THE INTERMEDIATE WORKER AND HIS WORK

LEWIS

THE WORKER AND HIS WORK SERIES

TEXT-BOOKS FOR THE CORRESPONDENCE STUDY COURSES OF THE BOARD OF SUNDAY SCHOOLS

THE INTERMEDIATE WORKER AND HIS WORK

By

EDWARD S. LEWIS

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CONTENTS

PREFACE

As education is becoming the dominant interest in society, religious education is coming to its own in the Church. Her own children are at once her first responsibility and her only hope. She can not lose these and win anything. If she saves these she can save the world.

The new life in the modern Sunday-school is the expression of this deepening conviction. We are coming to see that no sacrifice is too deep and no expense too great for the winning of our youth to Christ and building them up in Christ. Their responsiveness to skillful training is a moral wonder. With the decline of the feeling of hopelessness engendered by an over-estimate of heredity, there has come into our work a new confidence based upon the teachings of science as to the priority of environment. Oppenheim says, "The human being, in the first part of his existence, is much more unformed than is generally thought. The determining factors are not as parents usually consider them." He adds that the effects of heredity are not settled facts, but that "the qualities of goodness and virtue are purely functional, the result of friction, social interaction, environment." This means that by supplying the right environing influences we may win and hold all the children we desire.

The promotion of Teacher Training follows as a matter

of course. It is the thing of first importance just now, and especially for those who are charged with the care of young adolescents. These are in the grand crisis of life, whose skillful treatment is imperatively needed and which brings astonishing harvests that are "unto life eternal."

The object of this little manual is to help those who would help the Intermediates. The success of the Correspondence Method in Teacher Training will doubtless induce large numbers of our teachers to take advantage of it.

EDWARD S. LEWIS.

New York, May 1, 1911.

INTRODUCTORY CHAPTER

THE GRADED SUNDAY-SCHOOL[1]

I. Standard of Organization

1. The purpose of organization. Organization is simply a means to an end. Given a certain situation, the Sunday-school should adopt such form of organization as will best enable it to adapt itself to that situation, and to accomplish the ends for which it exists. If the school meets in a little country schoolhouse, has one teacher, one class, and an enrollment of fifteen persons, it will not be aided in doing its work by adopting the complicated organization demanded by the city school of a thousand members. But even the smallest and weakest frontier school may, in a simple organization suited to its situation and its needs, recognize the fundamental principles which make its big brother of the highest educational and religious efficiency. Conditions vary so widely in different schools that it is impossible to suggest a form of organization suited to all. Each school will do best by acquainting itself thoroughly with the highest ideals in Sunday-school work; then, having adopted a working plan suited to its situation, it may gradually advance toward the ideal.

Conditions Determine Details of Organization

2. The ideal standard. So far as possible, every Sunday-school should attain to the following ideal of organization:

[1] By Wade Crawford Barclay, Educational Director of the Board of Sunday Schools.

(1) The Sunday-school fully graded. (For complete statement on graded organization, see pp. 12, 13.)
(2) A Cradle Roll.
(3) A Home Department.
(4) A Teacher Training Department.
(5) Organized Adult Classes.
(6) A Sunday School Missionary Organization.
(7) A Sunday School Temperance Organization.
(8) Regular Meeting of the Sunday School Board.

3. **Officers necessary to realize this ideal.** We suggest as advisable, in order to realize this ideal of organization and all that it implies, to have at least the following officers: Superintendent; an Assistant Superintendent, who shall be Director of Graded Instruction; a second Assistant Superintendent, who shall be Director of Teacher Training; in large schools superintendents of various departments, as Superintendent of the Primary Department, Superintendent of the Junior Department, etc.; Superintendent of the Home Department; Superintendent of the Cradle Roll; Secretary; an Assistant Secretary, who shall be Secretary of Enrollment and Classification; Treasurer; Organist; Chorister; one or more Librarians; Ushers, and various committees, of which one should be the Quarterly Conference Committee on Sunday-schools required by the Discipline, and another a Committee on Sunday School Evangelism.

4. **The relation of the pastor to the Sunday-school.** Since the Sunday-school is integrally a part of the Church, the pastor is as truly pastor of the Sunday-school as of the Church itself. Methodist Episcopal Church polity recognizes this and makes the pastor the executive head of the Sunday-school, and clearly defines his prerogatives as such. This relation should be cordially recognized by officers and school, and every facility afforded the pastor to exercise a helpful and fruitful ministry in that department of the Church which offers him his largest spiritual opportunity.

II. The Graded School

1. What is a Graded School? There are few schools but what have from the beginning made some approach to grading. Seldom, indeed, is a school found which does not separate the gray heads from the curly locks. Not only are classes formed, as a rule, with more or less successful attempt to group together those of approximately the same age, but the lesson helps commonly furnished bear titles such as Intermediate Quarterly, Senior Quarterly, which thus by name recognize the different departments from beginners to adults. Thus it would seem at first glance that the average school has been graded, both as to pupils and as to lesson materials. But as a matter of fact, this is only a seeming gradation. Age alone is not a proper basis for grading pupils. As for the curriculum, since all lesson helps of the uniform series use the same lesson material for all ages, and presuppose almost entirely the same teaching methods for all, they can be said to be graded only in name.

All Schools are to some Extent Graded

In order that a school may be properly and successfully graded there must be, in both theory and practice, full recognition of the following principles:

(*a*) The members of the school must be separated into general divisions suggested by the natural periods of human life; and, secondly, into classes upon the basis of age, physical development, and mental capacity.

A Completely Graded School

(*b*) The curriculum must be so planned as to offer lesson material suited to the mental powers, the interests, and the spiritual needs of the pupils.

(*c*) The teaching methods used must likewise be determined by and suited to the mental development and spiritual needs of the learners.

(*d*) Promotions from class to class and from department to department must be upon the basis of a standard which has regard both to proficiency in the curriculum and to age and physical, mental, and spiritual development.

2. The necessity of grading. If the Sunday-school is to realize its highest possibilities, grading is not a matter of opinion or choice, but a necessity. This by no means declares other methods a failure; "it recognizes the good already attained, while it seeks a higher good." Grading rests upon these established principles:

(a) Human life is by nature marked off into certain clearly defined periods. A human being is a developing creature with needs different in different periods of his developing life. Grading is the recognition of this fact. No Sunday-school consists of pupils all of one age; rather, it is made up of people of all ages and in all stages of physical, mental, and spiritual growth. Grading is the means of adaptation to these existing facts. It is a commonplace of child study to-day that at one period play is a dominating interest; at another, memory power reaches its culmination; at another, biography makes its strongest appeal; at still another, "the chivalric ideals and great altruistic principles of Christianity appeal with almost irresistible force." The aptitudes, the needs, the interests of the different periods can only be met and taken advantage of by a graded system.

God First Graded Human Life

(b) In all teaching the mind of the learner is now the point of departure. Teaching has to do with two principals: the learner and the truth to be taught. In the Sunday-school in the past almost all emphasis has been placed upon the body of material to be taught. The lesson system has been planned almost entirely with regard to the Bible. But the science of pedagogy has been coming more and more to hold that effective teaching must regard first the mind of the learner, and consider the teaching material as a means of reaching desired ends. As soon as this point of view is adopted, grading of the lesson material becomes necessary. Only this secures the presentation of the different parts of the Bible at the time at which they severally make their

Teaching Has Regard First to the Being who is to be Taught

strongest and most effective appeal. The application of this principle would make forever impossible the presentation to the minds of little children of lesson material which is fitted to test the intellectual acumen of college graduates.

(c) The Bible itself is best studied in the order of its development. The uniform lesson system ignores both the fact that the Bible is a body of sacred literature which developed slowly through long centuries, and that it is a gradual and progressive revelation of the purpose and will of God concerning men.[1] The graded system is fitted to give due emphasis to both of these facts. A graded course of study presenting the Bible practically in the order in which it came into existence, which order is singularly fitted to the periods of mental growth, will give to the person who takes the course complete and connected knowledge of the Scriptures and their teaching quite impossible of impartation by means of the fragmentary, patchwork method of the uniform system.

Different Parts of Bible Represent Periods of Development

3. Objections to grading. It may be well to consider briefly the most common objections made to grading the Sunday-school. It is objected that:

(a) Grading will do away with uniformity, that is, the use of the same lesson by the whole school and by all schools throughout the world. There can be no doubt that the uniform lesson system was at the time of its inauguration a great improvement over the previous lack of system, and that it has been attended by many benefits and advantages. It marked a distinct stage of advance in Sunday-school development, but it has served its day and must now give way in order that the Sunday-school may become still more efficient. We can afford to discard a good for a still greater good. The uniform lesson idea appeals to sentiment,

[1] "If the Bible is the history of a progressive revelation, and if, for this reason, it yields its best results alike intellectually and religiously when it is studied with due reference to the relation of part to part, and to the unfolding of the great divine truth and revelation that runs through it, then we shall give our suffrages to the graded curriculum in preference to the system of uniformity."—*Burton and Mathews, Principles and Ideals for the Sunday School, p. 130.*

but it is easily discernible that the strongest influence in its favor at present is that growing out of the fact that it has been financially remunerative. Surely all will concede that neither mere sentiment nor financial gain should be allowed to stand in the way of the Sunday-school becoming a greater power for religion and morals.

(b) Grading requires specialists. This objection, frequently made, is not valid. The untrained teacher has at least as much chance of doing good work in a graded as in an ungraded school. The lesson material making a stronger appeal to the interests of the pupils is easier to handle. Moreover, the assignment of the teacher to a certain grade makes it possible for him to become a specialist by attaining mastery in that particular field.[1]

(c) It is too difficult to effect a change. The difficulties are likely to be unduly magnified. A graded system may be introduced so gradually as to occasion little notice or difficulty. When the advantages of a graded school are fully realized, ways may be found to overcome what difficulties really exist. It is only necessary that the plan be clearly understood by those intimately concerned in necessary changes and that they be brought to realize the force of the reasons demanding the changes.[2]

4. Plan of the graded organization.

(a) The natural divisions of human life. The great primary divisions of human life have always been recognized —childhood, the period of subjection, imitation, receptivity; youth, the period of awakening powers; manhood, the period of developed powers. Psychology, and especially child-study, has made equally clear secondary natural periods, which, ex-

[1] "See how the primary teachers grow; they are head and shoulders above the rest in organization, in printed helps, in sheer pedagogic efficiency—why? Because they have accepted a narrow location, an age limit of pupils, and maintained it through the years. They have done the same kind of work over and over again; of course, they have grown efficient."—*E. M. Fergusson.*

[2] "Failures have come only when the attempt has been made to force on the school some mechanical contrivance in a mechanical manner. Let the principle and plan be fully understood by all workers."—*H. F. Cope.*

pressed in terms of age, are from one to three, three to seven, seven to nine, nine to twelve or thirteen, thirteen to sixteen or seventeen. The age division differs with the sexes, the male sex developing more slowly. Even within sex limits the periods vary with individuals, dependent upon the rapidity or tardiness of the physical, mental, and spiritual development. This fact makes the age standard alone an unsatisfactory one. These natural divisions or periods of human life form the basis of the organization of the graded Sunday-school.

Grading is Working in Harmony With God

(b) The Plan of Organization in Outline. The following outline plan of organization based on the developing life of the individual is suggested for the Sunday-school.

	Age.	Public School Grade.
Cradle Roll	..	..
ELEMENTARY DIVISION. Beginner's Dept.	3	..
	4	..
	5	..
Primary Dept	6	1
	7	2
	8	3
Junior Dept	9	4
	10	5
	11	6
	12	7
SECONDARY DIVISION. Intermediate Dept.	13	8
	14	9
	15	10
	16	11
Senior Dept	17	12
	18	..
	19	..
ADULT DIVISION. Adult Dept	20	..
	Over 20.	

With Organized Adult Bible Classes.
Teaching Training Department.
Home Department.

(NOTE.—Though the Teacher Training Department is here named as a part of the Adult Division, it should be clearly recognized that young people of senior age may be included. Often a Senior Department class forms an ideal group for Teacher Training.)

III. Administration of the Graded School

In administration, again, to a certain extent, each school must work out its own problems. Only general principles can be enunciated here. These should be regarded in practice to the largest extent which local conditions allow.

1. The departmental organization of the school should be recognized in administration. An ideal arrangement would be for each department of the school to constitute a separate assembly. It is believed that the most effective school work can be accomplished in this way.

The Beginner's Department should meet by itself. There is no reason why it should form a part of an assembly made up of older scholars. When assembled separately the entire service may be adapted to young children, an impossibility where the majority of those present are persons much older. The same reasons hold for the Primary Department. Other reasons quite as cogent favor a separate assembly for each of the more advanced departments.

Where it is entirely impracticable to assemble the school entirely by departments, owing to a lack of proper facilities, certain departments may be grouped together. If five assemblies can be provided for, let the Beginner's, the Primary, and the Junior Departments each form a separate assembly, the Intermediate and the Senior Departments be combined into a Secondary Division Assembly, and the Adult Classes be brought together into an Adult Assembly. If only four assemblies can be arranged for, probably the best plan is to bring together the Primary and Junior Departments into an Elementary Assembly.

If it is impossible to have more than two assemblies, as is often the case to-day owing to the lack of a building suited to school work, it may be necessary for the Beginner's, Primary, and Junior Departments to be assembled to-

gether, and the Intermediate, Senior, and Adult Departments together.

Some suggestions may be made as to the work within the separate departments. The Beginners may be kept together in one group throughout the session. If too many for this, they may be separated, after the opening, into two classes, one of four year old children and one of five year olds. In some large departments even more classes may be deemed advisable.

It is well for the Primary Department to have at least three classes, one class for each year or grade, boys and girls together. If the department is large, two classes, one of boys and one of girls, may be formed for each of the three grades.

In the Junior Department boys and girls should be in separate classes. Small classes should be the rule. Six to eight pupils are enough. If possible there should be one class of boys and one of girls for each grade, making eight classes in the department. In small schools pupils of two grades may be combined in a single class. That is, fourth and fifth grade (nine and ten year old) boys in one class, fourth and fifth grade girls in another, sixth and seventh grade (eleven and twelve year old) boys in one class, and sixth and seventh grade girls in another.

In the Intermediate Department let there be, if possible, at least eight classes, one class of boys and one class of girls for each grade. Small classes are a decided advantage.

In the Senior Department it may be well to have one or more mixed classes. Here natural social groups should be observed in forming classes.

In the Adult Department there should be, without fail, at least one organized Men's Class, and another organized Women's Class. In addition it may be well to have one mixed class.

2. Separate class rooms should be provided. It is quite impossible for the class to do its best work without a separate class room. The separate room is most important for Junior and Intermediate boys' classes. As far as practicable every class should be provided with a room of its own. When this can not be, each class should be isolated by portable screens or by curtains.

3. In general, teachers should remain in charge of the same grade. This enables the teacher to become a specialist in some one particular field. Sunday-school teachers are busy people and can neither be required nor expected to thoroughly acquaint themselves with the entire field of Sunday-school instruction and life. They may, however, reasonably be expected in time to become adept in the field of some one department or grade. The objection is made that under the old system the class became attached to the teacher and thus by the bond of personal affection were held to the Sunday-school. But did it always work out so happily? As a recent writer puts it: "Suppose the teacher goes into heaven, into matrimony, or elsewhere. Where will the class go? They will go—be very sure of that." Whatever weight this argument has is counterbalanced by the fact that passing from one teacher to another aids in giving to the pupils a distinct sense of advance and by so doing promotes interest and effort.

An exception to this general rule may be made in the Intermediate and Senior Departments. Here a teacher who has shown himself capable of interesting and influencing the boys or girls should be allowed to continue with the same class through the three grades of the department. Confidence of the pupils in their teacher, personal friendship, and intimate acquaintanceship of the teacher with the pupils are at this period indispensable. These can only exist as teacher and class may be together more than one year. But this continuance of the same teacher with the class should not extend beyond the limits of the department.

How important, in view of the light shed in recent years upon the period of adolescence, that the teacher who is to be entrusted with the moral and religious guidance of young people of this age have an intimate acquaintanceship with the most important literature on the subject—such an acquaintanceship as can only be attained by giving exclusive attention to this one department! The age is by common consent difficult to deal with. How important, again, that a man who has come through experience to understand and sympathize with adolescent boys, and has attained power to lead and mold them, be allowed the opportunity to exercise continuously this much needed ministry!

4. The best possible facilities and equipment should be provided. Altogether too little attention has been paid in the past to adequate facilities for the work of the Sunday-school. In plans of architects and committees, the requirements of the Sunday-school have been ignored or given, at the best, slight consideration. Along with increased interest in the Sunday-school and improved methods must go better facilities and more complete equipment. Sunday-school workers themselves have a right to be heard upon this subject, and should insist on the Sunday-school being provided for in accord with its importance to the Church and the kingdom. Some large Sunday-schools now have a building all their own, especially designed for Sunday-school work and elaborately equipped. This is as it should be. No longer should any Sunday-school be compelled to carry on its work in one room of a large church, and that a dark, damp, illy furnished basement.

Adequate Building and Equipment to be Provided

Careful consideration should be paid to securing graded equipment, proper text-books in sufficient number, and teachers who have been prepared for their work. It would be unwise for any school to endeavor to introduce a graded curriculum without attention being paid to these essentials.

Lesson Outline:

I. Standard of Organization.

II. The Graded School.

1. What is a graded school?
2. The necessity of grading.
3. Objections to grading.
4. Plan of graded organization.

III. Administration of the Graded School.

Topics for Special Study:

1. Sunday-school architecture.
2. Some successful graded schools.

Topics for Class Discussion:

1. To what extent can a standard of organization be fixed for all schools?
2. State the ideal standard.
3. What officers are essential?
4. What is the relation of the pastor to the Sunday-school?
5. What principles must be given recognition in the fully graded school?
6. What reasons make grading necessary to the best work?
7. State and answer the common objections to grading.
8. Name the divisions or departments of a graded school.

