation.—The teacher must have the co-operation of the pupils. This principle demands:

1. An attention given heartily in response to interest.

2. That the pupils be directed in their search after truth.

3. That the pupils be kept busy every moment. "All the class all the time" is the motto.

4. That the pupil be kept busy during the week, in study and in other work.

V. The Development of the Subject Must Constantly Present New Points of Interest.—This is called the "law of sustained interest." This may be done by:

1. Using the pupil's activity, both mental and physical.

2. Placing the old in a new setting. Adults as well as children like to see new combinations made of things familiar to them.

3. Making use of curiosity and suspense.

4. Sustained interest on the part of the teacher.

VI. Ideas Must be Repeated to be Retained.—Concerning this principle four points are noted:

1. Things that are to be remembered must be frequently reviewed.
2. Both teacher and pupil enjoy knowing some things well.
3. Have a rapid review every Sunday.
4. Monthly, quarterly and annual reviews should not be neglected.

TWELVE PRACTICAL POINTS IN TEACHING.

[Note.—These should be studied, but not necessarily committed.]

1. A lesson must have point in order to possess force.
2. Use illustrations freely, but wisely and pointedly.
3. Your life must be an illustration of what you teach.
4. We may judge the impressions we give by the expressions we get.
5. Be considerate of what people want to know, and they will be considerate concerning what you want them to know.
6. Every person is a distinct individual. Study him as such.
7. You are teaching a growing individual first, and a subject second.
8. Teach your pupils not only to "be good," but to be good for something.
9. Be accurate in what the pupils know, and they will believe you to be accurate in what they do not know.
10. Understand where you are going when you begin, that your pupils may know where you are when you get through.
11. Keep a good fund of knowledge in reserve. It is unsafe to tell all you know.

TEST QUESTIONS.

1. Why should the teacher consider what the pupil already knows in imparting that which the pupil does not know?
2. Why should the teacher use words and terms that are familiar to the pupil?
3. Why is it important for the teacher to know the life and habits of the pupil?
4. What are some of the week-day influences upon the pupil which the teacher must take into consideration?
5. Why is it necessary for the teacher to secure the pupil's cooperation in getting successful classwork?
6. What value have new ideas and new truths in classwork?

LESSON XXXVII. FIVE FORMAL STEPS IN TEACHING

Our last lesson considered general principles in teaching. Now it will be well to discuss how an actual lesson may be conducted. All successful teachers realize that there is an advantage in adopting some general plan of procedure that may be followed in teaching every lesson. This aids the memory, saves time, economizes energy, and makes teaching more definite and helpful. In the

teaching of every lesson there is a part that remains uniform, and a part that varies. The uniform part deals with the form of the lesson rather than the matter, hence we call it the "formal" element. In the process of teaching any lesson this formal part may be divided into a certain number of "formal steps." Of these steps there are five:

I. **Testing.**—All previous knowledge is a preparation for each lesson that we are to teach. In presenting any lesson it is absolutely necessary for the teacher to know where his pupils are relative to their knowledge of the subject to be studied. Testing consists in finding out which of the ideas in the pupil's mind are in any way connected with the present lesson, and in bringing forth from his storehouse of ideas all that are likely to be of service. Testing may be a little difficult at first, but the wise teacher very quickly learns what ideas among his pupils he can depend upon.

Testing is best done by questioning, and the questioning should be:

1. **Clear.**—The teacher who is able to teach with clearness can put questions that will clearly test the pupil's knowledge. These test questions should aid in the sweep of the history or other content and lead to the laying of a good foundation for the lesson in hand.

2. **Consideration.**—In putting test questions the teacher must consider both the knowledge which the pupil possesses and the knowledge which he does not possess. To ask a question which the teacher knows the pupil can answer creates a friendly attitude of mind toward the question that is more searching.

II. **Presentation.**—"Testing" is finding the foundation, and "presentation" is building thereon. Presentation begins where the pupils are, and not of necessity with the present lesson. A boy was being asked a series of related questions which he answered promptly. Finally the teacher asked a question beyond his knowledge, and he replied, "That's just as far as my thinker will go." This is where presentation comes in. Begin where your pupils are, and present the intervening facts that will lead up to the lesson of the day. This will keep your lesson from being "scrappy."

1. **Method.**—The method of presentation will be the story for the primary children, the question method for the juniors and intermediates, and a combination of the question and the lecture methods for the young people and adults.

2. **Two Essentials.**—The presentation of new ideas must be:

(1) **In the proper order.**—The poor story-teller will sometimes say, "But I forgot to tell you so and so." Such an interpolation is made when the speaker comes to the place where he realizes that a certain fact is lacking. Getting facts out of their order not only causes confusion, but often results in the whole point being lost.

(2) **Through co-operation.**—Effective teaching can not be done unless the teacher has the hearty co-operation of the pupils.

III. Association.—The interweaving of the new ideas into the pupil's previously acquired knowledge is called "association." The new must be associated with the old in order that the latter may be retained.

1. Two ways association may be made:

- (1) By grouping similar ideas.
- (2) By gathering together dissimilar ideas and comparing them.

IV. Generalization.—The comparison of ideas, as mentioned under association, naturally leads to this step. Having gathered together much data, the pupil is ready to deduce therefrom a broad statement, which we call generalization. Generalization is therefore a broad statement of truth, deduced from facts under consideration. If the association of ideas has been carefully and wisely done, we can not go seriously wrong in generalization.

Illustration.—Suppose we are studying the "Call of Abram." We compare this call, in similarities and differences, with those of Moses and Paul; and then sum it all up in the generalization: "A man with a great faith will have a great future." Or, "God's calls lead to surrendered service and sure success."

V. Application.—This is a fitting final formal step. One rule in teaching is, "Impression must lead to expression." If all of the impressions made in the first four steps do not lead the pupil to the point where he feels the practical bearing of the truths of the lesson upon his own life, the lesson is a failure. The application translates the theory into terms of practice, the words into works. It should be brief, pointed, catchy, general in the class, and personal in private.

These are the five "formal steps." They must be faithfully used to be fully understood. To be conscious of a definite plan in teaching every lesson will give the teacher both pleasure and power in his work.

In secular education the five formal steps in preparing an inductive lessons are classified in much the same way, the accepted progression being that known as the Herbartian method.

TEST QUESTIONS.

1. Name the five formal steps in teaching.
2. How may the pupil's knowledge best be tested?
3. Give two points in a good method of lesson presentation.
4. What is meant by presenting truths or relating the points of a story in proper order?
5. What is meant by the co-operation of teacher and pupil?
6. In what ways do you use the law of association in lesson presentation?
7. What is meant by generalization?
8. Give your own idea as to a right application of a lesson.

LESSON XXXVIII. A STUDY OF THE MIND

Our aim in this lesson is simply to familiarize the student with the most common terms used in studying the mind. Ruric N. Roark says that a teacher must know three M's, "Matter, Mind and Method." In this series of lessons we have studied much about the first M, we now consider the second.

I. **Attention.**—Attention is "focused consciousness." When consciousness is concentrated upon a single object, we have attention. James Sully says that attention is "the ability to detain objects before the mind."

The problem of securing attention is a vital one. Without attention there is no teaching. One might as well try to pour oil into a bottle with the cork in, as attempt to teach without attention. Among the methods of securing attention we mention five, each of which begins with C.

1. **Contact.**—The teacher, in introducing a new idea, begins at the point in the pupil's knowledge which is nearest the idea he wishes to present. This is the "point of contact."

2. **Curiosity.**—One of the methods in teaching is to "arouse curiosity that must be met." The continued story that you are reading from week to week stops each time when the curiosity is at its height. Use this plan to gain and hold attention.

3. **Concreteness.**—"Glittering generalities" are seldom very attractive. What man, in general, has done or can or should do, arouses no special interest. But what Abraham Lincoln or William McKinley did is of vital interest. Impersonate ideas in living individuals and you can win and hold attention.

4. **Co-operation.**—Unless a scholar is led to do his share of the work he can not long be interested. A conscientious teacher often does too much for his pupils. No class, of any age, can long be vitally interested, unless kept at work. An interesting teacher always leaves some thinking for his pupils to do.

5. **Contagion.**—The teacher who wishes to interest others must himself be interested. If you are really interested, others will catch it from you.

II. Sensation; Perception; Apperception.

1. **Sensation.**—Sensation is an impression made upon the mind by an outside stimulus. The agents through which sensations are received are called senses. They are taste, smell, touch, hearing and sight. All knowledge of the outside world must get to the mind through one or more of these senses.

Perception has been generally defined as "a consciousness of particular material things present to sense," as, for instance, when a chair is present to the sense of sight or a ball to the sense of touch. There is a phase of perception, however, which depends upon experience, and this we have usually called **apperception**. For instance, we are able to perceive that a certain object is a book by comparing it with objects which, in previous experience, we have known as books. Therefore, to the degree that a new

object or new truth is like objects and truths we have previously known, we are able to apprehend it. It was for this reason that Jesus so frequently used the expression, "The kingdom of God is like," etc.

III. Memory; Imagination.

1. **Memory.**—Memory is the power of the mind to retain, recall and recognize. Two aids to memory are (1) repetition and (2) association.

2. **Imagination.**—Imagination is the picture-producing power of the mind. Professor White defines imagination as "the power of the mind to represent and modify or recombine objects previously known." The wise teacher makes much use of the imagination. "There is no occupation in life," says Professor Roark, "which may not be the better followed with the aid of the imagination. The ditch-digger who can see the effect of his next blow before it is struck; the bricklayer who can see the next brick in position before it is placed; the blacksmith who can shape the bar to the ideal which he projects upon the anvil—these do far better work than those who can see nothing but their memory images or the things actually before them."

In studying history the student should transport himself through imagination into the very life of the events he is studying.

"Ideals are the standards which imagination forms and sets before us as the measure of our conduct."

IV. Feelings; Will.

1. **Feelings.**—Feelings are the "mental states of pleasure and pain" (*Roark*). The teacher should aid the scholar in (1) directing and (2) developing the feelings.

Dr. Horne says, "It is perhaps true that the feelings represent the deepest strata in human life," and he later leads us to see that it is feeling which gives values to all the things in life. "How a man feels about a thing leads him to decide what value that thing has in his life, and, after all, it is sentiment that governs the world."

The important place that feelings hold in our actions is strikingly expressed by Patterson DuBois. "Feeling," he affirms, "rules the world. It was not the intellectual convictions alone of Paul, Savonarola, Luther, Knox, Bunyan, Froebel, Wilberforce, Washington, Mrs. Stowe, Whittier and Lincoln, that wrought such reformations, but rather their ardor, their zeal, their courage, their sympathy, their hates and loves, their hopes and fears—in short, those stirrings of the soul which stand immediately behind the will as goals and incentives to action."

2. **Will.**—The will is the self-determining power of the mind. The will is free to choose. Our development is largely due to our choices. "Character may be defined as the sum of our choices." The teacher must not "break" the will of the pupil, but help him to train and develop it.

Dr. Sisson reminds us that "obedience is the regent of the future independent will, playing a large part in the command of the immature life until the will itself can be formed and fitted to rule." It is quite within the range of the teacher to provide

opportunities for the strengthening of the will by inviting willing obedience, and so planning her Bible-school activities as to give play to the exercise of the virtue of obedience.

V. **Habit.**—Habit is “second nature.” Professor Roark says it is “that condition of the mind or body which is manifested in the tendency to unconscious repetition of acts or states.” The relation of thoughts, acts, habits, character and destiny are well expressed in these familiar lines:

Dr. Rowe says “habit is developed out of native tendencies to act. Habit is the product of repetition.” Nothing is of greater value than giving a pupil the right initiative by presenting opportunities for spontaneous right action. Let this right action continue steadily and long enough, and habits of right action will be formed. The Bible school occupies an important position in the habit life of the pupil, for it must see to it that right actions started in other places, such as the home and the school, are not interrupted weekly by wrong actions in the Bible school. This retards, or even breaks up, a right habit.

Regularity, neatness, order, politeness, punctuality and prompt obedience may be mentioned in this connection. There is a double necessity, therefore, for Bible-school rooms to be tidy and cheerful, for the material to be kept clean and in order, for the word of the teacher to carry conviction that shall result in obedience, for example to outweigh precept, and for the opportunities for strengthening right habits to be provided each week.

“Sow a thought and reap an act;
Sow an act and reap a habit;
Sow a habit and reap a character;
Sow a character and reap a destiny.”

TEST QUESTIONS.