CHAPTER I

THE INTERMEDIATE WORK

I. The Intermediate Grade

According to the International system of grading, the four years from thirteen to sixteen inclusive are denominated Intermediate and form the Intermediate Grade of the Sunday-school. This is the system upon which the International Graded Lessons are based, and is widely recognized by the Churches that use these lessons. It is presumed that those who may use this manual are preparing to teach pupils of this age, though it may be used with the corresponding grade of any system. This grade lies between the Junior, which covers the four years from nine to twelve, and the Senior, which includes those between seventeen and twenty.

II. The Seven Ages of the Child

Thus we may paraphrase Shakespeare's famous theme. For, taking "child" in its large sense, from birth to full maturity, we count seven periods. These are by no means artificial. The very foundations of grading rest, or should rest, upon reality. If at any time they are found off reality they should be replaced by a change of the grading. But we believe that there are real and natural variations upon which these grades are based. A difference calls for a grade, and if there is no difference there should be no grade. To prolong a grade after the things that called for that grade have passed away is to invite failure in the teaching process; and to make a

Grading Based Upon Real Differences

new grade when the present things are unchanged is also to bid for failure. Grading thus becomes as universal as childhood and its moods; for they present substantially the same phases always and everywhere.

1. **Infancy.** This is the beginning. The child lies, a little, breathing, pulsating body, in its mother's arms. It has little mentality at first, and probably no consciousness of self. It has everything to learn, and it has the nascent faculties wherewith to learn the wonders of the new world into which it has been born. We see little that is positive or individual yet. Its traits are passive ones. It is dependent, open, receptive. A half dozen of its most prominent dispositions may be restlessness, curiosity, imitation, fun, yearning, and appetite. These and all the rest are important in their possibilities. They are not transient and unrelated traits to be obliterated by and by. They are germinal traits that develop into all that follow. He who knows how to read an infant sees far more than restlessness in the little animated mass that "has ten thousand springs in him to make him wiggle and not one to make him hold still." He sees a nascent principle that under the mysterious push of life will develop into the intelligent activities of childhood, the well-directed energy and power of adolescence, and the honorable achievements of manhood. These characteristics are noticeable in all babies. They are few, but they may serve to give us a mental picture of the first stage of the child.

2. **Early childhood.** From four to five years a great change has taken place. The child has learned a whole language and feels quite at home in the world. He has begun to reveal his nature and to gain his individuality. He is now talking a good deal, and watching everybody and everything with wide-open eyes. He is working his imitative faculties hard, for this is the way he learns to do things. His imagination is vivid and his simple remarks often call for profound interpretation. He has a comprehensive creed, for it includes almost every person and thing. He is very social and

can not bear to be alone. His home is getting small, and he begins to look forward to the larger social life of the school.

3. Middle childhood. It is an epoch in the life of the child when he first leaves his home for the school. And there are often tears in the mother's eyes, and new petitions enter into her prayers as she sees her "baby" go out into the world. But the child is a babe no longer. All the traits of infancy have been transformed. They have no more perished than the seed which reappears in the tiny plant. The infantile restlessness has become activity, more or less purposeful and effective. The curiosity of the infant has become inquiry. The number of questions that the six-year-old can ask is amazing and often distracting. The baby's imitation has taken on observation and is guided and amplified by this, the results of which are startling at times. This propensity of imitation has led many such a child to poison himself with tobacco, to the horror of his parents. This shows the power of the pull of influence. The native humor that dimples the cheeks and laughs in the eyes of the babe has developed into well-defined play. The yearning of the infant for caresses and for company has become manifest in the marked social tendencies of the boy; and the appetite, both bodily and mental, now shows itself in a disposition to accept in unquestioning acquiescence everything that he is told. This trustful spirit of the young child is one of the most beautiful things in the world. There are few fascinations in nature like it. There is no compliment that a man or woman can receive like the upturned face of the child speaking wonder and confidence. This is a marvelous age for sowing the good seed—and particularly for impressing religious truths. He who is not touched by the fascinations of these children is callous indeed. Says Professor Pattee: "The child is indeed a bit of the kingdom of heaven. He is artless and unaffected; he is willingly dependent; he thinketh no evil; he has faith in all things; he loves as the sun shines and tells his love with perfect unconsciousness; he is spontaneous and enthusias-

tically optimistic. It is the child alone that keeps the world sweet and hopeful. Without childhood the race would drift into pessimism and hatred and despair."

4. Later childhood. From nine to twelve are the closing years of childhood. This period is also strongly marked, and it foreshadows the coming of youth. The boy is rough and thoughtless. He becomes absorbed in his play. He looks askance at refinement and has to be persuaded variously to wash his face and comb his hair. He has no prejudice against mud, as a general thing, nor against water, provided it is not in the bath. He is loud and boisterous, and likes to scuffle and push, and counts a day without a fight as a lost opportunity. The girl is a good deal like him, although less aggressive. She is about through with her dolls, and, like her brother, shows preference for group games. There seems to be a repulsion of sex in this period. She "just hates boys," and the boys taunt and tease her. Both boys and girls are reading much now. It is said that the reading age begins at about the eighth year. It is long enough since they have learned to read for them to read fluently, and their thoughts are beginning to take hold upon real life, which makes stories of great men and great events fascinating to them. Their minds run to heroes who draw heavily upon their admiration and furnish them with materials for their new ideals.

5. Early adolescence. From thirteen to fifteen is the age of the greatest crisis of growth. There is usually a rapid bodily growth, with the accompanying sex-differentiations. The mind also undergoes radical transformations. New emotions are born as childhood disappears in the bygone years, and strange hopes and fears engage the soul. It is a period of great energy and independence. The dependent child is becoming self-centered and self-reliant. He is beginning to study his own problems and come to his own conclusions concerning them. And he comes to very

positive conclusions. He is impatient of disagreements and wants to fight about them. In boys the fighting spirit comes to its climax here. But strong friendships are as marked as strong antagonisms. We hear much of the "gang" and the "bunch" at this time. There are clinging intimacies and deathless loyalties and profound confidences between the chums of early youth. These things are probably enhanced by the incipient alienation of the youth from his parents, who too often fail to understand him in his new character. The young folks enter very deeply into each others' hearts—to find the sympathy that they so keenly desire and fail to find elsewhere.

We must not omit mention of the most important feature of early adolescence—its religious character. With all the seemingly untoward phases of the youth, there is nevertheless a strong current which draws him toward truth and worship and God. It is never to be forgotten that most conversions of individuals occur within this period. With all the self-assertion and large denials of youth there is also a profound response in his soul to the appeals of faith and truth and the winsomeness of Jesus Christ. Though it be a period of doubt, it is more a period of faith.

6. Middle adolescence. The years from seventeen to twenty are the fateful years. In these the decisions for life and for destiny are made and sealed. The sexes turn toward each other in sweet and pure affection, and as maturity approaches the young people tend toward their permanent places in the home, in the Church, in business, and in society.

7. Later adolescence. The youth comes of age at twenty-one, but he is not yet mature. He requires three or four years more in which to settle into his permanent positions. During these years his doubts find their solution in a sane and permanent faith, and his earlier faith ripens into potent convictions. At least, this is the ideal and the natural process. Longings and hopes and opinions and tendencies

become fixed principles that rule the life and form the character. The period of growth comes to its close. The child puts away childish things, for he has become a man.

III. The Inner Transformation

We have, then, something different from a simple case to deal with in education. It is more than complicated. For the child seems to be not one, but many, through his changing years. "We have a different animal to learn in every period," says one; and that means a whole string of animals in all. Pattee puts it thus: "So great are the changes through these periods that the child seems to pass through transformations almost as marked as those in the life of the butterfly. His entire nature seems to be re-created two or three times. More than once his whole horizon changes. The infant is in the age of myth and story; the boy and girl are in the age of biography and history; the youth has reached the stage of literature and morals; the young man and woman are on the plane of religion and ethics. These are the four stages in the history, not only of the individual, but also of mankind." Here is the basis of the demand for grading: we grade our work because God has graded the child. We change when He changes. When He calls we follow. Every transformation of our subject lays a new necessity upon us. We have a new kind of teaching to do and to learn to do. Skill and success in one grade will not answer for a different grade. Even he who is called "a born teacher" because of his success with one grade may fail utterly with another. So clear are these differentiations and so sharp are the lines between them that the teacher's endowments are involved in them.

The Complex Task of Education

IV. The Continuing Personality

And yet there is no change of the person. He is the same through all these transformations. And the native traits and endowments persist, though they are transformed.

Here is an important note for all who would teach. Only he who understands the mind can minister to it; and only he understands a mental trait who knows at least something of its history. For instance, we can not understand the activity of the child by any amount of observation of it alone. It is only by correlating this with the restlessness of the infant, from which it grew, and the triumphant achievements of mature life, toward which it is tending, that we are able to deal intelligently with it.

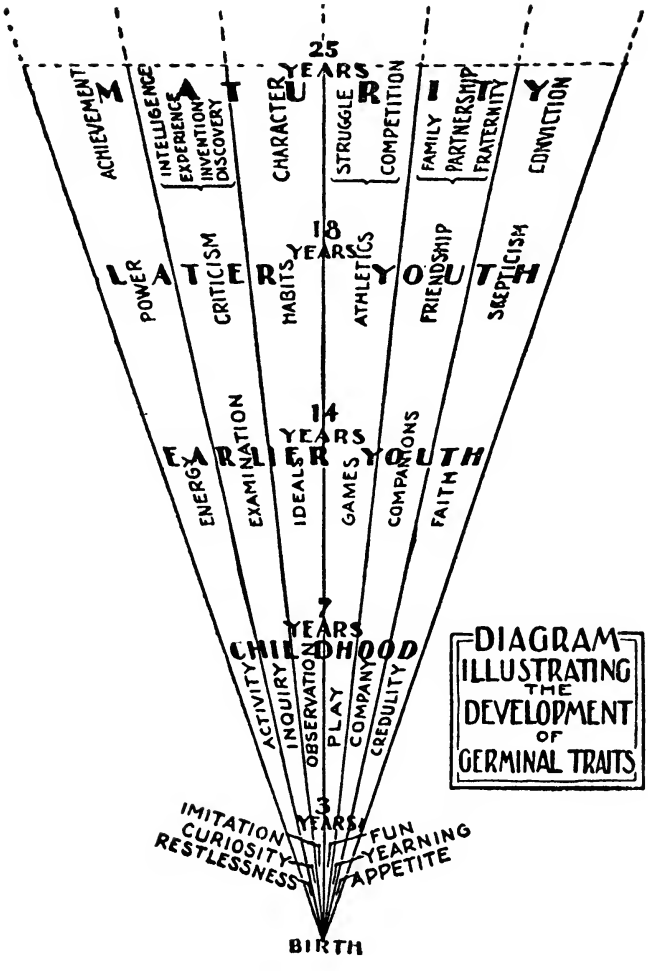
The Personality Persists Throughout Life

We venture upon the use of a diagram to illustrate this, understanding that nothing so hard and crude as lines and words can more than partially symbolize the mobility and the freedom of the ebullient soul. This figure is an attempt to trace a half-dozen of the common traits of infancy through their normal run to maturity, noting their phases in these and three intermediate stages.

The restlessness of the babe becomes the activity of the child. In early adolescence it appears as more intelligent energy; in later adolescence, as real power to grapple with difficulties and do things, and in maturity it is represented by achievement, which is the product of all that for which the perpetual motion of the baby stands. It is easy to see what should be done with a parent who sees nothing in a child's trying gymnastics but a nuisance to be suppressed—perhaps with deadly drugs!

In like manner, the curiosity of the infant passes on into the spirit of inquiry which is so interesting and so promising in the child. This gives place to the well-known zest for examining into things that marks the early adolescent and the studious and critical investigation of later youth. Some great original scientists begin their work in this age. The end of the babe's curiosity in maturity is intelligence, experience, and perhaps invention and discovery.

The imitativeness that amuses us and teaches us so much in the little child induces bright and close observation later,


25 YEARS
MATURITY
ACHIEVEMENT
INTELLIGENCE
EXPERIENCE
INVENTION
DISCOVERY
CHARACTER
STRUGGLE
COMPETITION
FAMILY
PARTNERSHIP
FRATERNITY
CONVICTION
18 YEARS
LATER YOUTH
POWER
CRITICISM
HABITS
ATHLETICS
FRIENDSHIP
SKEPTICISM
14 YEARS
EARLIER YOUTH
ENERGY
EXAMINATION
IDEALS
GAMES
COMPANIONS
FAITH
7 YEARS
CHILDHOOD
ACTIVITY
INQUIRY
OBSERVATION
PLAY
COMPANY
CREDULITY
3 YEARS
IMITATION
CURIOSITY
RESTLESSNESS
FUN
YEARNING
APPETITE
BIRTH
DIAGRAM ILLUSTRATING THE DEVELOPMENT OF GERMINAL TRAITS

which reacts and produces an intelligent choosing and following of the best examples. The ideals of early youth become the habits that ripen into permanent character.

It has been noted that the normal infant has a sense of humor. The fun in the baby eyes is not an accident. It, too, is a germ which develops into manly things. Its next phase is the play of the child, which passes over into the more elaborate games of the youth. By athletics, in the diagram, we mean the higher forms of sport which introduce the social element of team-play, with sacrifice features and other elements that mature in the struggles and competitions of business and professional life.

The yearning of the babe for its mother's arms, the cuddling and caressing and the outcry when left alone, point to the associations and companionships of later years. They are as natural as breathing, and prepare the way for the foundation of those permanent friendships in later adolescence that not only form the basis for the family by and by, but also for business partnerships and the broader fraternities of society in community life and in philanthropic enterprises.

One of the most marked features of the little life is its appetite, and this is of the mind as conspicuously as of the body. It soon becomes the sweet openness of the credulous child, so eager and so confiding that he gives his true teacher the sharpest mental stimulus. But the intelligent element steals into the growing years, and soon we have faith. Herein is a wonder: the new-born faith of early adolescence sweeps the large majority of all believers into the Church in a strangely brief period. And still a greater wonder—the skepticism of later adolescence, which is as unexpected as it is alarming. It is not abnormal, however, being but a function of the new sense of freedom and of intellectual ambition. Perhaps it is but skepticism in seeming, and in reality an odd variation of faith. An indication of this is the well-known tendency of adolescent doubt to

vanish into sound religious convictions that rule the whole subsequent life.

V. Early Adolescence

The Intermediate Grade covers the years of the first of the three periods of adolescence, generally called "early adolescence." There is no period of child life more interesting in its study than adolescence, and there is none more difficult or more fruitful. Its special study has been a recent matter, this period having been practically ignored by the educators of former days. But there is an active and widespread interest now in "the 'teen age," which is recognized as being more than merely an important one: it is critical—the great crisis-age of the life.

An Important and Difficult Period

Mother Nature goes about making men and women in her own way; but it is certain that they are not men and women until they are mature. A boy that weighs seventy-five pounds is not one-half of a man, and he can not be dealt with as if he were. If we try to do so there will be trouble. A man may have ten units, say, of sedateness; but a boy has not five: he has none at all. The man may be very reverent; while the boy may not seem to know what reverence is. Miss Baldwin tells a story about two boys who came late to Sunday-school. The Superintendent was praying when they arrived, and the door was closed. This good man had a good prayer, and he always used it. The boys, of course, knew it by heart. "How far has he got?" asked one. "As far as Japan," said the other. "Then," said the first, "we've got five minutes to wait." There are plenty of things in boys that do not come to the surface in men at all, and there are numerous things in men (thankful to say) that are not visible in boys. This means that they must have special treatment. Teacher-training would reduce to a simple matter if we could consider boys as little men and girls as little

Boys and Girls are not Undersized Men and Women

women. It would be only like dividing the ingredients for half the quantity in baking a cake.

As the child moves along toward manhood or womanhood new elements come into his life. But they do not come evenly and gradually. In the early 'teens they usually come with a rush. The boy develops strength and roughness in a manner startling to his mother. His voice changes, he is rude and boisterous, and he becomes restless and even rebellious. He is perhaps irreverent and skeptical. He turns away from things that interested him most as a child. He forsakes his sister and her friends entirely, and is found only with the boys, whom he calls "the bunch" or "the gang." He manifests a new independence and is hard to control. Even the things that appeal most sacredly to men and women he may ridicule and toss lightly aside. The girl is similarly affected. She is emotional and moody, by turns. She is hilarious and despondent, affectionate and selfish, charmingly docile and provokingly self-willed. She turns away, even from her mother, sometimes, and gives her heart-confidences to her own best girl.

Sudden and Striking Changes

VI. The Intermediate Teacher's Task

It is this restless, lawless, bubbling adolescent that the Intermediate teacher has to tame and teach. This involves the quickest sympathy, the keenest insight, and the truest skill. The crisis is always the place of hardest and most dangerous trial, and this is a life-crisis. All the efforts of the preceding years depend for their fruition upon those of the critical years. If the boy is lost here, all that has been done for him in the past is lost, and there is no future, either. In view of the magnitude of the stake and the difficulty of the task, no argument is needed to prove the need of special training for him who is called to the work of an Intermediate teacher.

1. **His work as an example.** It should go without saying

that the teacher's life should furnish a worthy example to his scholars. He can not disavow this and say that they should "do as I say, not as I do." They will do as he does, whatever he may say. Words are silenced in the roar of deeds. Precept wins only as it is backed by example. When these go in different ways example compels all. The teacher should not regret this, but rather glory in the law of example, since it gives him an added element of power. Paul was so confident of his personal rectitude that he could write to the Corinthians, "I beseech you, therefore, be ye imitators of me," and to the Philippians, "Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample." A teacher steps into the limelight as soon as he accepts his office, and his pupils never lose sight of him. Paul said that his converts were his epistles. Without their life his written words would have been vain. We often see children's Bibles advertised. There are multitudes of them: they are alive and walk about, and they are all illustrated. Where they go the young follow: and what they do the children imitate.

The Power of Example

It must be an unspeakable joy to a teacher to be able to say, with Paul, "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you." Why should we shrink from this? Did not the Master bid us let our light shine before men? Did He not tell us the why of this: that they should see our good works? It is hard to imagine a higher joy than that of the Christian teacher who is able to say to the youth whose whole life is a testimony to his successful work, "Ye became imitators of us, and of the Lord."

2. His work as a friend. The intimacy that the Sunday-school teacher enjoys with his pupils opens wide the door of friendship. The teacher of morals naturally becomes the trusted counselor and the helper in time of need. Some of the most beautiful friendships we have ever known have sprung up between teachers and pupils. When the teacher

has accredited himself as one who knows the lessons, he is easily chosen as one who knows the hard problems of personal life to give advice thereon. Many a pupil has found, and is finding to-day, in illness, in poverty, in bereavement, in business distress, and in other problems, that his Sunday-school teacher is his best friend. There are thousands of men and women, doubtless, who are prospering in business because at some time, when out of work and discouraged, their teacher came to their aid and found them a place to work and assisted them further until they were able to maintain themselves.

The Opportunity of Becoming a Friend

As a general thing a boy's or a girl's Sunday-school teacher is as wise and true a friend as he or she is likely to secure. This access to the intimate life of souls is a rare privilege. The earnest teacher will prize it above rubies and cultivate it assiduously. We know how busy our teachers are, and yet many of them find time to do a little calling at their pupils' homes. Every teacher should do this, if possible, and as much as possible. He will often find a different boy or girl in the home from the one he knows in the School. The friendship begun here will naturally grow. Every boy and girl needs at least one friend outside the home circle, and the Sunday-school teacher usually has the preference for this place of eminence if he desires it. With all a teacher's knowledge of truth and skill in teaching and tact in managing, he does not come to his full measure unless he binds his pupils to him in the holy bonds of personal affection.

VII. The Worker's Call

1. It is real. We believe in it profoundly. It is quite Scriptural to say that the Spirit whispers His message to him whom He would choose as a messenger of divine truth to souls. Our young people should realize that the work is high enough for them to expect this, and they should learn

to interpret the still small voice. They will do this the better when the Church comes to realize more fully what the Sunday-school is. Says Dr. McElfresh: "It has a place of its own, and this place is not at the bottom, but at the top of education. The Church has not yet realized this. It has been playing with the school thus given it. It has not taken its educational opportunity seriously. It has simply called lightly for teachers and workers to devote a little time. Its tone has been mild and patronizing. It must speak now with the power of a great conviction, with the message of a mighty mission. Men and women must be asked to devote a serious part of life's unpaid effort to this school. They must be invited to make special preparation for teaching its classes. They must be urged to find their place of special fitness and to rejoice in giving much time throughout many years as skilled workmen in this school of religion."

2. What it consists in. There is no denying that this is asking much of any one; but what is our life? How can we spend it better than in the service of truth and immortal souls? If any are hesitant about their call thereto, let them remember that its secret is contained in the words of the Master, "Lift up your eyes and look on the fields." A vision of the need has revealed the Spirit's call to many, if not to most of the Lord's servants. The Evangel gives these instances: William Cary said his call was an open Bible before an open map of the world. Robert Morrison faced the question of his life-work in a heroic manner: "Jesus, I give myself to Thy service. The question with me is, Where shall I serve? I consider 'the world' as 'the field' where Thy servants must labor. When I view the field I perceive that by far the greater part is entirely without laborers, or at least has but here and there one or two, while there are thousands crowded up in one corner. My desire is to engage where laborers are most wanted." Mary Lyon, the founder of Mount Holyoke College, and for twelve years its principal, was wont to say, "To know the need should

The Call of Some Great Leaders

prompt the deed." Bishop Tucker, of Uganda, left the secluded artist's studio for the work of Christ. He had been painting the picture of a poor woman thinly clad and pressing a babe to her bosom, wandering homeless on a stormy night in a dark, deserted street. As the picture grew the artist suddenly threw down his brush, exclaiming, "Instead of merely painting the lost, I will go out and save them." James Gilmour, of Mongolia, decided the question of his field of labor by the logic of common sense: "Is the kingdom a harvest field? Then I thought it reasonable to seek work where the need was greatest and the workers fewest." Ion Keith-Falconer, a man of most brilliant attainments, son of a peer, rich, one of our greatest athletes, Cambridge University reader in Arabic, said: "A call—what is a call? A call is a need, a need made known and the power to meet that need."

Lesson Outline:

I. The Intermediate Grade.
II. The Seven Ages of the Child.
III. The Inner Transformation.
IV. The Continuing Personality.
V. Early Adolescence.
VI. The Intermediate Teacher's Task.
VII. The Worker's Call.

Topics for Special Study:

1. The development of the germinal traits.
2. The teacher's function in the growing kingdom.

Topics for Class Discussion:

1. What is the basis of grading?
2. The predominating characteristics of each period.
3. Why is the task of education complex?

4. What becomes of the traits of infancy?
5. What are some special difficulties of the Intermediate teacher's task?
6. The importance of example.
7. What constitutes a call to Sunday-school teaching?

CHAPTER II

ORGANIZATION AND EQUIPMENT

I. Underlying Principles

A swarm of perplexities and controversies center about the organization of the Sunday-school, and the organization of the Intermediate Department in particular. This is manifest in the constant discussions in conventions and publications, and it is also evident that they are too often inconclusive. The reason for this is their superficial character. All questions of organization run straight into the fundamental notion of what a Sunday-school is, and unless this is determined clearly in the outset the discussion will cross itself and arrive nowhere. Prior to any theory of organization is that of the school itself—what it is and what it is for.

What is the Sunday-School?

We shall do well, then, to find our starting point here. Without dwelling upon the question, we wish to take it for granted that the Sunday-school is a real school, and that its primary work is teaching and learning. We shall assume that it exists for education, and that this should determine all its properties and methods.

A Real School

II. The Need of an Intermediate Department

Departmental divisions are somewhat empirical, of course. But they are not arbitrary. Long experience in handling boys and girls has shown conclusively that there is a definite class grouped about the age of the early teens. The precise

years, thirteen to sixteen, are not a matter of special revelation, and they represent considerable variation in individuals. Still, these years have been found to include a natural group which it is profitable to classify and work together. To be sure there is a good deal of difference between a boy of thirteen and one of sixteen, but these four years go together better than any other four around this age. The boy of thirteen years is taking a new look forward, and the boy sixteen years old has reached the great climax of youth. In the following years he is a changed person.

A Basis in Nature

The Intermediate Department of the Sunday-school is not an artificial piece of mechanism, but an intelligent device based upon a great natural grouping, for accomplishing most successfully the highest ends of religious education. It brings together the pupils that commonly go together and have similar tastes and abilities. It separates these from the juniors, who are younger, and from the seniors, who are older, because these require different tasks and different methods from Intermediates. The fourteen or fifteen-year-old boy does not like to be classified with the nine or ten-year-old boy, and any effort to teach these two at the same time is heavily handicapped. The same is true of the Intermediate and the senior boys.

There are not too many departments. It is quite enough of a stretch from the thirteen-year-old boy, for instance, to the sixteen-year-old. Even this will tax the skill of the teachers to span effectively. Classification is one of the primary laws of education, and grading is its corollary. The grades are closely drawn and rigidly maintained in the State schools, and the tendency is toward stricter grading all the time. Inasmuch as we have to do with the same minds, operating under the same laws for the same general ends, we are compelled to classify and to grade in the Sunday-school if we would teach at all.

Six Departments Needed

III. How to Organize an Intermediate Department

We will suppose that there has been a good deal of informal discussion of grading among the officers and teachers, and that the time has come to adopt the new methods. This action should be taken by the Sunday School Board, which alone has authority in the premises. Grading a school is not so formidable an undertaking as some suppose. It does not complicate, but rather simplifies, the working of the school. If a motion should be made in the Board that the school should be graded, and this motion should prevail, a committee might be appointed to carry out this action. Perhaps the committee should include the pastor, the superintendent, and others interested in the movement. If there are public school teachers in the school, it may be well to include one or more of these in the committee.

Grading not a Difficult Task

When the committee comes together it should go over the literature provided by the Board of Sunday Schools on the subject of grading, especially giving attention to the introductory chapter to this book. It should recognize these six standard departments: Beginners', Primary, Junior, Intermediate, Senior, and Adult. Then it should elect executive officers for each of these who shall take general charge of the department organization. This officer bears different titles in different schools. Perhaps the title "principal" is to be preferred to that of "superintendent," because the latter is the title of the chief officer of the entire School. This principal ought to be recognized as an associate superintendent of the entire School and to have a place in the School cabinet.

Read the Literature

The committee will then separate the scholars into these six departments as well as it can, the principals being present to aid in this. Perhaps it will be found difficult to do this thoroughly at first, but it can be done tentatively, at least. Regard should be had, in the main, to the ages of the scholars; but no hard and fast

A Voluntary System

lines should be drawn. It must be remembered that we have a voluntary system in the Sunday-school, and we should act accordingly. Very close friends may not be separated in classification, especially at first.

The best grading is that which grows, and it is well to give it a chance to grow. In the beginning it will be found practicable to keep the classes pretty well together, and it is not difficult to make the necessary grouping of entire classes. New members can be handled more satisfactorily, as each one can be placed usually where he ought to go.

Besides the department principal other officers may be needed. But this will depend upon the size of the department. If it is very small the principal may handle it quite by himself.

Other Officers Needed

Or, a man and a woman may constitute all the officiary, as well as all the teaching force. The object of grading a School is not at all to make a complicated machine, but to promote real and effective work by both the teacher and the taught. Such officers, and such only, as are needed should be elected. Probably these will include one or more assistant principals, a secretary, a treasurer, and standing committees on special days, entertainments, athletics, missions, temperance, etc., all of whom should be members of the same general committees of the entire School. Either the principal or the secretary may be assigned to the duty of grading the new members, or a special secretary may be elected for this purpose. When these preliminaries have been done the department is ready to take its assigned place in the building and proceed to its regular business.

Another method of organization has been used with advantage, especially where the progressive teachers in a School have been opposed by the sluggish ones, who dislike all changes. This is a gradual organization of one or more departments at a time, and the method is entirely feasible. Probably most Schools are organized in this way. The Beginners' and perhaps the Primary Department are frequently operated as such, while the rest

Gradual Organization

of the School is ungraded. But any other Department can be organized independently as well as either of these.

Where the Intermediate Department is ready for organization it should be allowed to form this without hindrance from any other interests in the School. This will in no wise interfere with those who are content with inferior conditions, and it may afford them an opportunity for studying the advantages of grading at close hand. By all means let any Department organize by itself whenever it is ready to do so. As a matter of fact, very few Schools have the full six Departments in operation at this time.

IV. Relation of the Department to the School

The Department is strictly a part of the School, and the whole is greater than any of its parts. The Department should recognize itself and have a reasonable pride in itself; but it should also recognize the School and have a greater pride in the School. Its loyalty should be shown in maintaining its membership honorably in the larger body, working always for the general good and seeking no advantage at the general expense. The School should give the Department a fair recognition and seek to promote its interests in every proper way. It should freely encourage the activities and the growth of the Department, being neither jealous of its achievements or allowing other Departments to be jealous of them.

A Part of the School

We are yet in the experimental stage of Sunday-school development and are scarcely ready for numerous or detailed regulations governing the Departments. But it is safe to say that no School will be profited by sacrificing any of a Department's real interests. It is time to recognize that the departmental divisions mean something and that it may well happen that some measure of variation or separation from the School, in certain lines of work, may be necessary. The Intermediate Department, for instance, ought to do hand work—and a good

Caring for the Department

deal of this. The School should make special provision for it and allow special time for it.

In some Schools the Intermediate Department feels it necessary to meet and work at a different time from that of the other Departments. Though it has not advanced very far, there is an unquestionable tendency toward the separation of the Departments from each other, and the time will doubtless come when all the Departments will keep to themselves in their ordinary work, just as the Beginners' does now. Whenever it is manifest that the Intermediate Department needs anything in the way of separate facilities these should be cordially granted by the School. The School is not a children's church, and the chief object is not to assemble the whole body together as a spectacle, nor to afford an audience for speeches from the platform or the rendering of a musical program.

Tendency to Separation

The matter of opening and closing exercises is a difficult one. It is as true of these as it is of study material that what interests the older ones fails to interest the younger. In practice it is generally found that the general assembly of the school is its most trying feature. There is more disorder, listlessness, waste of time, talking, noise, and general disturbance here than in all the rest of the session put together. It is worth while to note that this is not traceable to the depravity of the pupils, but in part, at least, to the violation of educational laws. There is no absolute demand that the Intermediates should join with any or all other Departments in opening and closing exercises. It will often suffice to bring them in but once in the session, either for the opening or the closing, and sometimes they may have these entirely to themselves.

Opening and Closing Exercises

It is high time for us to get over the notion that the Sunday-school is an audience or a spectacle. Every now and then some superintendent says, "O, I do like to see my School all together." But suppose

The School not a Spectacle

he does? The School does not exist for him, and his ideal may need correcting.

There are other notable advantages connected with a separate session besides the primary one of working a smaller and compact body. One of these is utilizing the same room for different Departments and allowing each thereby a room to itself. Another is the accommodation of a greater number of people by assigning their Department sessions to different hours. It stands to reason that more people can be got into Sunday-school at three or four different hours on the Sabbath than on one hour.

Advantages of Separate Sessions

It may be that this Department would like to have a session during the week. Any disposition of this kind should be welcomed and fostered. Nothing is more needed in religious education than more time for its all-important work.

A Liberal Policy

As to all these things the central power of the School should be broad and liberal, having an eye to real educational work rather than to custom or tradition or a sentimental regard for the uniform and the spectacular.

V. The Intermediate Room

By all means furnish this Department with a separate room or rooms for its work, if possible. The best equipment will be a room for each class, with a larger room for the whole Department to come together in. There will also be a laboratory for hand work, furnished with water, sand, clay, trays, and all the other requisites, as elsewhere detailed. A cloak room is also needed, and a cabinet for the exposition of hand work.

Separate Rooms

There should be a table and chairs of suitable height for each class. A generous supply of blackboards should be provided, that the pupils may place their work upon them during the lesson hour. This is one of the oldest and best forms of hand work, and the public schools

Furniture

should not enjoy a monopoly of it. There should be a good supply of maps and charts, and a good reference library.

Pictures may be hung on the walls, but they should be as carefully selected as the text-books for the pupils. A picture on the wall is a conspicuous thing and it will teach something very industriously, whether it be the right thing or the wrong. There should be a full supply of the Underwood travel pictures illustrating the Bible and the Holy Land, with the necessary stereographs. These are now recognized as of great educational value and should not be dispensed with. Tablets of paper, slates, individual blackboards, and other minor requisites should be provided, of course. There should be a good piano in the room, and enough song books to allow each pupil a copy.

Pictures

We are setting forth the needs—what any individual School may be able to get is another question. But even if there is but one room available for the whole School there can still be good classification and effective grading. Let the Intermediate Department have its corner of the room and screen this from the rest by a curtain hung on a wire or by standing screens. These may be very simple, and are easily home-made. The object is such seclusion for the class as is necessary for due attention and work.

VI. The Classes in the Department

There is considerable variation in practice here, owing to varying circumstances. If the School is small and if the Uniform Lessons are used it is not necessary to divide the Department into classes at all. Most educators advocate the limiting of teachers to the expert, even if this makes the number to be taught large. In the day schools it is not uncommon to find single classes of from fifty to seventy pupils. But this situation should be handled with care, for our work is somewhat different from that of those schools, and is dependent more upon intimate relationships and the personal touch. Where

The Question of the Classes

there is but one strong, capable teacher available and the main work of teaching is given over to him, it is possible to have assistants who shall have some time with small groups during the study hour and who shall have charge over these groups during the week and cultivate personal friendships among them. Some such plan as this is in force in a large number of Primary Departments and it works well there.

Using the Graded Lessons

If the Graded Lessons are used (as they certainly ought to be) the problem is a little more difficult. There should be at least a teacher for each yearly grade, which would require four of them if there is one class only in each grade. Then the boys and the girls ought to be taught separately, and that would double the number of teachers required, making eight in the fully classified Department. If there are more pupils in any yearly grade than one teacher can handle well each additional class will mean an additional teacher. But there is nothing startling about this, nor do the Graded Lessons really call for more teachers than any other system, nor than the pupils ought to have. It is to be remembered that these teachers are working under an efficient principal who is a sort of head teacher in the Department, and he will know how to utilize the abilities of certain younger and less experienced teachers with the class groups. If the Department is not too large the principal will wish to have a class for himself as a regular teacher.

Recognizing Differences in Age

Not only should the boys' section be separated from the girls', in the Department, but the grades should be carefully lined off from each other, the higher being given precedence over the lower. There is a decided advantage in showing the sixteen-year-old boy that we fully understand him and recognize him as a more important individual than the thirteen-year-old, who has just come into the Department. The Graded Lessons are of great advantage here. They help to interest and to hold the older boys, who are so apt to slip away from us, by providing

different and higher lessons for them. It is a pronounced social as well as educational weakness of Uniform Lessons that they continually suggest to the big boy that he needs no higher lessons than "the kids" have. In all reasonable ways the age of the older ones, which is so keenly felt to be superior, should be recognized in the Sunday-school just as it is in our high schools and colleges. To have their own lessons, their own teachers, and their own location in the Department rooms is a powerful influence upon the older boys and girls to hold them in the School and to get good work out of them.