1. What, according to Roark, are the three important M's in the study of the mind?
2. What is attention?
3. Describe the process of getting attention.
4. What is perception?
5. Name and illustrate two aids to memory.
6. Describe the power of the mind which we call imagination.
7. What are the feelings, and how are they important?
8. Define and illustrate the definition of will.
9. Define habit and give instances of its use and abuse.

LESSON XXXIX. THE ART OF QUESTIONING

1. The efficiency of our teaching depends largely upon the tact and thoroughness with which we put questions. There are two general ways of imparting knowledge: the lecture method and the question method. The latter method is preferred in instructing children, while a combination of both methods is generally used in teaching adults. The question method is often called the “Socratic

method," as that way of teaching was so wonderfully used by Socrates.

2. We have called this chapter the art of questioning. It is so, inasmuch as it is largely learned by doing rather than by discussing it. Proficiency in questioning only comes by patient and persistent practice. Go to your classes and learn the art of questioning by **questioning**. Principle as well as practice is involved, however, and it will be wise to consider the general principles which should be kept in view in questioning, and not only **learn how** the successful teacher puts his questions, but **why** one way is better or worse than another.

I. Kinds of Questions to be Used with Care.

1. **Rhetorical.**—A rhetorical question is one that does not require an answer in words. The preacher asks, "Who can measure the love of God?" The obvious answer is, "No one;" but he would be wonderfully surprised if some one from his congregation would reply. The rhetorical question is seldom used in teaching.

2. **Elliptical.**—This kind of a question gives a part of the answer and calls upon the pupil to give the rest. Instead of asking, "Where was Jesus born?" the teacher says, "Jesus was born in —" and leaves the scholar to supply the word "Bethlehem." This sort of questioning must be used with great care, as it can so easily be abused by being made too easy. John Adams says, "While a valuable aid with dull and timid children, the elliptical method must not become habitual."

3. **Yes or No.**—Questions that can be answered by "Yes" or "No" are generally condemned. Since there are just two answers, the pupil has an even chance of being correct if he merely guesses. "This criticism is applicable to certain kinds of questions," says Adams, "but it is often desirable to carry the class with you by getting them to assent to your views, even when you know quite well that you are not testing your pupils. 'Did Joshua despair of conquering Canaan?' is a bad question, if the teacher desires to find out whether the pupil knows the story of the spies. But if the story has been told, and the teacher is applying the lesson, he is quite entitled to ask the question in order to enforce the contrast between the timid spies and the courageous." All rules have exceptions. We must be helped, but not enslaved, by them.

II. Kind of Questions to be Asked.

1. **Clear.**—A question should be such that the scholar is sure to know what the question means, whether he knows the answer or not. Often a pupil hesitates to answer, not because he does not know, but because he is uncertain as to what the question means.

2. **Constructive.**—Questions for review may be asked at random, but questions for instruction must be systematic and progressive. Socrates' great power was in that he "never lost sight of the main point, and had a remarkable power of chaining his hearers to the question in hand, and forbidding all discursiveness." The teacher must not forget that, first of all, he is a teacher, and that his questioning is simply to help him in his work as a teacher. If we are

constructive in our teaching, we must be constructive in our questioning.

3. **Original.**—The questions in the "lesson helps" are to aid the teacher in the preparation of his lesson, and not to be used by him in testing the scholars. The teacher can soon learn to ask original questions by preparing his lesson so thoroughly that he can teach it with nothing before him except the Bible.

4. **Suggestive.**—Questions should suggest fields of thought to the pupil and set in motion his mental activities. A suggestive question to many pupils would be, "Why didn't Moses lead the Israelites straight from Egypt to Canaan, rather than go many miles out of the direct way?" This question would lead to a study of the physical conditions of the land between Egypt and Canaan.

5. **Spiritual.**—Questions that arouse the conscience and bear upon the character are spiritual. Questions should arouse spiritual as well as mental activities.

III. Uses of Questions.

1. **To Awaken Interest.**—For most minds nothing more quickly arouses and retains the scholar's interest and attention than well-placed questions. Gregory rightly says, "The true stimulant of the human mind is a question." Many classes are killed by too much "talk" and too little questioning.

2. **To Aid the Memory.**—Questions help the scholar to retain ideas conveyed to him. Information received at the point of a question is likely to stick.

3. **To Test the Pupil's Knowledge.**—Through the lecture method a pupil may conceal his own ignorance and his own knowledge; but "a well-directed question will at once strip off the mask and display the lack of knowledge beneath." For the pupil's own development it is due him that the teacher ask him judicious questions.

4. **To Arouse the Pupil's Conscience.**—Jesus, our master Teacher, often used this method. To the twelve he said, when others had deserted him, "Would ye also go away?" (John 6: 66-68)—a question that touched the conscience of Peter and caused him to exclaim, "Lord, to whom can we go? thou hast the words of eternal life." Another example is Christ's questions in Matt. 16: 26: "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?"

5. **To Test the Teacher's Work.**—An eminent teacher, in speaking of his use of the question method, said that he first questioned the knowledge into the pupils, and then questioned it out of them. The amount you can question out will tell you the amount that you were able to question in. The teacher uses review questions to test his work.

It might not be out of place here to note that in another way questions test the teacher's work. A teacher soon reveals to himself whether or not he has a grasp of the lesson by the questions he asks and the way he asks them. The pupils, too, can more easily detect the lack of preparation on the part of the teacher if

he uses a question method than if the lecture method be employed.

IV. Questions Not to Ask.

1. **Foolish.**—Foolish questions are those that mean very little or nothing; those that bear upon unprofitable themes; and those that will yield to funny answers. "What do you know about Tiglath-Pileser?" asked a teacher of a class of boys in the steam-engine period. "Nothin'," quickly responded one of them. Do not give your scholars an opportunity of being funny at your expense. No matter what grade you are teaching, make your question mean something.

2. **Catch.**—It is seldom, if ever, necessary in the Bible school, to ask "catch" questions to confuse and humiliate a pupil. Entangling questions have no place in your work. Let your question be definite and straightforward in their purpose.

3. **Long-answered.**—It is a mistake to ask questions involving long answers. This is especially true in teaching younger scholars. "Give an account of the parable of the talents," is a poor question, because it involves too long an answer. In most cases your questions should demand definite answers.

V. A Few Suggestions.

1. Put the element of the unexpected in your questions.
2. Commend all earnest answers, whether right or wrong.
3. Do not question the members of your class in regular rotation.
4. Use all incorrect answers to guide you in your work.
5. Put enthusiasm as well as intelligence in your questions.
6. Begin with simple questions to let the mental machinery get started.
7. Encourage your class to ask questions. Dr. Stalker says: "Socrates asked questions which his disciples tried to answer. Jesus provoked his disciples to ask questions which he answered."

TEST QUESTIONS.

1. What are two quite common ways of imparting knowledge?
2. What is the best way to test the art of questioning?
3. Name three kinds of questions that should be used with care, and tell why.
4. Name five characteristics that should belong to questions in any Bible-study class.
5. What are questions for?
6. What kind of questions should not be asked?

LESSON XL. THE ART OF ILLUSTRATING

The word "illustration" comes from a Latin word meaning to light up. An illustration is something that lights up a subject by comparing it with something already known to the scholar.

Illustration is based upon a great law of teaching that we must proceed from the concrete to the abstract.

I. Kinds of Illustrations.

1. **Material.**—Material illustrations are objects, models of objects, pictures, maps, curios, and such like.

2. **Verbal.**—While material illustrations are often used, the teacher has to depend largely upon verbal or spoken illustrations.

II. Characteristics of a Good Illustration.

1. **Must Illustrate.**—It must be an outgrowth of the teaching, and not "tacked on." It must be given to make clear an idea, and not for its own sake. A carpenter was once advised to use certain decorations. "That," said the carpenter, "would violate the first rule of architecture. We must never construct ornament, but ornament construction." So it is with the use of illustrations.

2. **Not Too Much Detail.**—Too many details are tiresome, and confuse the mind and prevent it from fixing on the idea to be illustrated.

3. **Intelligible.**—It must come within the circle of knowledge and experience of the scholars. "To compare the unknown with the unknown," well says Professor Gregory, "is to set the blind leading the blind. Of what use is it to talk of Titanic strength to one who never heard of Titans?"

III. Uses of Illustrations.

1. **Attract Attention.**—The child is caught and held, and the older person "comes back from a mental wandering," at the sound of a story.

2. **Aid the Memory.**—Many a sermon or lesson can be recalled by means of a striking illustration. The picture and the object remain in the mind, when abstract statements refuse to stay.

3. **Aid the Understanding.**—When Jesus wanted to teach the truth that we are in this world to help others, he gave the illustration of the good Samaritan. Illustrations are invaluable in giving clear conceptions of truths.

4. **Mirror the Life.**—The illustration of the prodigal son has mirrored many a wayward boy's life, and brought him back to himself, and to his heavenly Father. Miss Anna Harlow, in approaching her lesson before her primary children one Sunday, told of a boy who threw his shoe at his sister. A little boy from her department went home and told his mother that Miss Harlow accused him of throwing his shoe at his sister. Miss Harlow, of course, did not know that any one before her that morning had done such a thing, but the story mirrored this boy's life, and was just the thing that he needed. A common expression for this use of an illustration is to "awaken the conscience." The young man who is brought home by the story of the prodigal son has had his conscience aroused, as well as the boy in whose experience the shoe story fit so well.

IV. How to Secure Illustrations.

1. **Through Observation.**—The greatest artists in illustrating are not those that travel the most, but those that see the most when they do travel. Develop the habit of observation.

2. **Through Speakers and Teachers.**—Notice how others use

illustrations. When you hear a good one make a note of it. Study it. Dress it up in your own language, and use it.

3. Through Reading.—Among books of illustrations we mention five: (1) **The Bible.** For this purpose it is the most prolific of all books. (2) **History and biography.** These will be of special value because they are based upon facts and clothed with real life. (3) **Fiction.** Some of the strongest illustrations may be drawn from this source. (4) **Books of illustrations.** These are helpful, but should be used with care. (5) **Lesson helps.** These are suggestive and practical.

V. Suggestions for Using Illustrations.

1. Mix the element of expectation all through your illustrations.
2. Be careful to have a clear idea of the subject to be taught. Get your lesson first, and your illustration second.

3. Do not press your illustration too far. "No parable goes on all fours."

4. Make your story complete, with beginning, middle and end. Otherwise your scholars may be more interested in the rest of your story than in the idea you are aiming to teach.

5. Do not use too many illustrations. Two illustrations to emphasize one point are likely to neutralize each other.

6. Use the blackboard, pictures and maps freely.

7. Stop when the point is reached.

TEST QUESTIONS.

1. What is an illustration?
2. Name and describe two kinds of illustrations.
3. What are the characteristics of a good illustration?
4. What are the uses of an illustration?
5. Give all the sources you can from which illustrations may be gathered.
6. What is the object of a Bible-school teacher?

LESSON XII. GENERAL REVIEW

QUESTIONS ON LESSONS XXXIV. THROUGH XL.

1. What relation does the teacher bear to the success of the Bible school?
2. What should every Bible school require of all teachers?
3. What is an unflinching test of balanced enthusiasm?
4. What is the great difference between success and failure?
5. What is the true test of the conscientious teacher?
6. What is the required qualification of the successful teacher?
7. Why is it essential for a teacher to be prompt in attendance?
8. What is the ideal of the real teacher?
9. What was the passion of the master Teacher?

THE TEACHER.

1. Give three ways in which the teacher may master himself.
2. What three steps in lesson preparation should be kept in view?

3. What is the seven-element method of lesson preparation?
4. What other method is widely used in teachers' meetings?
5. What necessary preparation of the pupil precedes successful lesson preparation and application?

TEACHING.

1. What law must govern all true teaching?
2. Where should the teacher begin?
3. Where should the pupil end?
4. What is necessary in order to accomplish this?
5. Why is it essential that the teacher should know the vocabulary of the class?
6. What must the teacher know about the individual pupil in order to determine how to teach him the truth?
7. What is the law of sustained interest?
8. What teaching method must be constantly employed if the pupil is to retain the truth being taught?

FORMAL STEPS.

1. What is the value of following a general plan of procedure in teaching?
2. What are the five formal steps in teaching known as the Herbartian method?
3. What is meant by the term "preparation" in this progression?
4. What popular name has been given to it?
5. To what step does the selection of material belong? Why?
6. What is the chief value to the pupil of the "comparison" step?
7. In what step does he draw a conclusion?
8. Explain the rule-making process.
9. What is the chief and vital value of "rule finding"?

THE MIND.

1. Name five ways in which the teacher may enlist the mind of the pupil in the study of truth.
2. Through what agents does sensation do its work?
3. What work does sensation do?
4. How do we recognize sensation?
5. What do we call the faculty by which we translate the new in terms of the old?
6. What is another name for this process?
7. What are two aids to memory?
8. How necessary is the cultivation of the imagination to the development of Christian character?
9. What does Dr. Horne say about the place of the feelings in human life?
10. Give a concise definition of the will.
11. What is habit according to Dr. Rowe?
12. What important place does the Bible school occupy in the habit-forming life of the pupil?

QUESTIONS ON METHODS OF QUESTIONING.

1. What are the two general ways of imparting knowledge?
2. What is the Socratic method?
3. How may a teacher master the art of questioning?
4. What type of question must be used with great care?
5. What kind of question is valuable?
6. What is the "true stimulant of the human mind"?
7. Give an example of a suggestive question.
8. What kind of information is calculated to stick?
9. How may a question become a test for both teacher and pupil?
10. What type of question should be avoided altogether?

ILLUSTRATION.

1. What is the meaning of the word "illustration"?
2. On what great law of teaching is illustration based?
3. Name some material illustrations which may legitimately be used in teaching truth?
4. Give three characteristics of good illustrations.
5. Mention two valuable uses of illustrations.
6. How may the alert teacher provide himself with illustrative material?

PART IX.

EIGHT LESSONS ON THE PUPIL

LESSON	XLII.	CHILD NATURE.
LESSON	XLIII.	THE BEGINNER.
LESSON	XLIV.	THE PRIMARY PUPIL.
LESSON	XLV.	THE JUNIOR PUPIL.
LESSON	XLVI.	THE INTERMEDIATE PUPIL.
LESSON	XLVII.	THE SENIOR PUPIL.
LESSON	XLVIII.	THE ADULT PUPIL.
LESSON	XLIX.	A CHART STUDY.
LESSON	L.	GENERAL REVIEW.

LESSON XLII. CHILD NATURE

The object of the Bible-school teacher is to mold character. The impartation of Bible knowledge is a means toward that end. Its work is to be measured, not by what the pupil **knows**, but by what the pupil **does**. He is to judge the impressions he makes by the expressions he receives. To be able to produce the proper expressions from the pupil and thus to mold his life, the teacher must not only know well his Bible and the rules of pedagogy, but the nature of the pupil. He must know the girl as well as the grammar; the boy as well as the Book; the man as well as the method.

There are seven more or less distinct periods in life. The traits of character, the likes and dislikes in one period, are somewhat different from those in any other. True it is that these changes do not come all at once, yet they do come as the child develops from year to year and period to period from infancy to adult life. These seven periods in life are designated in the Bible-school world as Cradle Roll, Beginners, Primary, Junior, Intermediate, Senior and adult. The ages, roughly speaking, are birth to 3; 3 to 6; 6 to 9; 9 to 12; 12 to 16; 16 to 25; 25 to the end of life.

I. **Methods of Studying Child Nature.**—There are four ways of studying the child:

1. We may treat him as we would an animal; that is, we may examine his outward appearance and notice all of his actions. We may watch him when at work or at play. We may even modify his surroundings and notice the effect of each change. We may experiment with him and find out many things about his

nature. With an animal we can go no further than this, as we have no means of interpreting his actions by referring them to our own experiences. But with the child it is different. We can penetrate his inner life, for he acts from the same motives as we would have under the same circumstances.

2. The second means, therefore, of studying child nature is to look into ourselves, and, from what we see there, guess what will be found in the child. There is danger, however, in this method, for when we look into ourselves we see the inner life of an adult, which is very different from the inner nature of the child. We must then use the memory, and throw ourselves back to our own days of childhood and try to realize how the child feels and thinks.

3. We may learn much concerning children from well-written books for and about them. Books on the characteristics of the various periods in life and of the various types of mind are to be studiously read.

4. Much may be learned about children by listening to those who have made a special study of child nature. Excellent addresses are given on this subject at Bible-school conventions, institutes, and summer training-schools.

By these four means, the teacher will little by little learn to know the child he is teaching.

II. Classification According to Temperament.—While a more elaborate classification is often made, it will be sufficient here to give the simple twofold division into motor and sensory.

1. **Motor** children are those who respond easily and quickly to outside influences. They make up their minds quickly, and act forthwith upon whatever conclusion they have made. They are as quick in temper as in intellect. Their anger, however, is of short duration, and they are generally more willing to forgive than the sensory child. Motor children learn quickly, but do not retain so easily. The child with a motor temperament is liable to jump at conclusions, and be more or less fickle.

2. **Sensory** children do not respond to outside influences quickly. They are slow in forming judgments, but these are often sounder than those so quickly reached by the motor children. The sensory children stick to a thing with greater tenacity. Because of the apparent slowness, a sensory child is less attractive to the average adult.

A Caution.—A caution is here necessary. The teacher must not expect all children to fall easily and definitely into two groups. Speaking generally, every child is predominately either motor or sensory, but some children have a much more marked bias than others. The types as described above are boldly marked off from one another, but, in actual experience, we find all degrees of gradation between the typically motor on one hand, and the typically sensory on the other. The value of the distinction lies not so much in itself as in the vantage-ground it supplies for studying children. In fact, all such classifications are valuable only in so far as they are applied to and corrected by experience. For example, there is a certain amount of truth in, and a certain amount

of instruction to be derived from, the statement sometimes made that girls have usually the motor temperament, and boys the sensory. But to apply this distinction without reference to the individuals of a given class would be very unwise (*Adams*).

III. General Characteristics of Childhood.

1. **Restlessness.**—The restlessness of children has a deep underlying meaning which the intelligent teacher can not afford to ignore. By the movements of his body he is gaining the power to grow. He is strengthening his muscles and developing the different parts of his body. It is God's plan that this body should be harmoniously developed, and the teacher who would do the best for the pupils' fourfold development must understand the reasons behind the characteristic manifestations of childhood. Later this restlessness will give place to a more organized activity, and the same energy that is at work behind both manifestations will express itself in the work of the adult. Restlessness is the chief physical characteristic of early childhood.

2. **Curiosity.**—In the mental realm curiosity is a leading characteristic. This is the avenue through which the child becomes acquainted with the great outside world that is to unfold before him. It is the same characteristic which develops into the inventive genius of man, and without the exercise of which no human being can normally develop. Its chief manifestation in early childhood is in the asking of numberless questions and the almost constant use of "Why?" "Where?" "What?" "When?" "Who?"

3. **Imitation.**—Just as the child is feeling after knowledge with his curiosity, so is he feeling after right action through imitation. He imitates largely through his play in early childhood, and in the actions of his daily life follows the pattern set for him by his parents and the other adults by whom he is surrounded.

There are three phases of the imitative characteristic which must be carefully considered in the stages of development to which each peculiarly belongs:

- (1) **Physical Imitation.**
- (2) **Mental Imitation.**
- (3) **Moral Imitation.**

Each of these phases of imitation is of vital importance in character formation.

4. **Imagination.**—This is one of the strongest and most interesting of the characteristics of childhood. The world of fairy tales is the child's peculiar heritage. Nothing is too impossible for his imagination to grasp, nothing too difficult for his imagination to accomplish. Through his imagination he "lays hold on the invisible" in more ways than one, and this faith-making quality grows by exercise. There is danger of misguiding the imagination, and it needs to be most tactfully and wisely directed away from negative manifestations.

The story is the chief aid in the training of the imagination and should be well chosen and attractively told. To be a good story-teller is one of the essentials of good teaching.

SEVEN GOOD BOOKS ON CHILD STUDY.

The Study of Child Nature.—Harrison.

The Unfolding Life.—Lamoreaux.

The Child and the Kingdom.—Dawson.

Habit Formation and the Science of Teaching.—Rowe.

Essentials of Character.—Sisson.

Talks to Teachers.—James.

Idealism in Education.—Horne.

TEST QUESTIONS.

1. Into how many and what periods may we divide human life in order to study it?
2. What should be the object of every Bible-school teacher?
3. Name four ways of studying child nature.
4. Describe the motor child and the sensory child.
5. May all children be classified as either motor or sensory?
6. Name the general characteristics of childhood.
7. Mention a number of good books on child study.

LESSON XLIII. THE BEGINNER: CHARACTERISTICS AND EQUIPMENT

The Beginners are the children in our Bible schools four and five years of age. They are the tiny tots who are growing up in every community and looking to the church for their religious training.

I. Characteristics of Beginners.—We must remember in these studies that no two children are exactly alike. We must also not forget that there are certain characteristics that go all the way through the periods of childhood and on into adult life. The trait of curiosity, for instance, is by no means confined to one period in life. But while it is true that no two individuals are alike and that some traits are not confined to definite periods, still each age has some peculiarities which the wise teacher will study, and of which she will take advantage. In the period assigned to the Beginners grades, the manifestations of early childhood are particularly noticeable.

1. Physical Restlessness.—What in the little child has found expression through the constant, seemingly unimportant movements of the body, takes a more organized form in the Beginner. He must still move around much, but his body has functioned sufficiently for his movements to have meaning. He can sit still only a few minutes at a time. He can not follow with his mind any sustained or abstract teaching. His eyes are ever on the alert, and the first thing that moves across his field of vision becomes instantly more interesting to him than the thing to which he is listening.

2. Imagination.—The child's imagination is wonderful. To his imagination a stick is a horse, and a row of chairs a railway train. So vivid is his imagination that it sometimes interferes with his conception of the truth. Things seem real to him that are not in

reality. Recently a little girl at a breakfast table was given a very small and large buckwheat cake. Letting her imagination play, she, after eating the little cake, said, "Don't cry, baby, mamma's coming," and then ate the big one.

3. **Inquisitiveness.**—The form of curiosity most apparent at this stage of development is an interest in the things which relate to the child's own world, and the questions which he asks are about the things which he wishes to attach to his own life in some satisfactory way. Although his questions seem rambling and disconnected to us, they have real value to him. He has everything to learn about the world in which he lives, and the question is his chief avenue of expression. **Wonder** is the dominating element.

4. This is the **pre-reading** age, and the lessons must be taught by other methods.

5. **Play Instinct.**—The chief manifestation of the **play instinct** at this period is the **personifying of objects, playing alone, moving about much, and being the things which he plays.** A simple object may represent to him something an adult would never discover in it. By watching his play at this period, we readily see that he is using this Heaven-given instinct to find out more about the world around him, and through its exercise is adjusting his body to its environment.

II. **Meeting the Needs of the Beginner.**—Knowing the chief physical, mental, social and moral characteristics of the pupil helps us in arranging for the best Bible-school environment which we can possibly provide for him. The ideal for the Beginners department is:

1. **A Separate Room,** if possible; a screened or curtained corner, if the separate room is out of the question.

2. **Suitable Chairs,** of the right height for the comfort of the little body, of which the Beginner is so conscious.

3. **Attractive Pictures,** the subjects of which are chosen from the life of Christ, as a baby in his mother's arms, as a loving shepherd, as a tender, helpful friend, as blessing little children. Stories in picture from nature and from life. A child in the same happy situation enjoying God's blessings. A good arrangement for Beginners is that by which the adjustable frame makes it possible to change the subject of the picture from time to time according to the theme which is being followed in the teaching.

4. **Suitable Music,** carefully selected as to subject-matter and tune, and always sympathetically taught.

5. **Suitable Plans,** which shall accord with the needs and development of the pupils, varying enough to avoid monotony and remaining the same long enough to take a permanent place in the pupils' minds and hearts.

6. **The Program** must be considered under this head.

7. **Suitable Lessons.**—The International Beginners Course of two years should certainly be used.

8. **Suitable Supplemental Work.**—This may be found in Beginners supplemental booklets published by various publishing-houses.

9. **Suitable Spiritual Atmosphere,** in which they shall unfold as

naturally as a plant in the stringtime under the influence of the genial sun. The spirit of the teachers and superintendent of the department must furnish this all-important part of the spiritual environment.

TEST QUESTION.

1. What is the age of the children in the Beginners department?
2. Name and describe the characteristics of Beginners.
3. What are the necessary items in best equipment for the Beginners?

LESSON XLIV. THE PRIMARY PUPIL: HIS NEEDS, AND HOW TO MEET THEM

At about six years of age children enter the public schools. By that time they have developed enough to take a systematic course of instruction. Soon after the child enters the public school he will need to be promoted in the Bible school. His promotion will be from the Beginners class to the Primary department proper. This department includes children aged six, seven and eight years.

1. **Characteristics of Primary Pupils.**—The strong characteristics of a child between six and nine are:

1. **Slower Physical Growth.**—A much slower growth than in the Beginners period, so far as the body is concerned, but a rapid growth in the brain, which completes its rapid growth period at the age of eight.