Maintaining the Grades in Small Schools

Nevertheless, if the School is small and there are but few pupils in the Intermediate Department, and perhaps but a single teacher available for them, it may not be easy to use the Graded Lessons and thereby recognize each grade, but it is far better to do this than to keep on with the old lessons. With the modern methods of class work, including written work, blackboard work, stereograph work, and with the aid of older pupils (who will get more out of it than they give), a skilled teacher will have no difficulty in doing good work with even four grades and four lessons in a good lesson period. The thing to keep in mind always is the pupil and his needs, the adaptation of the work to the worker; and everything else ought to be subordinated to this. In whatever circumstances that arise a teacher of moderate ingenuity will find a way to do this.

VII. Promotions

Recognize Growth and Work

Regular promotions are a part of the careful attention to the growth of the pupil that lies at the foundations of the grading system. When the boy comes to be a year older than he was he knows it very vividly, and it will help us to know that interesting fact also. Let us say to him that we not only know it, but that it is an event to be duly celebrated. There should be a Promotion Day for the whole School, and it

should be celebrated annually with all the necessary enthusiasm. It should be thoroughly provided for and may be used to stimulate the pupils to good work all the way along.

Promotions should be based upon merit, the accomplishment of the work faithfully. It is always well to bring the products of the various forms of hand work for exhibition and to use these both to encourage the pupils and to enlist the further sympathies of their parents. There is no objection to a proper rivalry in the doing of this work or to prizes for excellence in it.

VIII. The Program

Where the Department has a separate room it should have its own opening or closing exercises, or both. It should have its regular music and devotional service. It should give due place to the offering, which should be turned over to the Department treasurer, to be recorded and passed on to the treasurer of the School. There should also be opportunity for the consideration, and sometimes for the discussion, of matters relating to the Department; such as socials, picnics, excursions, athletics, canvassing for new pupils, preparation for special days, mission work, temperance work, and for special evangelistic services. It will be found easy to generate and maintain a Department spirit which can be turned to excellent account in all the work of the School.

During the Session

But by all means there should be no encroachment upon nor interference with the work period. The classes should have ample time, with complete freedom from interruption, for their lesson work. More time is imperatively demanded for this than we now have, and it must be found somehow before we can go much farther.

IX. Still the School

The program, the equipment, the organization, the teachers, and all the rest must fall into the idea of the School. This is not so now and it will evidently be some time before the

ideal is realized. We must not be discouraged if we can not do all we would, or have all we would, at once; but we can keep the ideal steadily in mind and order all things possible with reference to it. Just in proportion as we approach the School, with its real teaching, real study, and its other elements, shall we succeed in training these young people in knowledge and righteousness. The School ideal must dominate the architecture as well as the organization and equipment. An architectural plan which makes the rostrum the center, builds everything around it, and sacrifices the class work to the platform, is but an expression of the present domination of the congregational ideal over that of the School. But this will pass, and we shall by and by have buildings and equipment that will facilitate the work of the true teacher and make this paramount.

The Ideal to be Followed

Lesson Outline:

I. Underlying Principles.
II. Need of an Intermediate Department.
III. How to Organize an Intermediate Department.
IV. Relation of the Department to the School.
V. The Intermediate Room.
VI. The Classes in the Department.
VII. Promotions.
VIII. The Program.
IX. Still the School.

Topics for Special Study:

1. The basis of organization.
2. The School and its Departments.

Topics for Class Discussion:

1. The primary work of a Sunday-school.
2. The meaning of religious education.
3. The need of knowledge for true spirituality.

4. Experiments in grading.
5. Activities and enterprises possible for the Department.
6. The value of pictures in teaching.
7. The utilization of hand work.
8. Advantages of graded lessons.
9. Peculiar problems of the small Department.
10. Problems of the large Department.

CHAPTER III

A GLANCE AT THE MIND

Why glance at the mind? A teacher may seize a boy and plump him down into his seat. He may put a book into his hands or make him write a task. But this is of the body.

The Mind the Teacher's Instrument

No teacher can handle the mind of his pupil with his hands. All his work is with the mind. No child can know with his eyes or ears or elbows. The knowing power is within, and it takes skill to get at this, to control it, and to get the desired results out of it. There is no more need for a piano player to learn the piano than for the teacher to know the mind. This is not difficult. "Psychology" is not a big word. The study is positively interesting to the teacher.

Asked a teacher, "Tommy, who was Joan of Arc?" "Noah's wife," was Tommy's guess. Said young Willie to his mamma, "I met our new minister on my way to Sunday-school and he asked me if I ever played marbles on a Sunday." "H'm—and what did you say to that?" "I said, 'Get thee behind me, Satan,' and walked off and left him," said Willie. Another boy was solemnly addressed by his mother: "John, Mrs. Jones was here just now to complain that you are all the time fighting her little boy. Don't you know that we must love our enemies?" To which the boy said, "Why, mamma, Jim Jones ain't no enemy. He's my best friend."

We adduce these illustrations of children's sayings here to call attention to the fact that they reveal the workings of something besides the body of the child. There is a mind within and this is as mysterious as it is keen. The words of

a child declare his mentality and notify us that if we are to teach him we must learn how to play upon that wondrous organ, the mind. We need psychology to understand the meaning of such sayings as these, to correct the errors of the child, to interpret truth to him, and to help him to develop himself aright.

I. Psychology

How can a teacher get on without knowing human nature? And what is more interesting than the study of human nature? But this term is only a synonym of psychology. An authority says: "Experience and observation show that seven-eighths of one's knowledge of human nature consists of a knowledge of the capabilities and modes of activity of the human mind."

The working of mind always interests us. Stories short and long, derive their interest from this. Wit is a flash of mind-light. Humor is the soft shining of the same mind.

The Greatest of the Sciences

All the subtle processes of the heart belong also to psychology. A deed of valor, a hunting adventure, a love tale, an epic poem—anything that involves knowledge or emotion or will power must be set forth according to the laws of psychology. The truer the psychology of any piece of literature the surer it is to profit and to charm. The Shepherd's Psalm, the Beatitudes, the Parable of the Prodigal Son, the Pauline Song of Love; the stories of the Holy Grail, of the Knights of King Arthur, the Mill on the Floss, and the Marble Faun are familiar illustrations of this principle. "Psychology is then, in brief, a beacon light illuminating the vast sea of pedagogy, disclosing the rocks and shoals and making clear the course to be pursued. It is within the bounds of sense to say that it is the greatest study ever instituted, and destined to realize the grandest possibilities. It is to-day almost universally regarded as of the utmost importance in the preparation of a teacher, in arranging courses of study, in determining

methods of instruction and in deciding questions of discipline."

It is necessary to say something about consciousness. This may be called the general characteristic of mind. It belongs to the mind as extension does to matter. It is a general name for all the operations of the mind. According to Ribot, "It consists of a current of sensations, ideas, volitions, feelings." Or, we may say that it is the knowledge the mind has of its own actions and states. Psychology is the science of consciousness. Its work is to describe, classify, and explain the mental operations.

The Nature of Consciousness

There is a sense in which there is a different system of psychology for every student. For all the things that he can study are within his own soul or the soul of some one else, and there is no outward standard to test results by. This science is somewhat elusive and uncertain we must admit; but it is no less real and profitable. When we study the mental states of others we are liable to project our own into them first, and this is peculiarly liable to be done in the case of children. It is easy for us to assume that they are more like us than they really are, and so we misunderstand them and get things wrong generally. At the outset we must make up our minds to proceed with great care as to them. What they really are, and not what we are, is the thing that we are seeking to know. Most of the teacher's troubles and most of the shortcomings of education in the past, particularly of religious education, have been due to failure to get at the mind of the child.

II. Mind

We have a good deal to say about mind, but the fact is that *we do not know what it is:* we only know what it does, and that in part. We know that the mind feels, and that it thinks, and that it wills; and these are the principal modes of its action. If we call these functions faculties, we must

remember that they are not departments or divisions of the mind, but that the whole mind feels in feeling, thinks in thought, and wills in action. We can study the mind only by studying what it does, and this is difficult because it does several things at once and mind must make itself the subject of its study. The student and the lesson are the same thing. Yet there is nothing that we know more *surely* than the mind and its activities.

The Mind Known Only Through its Activities

These activities are of great variety, but three general classes of them are recognized: feeling, knowing, and willing. These three leading states of consciousness give us emotion, which includes those states of the mind that give pleasure or pain; intellect, which includes those operations connected with the discrimination of one state of consciousness from another; and volition, which includes those operations which tend toward action. A good definition of the mind is, *"Mind is that which manifests itself in our processes of knowing, feeling, and willing."*

1. **Relation of the Mind to the Body.** The mind is very closely related to the body. Just what this connection is has never been determined, but we know of no communication of the mind with the outside world except through the medium of the body. All its perceptions originate with bodily sensations. The health of the body is necessary to the normal action of the mind, and the mind responds immediately to bodily illness or injury. Thus, a blow on the head may suspend consciousness entirely; a fever may cause delirium; hunger and cold may impede the intellect, and defective sense organs always mean impaired perceptions.

The mind connects with the body through the nervous system, and every teacher should make a careful study of this. The most intimate point of contact is the brain. This, with the spinal cord, forms the central organ, to which all impulses are brought from the end organs, which are the sense organs and muscles, by the connecting organs, the nerves. The

brain and other parts of the nervous system are composed of cells which generate energy in some mysterious manner. We know that a brain-cell is something like a gun. It stores up certain chemical compounds when fed by the blood which give out force when they are decomposed, like an explosion of gunpowder. Then it is exhausted, like a discharged gun, and must be recharged before it can do work again. This, in simplest form, is the physical basis of rest. These little cells can be charged again by the blood alone, and the blood must be rich and pure in order to feed them as they need. To enrich the blood two things are necessary: good food and fresh air. It is easy to see that the teacher must pay a good deal of attention to good food, fresh air, and rest if he would have his scholars bright and attentive. It is no more possible for a boy to study well without a good store of brain ammunition than it is to discharge artillery without a supply of powder. It has always been known that the mind depends upon the body, in a general way, but we now recognize a deeper dependence than was suspected before. Mind and body act and interact and each conditions the other in a wonderful way.

The Interdependence of Mind and Body

2. The Mind is not the Body. Some scientists go so far as to affirm that the mind is nothing apart from the body. They are materialists, and would reduce all our thoughts and feelings and volitions to brain-cells. But it is clear that the mind is not the body, nor any part of it. Its actions and states are so widely different from anything in the body that we are forced to regard it as a spiritual thing, transcending the entire physical system, though residing in it for a time. Sight and sound and memory and love and fear are utterly unlike nerve filaments and gray matter and blood. We can not think of them in common terms.

The Mind is Spiritual

An incident related by Dr. E. E. White shows at once the dependence and the independence of the mind. At a county

teacher's institute in Indiana the absence of a leading and much beloved teacher was keenly felt. He was seriously ill at home. At one of the institute sessions the superintendent read a telegram, "Clarence is no more." It produced deep and general sorrow, and arrangements for attending the funeral were made. The next day a teacher from the sick man's town entered the institute, and, on being asked when the funeral would take place, replied that Clarence was not dead, but was improving. The surprised but happy superintendent looked up the telegram and found that it read, "Clarence is no *worse*." It is evident that his feelings were wholly changed by his discovery, yet the telegram had not been changed, and *the primary sensations arising from the misread word* must have been the same at the first reading as at the last.

3. Attention. There is one thing that conditions all active mental operations and lies at the foundation of the scholar's work—and hence of the teacher's. It is attention, which has been called "active consciousness," "mental concentration," "an intensified form of consciousness," and "the direction of the mind to anything which presents itself to it at the moment." The word is akin to "tension," both of which carry the thought of "stretching," the mind stretching itself toward the thing it is interested in. Attention is a phase of consciousness which has been likened to a business man seated in his inner office with a crowd of people waiting to get in to see him. He can not attend to all of them at once, but sees them and listens to them one at a time. In another view, attention is the focusing of consciousness upon something. Many things lie in diffused light in the mind. Attention is like passing this light through a lens and condensing the rays upon the object. Consciousness, like light, becomes brighter when it is thus concentrated.

What Attention is

There is involuntary attention, as when the pupil listens to the school orchestra or looks at a couple of boys engaged

in mischief; and voluntary, as when he gives his thought to his teacher's words or tries to commit a passage of Scripture to memory. The former kind characterizes young children, and the latter, intelligent adults. The process of successful education may be marked by the growth of voluntary attention.

III. The Feelings

There are two groups of feelings: bodily and mental, or corporeal and psychical. They may be called sensations and emotions.

1. Sensations. Sensation is the simplest mental reaction to an outward stimulus. It is the mental state aroused by an excited nerve. Sensations are general and special. General sensations are such as hunger and satiety, stifling, vigor and fatigue, and temperature. The special sensations are of two kinds: first, taste and smell; second, touch, the muscular sense, sight and hearing. The senses must be studied by the teacher, not only as a guide to the higher powers of the mind, but also that he may give needed sense-training to his pupils. The training of the senses has been defined as "the regular and systematic exercise of the organs of sense with a view to making the sense-precepts thereby acquired the efficient instruments of reasoning." It is a saying of Comenius that "there is nothing in the mind that is not first in the senses." The senses gather the materials of knowledge out of which the perceptions come, and from these proceed the judgments, reasoning, desires, motives, volitions, and all the rest. It goes without saying that this stream should be pure at the source.

General and Special Sensations

2. Emotions. Emotions may be classified according to the order of their development thus:

a. Egoistic feelings. These spring from the instincts of self-preservation and growth. They are concerned with pleasures and pains, the wants, desires, and general well-being of the individual. Such are fear, anger, antipathy, love of

activity and power, rivalry, love of approbation and self-esteem.

b. Social feelings. These are directed toward others, but in a favorable way; such as love, respect, and sympathy.

c. Sentiments. These are our higher feelings. They are abstract and reflective, and are highly complex. Three are generally recognized: the intellectual sentiment, or love of truth; the æsthetic sentiment, or admiration of the beautiful; and the moral sentiment, or reverence for duty. (Dexter & Garlick.)

IV. The Intellect

1. Perception. Sully's definition of perception is, "The process of localizing sensations and referring them to definite objects." Halleck calls it "the power which interprets the raw materials given by sensations." Clear perceptions are a necessity of right thought, and the power to perceive keenly and clearly is the token of a bright mind. But it is a power that can be cultivated. Pupils show marked improvement under skillful training in perception. They not only gather a large store of ideas, but they learn how to distinguish them clearly.

2. Apperception. This is that interesting activity of the mind whereby we take the single idea given in perception and relate it with other ideas that we had before which we recognize as similar to the new one. No idea can be retained in the mind if it stays alone. We keep our ideas in groups or families held together by their likeness to each other. When a new idea comes in we try to introduce it to one of these families, and if it is welcomed there it can stay. Paul may be described as a man. Consider how much would be added to this by simply recognizing him as a Jew, and again as a Pharisee. Apperception is the rapid enlargement of our knowledge.

3. Observation. The direction of our perceptions to particular things is called observation. Attention and interest

come in, and the process is continued, perhaps for some time. It is a fruitful source of knowledge and is subject to rapid improvement under cultivation.

4. **Memory.** That strange power of the mind by which it is enabled to reproduce its own experiences is called memory. There are three elements in memory: fixing, holding, and reproducing. "When the mind acts in such a way that it records, retains, and restores the ideas gained by its own activity, it is said to perform an act of memory." The teacher's interest in this great faculty is too obvious to need emphasis.

5. **Imagination.** This is akin to memory. It is the power to make images. These may be of infinite variety and worth. Young people have rich imaginations, which are also wild. But imagination is indispensable in moral training, and the teacher will need to include this in his studies.

6. **Judgment.** In judging we put ideas together in sentences or propositions. Judgments abound in every department of the mental life. They are often false and mischievous. Nothing more quickly shows the wise man or the fool than his judgments. Nothing comes closer to the heart of teaching than the work with these.

7. **Reasoning or Thought.** The highest power of the intellect. It consists in perceiving the relations between judgments, much as judgment perceives the relations between ideas. As this lesson must be limited to a sort of index to the work a teacher needs to do in psychology at his leisure, it will not be necessary for us to go into the discussion of this capital faculty. But the Intermediate teacher will need to make it a special study because his pupils are coming into the reasoning age and greatly need all the help that an intelligent teacher can afford them.

V. The Will

The will is the crowning faculty of the soul. More than any other it makes man what he is and allies him with the

Deity. All the subordinate faculties wait on the will and are dominated by it. The highest and most lasting work of the teacher is to influence the will of his pupils aright and to aid in its proper culture. All the virtues stand in right volitions: all the vices flourish in wrong ones.

The Supreme Importance of the Will

All moral education is of the will. It is the will alone that chooses, and "every choice is for eternity" (Goethe). Matthew Arnold says that conduct is three-fourths of life; and it is the will that makes conduct. "The normal man," says Schopenhauer, "is two-thirds will."

Lesson Outline:

I. PSYCHOLOGY.

II. MIND.
   1. Relation of mind to the body.
   2. The mind is not the body.
   3. Attention.

III. THE FEELINGS.
   1. Sensations.
   2. Emotions.

IV. THE INTELLECT.

V. THE WILL.

Topics for Special Study:

1. The complex nature of consciousness.
2. Attention.

Topics for Class Discussion:

1. What is it with which the teacher has to do?
2. Why is psychology so great a study?
3. How may the mind be known?
4. Give evidences of the interdependence of mind and body.
5. What is attention?

6. The two groups of feelings and the different kinds of emotions.
7. What are the sentiments?
8. Discuss and illustrate apperception.
9. Name the different activities of the intellect.
10. Why is the will of so great importance?

CHAPTER IV

SOME PRINCIPLES OF TEACHING

I. The Lesson is for the Pupil

This seems like a simple proposition, but in practice it is found exceedingly difficult. There is a strange tendency in *things* to surpass *persons*. Even good things are unwilling to stay in their place. In our Savior's day the Sabbath was pushed up above humanity until it tyrannized over men. The Master was compelled to tell us in plainest terms that "the Sabbath was made for man, not man for the Sabbath." In like manner the Church has sometimes assumed to be superior to men. Royalty has assumed this, and other forms of government have done the same. It has taken a revolution every now and then to call rulers back to the primary truth that government is of the people and for the people and by the people.