2. **Marked Activity.**—There is activity here which has more purpose than in the preceding period, as the mind and body work together more readily. The "joy of motion" is peculiarly apparent, and this should be given full opportunity for expression.

3. **Extended Social Life.**—His social life extends, for this is the period when the average child enters school for the first time, and becomes a member of a larger group than his own family. New duties are presented to him, and the obligation of fitting himself into a new social order is a real problem.

4. **Imitation.**—The imitative tendency is toward reproducing the actions of others, the social games entering into the expression of this tendency. Playing school succeeds playing mother, playing party succeeds playing "Come to see," playing traveling begins, and Indians and cowboys come into the imitative activities of boys.

5. **Imagination.**—The imaginative tendency finds expression here in making up stories, seeing exaggerated situations as realities, delighting in the stories that deal with grotesque and seemingly impossible situations, and the rhymes which personify nature, or describe its movements. Robert Louis Stevenson's poem stories are a delight to the imagination of this period.

6. **Curiosity.**—The curiosity manifests itself in a desire to know of the hidden or apparently mysterious motor force behind things, why the clock goes, what makes the electric bell ring, how things are put together, and why things are constructed as they are.

7. **Desire for Certainty and Fairness.**—While the child is very

credulous, yet the desire for certainty begins to show itself in this period. "Honest," "honor bright," "deed and double," "sure," "honest and true, black and blue; lay me down and cut me in two," are terms often used by these children.

A number of children were playing, and suddenly this conversation took place, as recorded by S. B. Haslett in his **Pedagogical Bible School**:

John—Where's my knife, Mary?

Mary—D'now.

John—You know you have taken it.

Mary—I haven't got your old knife.

John—Then you have lost it.

Mary—I have not had your old knife. So there.

John—Honor bright?

Mary—Honor bright.

John—Cross your heart?

Mary—Cross my heart.

John—Cross your heart and hope to die?

Mary—Cross my heart and hope to die.

John—Crook your little finger and hope the worms may eat you if you are telling a lie?

Mary is silent.

John (very slowly and impressively)—Crook your little finger and hope the worms may eat you if you are telling a lie?

Mary left the company. She seemed very angry. Presently she returned, threw the knife at her brother, and started away. The children called after her, "Oh, you said 'Honor bright' and 'Cross my heart.'"

They did not play with her again for a week.

While the vocabulary is enlarging, there are still many words that have absolutely no meaning to the pupils of this period and should not be used in the teaching process. Great attention should be given to this matter.

II. Meeting the Needs of Primary Pupils.

1. **A Suitable Room.**—A separate room, or a room curtained off, where a regular Primary program can be used.

2. **Suitable Chairs.**—High benches or chairs are a severe hindrance.

3. **Well-planned Programs.**—Programs where songs, prayers, rest exercises, marches, giving services, supplemental work, etc., are interwoven.

4. **A Graded Department.**—Where the department is of sufficient size, there should be three grades and either three or six classes. Large Primary departments will have as many classes as necessary. The larger number of the best organized Primary departments have classes that run from six to twelve scholars.

5. **Graded Supplemental Work.**—A definite amount of Scripture, aside from the regular lesson, should be taught each month and each year in this department. Promotions from grade to grade, and a graduation from the Primary to the Junior department, are essential.

6. **Proper Organization.**—A Primary superintendent, an organizer, a secretary, and a corps of teachers are needed in every well-organized department.

7. **Suitable Working Tools.**—Some of the tools are a picture roll, Primary papers, cabinet of missionary curios and object-lessons, blackboard, piano or organ, case for books and records, and a desk for the secretary. While all of these are not absolutely necessary, better teaching can be done with their aid.

TEST QUESTION.

1. What ages constitute the Primary department?
2. Describe the slight difference between the Primary children and the Beginners.
3. What are the needs of the Primary pupil, and how may they be met?

LESSON XLV. THE JUNIOR PUPIL: HIS NEEDS, AND HOW TO MEET THEM

The Junior department includes children aged nine, ten, eleven and twelve years. At about nine years of age a gradual change comes over the child's nature. He is manifestly growing away from the things that he loved so much in the first part of his Primary period. The motion songs that were once his joy are now a bore. The Cradle Roll, birthday and giving exercises in which he once took so much delight now seem to him childish. He is a "big boy" and wants to be treated as such. What may be said of the boy may in a large measure be applied to the girl.

While there are psychological and pedagogical reasons for marking the boundaries of the Junior department with the ages nine to twelve, yet we again ask you to remember that no child is one being at the age of eight years and eleven months, and another creature at nine. All that he has learned during the past nine years goes with him into this new period. Many of the characteristics of the Beginners and Primary periods run over into the Junior period. The restlessness of the Beginners child becomes the activity of the Primary pupil and the tremendous energy of the steam-engine boy of the Junior department.

I. Characteristics of Juniors.

1. **Reading Period.**—The average child at nine years of age is beginning to read with ease. He will read as many story-books as come his way. When the child enters the Junior department the teacher should take advantage of his desire for reading by telling him where to find excellent stories in the Bible, and by giving him a chance to tell about what he has read. This is the time when each pupil should have a Bible of his very own, and he should be drilled in turning to various parts of it where splendid stories and interesting parables are found.

2. **Steam-engine Period.**—Charlie, while playing in the living-room, gave a tremendous yell. His mother hurried in from the kitchen, anxiously saying, "What's wrong?" "Oh, nothing, mother, but I'd died if I hadn't got to yell." The children of this period

want to run rather than walk. They want games that are strenuous and that present opportunities to take risks. The boys do not want to be referred to as "little children," nor do they want childish games. Juniors love outdoor exercise, for it gives them opportunity to utilize this great store of energy.

3. **Inquisitive Period.**—This trait that was much in evidence in the Beginners and primary periods now reaches its climax. He wants to know why a crawfish goes backward, why a rooster flaps his wings before he crows, and why the chickens don't fall off the roost when they go to sleep. He will notice inconsistencies and put questions that beggar all answers. He loves to scratch off all veneering and reveal the real material inside.

4. **Friendly Period.**—Every boy has his chum and every girl her friend. These companions want to be together all the time, and never tire of each other. In this period, boys do not care to play with girls, but boys want to be with boys only, and girls with girls only. The club spirit begins here. The girls have "societies" and the boys "gangs."

5. **Memory Period.**—In his book, *After the Primary, What?* A. H. McKinney tells of an old man who frequently said to his wife, "I knew that when I was ten years of age." So very frequently did he say this that his wife one day pointedly said, "It's a pity that you never learned anything since you were ten." While this was said in a joking manner, yet there is philosophy beneath it. While he had learned many things in adult life, he remembered most distinctly those things that he had learned in the memory period. The Junior teacher has the pupils when the memory is "most impressionable and most tenacious." It is a sin for parents and teachers to permit children to pass this period without literally saturating them with outlines of Old and New Testament history, and many of the choicest passages of the Bible.

6. **Habit-forming Period.**—This is the time when the boys and girls are trying to do almost everything they see older folks doing. Such habits as swearing, smoking, stealing, etc., are often begun at this time.

It is also the habit-forming period in a good sense. During these Junior years the children should form the habit, if not already acquired, of daily Bible reading, daily prayer, attending the preaching services, and systematic giving.

A QUESTION AND ITS ANSWER.—The important and natural question is: How may the teacher of Juniors, with the short time that she has in which to influence them, accomplish anything definite in regard to so many habits? The answer is, Almost everything will depend upon the action of the teacher and those associated with her in the conduct of the class or the department. In other words: The leaders must create and maintain an atmosphere that will tend to the formation of correct habits. The power of a proper Bible-school atmosphere, backed by the lives of the leaders in the school work, can not be rated too highly (*McKinney*).

Be what you wish your pupils to be.

7. **Fruitful Period.**—Of all the seven periods of life, the Junior

furnishes the richest harvest of spiritual results. Children who have been taught well in the homes and in the Bible schools will naturally want to make a confession of their faith in Christ and surrender their lives to him sometime between the ages of nine and thirteen. The wise superintendent of the Junior department will see that the proper Scriptures are taught during this period, that the child may understand how to become a Christian and how to live a Christian life.

II. Meeting the Needs of Juniors.

1. **An Organized Junior Department.**—It has often been said that the Primary child, when graduated, comes out of the hotbed of a well-organized Primary department into the cold refrigerator of the poorly organized "main school." No wonder many of our Junior children have been "frozen" out. Every school owes the Juniors a well-organized department. This department is possible even where no separate room can be given to them.

2. **His Own Bible.**—A good custom has grown up in many schools of presenting to each Primary graduate a good Bible. Where this is not done, some arrangement should be made to make it possible for each Junior pupil to own his Bible. Generally it is not best to give Bibles outright. Have the scholars earn them by work done, or buy them.

3. **Tables for Manual Work.**—The Juniors ought to be taught to make outline maps, pulp maps, write histories of men, and make illustrated scrapbooks. A lap-board may be used where the room is seated with pews.

4. **Graded Supplemental Work.**—As this is the memory period, some graded supplemental work should furnish material to be memorized. A definite amount of work should be arranged for each month and each year.

5. **Suitable Reading.**—As the average child reads easily at this period, he should be directed to read the right kind of stories. He is sure to read, so the problem of the teacher is, "What shall be read?"

6. **Suitable Work.**—The boys and girls in the steam-engine period must do something. The wise Junior teacher will take advantage of this, and organize the boys into messenger corps and the girls into sunshine bands, thus giving them the opportunity of carrying messages to the Home Department members and to the absentees, bearing flowers to the shut-ins and to the sick. Social evenings and entertainments that are both instructive and fascinating should be provided.

7. **Graded Lessons.**—Those lessons that are specially planned to meet his needs at this important period. The lessons which present truth in narrative form through biography. The lessons which combine history, geography and literature, and present causes and events through the persons who have made them live. The lessons which present Jesus Christ as Lord and Saviour, as Friend and Brother, as Hero and Martyr. The lessons which afford definite opportunities for choices to be made and which lead the pupil naturally to choose Jesus Christ as Lord and Master.

TEST QUESTION.

1. What ages make up the Junior department?
 2. Name and describe some of the characteristics of the Junior age.
 3. What do you regard to be the leading characteristics and what use should be made of your knowledge of them?
 4. Name the needs of the Junior pupil and how may they be met?
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LESSON XLVI. THE INTERMEDIATE PUPIL: HIS NEEDS, AND HOW TO MEET THEM

Adolescence is "the period of human life that lies between puberty and the time at which the body acquires full development." Adolescence is often divided into three stages: Early adolescence, from twelve to sixteen years of age; middle adolescence, from sixteen to twenty; later adolescence, from twenty to twenty-four. The Intermediate department in our Bible school embraces pupils aged thirteen, fourteen, fifteen and sixteen. This is the period of the transformation of the boy to a man, of the girl to a woman.

The importance of the period of adolescence is well expressed by S. B. Haslett in his *Pedagogical Bible School*: "Life," he says, "seems to center in adolescence. Childhood looks forward to this period and is preparatory to it. Mature life receives its setting and character from adolescence. This is the golden period of life. Soul and body reach their largest and most rapid development here. The treasures of the past here are poured out in extravagant profusion, as if this was nature's supreme and final effort to be comprehensive and universal. The future of the race is insured by endowing the individual at that point in his career when his character, worth and activity count most for future generations. The future man will be as was his adolescence. The future race will be as was its youth."

I. Characteristics of Intermediates.—It is difficult to state the characteristics of the Intermediate pupils, as they are so different in different individuals. All rules made for this period are burdened with exceptions. This is a stage of "exceptions to the rule." Those characteristics, however, that stand out most prominent are:

1. Rapid Physical Growth.—From twelve to fourteen years of age is the time of the greatest growth in girls and from fourteen to sixteen in boys. Girls and boys of this period grow seven, eight and even eleven inches in one year. Because of this rapid physical growth, it is the awkward age. It is the period when girls let dishes fall, and boys fall over chairs. This physical transition manifests itself in giggling, crude jokes, blushing, loud talking, boisterous actions, and sometimes laziness.

2. Keen Sense of Humor.—Boys and girls of this period are especially fond of funny stories. Then, too, things are funny to them that are a bore to adults. The boy delights in removing the chair from under another boy; he finds much pleasure in mussing his

chum's hair, knocking his hat off, or tripping him. Teachers who do not appreciate the "rude" fun of the Intermediates do not get into their inner lives.

3. **High Sense of Honor.**—Pupils of this period generally will not tell on each other. A girl of this period was asked to choose between telling on one of her playmates or taking a whipping. She chose the latter. The practical thought here for the teacher is this: Don't ask your Intermediate scholars to tell on each other. This dawning of the sense of honor should be fully recognized and developed.

4. **Love of the Thrilling.**—This is the time when "blood and thunder" stories are in demand. Boys demand stories filled with daring activity and hazardous adventure. Girls take great pleasure in reading books written for the boys, as well as those written for themselves. Boys care little or nothing for girls' books and papers.

5. **New Religious Experiences.**—Well-graded schools lead most of the pupils to Christ during the latter part of the Junior period. The Intermediate pupil is therefore undergoing new religious experiences. He is forming his Christian character in a most definite way. This is the period when "right and wrong, strength and strategy, emotion and intelligence, religion and indifference, vice and virtue, egoism and altruism, all seem to be engaged in a conflict as complex as it is severe, as vital and momentous as it is mysterious and necessary" (*Hastett*). Dr. Morro made a study of three thousand students in academies in Italy, and found that conduct is good at eleven, but fell way down at the lowest point at fourteen, and then gradually rose until the highest point was reached at eighteen. This study shows us how important it is to lead children to Christ in the Junior period, and how critical is the Intermediate period.

6. **Hero-worship.**—At this time every boy has his hero and every girl her heroine. These ideal personages have much to do in the molding of character. Find the boy's hero and you have found the "point of contact." This hero may be a pugilist, a soldier, an inventor or an outlaw. Pictures and books have much to do in the formation of heroes and heroines in the minds of these Intermediates.

7. **Fighting.**—The fighting or antagonistic characteristic is very marked at this period. Unless this characteristic has been carefully directed in the preceding periods, the full-fledged "bully" may have developed in the youth, and the "marplot" in the young girl. The youth and the maiden alike demand of their ideal that he shall have the quality which makes him not afraid to fight. This tendency should be worked off in games which require resistance, endurance and absolute fair play, and, as Dr. Horne so illuminatingly suggests, in fighting evil, first within and then without. This turning of the antagonistic tendency into constructive channels is one of the greatest contributions to our present-day study of the adolescent and his negative tendencies.

When the pupil can be led to realize that the victories of peace are greater than the victories of war, and that to "keep the body

under" is the finest of all heroisms, he will be ready to adjust his fighting tendencies into its correct place in his social machinery.

II. Meeting the Needs of Intermediates.

1. **Understanding Teachers.**—Teachers who understand that these boys and girls are neither children nor adults; teachers who know why the pupils giggle and blush and act boisterously; teachers who will neither call them bad nor treat them as bad; teachers who appreciate the criticalness of their physical and spiritual life at this period of transition.

2. **Teachers of the Same Sex.**—Generally speaking, it is better for men to teach boys and women to teach girls in this department. There are, however, many exceptions to this rule. A woman of strong personality is much better than a man with neither enthusiasm nor inspiration.

3. **Suitable Reading.**—Since these girls and boys demand stories that are filled with daring deeds and heroic adventure, this should be supplied by the Bible schools. The pupils of this period will read, and it depends upon the teachers as to whether this reading shall be of the bad heroic or of the noble heroic.

4. **Supplemental Lessons.**—Aside from the regular lessons, supplemental work should be introduced that will present the great biographies of the Bible.

5. **Organized Classes.**—This is the "team" period, when the boys and girls work as a body, and not alone as individuals. Take advantage of this team spirit, and the desire to run their own affairs, and organize them for service. Boys of this period can often govern themselves to the satisfaction of the school better than the teacher can control them.

6. **Suitable Social Life.**—Invite your scholars to your home, and entertain them according to their characteristics. Visit the ball field with the boys and go walking with the girls. In short, direct the games and recreations of your pupils.

7. **Close Friend.**—Each Intermediate wants a close friend. Outside of his home, this friend should be his Bible-school teacher. His teacher will watch for the crises of his pupil's experiences and help him to choose the proper paths. He will guide his spiritual life through this dangerous period. He will help him not only to choose, but to keep Christ as his hero.

8. Graded Lessons.

- (1) The causes with which he should be acquainted in the progress of the world's Christian civilization and development.
- (2) Those lessons which present to him the ideals who stood as radiant personalities in the center of all the world's great movements.
- (3) The culmination of sacrifice and heroism, the central figure of all civilization, Jesus Christ, who died for him as an individual.

A selected number of Bible masterpieces should be indicated for memorization during each year, and the pupils should be encouraged to read selections from the Bible and other good literature.

TEST QUESTION.

1. What is the period of adolescence?
 2. What aged pupils make up the Intermediate department?
 3. Why is the adolescent age important?
 4. What are some of the characteristics of Intermediate pupils?
 5. What are the needs of Intermediate pupils and how should they be met?
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LESSON XLVII. THE SENIOR PUPIL: HIS NEEDS, AND HOW TO MEET THEM

The period of middle and later adolescence is known as the **Senior** age in Bible-school nomenclature. These young men and young women compose the upper grades of the Secondary Division known as the "Senior Department." This corresponds to the college or university period in secular education, or to the entering of business careers in the commercial world. This is one of the most important divisions in the Bible school.

I. Characteristics of Young People or Seniors.

1. **Strong Intellect.**—The powers of rational thought are now rapidly developing. The individuals are getting their bearings and are thinking about the things in life. The sterner and deeper things are taking hold and demanding consideration. Some of the world's greatest thinkers have done their greatest work before they reached the age of twenty-five. Shelling was recognized as a philosopher at twenty-one; Kant began his literary career at twenty-two, and Aristotle at the age of sixteen began the study of philosophy under Plato. The sudden changes in the mental nature that characterized the Intermediate period have now gradually given place to a steady development of intellectual powers.

2. **Investigative.**—In the previous periods of life the scholar is more or less likely to leap at conclusions when only a part of the evidence has been produced. In this department, however, it requires more to persuade him. He demands that all sides of the question be presented. He is more thorough in his investigation of evidence.

3. **Strong Sense of Honor.**—The young people's sense of honor must be respected if they are won to that which is best and most useful in the industrial and religious life. The following incident given in the **Pedagogical Bible School** will emphasize this fact: "I remember a young man whose father came to me many years ago, and he said 'My son is utterly worthless. I can't do anything with him. He won't work. He won't study. He won't do anything. He is bound to be idle, and I can't help it.' I said, 'Send him to me.' The boy came. He was nineteen years old. It was rather late, but I took him into my room and I said, 'Look here; you know I think a great deal of you'—and I meant what I said. 'I think you have splendid ability. I think you can do almost anything you have a mind to do. I think you have the best opportunity to give a surprise to the community that you live in of any man in this world.' He looked at me. I said: 'You have reached pretty near the bottom. Your chances are growing less

every day. There is only one thing for you to do, and that is to right about face and do your duty, and be a man.' We both sat silent. We had a sort of Quaker meeting. I said: 'I want you to go into that Latin grammar class and lead it, and do your work, and I want to be the man to proclaim what you have done when you have done it. I want you to stand by it, and we will see if you and I together can not accomplish it. I want you to lead it.' He did lead it. He came out all right. When he was ready for college I said: 'You are going to college now. I have not said much to you, but I am proud of you, and everybody else is getting so. When you enter that class in college do you lead it! Cut every bridge behind you and lead that class.' . . . I meant what I said to him. And he did it. It won't do to go much further; you know the man. One day Mr. Whittier wrote to me and he said: 'They want a man for so and so.' I said: 'There he is.' They took him. He is one of the best paid teachers in this country, and his name is known on both sides of the water. . . . I did not make him, but, oh, I was in earnest with that fellow" (*Augustine Jones, New England Association of Colleges and Preparatory Schools, School Review*).

4. **Homing Instinct.**—In the Intermediate stage the youths of both sexes were interested in anything that related to the opposite sex. But such interest was more or less superficial, and gave occasion for slighting and trivial remarks. Little, if any, seriousness was felt when questions relating to marriage and home were discussed. At the close of the Intermediate period, however, the homing faculty is ripe for development. The realities concerning married life now take a deeper hold. There is a danger here in that the obligations of home life will be assumed too early; that the responsibilities of conjugal life will be taken before maturity is attained. This is the period of desire for social gatherings and parties where young men and young women are together.

5. **Sensitive to Public Opinion.**—What other people think is a matter of greatest consideration. The Intermediate boy cares little for the opinion of others, but now many things are done or left undone largely because of public opinion.

6. **Clear Sense of Right and Wrong.**—While many of the rough and impetuous characteristics of the Intermediate stage are still present at this time, yet we see the manly and womanly elements manifesting themselves. The young people desire the best and the highest. They generally have a clear sense of right and wrong, whether they exercise it or not. Conscience speaks with great power, and influences the life. Appeals may be made to high principles and lofty standards of character.

On the other hand, this is the period in life when the most criminals are made. Train wreckers, burglars and robbers are often under twenty years of age.

7. **Life and Joy.**—Young people seem to live to have a good time. Nature is generous with them. They overflow with enthusiasm for real fun. They enjoy life to the full. Hope and joy come naturally. This life of joy is divinely intended, but it must be guided by

teachers who understand the divine will in the shaping of these happy, hopeful lives.

II. Meeting the Needs of Young People.

1. **Organized Classes.**—Every Senior department should have one or more organized classes. Where the school is large enough, the young men and young women may have separate classes. These classes should have a teacher, president, vice-president, secretary, treasurer, and at least three committees: Membership, Social and Devotional. Classes now may be larger than in the previous department. The size of the class will likely be limited only by the size of the teacher and of the room space.

2. **Proper Religious Atmosphere.**—Many schools do very little in atmospherizing the young people. How can this be done?

(1) By having at least a half-dozen people at the door each Sunday morning ready to greet all comers. A hearty handshake from one is good, but from a half-dozen is better.

(2) By a letter sent by the teacher on Monday morning to each new scholar, renewing the welcome of the class and the school.

(3) By informal socials where the programs are arranged to meet the characteristics of this department.

(4) By permitting no one to be a stranger more than once. Put each new scholar to work immediately. No man can keep his religion unless he uses it.

(5) By having teachers who love both Christ and man.

3. **Graded Lessons.**—Those lessons which present the world as a field for Christian service, dealing with every vocation, calling or profession in life as a special opportunity to continue the work of Christ in the world by making it a field for Christian service. Such a noble ideal appeals to the finest emotions in the eager, self-reliant Senior, and presents to him an unbounded territory in which to express the activities of his life in Christian service.

4. **A Training-class.**—Many of the pupils of this period will desire to take up special training that they may better serve their master Teacher. To this end a teacher-training class should be organized each year. When each class graduates, an appropriate recognition service should be held.

TEST QUESTION.

1. What pupils constitute the Senior department of the Bible school?

2. What are the main characteristics of these young people?

3. What are the needs of the Senior pupils and how should they be met?

LESSON XLVIII. ADULT PUPILS: THEIR NEEDS, AND HOW TO MEET THEM

I. Characteristics of the Adults.

1. **Patriotism.**—This is a characteristic that reaches its highest and truest power in this period.

2. **Reflective Powers.**—The older people look back through

memory's window and re-enjoy the activities of the past. To shut off what "has been" from the adult is to take away one of his best sources of joy.

3. **Love of Quiet Conversation.**—In social functions that bring the young people together, plans of entertainment must be provided. The adults, however, are contented to sit and talk quietly for hours concerning current and other topics.

4. **Home-centered.**—Fathers and mothers find their lives largely centered in the members of the home circle. They are literally living for their children, and find joy in serving them.

5. **Love for Humanity.**—The altruistic spirit which began to manifest itself in the Intermediate period and became stronger among the young people is now reaching its largest field of usefulness. The adult is interested in missions (both foreign and home), in the state, in the public schools, and in all that relates to the general welfare of mankind.

6. **A Sense of Leadership and Example.**—The adult feels his power as a leader, and realizes his duty as one who is marking out a path for others.

7. **Executive Ability.**—Governors, lawyers, presidents and heads of large business concerns are in this department of life.

II. Meeting the Needs of Adults.

1. **Capable Teachers.**—One reason that adults have not attended the Bible school in larger numbers in the past is because the teachers were not making the lessons interesting. Some members of adult classes were asked to state why more adults did not attend the Bible school. Here are some of the answers: "The teacher argues too much;" "The teacher is too 'preachified';" "The teacher gives too much chaff, and not enough wheat;" "The teacher treats us as children." We owe the adult, teachers who are Bible students, good organizers, and enthusiastic leaders.

2. **Organized Classes.**—The adults want to work systematically. This is only possible by organizing for service. From each class should be selected a president, vice-president, secretary, treasurer, and as many committees as the local needs demand. Books are now on sale that give many "ways of working" for the organized adult classes.