The Supremacy of the Person

But the worst sufferer from this perverse tendency has been the child. The Master set him in the midst, and told us to fit things to him as the standard. But we have disregarded this, and tried to fit the child to almost everything else. We have set the Church on high and bade him suit himself to it. We have set up an ideal of Christian experience and told him to come to it or go without any. We have sought to exalt the catechism and the Bible by putting the child through them, with scarcely a thought that we were reversing the true process. We have been so in-

tent upon being orthodox that we have forgotten to be Christian or human. We abhor Moloch, but we have been quite willing to sacrifice our children to theological dogmas, and they have writhed before our eyes in vain.

Even the Uniform Lessons have been worshiped with human sacrifices in a certain idolatry. We have been so charmed with the outward conformity of a multitude of Bible students to a single passage of Scripture that we have refused to suit our Bible lessons to their real needs. Nevertheless the Word of God standeth sure: the Bible is for man, not man for the Bible. *The truth is for the pupil. This is the primary principle of religious education.* We must fit the lessons to him, not him to the lessons. We must leave him where Jesus put him—"in the midst." We must consider him first and last in any system of lessons. Since it has pleased God to make a man by beginning with a babe and passing him through many degrees of understanding, we can do nothing wisely but follow this growing child with lessons fitted to his changing capacity as closely as possible all the way along.

II. Without Interest and Attention We Try in Vain to Teach

Interest is the name given to the feelings called up by an object or an idea which give these the power to arouse and hold the attention. Without interest there can be no attention, and without attention there is no teaching. Much would-be teaching fails at the very beginning, the teacher plunging into a lesson which the pupils care nothing about, and therefore will not learn. Interest is the appetite of the mind, and the appetite must go before the dinner. "Whatever does not interest the mind, that the mind is indifferent to, and whatever it is indifferent to is to that mind as if it had no existence."

The Basic Quality of Interest

The teacher can afford, therefore, to take much time and pains to secure interest in what he proposes to teach. Some-

times this will require more time than the lesson itself. Sometimes it will take more of the lesson period to get the class ready to learn than the learning time remaining. Never mind: it is not worth while to begin until interest is aroused and attention gained. As voluntary attention is the kind the teacher can make most use of, his endeavor should be not only to gain this, but to develop in the pupil the power of giving this.

The methods of exciting attention are very various. Every sense is a gateway to the mind, and the skillful teacher may use the eye or the ear or the hand therefor. A slate, a blackboard, a sheet of paper, a curio, a story, or a picture may help. A shrewd question or two is one of the best ways to wake up bright minds. A well-known teacher handles the lesson of Jesus healing the paralytic under six heads, all of them pictures that follow each other in the story. Suppose that a teacher should begin this lesson by saying, "I see six scenes in this lesson: who can tell me what they are? Who can name the first one?" and so on. The same teacher closed this lesson with four things that the miracles teach us concerning the work of Jesus and His disciples in the world of to-day. Suppose one should ask the scholars to name these four. Such questions can be asked of every lesson. All expert teachers depend much upon them.

How Attention May be Gained

Perhaps the highest appeal for interest is made to the moral motives. When a boy comes to know that his teacher has only his good in view, and that he will certainly do him good if he will co-operate in the lesson, he is deeply interested and prone to give good attention. A boy will work for his own advantage and he will be likely to maintain his honor.

The Appeal to the Moral Motives

Dr. C. O. Johnson tells the story of a merchant who, needing a boy, put this sign in his window: "Boy wanted.—Wages, four dollars a week; six dollars to the right one. The boy must be master of himself." Many parents who had sons

were interested, but the latter part of the notice puzzled them. They had never thought of teaching their boys to be masters of themselves. However, many sent their sons to the merchant to apply for the situation. As each boy applied the merchant asked him, "Can you read?" "Yes, sir," was the frank reply. "Can you read this?" asked the merchant, pointing to a certain passage in a paper. "Yes, sir." "Will you read it to me steadily and without a break?" "Yes, sir." The merchant then took the boy into a back room, where all was quiet, and shut the door. Giving the boy the paper, he reminded him of his promise to read the passage through steadily and without a break. The boy took the paper and bravely started. While he was reading, the merchant opened a basket, in which were a number of lively little puppies, and tumbled them around the boy's feet. The temptation to turn and see the puppies and note what they were doing was too strong, and the boy looked away from his reading, blundered, and was at once dismissed.

Boy after boy underwent the same treatment, till seventy-six were thus tried and proven failures to master themselves. At last one was found who, in spite of the puppies playing around his feet, read the passage through as he had promised. When he had finished the merchant was delighted and said to him, "Did you not see the puppies that were playing around your feet while you were reading?" "No, sir." "Did you not know they were there." "Yes, sir." "Why did you not look to see what they were doing?" "I could n't, sir, while I was reading what I said I would." "Do you always do what you say you will?" "Yes, sir, I try to." "You 're the boy I want," said the merchant, enthusiastically. "Come to-morrow; your wages will start at six dollars, with good prospects of increase."

When the moral nature is duly active the problem of interest and attention is much simplified. Confidence in the ability of the teacher to give the pupil something that he much desires furnishes the ideal solution of the problem.

III. Begin With the Known and Proceed to the Unknown

DuBois says that "the great fault in our religious teaching of the child has been that we have not sought his most penetrable point. Our approach to him has been through adult ideas, upon an adult plane, complicated with conventionality, institutionalism, and abstractions. We have not sufficiently regarded the plane of his experience as the essential way of approach to him." Says C. E. Hutchinson: "We have lessons in the Catechism crammed with words over which grown people have been fighting for centuries, and about which they do not yet agree. And there are laborious series on the Bible, full of information about the structure of Jewish houses, the order of service in the synagogue, suggestions for special investigations, and the like. The child's plane, on the contrary, is level only to the activities and appreciations of immediate life."

Begin on the Child's Plane of Experience

We might almost as well talk to a boy or girl in Choctaw as to use the terms of technical theology. We can print "For Children" on the title-page of a book, but that will not simplify its contents. The average boy is familiar with a great many things, but they are the things of common boy life, and if we wish to make him familiar with other things we must begin with these. It is like raising a crop of grain. Wheat is not made out of nothing, nor yet out of prescriptions written in Latin, but it is grown from grains of itself.

Jesus was the Master Teacher, and He always began with familiar ideas when He wished to instruct people in divine things. Many of His parables were nature stories, and all were of the simplest form. He used the water from Jacob's Well to teach the woman of Samaria the profound lesson of spirituality. He used the lost coin and the lost sheep to teach the infinite love of God. He used the mustard seed and yeast and weeds and a hidden treasure and a precious pearl as symbols of the unknown things that He would fain reveal. Without a story He did not try to teach His people.

Many a wise teacher begins with a story about common things that he may the easier unfold higher things to his pupils. Or he begins with something about baseball or football or skating or bicycling or camping or hikes. It is easy enough to find something in the boy's or the girl's opulent world to fit the truth that is held in reserve. Young people are bright and exceedingly responsive—to a master. The humblest and commonest things are keys in his hands that will open their minds.

A man was once called upon to take a class in Sunday-school whose regular teacher was absent. It was composed of very frisky boys. The lesson was on the Golden Rule. The boys were in a state of ceaseless activity and mischief-making. It was plain that they would be utterly beyond his control if he persisted either in mere Scripture readings or ethical abstractions. "In less time than it takes to tell it, I said to myself, 'Get your point of contact; address them through their senses; get onto the plane of the boys' interests.' I immediately drew an ivory foot-rule out of my pocket and asked what it was. Silence and attention were almost immediate. Some called it a ruler, some a measure, and one finally said it was a rule. This experimental knowledge of standards, curiosity, and an investigating spirit at once became my allies. I had a threefold point of contact. It is not essential that every boy should be a carpenter's son or a draughtsman in a case like this. The point of contact is in reality not so much with a material object as with the sort of thing—a standard of measurement, for instance—that easily occupies a boy's mind. If the object is a thing of common personal experience with him, so much the better. My next inquiry was to ascertain what it was made of. Some said ivory, some said bone. The class was under full control. It was easy then to lead them on to an imaginary rule, through keeping them in a certain suspense of meaning, until we had reached the Golden Rule. Questioning then drew from them the relative value of ivory and gold, and of rules made from

them—real or figurative. It is unnecessary to follow the process more in detail, but the class was conquered for that day at least, and their disgraceful hubbub was turned into an exemplary discussion of eternal truth. Golden-texts, theological doctrines, ethical abstractions from the Catechisms or the Epistles, taken in themselves, would have been hurled at these bright minds in vain; but the contact with a single tangible object, such as a boy would use, or at all events enjoys handling, was the successful point of departure for his spiritual instruction."

Dr. Gregory calls this principle "the center of the teaching work."

IV. Make the Pupil a Truth Finder

It is trite to say that you can not fill the mind with knowledge as a jug with water. The mind is a living organism, like the body, and we can no more put things into the mind than we can put beans and potatoes into the blood. True, there is a way to do this, but it is through the activity of the body itself that these vegetables are accepted and chewed and swallowed and digested and finally assimilated into the blood. The mind gets only what it accepts and assimilates. The great Comenius said, long ago: "Most teachers sow plants instead of seeds of plants; instead of proceeding from the simplest principles, they introduce the scholar at once into a chaos of books and miscellaneous studies." The true teacher recognizes that the truth is a living thing and that it must be planted in prepared soil, just like corn or wheat, if we would have a harvest. It must germinate and grow and bear fruit in the mind of the pupil, and this fruit is to be had in no other way.

Arouse Self Activity

It is a far greater work to make the pupil able to find the truth for himself than to give him nice little packages of facts, tied up and labeled, even if we could do this. A teacher who lays down knowledge before his class may think that he has done much; but the teacher who wakes up the

minds of his boys and renders them eager to search out knowledge for themselves has done the most and the best for them. When the mind really wakes up there are untold possibilities of strength and usefulness unloosed. Then it is that the faithful teacher has a chance to aid in the development of a human soul, with all its potencies.

At fourteen years of age William L. Marcy, the "bad boy" of a little Massachusetts town, so powerful in his influence for evil that no one was found able to teach the district school which he attended, seemed pretty poor soil. Every one said he was "bad clear through," "hopeless," and "bound to go to ruin." One day a new teacher came who said he was not afraid to try the school. Friends were quick to tell him all the stories about "that Marcy boy." All advised that he be forbidden to enter the school. The teacher was wise and said nothing. William Marcy came to school. He was allowed to enter. The teacher analyzed the "hopeless" soil, began at once to enrich it with kindness, justice, goodwill, and confidence; watched it carefully, dropping in, as it showed signs of preparation, seeds of ambition, hope, and self-respect. The seed took root, developed, grew, and soon began to bear fruit.

William Marcy dropped his bad habits, studied day and night, went to college, and graduated with high honors. He studied law, answered the call for men in 1812, became associate justice of the Supreme Court, United States Senator, Governor of New York, and finally Secretary of State. In all these offices he served his country with great ability and absolute faithfulness. "Hopeless soil;" but it responded to enrichment, welcomed good seed, and brought forth a worthy harvest, because there was some one with eye keen to see and heart strong to undertake.

V. The Mental Powers Grow by Constant Exercise

The used muscle enlarges; the unused muscle deteriorates. Perception, observation, memory, imagination, volition—all the

powers of the mind grow as they are used. Here is the secret of the drill. Here is the explanation of the tedious piano exercises that all pianists have to practice so much. The teacher can do much to develop his pupils by advising them of this law of mind, and giving them hints as to how they may cultivate their powers. This is true and needful in Sunday-school teaching as in any other. There are unlimited numbers of Scripture passages that may be memorized; there are numerous facts to be searched out; there are biographies that may be traced; there are cities and mountains and rivers and lakes whose history may be looked up and connected into a story; there are virtues that may be exemplified by study. The Bible is a mine of knowledge, and other sources may be drawn upon to illustrate its teachings. The more of such work that the pupil does the more expert he will become as a Bible scholar.

The Importance of Drill

VI. Faith is the Teacher's Best Asset

This is especially true in moral training. Faith in God leads directly to faith in the pupil. The teacher who has confidence in his boys and girls and shows it constantly is the one who exerts the most powerful stimulus upon them. They will do much before they will disappoint one who trusts them, especially if they respect him. Aspiration is the flower of the soul and it springs into bloom at the solicitation of friendly confidence.

Boys Will Reward Confidence

George Nichols, when a member of the British Parliament, said that he was once a poor boy working on a farm. He attended a meeting in which one speaker remarked, "Who knows but that some lad in this meeting may become great?" He went on to mention the names of Livingstone, Gladstone, and Parker. Mr. Nichols looked around and discovered that he was the only boy present, and he thought, "That must mean me!" He thereupon determined to find out more about

the lives of these great men, and that one sentence affected his whole career.

The Rev. William Sunday came to an Ohio city to address a conference of ministers, and at the hotel he was introduced to Dr. Homer Stuntz, former missionary to the Philippines. Sunday jumped up like a rubber ball and exclaimed, "What! are you Homer Stuntz, of Nevada, Iowa?" "Yes," was the reply, "I am the same man." "I am mighty glad to see you, for you are the one who started me in the right direction." Billy Sunday had been placed in an orphanage when he was a boy. He was taken out of the institution by a rich stock raiser by the name of Bill Scott. Stuntz was then a law student living in Nevada. One evening he came across the boy when he was standing under a street lamp, swearing like a young pirate. Stuntz approached and began jollying him, which made the boy swear all the more. He then invited the boy to join his Sunday-school class, and after repeated invitations succeeded in getting him to come. Dr. Stuntz says, however, that young Billy was bull-headed, irreverent, and belligerent, the worst boy in the class. He was constantly asking questions that nobody could answer, but in it all he revealed unusual intelligence. During this time the teacher talked to him about going to college. The result was that Sunday spent four years at Northwestern University, and says that Dr. Stuntz was the man who started him in that direction. Afterwards young Sunday joined a professional baseball team at Marshalltown, and as he was about to leave Dr. Stuntz gave him a Testament. That was the last he saw of Billy Sunday for twenty years. In an address to the Conference later in the day, on "Why Some Ministers Fail," Sunday told the story of meeting Dr. Stuntz and used it as an illustration, adding the remark, "That man had the goods; he did n't fail."

The "goods" that Dr. Stuntz had were a discernment of the talents of young Sunday and a hearty confidence in him. One of the best things that can come into a youth's life is

the faith of a friend, and when a young person has no one who believes in him his case is pitiable and well-nigh hopeless.

Lesson Outline:

I. The Lesson is for the Child.
II. Without Interest and Attention We Try in Vain to Teach.
III. Begin With the Known and Proceed to the Unknown.
IV. Make the Pupil a Truth Finder.
V. The Mental Powers Grow by Constant Exercise.
VI. Faith is the Teacher's Best Asset.

Topics for Special Study:

1. The place of interest in education.
2. The importance of self-activity in learning.

Topics for Class Discussion:

1. The need of Graded Lessons.
2. Why is the person supreme over things?
3. The place of interest in the learning process.
4. The relation of interest and attention.
5. Methods of arousing interest
6. Errors in religious teaching.
7. The teaching methods of Jesus.
8. The point of contact in teaching.
9. The pupil's co-operation.
10. The teacher's confidence in his pupils.

CHAPTER V

LESSONS FOR INTERMEDIATES

Our principle is distinctly "Lessons for Intermediates," not "Intermediates for lessons." The too prevalent idea that the scholars are for the lessons and must be cropped or stretched or compressed or inflated to fit them is discredited, not only by all the psychologists, but by humane teachers as well. For some occult reason we have always been trying to reverse certain of the great religious principles. In our Lord's day the priests were sacrificing men to the ecclesiastical code and were enraged when Jesus told them that they were hypocrites and were binding on men's shoulders burdens too heavy to bear. The old idea of putting the lessons first, instead of the pupil, grew mainly from an exaggerated reverence for the Bible. The sacred Scriptures were esteemed so highly as to be rated as uniformly precious and universally applicable. It was a sort of profanity to pick and choose among its texts. Hence there could be nothing better in the way of religious education than to pour indiscriminate texts and dogmas from the Catechism into the memory of the pupil.

The Law of Adaptation

The result was that the pupil suffered. He had to take for his spiritual food whatever he could get, whether he liked it or not. Indeed, it has been no part of the educational program to ask the child what he liked, and so it has too often happened that he got lessons that he did not like at all. Of late this practice has been condemned as vicious by practically the entire educational profession. Mr. Dooley satirizes it by saying, "It don't make anny diff'rince what ye tache childrin pervided they don't like it."

There is nothing more conspicuous to-day than the facing about of the Sunday-school upon this question. We are busy

searching for lessons that will attract the pupil while they benefit him, and as busy studying the pupil himself that we may know what to adapt to his intimate needs.

I. The Adolescent and His Predominant Characteristics

1. Normal adolescent traits. During the Intermediate period the child "turns the corner" of manhood and womanhood. There are changes throughout both body and mind that are sudden and startling. There is an exuberant physical life and a vigor that seems tireless and exhaustless. There is irrepressible activity and energy. Under the new baptism of vitality the youths run and leap and wrestle and toil in desperate athletic contests. They have all kinds of yells. They whistle and sing and laugh and romp. They are keen and inquisitive and bold. They are full of questions and arguments. They take nothing on trust. They are skeptical and independent. Traditions are as nothing by the side of facts. Rites and formulas tire them. They are restless and impatient. What they get has to be given to them fast. They are less obedient than in childhood, their free spirits breaking out sometimes in insubordination.