3. **Suitable Classrooms.**—The adult class can not do its best work in a room with many other classes. Where a separate room is possible it should by all means be occupied. Many adult classes go to other buildings near the church for the half-hour Bible study, meeting in the opening and closing exercises with the other classes of the school. Where a separate room in the church or near the church is not possible, curtain off a section of your large room for your class.

4. **An Opportunity for Adequate Christian Service.**—This is supplied by the modern adult Bible class. Men will leave home and business, work for meager wages, live for many days on little or no food, sleep on the frozen ground, endure the hardships of march and battle, to fight for their country. Such a cause challenges their best efforts. When men realize that the organized Bible class pre-

sents an opportunity for service adequate to their powers, they will leave other things to champion such a cause.

TEST QUESTIONS.

1. Who make up the Adult department of the Bible school?
2. Name the leading characteristics of adults.
3. What are the needs of the adult pupil and how meet them?

LESSON XLIX. A CHART STUDY

	BEGINNERS.	PRIMARIES.
CHARACTERISTICS	<ol style="list-style-type: none"> 1. Physical restlessness. 2. Imagination. 3. Inquisitiveness. 4. Pre-reading. 5. Play instinct. 	<ol style="list-style-type: none"> 1. Slower physical growth. 2. Marked activities. 3. Extended social life. 4. Imitation. 5. Imagination. 6. Curiosity. 7. Desire for certainty and fairness.
MEETING THE NEEDS	<ol style="list-style-type: none"> 1. A separate room. 2. Suitable chairs. 3. Attractive pictures. 4. Suitable music. 5. Suitable plans. 6. Program. 7. Suitable lessons. 8. Suitable supplemental work. 9. Suitable spiritual atmosphere. 	<ol style="list-style-type: none"> 1. A suitable room. 2. Suitable chairs. 3. Well-planned program. 4. A graded department. 5. Graded supplemental work. 6. Proper organization. 7. Suitable working tools.
	JUNIORS.	INTERMEDIATES.
CHARACTERISTICS	<ol style="list-style-type: none"> 1. Reading period. 2. Steam-engine period. 3. Inquisitive period. 4. Friendly period. 5. Memory period. 6. Habit-forming period. 7. Fruitful period. 	<ol style="list-style-type: none"> 1. Rapid physical growth. 2. Keen sense of humor. 3. High sense of honor. 4. Love of the thrilling. 5. Religious experiences. 6. Hero worship. 7. Fighting.
MEETING THE NEEDS	<ol style="list-style-type: none"> 1. An organized Junior department. 2. His own Bible. 3. Tables for manual work. 4. Graded supplemental work. 5. Suitable reading. 6. Suitable work. 7. Graded lessons. 	<ol style="list-style-type: none"> 1. Understanding teachers. 2. Teachers of the same sex. 3. Suitable reading. 4. Supplemental lessons. 5. Organized classes. 6. Suitable social life. 7. Close friends. 8. Graded lessons.
	SENIORS.	ADULTS.
CHARACTERISTICS	<ol style="list-style-type: none"> 1. Strong intellect. 2. Investigative. 3. Strong sense of honor. 4. Homing instinct. 5. Sensitive to public opinion. 6. Clear sense of right and wrong. 7. Life and joy. 	<ol style="list-style-type: none"> 1. Patriotism. 2. Reflective powers. 3. Love of quiet conversation. 4. Home centered. 5. Love for humanity. 6. A sense of leadership and example. 7. Executive ability.
MEETING THE NEEDS	<ol style="list-style-type: none"> 1. Organized classes. 2. Proper religious atmosphere. 3. Graded lessons. 4. A training-class. 	<ol style="list-style-type: none"> 1. Capable teachers. 2. Organized classes. 3. Suitable classrooms. 4. An opportunity for service.

LESSON L. GENERAL REVIEW

QUESTIONS ON LESSONS XLII. THROUGH XLVIII.

CHILD NATURE.

1. Toward what end is the teaching of Bible truth a means?
2. In order to accomplish this end what must the teacher know?
3. If we study the outward appearance and actions of a child only, how are we treating him?
4. In the study of ourselves have we adequate preparation for the study of the child?
5. What sources have we that are truly helpful in child study?
6. What is essential to an intelligent appreciation of the child's nature?
7. What simple division is given as to the temperamental differences in children?
8. What type child responds quickly to outward stimulus?
9. What is the opposite type called?
10. What are some of the chief characteristics of this type?
11. What is the underlying meaning of restlessness?
12. What is the leading mental characteristic in early childhood?
13. What is the chief avenue through which he feels after right action?
14. What is the chief aid in training this characteristic?

THE BEGINNER.

1. Why does the Beginner show such a tendency to move about?
2. What takes place often through the play of his imagination?
3. What form does curiosity take at this stage of development?
4. What is its dominating element?
5. Why may he not be taught by the reading method?
6. How does the play instinct chiefly manifest itself?
7. What equipment should be provided for a Beginner in view of a knowledge of his nature and needs?

THE PRIMARY PUPIL.

1. What is true of the growth of the pupil of this period?
2. What organized form does restlessness take?
3. How is his social life extended?
4. What is the chief characteristic of the imitation of this period?
5. Why are Robert Louis Stevenson's poem stories such a delight to the imagination at this period?
6. How does the constructive side of curiosity become apparent?
7. How shall we meet the needs of these pupils in the light of a knowledge of their nature?

THE JUNIOR PUPIL.

1. What does the Junior pupil bring with him into the Junior department?

2. What advantage has he in his mental power over the Beginner and Primary pupil?
3. What is the impelling force of this period?
4. How does it manifest itself?
5. What is the progression in the curiosity characteristic?
6. What spirit begins to dawn and how may we detect it?
7. What is true of the memory of this period?
8. What makes this such an important period to the Bible-school teacher?
9. What do we owe the Junior pupil in the light of a knowledge of his nature and needs?

THE INTERMEDIATE PUPIL.

1. What are the three divisions of the adolescent period?
2. What is the period of greatest growth?
3. In what ways does the physical life manifest itself?
4. Why is it essential for teachers of Intermediate pupils to have a sense of humor?
5. Why is it unwise to ask a pupil of Intermediate age to tell on another?
6. What kind of reading-matter is acceptable to the Intermediate pupil?
7. What is true of his religious life?
8. What message has the hero or heroine for this stage of development?
9. How may the fighting instinct be preserved and constructively directed?
10. What lessons are best suited to this period?

THE SENIOR PUPIL.

1. To what period in secular education does the Senior department of the Bible school correspond?
2. To what period in the commercial world must it adjust itself?
3. What is taking place in the intellectual life at this time?
4. Why is the Senior pupil less likely to leap at conclusions than the Intermediate pupil?
5. Give an illustration proving that the sense of honor is strong.
6. What is the strongest evidence in the social development?
7. What invisible authority has strong sway over the Senior pupil?
8. What counter expressions of life are manifest at this period?
9. In view of the knowledge of his nature and needs, what does the Bible school owe to the Senior pupil?

OPTIONAL WORK.

Write a plan through which the Adult department may relate itself definitely to the standardizing of the social life in the community, whether city or country.

DRILL QUESTIONS

The purpose of these "Drill Questions" is not to save study, but to direct and give definiteness to the work of those students who feel the need of such assistance. The questions may be used on the plan of the old-fashioned "spelling-bee," as well as in concert drill and in individual oral and written tests.

PART I. THE BIBLE AND ITS BOOKS.

1. What does the word "Bible" mean?
 2. Give two names of the Bible found in the Book itself.
 3. Name the two divisions of the books of the Bible.
 4. How many books in the Old Testament?
 5. How many books in the New Testament?
 6. How many books in the entire Bible?
 7. Name the divisions of the books of the Old Testament.
 8. How many books of the Law are there? Of History? Of Devotion?
- Of the Major Prophets? Of the Minor Prophets?
9. Name the books of the Law.
 10. Name the books of History.
 11. Name the books of Devotion.
 12. Name the books of the Major Prophets.
 13. Name the books of the Minor Prophets.
 14. Name the divisions of the books of the New Testament.
 15. How many books of Biography are there? Of History? Of Special Letters? Of General Letters? Of Prophecy?
 16. Name the books of Biography.
 17. Name the book of History.
 18. Name the Special Letters.
 19. Name the General Letters.
 20. Name the book of Prophecy.
 21. Name the book written by Matthew.
 22. Name the book written by Mark.
 23. Name the books written by Luke.
 24. Name the books written by John.
 25. Who wrote the Special Letters?
 26. Name the books written by the following persons: (1) Peter (2) James; (3) Jude.
 27. Name the "synoptic Gospels."
 28. Give the names of the Gospel writers who were apostles.

PART II. EVIDENCES.

29. Give five reasons why you believe the Bible is the word of God.
30. Give five reasons for believing that Jesus is the Christ, the Son of God.

PART III. OLD TESTAMENT HISTORY.

31. Name in order sixteen leading characters of Old Testament history.
32. Who was the first murderer?
33. Who was the first martyr?
34. Give the names of Noah's three sons.
35. What relation was Lot to Abraham?
36. Name the sons of Jacob and Leah.
37. Name the sons of Jacob and Rachel.
38. Name the sons of Jacob and Bilhah.
39. Name the sons of Jacob and Zilpah.
40. In what country was Moses born?
41. On what mountain did he die?

42. Who was Moses' successor?
43. What rule follows Joshua's death?
44. Who was the strongest judge physically?
45. What judge was a woman?
46. Who was the last judge?
47. How many judges were there?
48. Who was the first king of the Jews?
49. Who anointed the first king as king?
50. Who was the second king of the Jews?
51. By whom was the second king anointed?
52. Who was the third king of the Jews?
53. At the death of what king was the Jewish kingdom divided?
54. When the kingdom was divided, what was the northern part called?
55. Who was the first king of Israel?
56. When the kingdom was divided, what was the southern part called?
57. Who was the first king of Judah?
58. Name the six divisions of Old Testament history.
59. Give the extent of the period of Probation.
60. Give the extent of the period of Preparation.
61. Give the extent of the period of Conquest.
62. Give the extent of the period of Power.
63. Give the extent of the period of Decline.
64. Give the extent of the period of Servitude.
65. How many centuries between the Old and New Testaments?
66. Name three events in the period of Probation.
67. Name three events in the period of Preparation.
68. Name three events in the period of Conquest.
69. Name three events in the period of Power.
70. Name five epochs in the period of Servitude.
71. Name two epochs in the period of Decline.
72. Name two persons in the period of Probation.
73. Name two persons in the period of Preparation.
74. Name four persons in the period of Conquest.
75. Name three persons in the period of Power.
76. Name three persons in the period of Decline.
77. Name five persons in the period of Servitude.
78. Give the dates of the following events: (1) Fall of Samaria; (2) Babylonian captivity; (3) Return from Babylonian captivity.
79. Who led the Israelites across the Red Sea?
80. Who led the Israelites across the Jordan River?
81. Name four of the greatest "Judges."
82. When did the kingdom of Israel end?
83. Who was the "gospel" prophet?
84. Who was the "weeping" prophet?
85. Who was the Persian ruler who permitted the Jews to return to Jerusalem?
86. Of what kingdom was Alexander the Great a ruler?
87. What man led in a revolt against the Grecian government for the sake of the Jews and the Jewish religion?
88. Of what kingdom was Herod the Great a ruler?
89. What relation was the Herod at the time of the birth of Christ to Herod the Great?

PART IV. NEW TESTAMENT HISTORY.

90. Name the three divisions of New Testament history.
91. Name seven periods in the life of Christ.
92. Name five events in the period of Preparation.
93. Name five events in the First Year of Christ's ministry.
94. Name five events in the Second Year.
95. Name five events in the Third Year.
96. Name five events in the Last Three Months.
97. Name five events in the Last Week.
98. Name five events in the Forty Days.