General Characteristics

What the teacher of Intermediate pupils must remember is that these traits are not abnormal. They are not to be regarded with horror and despair. Adolescence is just as much a part of the Creator's plan in the development of a life as is infancy or childhood. Doubtless God might have turned the child into a man in a moment, but doubtless He has chosen to take ten or twelve years for the process. During this crisis-period it is a common thing for these disturbances to appear. Can we doubt that they are included somehow in the Creator's plan? If they are thus a part of the normal development we may be sure that they can be controlled and utilized. They will come under the teacher's sway and will yield to his wisdom.

2. Keen mental appetite. Our failures with adolescents might distress us more if they were not so often evidently our own fault. The youth himself is anything but an unpromising scholar. *His mental appetite is of the keenest.* His interest in everything that is alive and his universal questions prove this. Why is it that the pupil that is marked by the quick desire to know things is slow to learn things? There can be but one answer: *we have not found him.* There are multitudes of teachers in our schools who have succeeded, not in satisfying that appetite, but in quenching it. When this has not been done, it has often been a wonder, for if the instruction had been designed to do this thing, it would have been shaped just as it is. Dr. Parkhurst says that "there is more to a child's mind, even before he has learned anything, than he has credit given him for. The young brain is not an empty box into which it is the teacher's duty to dump information. On the contrary, it is an instrument full of little responsive chords, and the teacher can't teach unless he knows how to play upon those chords in a way to elicit music from them. The 'dullness' of the normal Intermediate is simply the reflection of the teacher's incompetency. There is nothing that the rising generation needs so much as it does teachers of both sexes that know how to find their way to the intellect and young heart."

The Tragedy of Much of Our Teaching

President Faunce says that there are some ways in which we can play upon an instrument and some ways in which we can not. "Instead of blaming the instrument we had better learn the stops."

3. Hungry senses. We have noted the prominence of sense-perception in the mental life of the adolescent. This gives its own suggestion: that sense objects should be made prominent in his lessons. The baby's eye is caught by a bright light: so is the youth's. The baby's eye follows anything that moves, and so does the youth's. He is at home in the sense-world. Just now he is an explorer, and he will

follow any one who can lead him into new fields. Show him a leaf, a flower, a seed, a butterfly, a bird, a fish, a boulder, a brick, a nail, a magnet, a compass, a mountain, a lake, a star, a constellation: he will gaze at them all intently, and listen to anything relevant you have to say about them. He will take their lessons quickly, too, for all these things can carry a truth or a precept. Use pictures freely, and maps and charts and diagrams and all other graphic aids to perception. He will go right along with you, and learn as fast as he runs.

Interest in Object Teaching

4. Desire for the Concrete. If he likes the concrete, why not give it to him? If he does not take kindly to the abstract, whose fault is it? Will you punish him for his nature? There is a fine paragraph in the beginning of a standard work on the achievements of Jesus Christ in changing this world for the better: "The moral truths in His teachings were not absolutely new—as indeed the principles of morality rest upon the principles of human nature, and must be known more or less clearly to all men—but they were presented with such simplicity and earnestness, and illustrated by a life and character of such unexampled devotion and purity, and accompanied with spiritual truths so profound and universal, as well as with supernatural claims, that the whole formed a new power in the world for the moral renovation of man—in other words, a religion; but one claiming to be absolute and universal and for all ages and races and circumstances." This is undeniably strong and well-phrased—and it can not be called technical or abstruse. But if you wished to teach the truth it contains to a young boy or girl, would you give this to be committed to memory, without a word of explanation of its parts? Many a solemn Bible teacher has done far worse than this.

One day, during the Boer War, a train was just starting from Waterloo Station in London, when a fine, strong man, hot and breathless, leaped into a carriage and sank down into a seat, saying, "I'm called!" He soon fell asleep, and his

fellow passengers noticed that he was a fireman and was black with coal-dust and oil. When he awoke, he exclaimed again, "I'm called." He was one of the reserves and had got the word to join his regiment at Aldershot. He did not hesitate a moment. He did not wait even to wash himself or to put on clean clothes, but obeyed at once the call of his king. Suppose you had been trying to teach one of your boys the meaning of the call of God and to enjoin the duty of obedience thereto; and suppose you and he had been in the compartment with that fireman: would you have needed to labor with the boy? Would you have had to enter into a long series of explanations and questions? Or would you have but fixed his attention upon the man, his haste, his untidiness, his eagerness, and simply said, "So, my boy, your King's call has come to you?"

Believe it, teacher, it is easy enough to handle truth when everything is ripe for it. The chief thing is to select the right vehicle for it and to point the lesson. Is it not true that talking is not teaching, and that many words darken the truth?

Take another case. Here is a picture of a fort on a high hill. There is a war, and it is winter time. The general is standing on the parapet leveling his glass at a bridge and a ruined cottage in the distance. A gunner has fired his great cannon and has fallen back as if in distress. The legend under the painting is, "Well hit! my man, well hit!" Then if you could run over the scene, noting the salient features, and ask, "Boys, shall I tell you the story of this picture?" what would they be likely to do? Drop their heads and mutter, loll about on the seat, gaze idly out of the window, or devise some mischief against the boy across the aisle? Of course not! It is the boy's blessed nature to listen with all his ears when you give him something to listen to. Now you are engaging his ears and his eyes: "This, boys, is a real scene of what happened one day on Mont Valerien, during the Prussian siege of Paris. That

officer is General Noel. He has sighted that cottage in the shrubbery that you see by the bridge in the distance, and called out, 'Gunner! do you see the Sèvres bridge over there?' And the gunner says, 'I see it, sir.' 'And the little shanty there, in the thicket of shrubs to the left?' 'I see it, sir,' says Pierre, but he turned very pale. 'It is a nest of Prussians. Try it with a shell, my man.' The gunner turned paler still. But he sprang to his gun as ordered, sighted it deliberately, and touched the pin. The great gun roared and the deadly shell hurtled through the air. The general is watching the effect carefully and is crying out, 'Well hit! my man, well hit!' But what is the matter with the gunner? He does not look as if he had hit anything. He is acting as you boys do when you strike out in baseball. The general sees it too, and he is going to ask, 'Why, what is the matter, man?' And poor Pierre is going to say, as he recovers himself and straightens himself proudly, 'Nothing much—only that was my house—everything I had in the world. Show me the next shot.' How much do you think you would need to talk to impress these boys with the sublime lessons of duty and self-sacrifice?"

"But there are so few good objects and pictures for teaching," do you say? Nay, verily, the world is full of them. Any wide-awake teacher can find more than he can use constantly. Again we come to our moral: *there is no trouble about attention or good order when boys and girls are approached with the right kind of lessons.*

II. Materials of Instruction

1. Biography. The highest type of object lesson is to be found in living persons—men and women, the noblest works of God. Young people turn instinctively and with keenest interest to human life in all its varied and active forms. They are fascinated with life: its experiences, its adventures, its motives, its achievements, its perils, and its failures. The old Latin motto applies to them, "Nothing human fails to

interest me." When a teacher comes to realize what this means to him he will never think his task discouraging or his field barren. Herein is one remarkable adaptation of the Bible as a text-book: it is full of human lives, and they are full of the things that appeal to young people. It is rich in the stories of the great and the good—and the bad also—that can never be forgotten and will never fail to influence powerfully the successive generations of men. There are vast treasuries of didactic jewels in the lives of Adam, Eve, Enoch, Noah, Cain, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Caleb, Gideon, Samson, Deborah—our limits forbid us even to call the roll of the Scripture worthies whose words and deeds have been divinely presented "for our learning."

The Adolescent's Interest in Life

All the modern Sunday-school curricula make biography the most prominent features of their Intermediate work. Some of them give this grade biography exclusively. The Berean Graded Lessons present biography in these words: "In the studies of the earlier departments the pupils have learned something of the great fundamental truths of our religion in all their simplicity—God's fatherly care and our duties to Him and to one another. They have read the great stories of the Bible. They have been given a glimpse of the broad sweep of Biblical history. They know the structure of the Bible and how to read it as a book. Now, in the period when the foundations of manhood are being laid in the visions of dawning manhood, the Intermediate Lessons approach the Bible from a new point of view. They invite the adolescent boy and girl to a biographical study of certain great leaders of Biblical and Church history. These studies will continue for two years. In the first year the main work will center in the leaders of Israel who were inspired by faith in Jehovah; in the second year, in Christian leaders whom Jesus inspired in His own and succeeding ages. The biographical studies will culminate in an entire year spent in the study of the Man, Christ Jesus, who alone has fulfilled the ideals of two worlds,

and whose life is the light of men. Following these life studies there will be offered a series of studies in Christian living."

2. The point of view of the Graded Lessons. "In preparing to teach these lessons the first thing necessary is to gain a point of view. It is essential that we continually bear in mind what we are teaching. This segment of the Graded Lessons aims to re-enforce the pupil by setting before him high ideals of character as exemplified by some of the great leaders of Biblical and Church history. These studies are neither historical nor topical. They are biographies. Two extremes are to be avoided rigidly—the detailed discussion of events, and the abstract discussion of teachings of Scripture. Make, therefore, two distinctions."

a. "We are studying biography, and not history in these lessons. History is the recital of facts. Biography is the picturing of a life. History answers the question, "What was done?" and has to do with causes and effects and the sweep of processes. Biography answers another question: "What kind of men did these things?" and has to do with springs of action. Biography has to do with events only as they are the expression and the interpretation of a life. It is, of course, impossible to picture a character without the historical background and setting of his life; but only enough of the history is told to give reality to the man whose motives, characteristics, and ideals we are trying to trace. Many incidents, therefore, are omitted altogether and some incidents of no importance whatever from a historical point of view are emphasized because of the revelation of character which they give. For example, in the study of Moses' life the incidents of the escape and the journey are passed by, but we stop to emphasize the chivalrous, single-handed combat in defense of the maidens at the spring because that reveals something of his character. Again, the details of the capture at Jericho do not concern us in this study because we are interested only in the man Joshua."

b. "We are studying biography, and not teachings, in these lessons. Here, too, as was true of biography and history, the two things differ, though they are closely related. Moral teachings are involved in life studies, but the purpose is to present them in the concrete as embodied in conduct. So, and only so, are the feelings touched. The imagination becomes our ally. The problems are personified and therefore become vital. A life can not be truly successful if it be built upon principles at variance with the moral law. That truth may be so stated that it will stand out as clear-cut as crystal—and as cold. Embody it in a life. Let the pupil read the story of Brutus, 'the noblest Roman of them all,' and you need not even state the truth.

"The purpose of these studies is not to present truth topically. A course in Bible teachings is planned for the fourth year of the Intermediate Lessons. Now we are seeking to make the great men of the Bible familiar characters, that we may live with them in imagination, feel the impress of their personality, be inspired by their victories, and be taught by their errors. The end sought is a religious impulse through the appreciation of noble qualities which the pupil sees in heroic lives. It is the total impression of the life upon which we depend, and the pupil must be given a full-length picture that he may see the character as a whole."

3. The teacher's part. "The teacher's work, therefore, in each case is rapidly to etch a picture of a life so that the character studied will be seen as a real man in a real world. These characters will be models for us to the degree that their likeness to us is real. Our constant effort is to find a common denominator, the elements of oneness between their experiences and ours. The teacher must endow them with a moral strength and symmetry that will make them stand out as heroes in the pupil's imagination, and at the same time with a naturalness which will place them within reach. The law of appreciation will do the rest. 'What a man habitually admires

The Biographies must be Made Real

he unconsciously becomes.' The lessons will fail of their purpose if the picture is left incomplete, and if the man, who should emerge full-orbed, is lost in a mass of detail."

4. The Divine Exemplar. Jesus Christ is He "who spake as never man spake." From the time of His first sermon, when "the eyes of all in the synagogue were fastened upon Him, and all bare Him witness and wondered at the words of grace that proceeded out of His mouth," until His final utterance upon the Mount of Ascension, human ears were attent to catch His wondrous words and human hearts were thralled by His message. But the Master Himself is more than His words. Like His humble followers, He taught more by what He was than by what He said. There is a perennial interest in this matchless Life, and adolescent boys and girls are no exception to the universal human rule. The only question with teachers is when and how to present to their pupils, as the climax of their teachings, the story of the life and mission of the incarnate Son of God.

Teaching the Life of Christ

We have noticed the crisis of adolescence, and some of its manifestations. It is a familiar fact that it has also its religious manifestations, and these are the most vivid and important of all for the teacher. Statistics show that more conversions occur at the age of sixteen years than at any other in the life. In 6,641 cases totaled from the observations of five authorities, 2,289, or more than one-third of all, occurred during the Intermediate years; and 5,054, or nearly five-sixths, occurred between the ages of twelve and twenty. These figures have aroused Christian educators as nothing else has done. It is a matter of course that in our systems of lessons for Intermediates they should be given the most careful consideration. It is the finger of Nature and Providence that indicates to us that the life of Christ should be taught with the teacher's best skill and devotion as the time approaches when in all

Conversions during Early Adolescence

human probability the scholar who has never confessed Christ will be induced to give his heart to his Lord.

Adaptation of the Intermediate Graded Course to the Spiritual Needs of Early Adolescence

Dr. McFarland writes these impressive words: "To this fateful period our new series of lessons comes with definite and intelligent understanding. Those who have prepared these outlines know what adolescent life means and what it requires. The lessons which they purpose have reference to all that has preceded, and they look with directness and purposeful determination to leading the mind to its great choice and decision in the acceptance of Jesus Christ and the dedication of life to His service. In the first years of this Intermediate course we are given biographical studies in the Old Testament, with their historical and geographical background; in the second year the pupil is introduced to New Testament biographical studies, beginning with characters taken from the Gospels, but going on to include the study of that superb hero in the opening years of Christianity, the Apostle Paul, and beyond him the great leaders of Church history and more modern denominational pioneers and teachers, and then turning back again to introductory studies in the life of Christ. This brings us to that age when all investigations and testimonies tell us is the point at which more people commit themselves to the Christian life than at any other time, the pivotal age of fifteen; and the studies for that year, upon which every thoughtful teacher must enter with awe and great anxiety, are devoted to a constructive study of the life of Christ, from the four Gospels, with the definite purpose of setting Jesus Christ Himself most directly and powerfully before the mind. Christ forever knocks at the door of life in every age, but more distinctly and strongly does He knock at the door of the heart of youth at about this period than at any other time. I would that I might make our people understand the sublime aim of this new series of studies, and lead them to see with what thought-

fulness and carefulness the whole scheme is organized into a definite campaign having as its object the carrying at last of the citadel of every heart and establishing Jesus Christ in every life as its King and supreme object of love. This scheme, I beg you to believe, is not the dream of a few faddists interested in novel methods; it is the reasoned and deliberate and rational effort to make conquests of the minds and hearts of the children and youth of the world for the world's Redeemer."

III. A Look Forward

This is a time of transition and of swift movements. It does not yet appear what the Sunday-school will be when it settles into its permanent practice. But we can easily perceive now that it must do much more than teach the Bible. It must have much more time than an hour a week, and many additional and costly facilities for its unparalleled work. Religious education is no child's play, and it is getting larger all the time. It is indispensable in our civilization. The Church has no obligations but those of love; but these are the most insistent of all, in her consecrated view. What the home and the State schools omit in the education of the child, the Church school will have to supply. It does not say, "That is not my business," but "Whatever the boy and the girl need, and no one else furnishes, I am moved by love to try to give."

Broadening the Scope of the Sunday-School

Under this holy impulse Churches are now addressing themselves to the development of the general efficiency of their youth. They are training the body in gymnasiums and athletic organizations; they are guarding morals in select social gatherings; they are seeking the influence of familiarity by walks and camps and travels; they are training the girls in sewing, cooking, gardening, and home-making and the care of infants; they are teaching the boys manual arts

The Wide Sweep of Modern Religious Education

as well as moral and spiritual precepts; they are running employment bureaus for their scholars; they are watching with a true parental interest the growth of these youths and standing ready to speak the helpful word and give the ready hand, as well as furnish Bible lessons, when occasion requires. Present requirements are determining the present courses of study, in harmony with the generic and controlling determination of the Church to see to it that her youth come up to manhood and womanhood well trained for whatever life may have waiting for them.

The Sunday-school is sure to become an institution of broader scope than it is now. We are opposed to any narrow views of lessons for Intermediates or any other grade. Let them be as varied as our young people need, only let them be suitable for the desired end and always affectionately adapted to the pupils themselves. The Churches that have proved that they best know the value of a child have made large use of parochial schools. The Churches that hold their youth most successfully are those that do the most in the way of education, and they are not lacking in either piety or sagacity. It is by no means settled that a Bible school, however well it may be conducted, is all that our Church needs for the proper religious development of its children and youth. It is easy to prophesy the coming of the Church school, which shall add to the study of the Bible the study of Church history, denominational history and polity, morals and manners, missions and the Kingdom, patriotism and social service, all the reforms, and whatever else the well-rounded Christian youth may need for his proper maturing. We must do more than study Bible truth; we must learn to apply it.

Lesson Outline:

I. The Adolescent and His Needs.
   1. Normal adolescent traits.
   2. Keen mental appetite.

3. Hungry senses.
4. Desire for the concrete.

II. MATERIAL OF INSTRUCTION.

1. Biography.
2. The point of view of the graded lessons.
3. The teacher's part.
4. The Divine Exemplar.

III. A LOOK FORWARD.

Topic for Special Study:

1. The religious experiences of early adolescence.

Topics for Class Discussion:

1. What is to be said of traits manifested by Intermediate boys and girls?
2. What about the mental appetite of Intermediates?
3. How present lessons to boys and girls?
4. The attractions of the adolescent mind.
5. The use of objects and pictures.
6. Graphical methods worth cultivating.
7. Attraction of persons for adolescents.
8. The advantages of biography in this grade.
9. The study of the life of Christ.
10. How many subjects may the Sunday-school teach?