99. Name in order thirty-five events in the life of Christ.
100. In what city was Jesus born?
101. To what country was he taken when but a baby? Why?
102. Where was Jesus' home after he was brought back from Egypt?
103. Who baptized Jesus?
104. In what river was Jesus baptized?
105. What did a voice out of heaven say when Christ was baptized?
106. In what place was Christ's first miracle performed?
107. How many times did Christ cleanse the temple?
108. With what person was Christ's first recorded discourse?
109. What is the first year of Christ's public ministry often called?
110. With what lake are many of the events of Christ's life connected?
111. What Gospel writer gives the longest account of the "Sermon on the Mount"? (Matthew).
112. Near what city did Christ raise from the dead the only son of a widow?
113. In what city did Christ raise from the dead the daughter of Jairus?
114. What is the second year of Christ's ministry sometimes called?
115. What great miracle is recorded by all the Gospel writers?
116. What was Peter's confession?
117. Where is Peter's confession found?
118. What did God say concerning Christ at the Transfiguration?
119. What Gospel writer alone records the parable of the good Samaritan?
120. What is the third year of Christ's ministry sometimes called?
121. What man climbed up a tree to see Christ?
122. On what day was Christ's triumphal entry into Jerusalem?
123. In what city was the memorable "upper room"?
124. What ordinance of the church was instituted in the "upper room"?
125. Name the periods in Christ's life when he: (1) First cleansed the temple; (2) Discoursed with Nicodemus; (3) Was baptized; (4) Delivered the "Sermon on the Mount"; (5) Raised the widow's son; (6) Fed the 5,000; (7) Raised Jairus' Daughter; (8) Was anointed by Mary; (9) Gave the parable of the Ten Virgins; (10) Was transfigured; (11) Gave the parable of the good Samaritan; (12) Ascended; (13) Instituted the Lord's Supper; (14) Talked with the woman of Samaria.
126. Name six persons whom you consider the greatest in New Testament history, not including Jesus.
127. Name three homes of Jesus.
128. By whom was Jesus buried?
129. What noted man helped to bury Jesus?
130. Name two periods of "the Beginnings of the Church."
131. When did the church begin?
132. With what person did it begin among the Gentiles?
133. How many of the apostles died a martyr's death?
134. Name two hypocrites in the early church.
135. Name five events connected with the church at Jerusalem.
136. Name three men that had much to do with the spread of the early church.
137. Name six periods in the life of Paul.
138. In what city was Paul born?
139. To what city did he go when he was still in his teens? (Jerusalem).
140. Who was his teacher in Jerusalem?
141. Who was the first Christian martyr?
142. What important young man witnessed Stephen's death?
143. Name three places in the Bible where Paul's conversion is recorded.
144. How many missionary journeys did Paul make?
145. Name three of Paul's traveling companions.
146. Whom does Paul call his "child in faith"?
147. Name two cities in which Paul was in prison.

148. Under the reign of what man did Paul meet his death?
149. Name the three dispensations of Bible history.
150. Concerning the dispensations give the extent: (1) Of the Patriarchal; (2) of the Jewish; (3) of the Christian.
151. What was the institution of worship under the Patriarchal dispensation?
152. What were the three institutions under the Jewish dispensation?
153. What is the institution of the worship under the Christian dispensation?

PART V. BIBLE GEOGRAPHY.

154. Name three Bible rivers.
155. Locate (1) the Nile; (2) the Euphrates; (3) the Jordan.
156. Into what sea does the Nile flow?
157. Into what gulf does the Euphrates flow?
158. Through what lake does the Jordan flow?
159. Into what sea is the Jordan lost?
160. What sea did the Israelites cross in their flight from Egypt?
161. Name five Bible mountains.
162. Locate the following mountains: (1) Sinai; (2) Nebo; (3) Carmel; (4) Hermon; (5) Olives.
163. Name three Bible cities that begin with B.
164. Locate (1) Babylon; (2) Bethlehem; (3) Bethany.
165. Name three Bible cities that begin with C.
166. Locate (1) Cana; (2) Capernaum; (3) Corinth.
167. Name three Bible cities that begin with J.
168. Locate (1) Jerusalem; (2) Jericho; (3) Joppa.
169. Name three Bible cities that begin with T.
170. Locate (1) Tyre; (2) Tarsus; (3) Troas.
171. Name two Bible lands in the continent of Asia.
172. Name two Bible lands in the continent of Europe.
173. Name one Bible land in the continent of Africa.
174. In what province of Asia Minor is Ephesus?
175. Give four names applied to the Holy Land.
176. What State compares in shape and size to the Holy Land?
177. Name an important city situated near each of the following rivers: (1) Nile; (2) Euphrates; (3) Jordan; (4) Tigris.
178. Name the lake on which Jesus walked.
179. Name the mountain on which Jesus was transfigured.
180. Name the mountain on which the temple stood.
181. Name the mountain from which Jesus ascended.
182. What city was the residence of Simon the tanner?
183. Name the place from which Moses sent twelve spies into Canaan.
184. Name the five political divisions of Palestine in the time of Christ.
185. Name the five natural divisions of Palestine.

PART VI. FIVE LESSONS ON OLD TESTAMENT INSTITUTIONS.

186. Name the four great institutions of worship in the Old Testament.
187. What was the purpose of the altar?
188. Name the three parts of the tabernacle.
189. What furnishings were in the court?
190. What furnishings were in the Holy Place?
191. What was in the Holy of Holies?
192. Give the typical meaning of the following: (1) Court; (2) Holy Place; (3) Holy of Holies; (4) Altar of Burnt-offerings; (5) Laver; (6) Golden Candlestick; (7) Table of Showbread; (8) Altar of Incense.
193. Name the five kinds of offerings.
194. Of what were each of the five offerings an expression?
195. Who built the first temple?
196. When was Solomon's temple destroyed?
197. Who rebuilt Solomon's temple?

198. What became of Zerubbabel's temple?
199. Who rebuilt Zerubbabel's temple?
200. What temple stood during Christ's time?
201. In what period of Old Testament history was (1) the first temple built? (2) The second? (3) The third?
202. Name the six departments of the temple.
203. During what captivity did the synagogue rise?
204. With what person do we associate the origin of the synagogue?
205. What two ways did the synagogue aid in preparing the world for Christ?
206. Name the three great feasts of the Jews.
207. What did the Passover commemorate?
208. What did Pentecost commemorate?
209. What did the Feast of the Tabernacles commemorate?
210. Name the three lesser feasts of the Jews.
211. What was the only fast-day required by the Jewish law?
212. What special thing was done on the Day of Atonement?

PART VII. THE BIBLE SCHOOL.

213. When and by whom was the Bible school first started?
214. What early religious leader adopted the Bible-school plan?
215. How many Bible-school pupils were in Great Britain in 1787?
216. What important step was taken in 1903?
217. Where and when did teacher-training take organized form?
218. What per cent. of the working membership of the church comes from the Bible school?
219. Name four distinct functions of the Bible school.
220. Why does the church need the Bible school?
221. Why does the Bible school need the church?
222. Into what three divisions is the modern Sunday school organized?
223. What departments and grades make up the Elementary Division?
224. What departments and grades make up the Secondary or Teen-age Division?
225. Who compose the Adult Division?
226. In what divisions are the Cradle Roll and Home Department listed?
227. What are the ages composing each department?
228. What officers should be in the Bible school?
229. What day should be observed as Promotion Day and why?
230. What are supplemental lessons?
231. How may supplemental work be used on Promotion Day?
232. What is the Home Department?
233. How does the Home Department benefit the main school?
234. What is the value of the Cradle Roll?

PART VIII. THE TEACHER AND HIS WORK.

235. Name a few characteristics of a good teacher.
236. What constitutes adequate training?
237. With what should the teacher be familiar in each lesson?
238. How can the teacher secure home study?
239. Why should the teacher know the habits of the pupil?
240. What are the five formal steps in teaching?
241. What is attention?
242. What is one of the best methods of securing attention?
243. How does the mind get its knowledge of the outside world?
244. What is the importance of the feelings?
245. What is the will?
246. What is habit?
247. What are the two general ways of imparting knowledge?
248. Name a few characteristics of a good question.
249. What may a question be made to do?
250. What is an illustration?
251. Where do you secure illustrations?

PART IX. THE PUPIL.

252. What is the aim of the Bible-school teacher?
253. Give four ways of studying the child.
254. What two temperaments should be considered?
255. What is the difference between the motor and the sensory child?
256. Name four general characteristics of children.
257. Name five characteristics of Beginners.
258. How may we meet the needs of the Beginners?
259. What aged children belong in the Primary Department?
260. What are the principal characteristics of Primary pupils?
261. How may we meet the needs of the Primary pupils?
262. What aged pupils belong to the Junior Department?
263. What is the impelling force of this period?
264. Name the characteristics of the Junior period.
265. How meet the needs of Juniors?
266. What is the period of adolescence?
267. What great fact characterizes the adolescent pupil?
268. What Bible-school department is made up of early adolescent pupils?
269. Name some of the characteristics of Intermediates.
270. At what time is it easiest to bring your pupils to Christ?
271. What may be done with the fighting or pugilistic tendency in boys?
272. How may we meet the needs of Intermediates?
273. What principle should run through graded lessons for Intermediates?
274. To what period in secular education does the Senior Department correspond?
275. Name the characteristics of Senior pupils.
276. How may we meet the needs of young people?
277. Name characteristics of Adult pupils.
278. How meet the needs of Adults?

NOTE.—Brief answers to these questions that will make possible concert class drills, Bible drill matches, etc., may be found in a book called "Bible Drills." This book contains over 700 questions and answers. Price, 25 cents, manilla binding; 40 cents, cloth binding; manilla binding, in lots of one dozen or more, 20 cents each. Address all orders to The Standard Publishing Company, Cincinnati, O.

ANSWERS TO DRILL QUESTIONS

These answers are made brief to aid the memory. Fuller answers may be found in the various lessons.

PART I. THE BIBLE AND ITS BOOKS.

1. Book.
2. (1) Word of God; (2) Scriptures.
3. Old Testament and New Testament.
4. Thirty-nine.
5. Twenty-seven.
6. Sixty-six.
7. Law, History, Devotion, Major Prophets, Minor Prophets.
8. Five, twelve, five, five, twelve.
9. Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
10. Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther.
11. Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.
12. Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel.
13. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.
14. Biography, History, Special Letters, General Letters, Prophecy.
15. Four, one, fourteen, seven, one.
16. Matthew, Mark, Luke, John.
17. Acts.
18. Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.
19. James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude.
20. Revelation.
21. Matthew.
22. Mark.
23. Luke and Acts.
24. John, 1 John, 2 John, 3 John, Revelation.
25. Paul.
26. (1) 1 Peter, 2 Peter; (2) James; (3) Jude.
27. Matthew, Mark, Luke.
28. Matthew, John.

PART II. EVIDENCES.

29. (1) Meets human needs; (2) Unity; (3) Superiority; (4) Influence; (5) Man unaided could not have produced it.
30. (1) Bible declares it; (2) He fulfilled prophecy; (3) No other way to explain the effect of his life; (4) His sinlessness; (5) His resurrection.

PART III. OLD TESTAMENT HISTORY.

31. Adam, Noah, Abraham, Joseph, Moses, Joshua, Gideon, Samuel, Saul, David, Solomon, Elijah, Isaiah, Jeremiah, Daniel, Nehemiah.
32. Cain.
33. Abel.
34. Shem, Ham, Japheth.
35. Lot was Abraham's nephew.
36. Reuben, Simeon, Levi, Judah, Issachar, Zebulon.
37. Joseph, Benjamin.
38. Dan, Naphtali.
39. Gad, Asher.
40. Egypt.
41. Nebo.
42. Joshua.
43. Rule of the Judges.
44. Samson.
45. Deborah.
46. Samuel.

47. Fifteen.
48. Saul.
49. Samuel.
50. David.
51. Samuel.
52. Solomon.
53. Solomon.
54. Israel.
55. Jeroboam.
56. Judah.
57. Rehoboam.
58. Probation, Preparation, Conquest, Power, Decline, Servitude.
59. From the creation to the deluge.
60. From the deluge to the Exodus.
61. From the Exodus to the coronation of Saul.
62. From the coronation of Saul to the division of the kingdom.
63. From the division of the kingdom to the Babylonian captivity.
64. From the Babylonian captivity to Christ.
65. Four.
66. Fall, Promise of Redemption, Deluge.
67. Dispersion, Journeys of Patriarchs, Experiences in Egypt.
68. Experiences in the Wilderness, Conquest of Canaan, Rule of the Judges.
69. Saul's Defeat, Ark Removed, Temple Built.
70. Chaldean Rule, Persian Rule, Greek Rule, Maccabean Liberty, Roman Rule.
71. Division, Decay.
72. Adam, Noah.
73. Abraham, Joseph.
74. Moses, Joshua, Gideon, Samuel.
75. Saul, David, Solomon.
76. Elijah, Isaiah, Jeremiah.
77. Daniel, Nehemiah, Zechariah, Ezra, Malachi.
78. (1) B. C. 721; (2) B. C. 587; (3) B. C. 536
79. Moses.
80. Joshua.
81. Deborah, Gideon, Samson, Samuel.
82. With the fall of Samaria, B. C. 721.
83. Isaiah.
84. Jeremiah.
85. Cyrus.
86. Greek.
87. Judas Maccabeus.
88. Roman.
89. The same person.