CHAPTER VI

THE STORY AND ITS USES

I. The Place of the Story in Teaching

1. **Its universal use.** There is one instrument of teaching that is perennial and universal. It began with the ancients and it is evergreen to-day. It is found among philosophers and savages, among poets and peasants, among preachers and children. It has been the powerful ally of prophets and statesmen. It has been truth's most efficient helper. It has done more to mold the lives of men and nations than anything else that has been used as an appeal. It has been employed by nearly all the great teachers and leaders of men from the beginning. The most skillful handlers of the story have been the most potent in moving men to do their will.

For the teacher it is the first aid to the ignorant. It is the first aid to the attention also, at the beginning, and at the end for the climax. It is the most important of the arts of the teacher, and that for which he is willing to give and to do the most. He who can tell a good story is master of almost any situation: he who can not tell a story is at the mercy of every situation but the most favorable.

Our Bible is full of stories. So are the Iliad and the Odyssey and the Æneid. History is one long story, made up of connected and related stories. Great epics like Paradise Lost, and great allegories like Pilgrim's Progress, are groups of stories set forth with the dress of genius. Few men have essayed mighty tasks with the people without using the story in some form. It is said of the Master Teacher that

"Without a parable spake He not unto them." Says Dr. Punshon: "In all the ages they have been the greatest powers, both in the pulpit, on the platform, in the classroom, who have kept this truth in mind. The fathers of the early Church who lived in the days nearest the Son of man—the Puritans, whose names are inspirations still—enriched their discourses with simile, metaphor, and anecdote. These made all nature, all history, all the lives of men their treasury, out of which to bring the 'new' things which were to embellish and enforce the 'old.'"

2. How it has made history. Many a time in human history a story has thus opened new channels through which the currents of time have run for centuries. When Henry Ward Beecher went to England to plead the cause of the Union, during the dark days of the Civil War, he found there a bitterly hostile sentiment. When he entered the hall at Manchester to make his address the audience became a howling mob. He smiled and waited, but it was a long time before there was any sort of a lull. At last he shouted, "Let me tell you a story." They caught the last word, and hushed their clamor to give him a brief chance. That was all the master of assemblies needed. He told them a crisp, homely story in half a dozen sentences—and he had won the first skirmish. Then he went on with his tremendous plea for human rights. There are those who are sure that Mr. Beecher stemmed the tide of popular feeling that was running so strongly in England for the Southern Confederacy and prevented thus its recognition by the British Government.

It Gained Support for the Union

3. The scope of the story. There is no task of the teacher that can not be lightened by the story. There is no faculty of the mind that stories do not appeal to. There are no boys or girls who do not like them. The first thing that we give the baby is a story, and the last things that delight the declining days of life are the incidents of the past. They fit into all methods of teaching and are appro-

priate to all times. They abound like the sunshine and the air. Stolz says: "The whole visible world is a large Bible full of parables, allegories, and doctrines. They were written before there were men to read them, that after man's creation he might immediately begin to learn and spell; as you have seen a schoolmaster write on the blackboard before the children assemble so as not to lose time, but to be able to begin his instructions at once."

II. Uses of the Story

1. To gain attention. Interest is the mother of attention, and without attention there is no teaching—or anything else from the teacher. His first problem is to get the minds of his pupils turned his way. Until they are turned his way he can not begin his teaching work any more than an astronomer can make observations on a star while the telescope is pointed the other way. Their attention must be yielded by themselves; he can not seize it with his hands and bend it to him. "A hard job, the teacher has," do you say? Yes, it is hard, but it is the only way his work can be done. He must entice unruly and vagarious attention as an angler entices a trout. Fortunately for both, their game have appetites. The teacher knows this better than the pupil or the trout. The angler and the teacher know that if some bright bit be dangled before their game, natural appetite will work with them and impel the fish and the boy alike to take the bait. When the teacher has his hook well fastened he can hold his boy to him; only the analogy stops here. Unlike the angler, he must continue to supply the bait as long as he would hold his pupils.

Attention must be Voluntary

There is no enticement for young minds like a story. The wise teacher is as full of these as the angler's book is full of flies. He gathers them constantly. His eye is out for the best he can use all the time. His boys or girls are never out of his mind. He very likely carries a little book

with him in which he can note down valuable items. If the teacher is young and has only recently begun to watch for attention stories, he is surprised to find how many there are and how easy it is to gather a large stock. When it comes to using them he should try to select one that matches his subject. With his first word he should try to lead up to his work, and this can generally be done. But if not, he should try another. Anything is better than listlessness and disorder. He should persevere in his efforts to get attention until he succeeds, if it takes half the lesson period, or even longer. Remember, whatever you may say or do, you have not really begun until you have gained this attention about which we are saying so much.

How to Find Stories

Some teachers are habitually without attention week after week—and do not know it! Of course, they are accomplishing nothing. The canny teacher opens his work with but one thing in his mental eye—interest. Everything else is in abeyance for the time. He must see the light in the eyes before him before he can speak the first word of the lesson. In his desperation he will start anything in the way of a story, whether it seems relevant or not. If it wakes up interest it is enough for him, for that is the only thing he is thinking about now. Attention stories are generally short and sharp. They crack like a whip or a torpedo. But if you need a longer one, use it. Use anything you really need. The rules can be suspended when you are clear as to what the occasion demands.

Interest is the Indispensable Requisite

2. As mental spectacles. A story often helps the young mind to see clearly. The abstract statement is not comprehended, or it does not make the impression it ought. What shall the teacher do? Tell a story, of course. Suppose you tell your boys, some day, that small causes lead to large consequences, and they do not seem to take in the large truth that goes with this formula in your own mind. Perhaps

they say, "How can a little thing carry a big one? That is not reasonable," and they are skeptics from the start.

But you say to yourself, "They do not believe me; I will make them in spite of themselves," and then, aloud, "A pen is a little thing that you could buy for a cent, but a pen that was not worth a quarter of a cent once cost me a large sum of money. I was selling goods, and had just worked up the executive of a large concern to a desire to buy. I had my contract form lying on his desk, with my finger on the dotted line. He reached over toward his pen-rack, took off a pen and plunged it into the inkwell. But it scratched and sputtered, and he turned to me with a frown on his face. I was ready with a fountain pen, which I handed to him. He started to write, but the ink would not flow. I took it and shook it. Again he tried to write, but with no result. 'I will get a pen,' he said. So he stepped into the next room. Evidently some one stopped him with a question, for he did not come back for several minutes. Then he stood at his desk and looked down at his contract; 'I believe I had better think this matter over again,' he said. And all the talk I could put up did not budge him. I had lost a sale because a pen was bad and another pen empty. Now, one of my regular duties, week in and week out, just as regular as my shave and my checking over of calls to be made and the making out of my expense account, is filling my fountain pen."

"Honesty in business is good," is a safe proposition, but it would not make the impression on a boy that such a story as this would make: A boy applied to a Detroit grocer for a job. The grocer said to him, "If I hire you, I suppose you will do as I tell you." "Yes, sir," said the boy. "If I told you to say that the sugar was high grade when it was low, what would you say?" Hesitatingly the boy replied, "I would say it." "If I told you to say the coffee was pure when it had beans in it, what would you say?" "I 'd say it." The man was nonplussed. "How much would you work for?"

he inquired, very seriously. "One hundred dollars a week," the boy answered in a businesslike tone. "One hundred dollars a week!" repeated the grocer. "Yes, with a percentage after the first week," said the boy, coolly. "You see," he went on, "first-class liars come high, and if you need them in your business you have got to pay the price; but I 'll tell the truth and work for three dollars a week." The grocer said, "Take off your coat."

These random illustrations may serve to show how we may sharpen our pupils' perceptions and make them see things clearly. Life is a universal language and it needs no translation. What a boy can read in this vernacular he has no trouble in understanding. To find just the right story is often to solve a very perplexing difficulty of teaching at a stroke.

3. Where prosy words fail. There are many lessons that can not be put into prosy words, and these are often the most valuable. How would you go to work to prove to a boy the value of his common possessions? Could you do anything without a story that would make the impression of Lieutenant Schwatka's word picture? "I saw an Eskimo working upon a knife that, as nearly as I could ascertain, had engaged a good part of his time for six years preceding. He had a flat piece of iron which had been taken from the wreck of one of Sir John Franklin's ships, and from this he was endeavoring to make a knife-blade, which when completed would be about twelve inches long. In cutting this from the iron plate he was using for a chisel an old file found on one of the ships, which it had taken him two or three years to sharpen by rubbing its edges on stones. His cold-chisel finished, he had been nearly as many years cutting a straight edge along the ragged sides of the irregular piece of iron, and when I discovered him he had outlined the width of his knife on the plate and was cutting away at it. It would probably have taken him two years to cut out the piece and two more to fashion the knife into shape and usefulness.

The file which he had made into a cold-chisel was such a proof of labor and patience that it was a great curiosity to me, and I gave him a butcher's knife in exchange for it. Thus almost the very thing he had been so long trying to make he now unexpectedly found in his possession. When I told him that our 'big igloos' (factories) could make more of these knives than he could carry during the time we had spent in talking, he expressed great surprise."

At the beginning of the Civil War there was a Southern grocer who decided to go North, fearing that all his large property would be confiscated. He placed it all in the hands of his bookkeeper, telling him to use it as he thought best and he would rely on his honor for a future settlement. The merchant went to New Haven, where he engaged in business and prospered. There was so little probability of his receiving anything from his Southern holdings that he did not tell his bookkeeper where he was. After years had gone by, learning that a friend was going to his old home, he requested him to make inquiry about his property. His old bookkeeper forwarded an acknowledgment of his claim to the amount of $648,000 and requested time to make the payment. In two or three years this large sum was all paid.

Such pictures from life far transcend prosy precepts. It is difficult for a teacher to satisfy the eager appetite that young people have for them. When carefully chosen they may be used affluently.

4. **To teach moral lessons.** The moral value of the story is beyond expression. It is universally attested by preachers and teachers and good books and papers. It might almost be said that our modern periodical literature in all its vast volume exists to disseminate stories—though not all this is for ethical ends, by any means. Where would moral teaching be without the aid of the story? It is safe to say that it could not live thus.

Our Vast Story Literature

Mr. Jacob Burkett testifies in this story of his boyhood that the lesson of the certain cropping out of secret sin was impressed upon his memory by his mother thus. One day when she had given him a basket of pop-corn to plant, he worked away for a time in the broiling sun and got a few rows under the ground. But he could not see that there were any fewer grains in his basket and the task seemed to him to be endless. So he dug a hole and dumped all the rest into it. When his mother asked him about it, he told her that he had planted all the corn. She doubted it, and said, "Jake, if you have told me a lie that corn will tell on you." The weather was seasonable, and the sun and showers soon brought up the corn. She marched him into the field and showed him the thick blades that had shot up from his wholesale planting. The grains had told the truth on him, and he never forgot it. Neither would the boy who heard the story be likely to forget the lesson.

This is the way that Dr. Hillis teaches the value of opportunity. "Not long ago I was in Ann Arbor. Going along the street, under the electric light, a squirrel ran down a tree and stood before me, stretching out his paws for nuts. It was a poor, gaunt, emaciated, starving squirrel. All good squirrels ought to have been in bed asleep. Only lecturers had a right to be up at that time of night. Industrious squirrels ought not to be hungry in February. Why had it not stored its nuts in the ground and in the great oak trees about the campus? On inquiry, I learned that the city council had made it a misdemeanor to kill the squirrels. The college students had also fed them abundantly. Growing sleek, they grew lazy and thriftless. When the first frost came they were careless about laying up a store of nuts against the winter's cold. Soon, through carelessness, they lost all power of self-support. And so, little by little, that squirrel went down the primrose path of dalliance. On a dark night in February, weak and starving, it came out to beg one morsel of food. Gone its power of self-support; ruined its instincts.

It had betrayed itself. They say that these squirrels will all die out and must be replaced by those brought from the forest.

"And why smilest thou at the squirrel's folly. Knowest thou not that this is but a faint image of what thou hast made thyself? Where is the freshness of thy youth? Why are these torches burnt out? Where are the ideals that once flamed like stars? How is it that thou hast forgotten prayer, gentle service, those sweet and kindly ministerings to God's little ones? Verily, custom lies upon these like a thick frost. . . . This is the epitaph for the tomb of Felix: 'He postponed until to-morrow: therefore he lost his own soul.'"

You will notice both the simplicity of this story and the impressiveness of its application by the master of illustration.

5. As an aid to tact. President Lincoln once said: "I believe I have the popular reputation of being a story-teller, but I do not deserve the name in its general sense, for it is not the story itself, but its purpose or effect that interests me. I often avoid a long and useless discussion by others or a laborious explanation on my own part by a short story that illustrates my point of view. So, too, the sharpness of a refusal or the edge of a rebuke may be blunted by an appropriate story, so as to save wounded feelings and yet serve the purpose. No, I am not simply a story-teller, but story-telling as an emollient saves me much friction and distress."

Why Lincoln Told Stories

Many a time something needs to be said, but the prosaic word is too hard and will doubtless defeat the desired end. A little anecdote will prove just the right thing. It will not smite in the face: it will not smite at all: but it will move around and tap gently on the side—and it will be well received. Many an awkward situation can be soothed and many a bristling boy can be quieted by an apt incident sympathetically told.

III. The Story Interests of Early Adolescence

Professor St. John has this to say of the story interests of early adolescence: "During the first stage of adolescence, and particularly at its beginning, the hero story is perhaps more attractive than any other. This interest is stronger in boys, but usually appears in girls as well. The chief special requisite for successful stories of this type is that they should center in a strong, forceful character whose achievements form the material of the tale. The character that appeals is the one that achieves obvious success. Later the victories of defeat will win due appreciation; now it is the man who brings things to pass who stirs the enthusiasm of youth. . . . Certain forms of this interest seem to defeat the educational end, for too often the boy turns to the "nickel novel" in preference to literature of a higher moral grade. The pugilist, the border ruffian, the highwayman, or the bandit seems more attractive than the more dignified figures who appear on the pages of his Sunday-school book. Here nature seems to lead him astray, but a careful study of the boy's attitude and of the books themselves, shows that this interest is not even due to the lawlessness of immaturity, but rather to the admiration for strong characters whose most prominent traits are physical prowess, fortitude, courage, loyalty, and honor—a crude form of real honor, though it be honor among thieves. These are the qualities that make the real hero, and most of them are essential traits."[1] This discrimination is of the utmost importance. To make it aright is to find good in the boy, in place of evil; and encouragement instead of disheartening for ourselves. We must realize that actions are complex, and that appreciation of any single action as a whole may mean only the appreciation of a single element in it. A healthy boy or girl

The Hero Story

The Qualities Which Appeal

[1] St. John, *Stories and Story-telling*, pp. 64-66.

may usually be trusted to admire the virtues and condemn the evils. Let us also realize that the virile elements, such as bravery, strength, independence, and endurance, make a strong appeal to adolescents, and we shall then be able to interpret them much better than we have sometimes done.

There are two main lines in which interest should be developed. Of course we do not expect a boy's admirations to be stationary. Let him begin, when he is young, with fables and myths and legends and find all the joy he will in their heroes; but see to it that he is drawn on from these to the real heroes of history, and thence to the more real heroes who are fighting for us here and now, in the world life of to-day.

The other important line is to develop the interest in great public leaders into an intelligent appreciation of the more obscure heroism of those who are battling in the common ranks of everyday life. This is entirely practicable, and its vast importance is almost self-evident.

IV. The Art of Story Telling

The teacher can afford to make his largest investment of time and strength in cultivating the common but all-important art of story-telling. His success in this will measure his success in his whole work, for the telling of stories well involves knowledge and wisdom and tact and sympathy and ingenuity and geniality and deep insight and far outlook. Life is kindled by life. A story is a bit of life, and its appeal is seldom made in vain. The Sunday-school teacher will pay careful regard to this important feature of his work. He will study the great story-tellers and try to learn their art. He will watch the effect of the stories he hears told. He will study the illustrations that he finds in books, not so much that he may repeat them, but that he may understand their use.

The Importance of Study and Practice

Lesson Outline:

I. The Place of the Story in Teaching.
   1. Its universal use.
   2. How it has made history.
   3. The scope of the story.

II. Uses of the Story.
   1. To gain attention.
   2. As mental spectacles.
   3. Where prosy words fail.
   4. To teach moral lessons.
   5. As an aid to tact.

III. The Story Interests of Early Adolescence.

IV. The Art of Story-telling.

Topics for Special Study:

1. What a story really is.
2. The use and abuse of illustrations.

Topics for Class Discussion:

1. The use of the story in the past.
2. What is the scope of the story?
3. Why has the story such power to gain attention?
4. The value of the story as an aid to perception.
5. The story as an aid in moral teaching.
6. Lincoln's use of stories.
7. Stories which appeal to Intermediates.
8. How may a teacher become a good story-teller?

CHAPTER VII

BOOKS AND READING

The child grows a new body in adolescence: he also grows a new mind. Not that there was any lack of mental agility in childhood: the mind of the child is one of the wonders of the world. But the mind of the adolescent is another and a greater wonder. The transformations of the mind and the body go together. The child thought as a child, but he is now becoming a man and putting off childish things.

The Mental Awakening

The child lived in a narrow world of reality. He sat in the center of things and reduced all phenomena to his own terms. Like the savage, who represents the childhood of the race, he was credulous, uncritical, fanciful, superstitious. He delighted in myth and fable, and got on easily without science and philosophy and art. He was at home in the clouds of the air or the depths of the sea. Miracles never troubled him because he had been fed upon wonders from his birth; and a few new ones, more or less, made no difference. "Alice in Wonderland" and the "Arabian Nights" fascinated him by their life and color, and he noticed nothing fantastic about them.