PART IV. NEW TESTAMENT HISTORY.

90. (1) Life of Christ; (2) Beginnings of the Church; (3) Life of Paul.
91. (1) Preparation; (2) First Year; (3) Second Year; (4) Third Year; (5) Last Three Months; (6) Last Week; (7) Forty Days.
92. Birth, Flight, Return, Baptism, Temptation.
93. First Miracle, First Cleansing, Nicodemus, Woman of Samaria, Nobleman's son.
94. Calling Fishers, Sermon on the Mount, Widow's son, Lakeside Parables, Jairus' daughter.
95. Feeding five thousand, Syrophenician's daughter, Peter's confession, Transfiguration, Good Samaritan.
96. Lazarus, Ten Lepers, Little Children, Rich young ruler, Zaccheus.
97. Mary's anointing, Triumphant entry, Ten virgins, Upper room, Crucifixion.
98. Appearance to two, Appearance to ten, Appearance to seven, Appearance to five hundred, Appearance to eleven.
99. See Answers 92-98, inclusive.
100. Bethlehem.
101. To Egypt, to escape Herod, who wanted to kill him.

102. Nazareth.
 103. John the Baptist.
 104. Jordan.
 105. "This is my beloved Son, in whom I am well pleased."
 106. Cana.
 107. Two.
 108. Nicodemus.
 109. "Year of Obscurity."
 110. Galilee.
 111. Matthew.
 112. Nain.
 113. Capernaum.
 114. "Year of Popularity."
 115. Feeding the five thousand.
 116. "Thou art Christ, the Son of the living God."
 117. Matt. 16: 16.
 118. "This is my beloved Son, in whom I am well pleased; hear ye him."
 119. Luke.
 120. "Year of Opposition"
 121. Zaccheus.
 122. Sunday.
 123. Jerusalem.
 124. The Lord's Supper.
 125. (1) First Year; (2) First Year; (3) Preparation; (4) Second Year; (5) Second Year; (6) Third Year; (7) Second Year; (8) Last Week; (9) Last Week; (10) Third Year; (11) Third Year; (12) Forty Days; (13) Last Week; (14) First Year.
 126. Different answers may be given to this question. Six very important ones are John the Baptist, Luke, John, Peter, Paul and Stephen.
 127. Nazareth, Capernaum, Bethany.
 128. Joseph of Arimathea.
 129. Nicodemus (John 19: 38-42).
 130. (1) Church at Jerusalem; (2) Church outside of Jerusalem.
 131. On the day of Pentecost following the resurrection.
 132. Cornelius.
 133. All but John.
 134. Ananias and Sapphira.
 135. (1) Pentecost; (2) Persecution; (3) Hypocrites; (4) Deacons; (5) Stephen.
 136. Philip, Peter, Paul.
 137. (1) Student; (2) Persecutor; (3) Convert; (4) Missionary; (5) Author; (6) Prisoner.
 138. Tarsus.
 139. Jerusalem.
 140. Gamaliel.
 141. Stephen.
 142. Paul.
 143. Acts 9, 22, 26.
 144. Three.
 145. Barnabas, Silas, Luke.
 146. Timothy.
 147. Cæsarea, Rome.
 148. Nero.
 149. Patriarchal, Jewish, Christian.
 150. (1) Adam to Moses; (2) Moses to Christ; (3) Christ to the present time.
 151. Altar.
 152. Tabernacle, Temple, Synagogue.
 153. The church.
- PART V. BIBLE GEOGRAPHY.
154. Nile, Euphrates, Jordan.
 155. (1) In Egypt; (2) In the western part of Asia, east of Palestine; (3) In Palestine.
 156. Mediterranean.

TRAINING FOR SERVICE

157. Persian.
158. Galilee.
159. Dead.
160. Red.
161. Sinai, Nebo, Carmel, Hermon, Olives.
162. (1) In the wilderness; (2) Near northern end of Dead Sea, east of the Jordan River; (3) Near the Mediterranean Sea, due west of the Lake of Galilee; (4) At the source of the Jordan, about forty miles above the Lake of Galilee; (5) In Judea near Jerusalem.
163. Babylon, Bethlehem, Bethany.
164. (1) In Chaldea; (2) In Judea; (3) In Judea.
165. Cana, Capernaum, Corinth.
166. (1) In Galilee; (2) In Galilee; (3) In Greece
167. Jerusalem, Jericho, Joppa.
168. (1) In Judea; (2) In Judea; (3) In Judea.
169. Tyre, Tarsus, Troas.
170. (1) In Phœnicia; (2) In Cilicia; (3) In Mysia.
171. (1) Palestine; (2) Asia Minor.
172. (1) Macedonia; (2) Italy. Others may be mentioned.
173. Egypt.
174. Lydia.
175. (1) Canaan; (2) Israel; (3) Judea; (4) Palestine.
176. New Hampshire.
177. (1) Memphis; (2) Babylon; (3) Jericho; (4) Nineveh.
178. Galilee.
179. Hermon.
180. Moriah.
181. Mount of Olives.
182. Joppa.
183. Kadesh-barnea.
184. (1) Judea; (2) Samaria; (3) Galilee; (4) Perea; (5) Bashan.
185. (1) Maritime plain; (2) Foot-hills; (3) Mountain region; (4) Jordan valley; (5) Eastern tableland.

PART VI. LESSONS ON OLD TESTAMENT INSTITUTIONS.

186. Altar, Tabernacle, Temple, Synagogue.
187. The altar was "a meeting-place between God and man, involving a sacrifice for sin."
188. Court, Holy Place, Holy of Holies.
189. Altar of Burnt-offerings, Laver.
190. Golden Candlestick, Table of Showbread, Altar of Incense.
191. Ark of the Covenant.
192. (1) World; (2) Church; (3) Heaven; (4) Christ's sacrifice; (5) Christian baptism; (6) Bible; (7) Lord's Supper; (8) Prayer.
193. Sin, Burnt, Trespass, Meal, Peace.
194. (1) Sin—reconciliation; (2) Burnt—atonement; (3) Trespass—forgiveness; (4) Meal—thanksgiving; (5) Peace—communion.
195. Solomon.
196. B. C. 587.
197. Zerubbabel.
198. It became dilapidated.
199. Herod the Great.
200. Herod's temple.
201. (1) Power; (2) Servitude; (3) Herod's temple was begun in the period of servitude, but was not finished until after the coming of Christ.
202. (1) Court of the Gentiles; (2) Sacred Inclosure; (3) Court of the Women; (4) Court of Israel; (5) Court of the Priests; (6) Temple Proper.
203. Babylon.
204. Ezra.
205. It furnished a place and a people.
206. Passover, Pentecost, Tabernacle.
207. The passing over of the death angel and the departure from Egypt.
208. Giving of the law at Mt. Sinai.
209. Life in the Wilderness.

- 210. Trumpets, Dedication, Purim.
- 211. Day of Atonement.
- 212. The high priest entered the Holy of Holies to sprinkle blood upon the mercy-seat of the ark of the covenant.

PART VII. THE BIBLE SCHOOL.

- 213. 1780 by Robert Raikes.
- 214. John Wesley.
- 215. 250,000.
- 216. The Religious Education Association organized in Chicago.
- 217. Illinois, 1890.
- 218. Eighty-five per cent.
- 219. Worship, instruction, soul-winning, training for service.
- 220. Because it is the church's department of religious education.
- 221. Because church life is that for which the Bible school prepares.
- 222. Elementary Division, Secondary or Teen-age Division and Adult Division.
- 223. Beginners Department—first-year and second-year grades; Primary Department—first, second and third year grades; Junior Department—first, second, third and fourth year grades.
- 224. Intermediate Department—four grades; Senior Department with at least four grades.
- 225. Organized men's classes, women's classes and mixed classes.
- 226. Cradle Roll in Elementary, Home Department in Adult Division.
- 227. Beginners—four and five; Primary—six, seven and eight; Junior—nine, ten, eleven, twelve; Intermediate—thirteen, fourteen, fifteen, sixteen; Senior—seventeen to twenty or twenty-five; Adult—all above twenty-five.
- 228. Superintendent, associate superintendent, secretary, associate secretary, enrollment secretary, treasurer, chorister, organist and general superintendent's cabinet.
- 229. The last Sunday in September, because our graded scheme begins the first of October.
- 230. Lessons giving a condensed and connected sweep of Bible facts.
- 231. Selected portions used as basis for promotion.
- 232. A regular department for those who can not attend the Bible school.
- 233. Increases attendance and puts the whole church in the school.
- 234. It ties both the babies and their parents to the school.

PART VIII. THE TEACHER AND HIS WORK.

- 235. Trained, enthusiastic, conscientious, punctual.
- 236. A knowledge of the Bible, of the pupil, and right methods of teaching.
- 237. Facts, places, persons, truths and application.
- 238. Assign it, expect it, call for it, commend it, make use of it.
- 239. In order to meet the pupils' needs.
- 240. Testing, presentation, association, generalization, application.
- 241. Focused consciousness.
- 242. Arousing curiosity.
- 243. Through the senses—touch, taste, smell, hearing and sight.
- 244. They form the motives and incentives to action.
- 245. The mind's self-determining power.
- 246. A tendency to unconscious repetition.
- 247. Through the lecture method and question method.
- 248. Clear, constructive, original, suggestive.
- 249. Awaken interest, aid memory, broaden knowledge, arouse the conscience, inspire action.
- 250. A story, incident or simile that lights up a subject.
- 251. From what you see, hear, read and experience.

PART IX. THE PUPIL.

- 252. To mold and develop character.
- 253. Observe his physical nature, compare his mental experiences with your own, read good literature on the subject, converse with those who know.
- 254. Motor and sensory.

255. The motor child is mentally quick, the sensory child is mentally deliberate.
256. Restlessness, curiosity, invention, imagination.
257. Physical restlessness, uncontrolled imagination, inquisitiveness, inability to read, play instinct.
258. With separate rooms, suitable chairs, pictures, music, plans, programs, lessons, supplemental work, spiritual atmosphere.
259. Six, seven and eight years.
260. Physical and mental activity, imitation, imagination, curiosity, and desire for certainty and fairness.
261. With suitable rooms and chairs, well-planned program, graded department, proper organization, suitable working-tools.
262. Nine, ten, eleven, twelve.
263. A desire to be big boys and girls and to be treated as such.
264. It is the reading period, steam-engine period, inquisitive period, friendly period, memory period, habit-forming period.
265. With an organized department, with Bible owned by each pupil, with tables for manual work, suitable reading and supplemental work, with graded lessons.
266. Generally speaking, it is the age of the teen years.
267. Boys and girls become men and women.
268. The Intermediate Department.
269. Rapid physical growth, keen sense of humor, high sense of honor, love of the thrilling, new religious experiences, hero worship, fighting.
270. In the later part of the Junior period and early part of the Intermediate.
271. It may be turned into constructive channels that make for the best manhood.
272. With understanding teachers, teachers of the same sex, suitable reading, supplemental work, organized classes, social guidance, comradeship, graded lessons.
273. The causes of Christian progress and civilization, personal ideals and heroism as centered in the life of Christ.
274. The college or university period.
275. Strong intellect, investigative, sense of honor, homing instinct, sensitiveness to public opinion, clear sense of right and wrong, life and joy.
276. With organized classes, proper religious atmosphere, graded lessons, a training-class.
277. Patriotism, reflective powers, love of quiet conversation, home-centered, love for humanity, sense of leadership, executive ability.
278. With capable teachers, organized classes, suitable classrooms and opportunity for Christian service.

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2. Drill the class in concert upon a chosen number of these questions; then, on some special occasion, let this class give a twenty-minute concert drill in the presence of the audience. On one occasion it was our privilege to conduct a twenty-minute Bible drill in which eight hundred people participated. The enthusiasm was intense and the effect most wholesome.

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4. Have small groups of people meet in various homes to drill each other on these questions. Do not be afraid of drilling too much. These facts will be a part of your life's treasures, so grasp them tight.

5. These drill questions may be used in your Junior Christian Endeavor societies.

6. Many will feel it advantageous to use the drill questions for general supplemental work in the Bible school.

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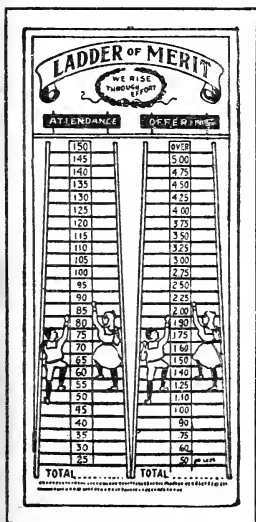
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