The child centers the world in himself and brings all things to himself. But the adolescent has arisen and gone forth into the world. He no longer keeps a place of his own. He goes to the phenomena. This gives him a depth of vision and a true perspective. His world is not flat, like a Chinese painting, but stretches out and on and away. He acquires a critical faculty. His judgment has awakened and he is test-

ing things. He is catching the scientific spirit. His thoughts have broadened; his vocabulary is keeping pace with them; and he surprises his parents with the sudden expansion of his views and the soberness of his observations.

I. The Reading Age

1. The craze for reading. What has caused this new outlook? It is but the expression of the unfolding mental life, but this has been fed by books. They are the nutriment of the adolescent mind. The intelligent person reads in all ages, but in the adolescent age there is what has been called "the craze for reading," which is a well-marked experience of most young people. Most children learn to read by the time they are seven years old, and their reading then begins. The appetite for books strengthens rapidly throughout the Junior period, and reaches its climax in the Intermediate age, forming one of its most marked features. Dr. Lancaster's investigations showed that of five hundred and twenty-three mature individuals four hundred and fifty-three have had what might be called a craze for reading at some time in the adolescent period. The curve of this intense desire to read begins at eight years, rises to eleven, and then rapidly from eleven to fourteen, culminates at fifteen, then falls rapidly, nearly reaching the base-line at eighteen.

The Development of the Reading Interest

Young people do not read for nothing. They perceive quickly and they remember tenaciously. Their interest touches everything, far and near. They get acquainted with foreign lands and peoples, penetrate distant antiquity to learn about its heroes and their valorous deeds. They are fond of history and science and politics and poetry. You can almost see them grow under your eyes. A college professor named certain books that he used to read as a boy: "Mother Goose," "Robinson Crusoe," "The Swiss Family Robinson," Higginson's "History of the United States," "Pilgrim's Progress," "Uncle Tom's Cabin," "Cowper's

Scope of the Interest

Task," and Thackeray's "Newcomes." The copy of "Uncle Tom" that he had was a big one, and he sat on a chair in order to rest it on the tray. He remembers the book "most vividly." His parents say that he was reading it constantly, quite oblivious to everything going on about him, with the tears running down his cheeks.

This line of reading is typical, not only of the general run of youthful books, but of the development of the reading taste. It is common for young people to go to the very top of literature, even in their early 'teens. Their reading range is astonishing, but it corresponds with their thought range. They take in all subjects, all time, and the whole world. Recall the subjects of the college boy's essays and orations. If anything they become more modest as he advances from the freshman to the senior year. Take also the subjects of high school essays: they often deal with the largest themes of patriotism, of sociology, of politics and international affairs. The centrifugal forces operate powerfully on their thoughts and they soar to the highest altitudes and roam to the confines of the world. They are at home in the universe. And all this is perfectly natural.

2. The literary discernment of early adolescence. Professor C. T. Winchester's testimony illustrates the youth's appreciation of the best in literature: "No poetry that I had read before I was seventeen seemed to me so absorbing as Keats's 'Endymion.' I followed that with everything else of Keats' and then relieved my exuberant feelings by writing an article on the poet, which the editor of a monthly magazine was unwise enough to print. What I wrote I have not now the remotest idea; but I am not ashamed of my youthful enthusiasm for Keats. The 'Endymion' is doubtless not a great poem, is lush, over languaged, formless—I should not wish to have to read it through now; but it has opened the eyes of a good many young people to the charms of the world, taught them that

'A thing of beauty is a joy forever.'

I have often fancied that I got, unconsciously, a corrective for the extravagance and crudities of Keats by reading at the same time, and with genuine delight, in my freshman year, the 'Odes' of Horace, which are excellent examples of just that neatness and finished grace that Keats most lacks. It was good for me to read together the 'Endymion' and the 'Odi Persicos.' In prose literature the book that aroused my keenest interest before I was twenty was Thackeray's 'Lectures on the English Humorists,' which I thought then, and think still, the best popular lectures on literary subjects in the English language. They introduced me in a delightful way to a group of companionable writers; and best of all, they introduced me to Thackeray himself, wisest, kindest, best of all English novelists."

Let no teacher make a mistake as to the real ability of young folks to discern the good and even the great things of literature. Few of us realize how rapidly they mature when they have "turned the corner." Dr. Crampton says that the rapidity of adolescent growth can only be likened to an explosion. The physical change often begins suddenly, "usually during the warm months of summer, and when it does occur a single month may add an inch in height, twenty pounds in weight, and double the muscle force." With the body the mind keeps pace. Fathers are startled to hear their "little boy" propound solemnly a weighty opinion in politics or morals. But it is not their little boy: he has vanished in a night, and a young man has taken his place. This is why youths are seized with a new passion for great books. We repeat, it is not at all abnormal.

A prominent minister gives this: "At fifteen I left college, where I was in the sophomore class, and went into the printing office to learn the trade. There I lived for three years enjoying the literary atmosphere which pervades a newspaper office. At seventeen a book seemed accidentally to fall into my hands. It was a crucial moment, and left a more decided impress upon my mind than any of the classics or

sciences which had occupied my thoughts during my school days. As I look back on it now, that book, as no other up to that time, fixed the trend of my tastes and visions. It was 'The Hand of God in History.' It was the first treatise on the philosophy of history which I had read, and I read and re-read it many times one winter before I knew that there was any such philosophy. It gave me my first stalwart convictions concerning the survival of the best, the evolution of the good, and the final triumph of all that is right over all that is wrong. It made me an optimist and not a disconsolate pessimist. I believe that whatever ought to be will be, and that every moral imperative is the assurance of a moral possibility; and, with Kant, that ought is not only obligation, but achievement. From the reading of that portly volume I was started in my thought toward the conclusion which I long since reached that there is just as definite design in history as in the universe of matter and that all things are steadily working together for good as God is recognized and obeyed as the Great Designer, revealed through His deified Son, Jesus Christ."

II. The Service of Books to the Intermediate

1. The spiritual influence of books. It is a mistake to suppose that adolescence is an irreligious age. Not forgetting the irreverence and the skepticism of youth, we may still say that this is not only a religious age, but the most religious age in the entire life. It requires a sympathetic interpretation, to be sure; but in the hearts of youths and maidens there are great spiritual appetences and powerful yearnings after God. If they depart from God it is usually because God has been misrepresented to them in some way. This is one of the saddest things in the life of the Church.

The Spiritual Yearning of Early Adolescence

It is another mistake to suppose that the Bible is the only book that exerts a genuine spiritual influence upon hearts. Many another book has proved a handmaid of the Scriptures

in leading souls to God. A well-known college president during his youth was a clerk in a publishing house which was putting out a new edition of "The Virginia Comedians." He was expected to know something of the books published by his house, and so he began to read this book. "On the street-cars and ferry-boats between my home in Brooklyn and the office in New York I went through the book very quickly. It was finished on Friday, and the most impressive thing about the book was that the author quoted a passage from the Book of Isaiah in a very striking and effective way. That passage of Scripture kept going through my mind. It beat itself into my consciousness at every turn. All day Saturday I was impressed and oppressed by this quotation from the Bible. On Sunday morning I went to church, and when the minister arose and announced the text, much to my surprise it was the very passage that I had been thinking about for two days. I left the church and went to my home with a special sense of God's presence and power. That gusty March Sunday can never be forgotten. In the afternoon I went to an evangelistic meeting, and when the invitation was given to make confession of Christ I went to the altar as a penitent and a seeker. At the close of the meeting I was reveling in the new joys which belong by right to persons who are converted to God. It is needless for me to say that I keep a copy of 'The Virginia Comedians' by me all the time, and when faith gets cold and spirit of consecration needs renewal I look at that singular book which in the providence of God meant so much to me before I was twenty. God has His mysteries of grace, and one of them is to use unusual and unexpected agencies for bringing the truth of Christ to the consciousness of men."

The Influence of Books other than the Bible

2. Inspiration from reading for life work. Illustrations of the kindling of permanent enthusiasms through reading abound on every hand. It is doubtful whether anything else inspires as many young men for the work of their lives as

the things they read in books. Perhaps all other influences put together are inferior to this.

There was a boy who lived on a Tennessee farm many years ago. He happened to get hold of a magazine which told of the famous band leader, Gilmore; how, from a poor Irish boy coming to this country he had grown to be a master of music and the leader of one of the largest bands in the world, and had eventually organized a great choir of singers in New Orleans. He thought that if that poor, lone, little Irish boy could do that, there might be some chance for him, and he never got that magazine story out of his mind. He went to studying band instruments scientifically: what combinations of strings, brass and reed instruments would produce the best effects. He would go and listen to orators to see how they controlled their listeners, because he knew that if he was going to handle big crowds successfully he would have to get and keep their attention. At that time he was fifteen years of age. He got hold of a good deal of religious literature and read it all, also the biographies of many great men both of England and America, and found that this reading gave him the desired insight into the work for which he was preparing. This boy was Charles M. Alexander, and his subsequent career as a gospel singer is known throughout the world.

III. Reading in the Public Schools

The public schools have taken up reading and are exploiting it wonderfully in recent years. They are doing their utmost to cultivate right tastes and guide their pupils in advantageous courses of reading. They are making it a part of the common curriculum. They are issuing warnings against trashy and dangerous books and papers and teaching the children how to know a good book and how to enjoy it. For the young children story-telling has been introduced into many schools and public libraries. Of late stories have been told at parents' meetings in various places. Old folk-tales

are selected, interspersed with legendary, historical, and humorous stories. Habits of listening and of attention are thereby formed, and many of the hearers acquire the literary habit.

The extension of public libraries is going on with great rapidity. There are few centers of population in this country now where free books are not available. In some States there is a State library, with a system of traveling boxes of books going to any of the citizens who desire them. Many public libraries are ministering directly to children. In the city of New York there are now more than forty such children's libraries, which will probably circulate close to three millions of children's books this year.

As one result of this intelligent attention given to the reading of the young folks in this country their reading habits have undergone a complete change in the last decade. There is much less blood and thunder than there used to be in juvenile fiction. The yellow-back novel has nearly disappeared. A few years ago there were numerous firms publishing this distressing type of reading matter; it is said that there are but two such firms to-day. Ten years ago there were half a dozen boys' serial papers published in New York. Only one remains. One flourishes in Boston, but it has become to all intents and purposes a family paper. One which had been published for twenty-five years in Philadelphia has recently deceased. While our boys and girls are reading enormously, they are reading books mainly, and these are improving in quality all the time. These things are of interest to Sunday-school teachers as an indication of a great opportunity and the solution of some of their hardest problems.

IV. The Sunday-school Teacher's Part

1. The teacher as a literary adviser. It would be easy to fill many volumes like this with life stories such as have been narrated in this chapter, but these will have to suffice.

They will be recognized as but examples of how reading exerts its astonishing influence upon young people in ministering to the whole circle of their needs. Its injurious effects are just as marked as its beneficial. It is the teacher's privilege to watch these young lives and to learn about the books that will be helpful to them. Realizing better than his pupils the power of this ally, he can enlist its valuable aid in working out his benevolent purposes with them.

Of course all this is outside of the Sunday-school hour and of Bible teaching, but it is too late in the day to plead this as exemption from its responsibility. The Church has assumed the grand responsibility of saving souls, and this is being found to mean more than we have thought. It amplifies the work of the Sunday-school teacher to a startling degree. If an outline of Bible teaching were all, his work would be easy and he could limit it to the school session. If it saved his pupils, well and good: but if not, what would it be to him? He had done his task. But this is not the situation. There is no stopping place for the devoted teacher this side of the winning of the hearts of his pupils to God, holding them to God, and building them up in the true faith and service of Jesus Christ. The salvation of the soul means the right ordering of the whole life, and this brings in any and all of the interests of life. Since reading fills so much of their life and means so much to it in a variety of ways, he must take it into his scheme of work and prepare himself to give sound advice concerning it.

The Teacher Must Make Use of the Power of Reading

2. Methods of reading work. Our progressive teachers are doing this work in very various ways. Some confine themselves to good advice about the selection of books. Some make written lists of reading courses, and even furnish outlines of the readings. Some have reading selections in the class. Some have reading hours for the class, outside of the school, perhaps at the homes of the teacher and the pupils. The zealous teacher will find different ways of solving

his own local and personal problems, but he will by no means deprive himself of the immense advantage of the reading that his pupils can so easily be led to accomplish. First, because nearest at hand, will come the weekly Sunday-school papers published by the Church.

Lesson Outline:

I. The Reading Age.
   1. The craze for reading.
   2. The literary discernment of early adolescence.

II. The Service of Books to the Intermediate.
   1. The spiritual influence of books.
   2. Inspiration from reading for life work.

III. Reading in the Public Schools.

IV. The Sunday-school Teacher's Part.
   1. The teacher as a literary adviser.
   2. Methods of reading work.

Topic for Special Study:

1. Book lists for Intermediates.

Topics for Class Discussion:

1. How explain the Intermediate's interest in reading?
2. What is to be said of the scope of the reading interest?
3. To what extent do Intermediate pupils possess literary discernment?
4. Give some examples of men or women whose careers were powerfully influenced by a book.
5. What new opportunities for reading are possessed by young people to-day?
6. Suggest some class plans for reading.

CHAPTER VIII

EXPRESSION—HAND WORK

I. Considerations on the Use of Hand Work

1. The function of expression in teaching. All impression is followed by expression. This is the equivalent in psychology of the first law of motion in physics: Action and reaction are equal and in opposite directions. A bursting shell discharges force of some kind, just as the explosion of the charge put into the gun drives the bullet out from the muzzle. What you put into the stove as fuel comes out as heat, and what you put into the body as food comes out as heat and muscular strength. So what you put into the mind as knowledge comes out in some form. The simplest perception excites action of some kind. A babe three months old has its eye caught by a bright light: what is the result? He reaches out his little hand to seize it. Show an infant the moon and he will try for it just the same. This trivial phenomenon carries one of the profoundest principles of education. When we add to it the kindred truth that what the hand does reacts upon the mind and impresses the idea more deeply, we have the fundamental notions upon which hand work and all expression, which has come to be so prominent in modern education, are based.

All Real Impression Followed by Expression

2. "Learn by doing." This was the primary maxim of the great Froebel. Like other people, he noticed the spontaneous activity of young children; but, unlike other people, he discerned in it the foundation of a great educational

system. The swift and vivid sense impressions made on their fresh minds reacted in multitudes of expressive actions which had been the trial and the grief of all teachers before him—and have troubled some after him. But he showed us that these were natural and irrepressible, and that hence they may be utilized to great results. While the teacher is trying to repress this activity he is flying straight into the face of Providence: while he is controlling it and diverting it into proper channels he is invoking the ready aid of the child's Creator in his work. Can we imagine greater folly than assuming that passivity is a child's natural and hopeful state, and branding his activity as an evil to be repressed by harshness and violence if necessary?

The Teaching of Froebel

3. A borrowed lesson. The following is given in a standard work on pedagogy as a lesson on teaching the triangle to children. The writer declares that the teacher who has shown a triangle and wishes to impress on the class the fact that a triangle has three sides, and who lets the class repeat "a triangle has three sides," "a triangle has three sides," *ad nauseum*, is condemning his pupils to an intellectual treadmill, and says that better method of procedure would be somewhat as follows:

a. Show pieces of cardboard of various sizes cut into triangles. Let the children handle them.

b. Draw some triangles on the blackboard.

c. Show pictures of church spire, roof of house, etc.

d. Let the children make triangles with pieces of wood and paper, and let them draw some triangles on their slates.

e. Call attention to the fact that there is one thing common to all the shapes, namely, the presence of three sides.

f. Introduce the term triangle and draw up the definition.

In this way a number of repetitions would have been made, several senses would have been exercised, and yet interest would have been maintained. "Varying the instances" is a unique recipe for the maintenance of attention.

Note in this the prominence of sense teaching and the employment of the eye and the hand in various ways. Note also the holding back of the abstract part (the definition) until after the concrete part had had a chance to do its full work. The definition comes last, as it generally should. A baby wishes generally to make three tests of a new object: he looks at it, he gets it into his hands, and he puts it into his mouth. The Intermediate pupil has the same impulses toward examination and expression, more highly developed, of course. The young child wishes to pull things to pieces. This is the rudimentary disposition toward analysis, which, in the adolescent, is rectified and supplemented by the constructive instinct. This instinct to make things is not a finality, but springs up with the first crude sense-perceptions. If it is allowed play it will run along with these and impression and expression will react upon each other until strong and permanent concepts are gained; or, in common talk, until the lesson is well learned.

4. Only one education. It must be remembered that there is only one education. The same mental powers that are exercised in arithmetic or science are engaged in Bible truth, and the same educational principles are active in all studies, no matter what the subject may be. The Sunday-school teacher can not be indifferent to the remarkable extension of hand work into all lines of secular teaching. Evidences of this are the slate, the paper, the blackboard, the chart, the sand box, the multiform gifts of the kindergarten, botanical and zoological collections, all kinds of map and chart making, clay modelling, sloyd, and all forms of manual training. It is an established principle, not only that the hand may help the understanding, but that there can be no thorough understanding without the hand. The methods that are universally employed with so much success in other lines of education must be employed by Sunday-school teachers who are intent upon the best results. Froebel's famous formula has been

Hand-work in Secular Teaching

extended from the kindergarten to the highest and broadest ranges of culture. All kinds of students nowadays are learning by doing.

5. Illustrations from observation. One might think that the bright eyes of a child might see things quickly enough and well enough, but all teachers know otherwise. "Observation in children is singularly deficient and capricious," and their teachers must call in hand work to help them to see straight. We commonly take it for granted that all who have eyes see, and see the same things; but this is rank assumption. We do not know what the child six months or a year old does see, but it is certain that he does not see what older people do. Observation tests made by drawings and in other ways show that there are singular defects in the perception of children, and this corresponds in a suggestive way with the sad revelations of ignorance in young people. It is a common thing to hear laughable blunders made in reference to Biblical things. There is strange ignorance also concerning the things taught in the schools, which often evokes sharp criticisms. While this is doubtless chargeable to the pupils, in part, it is also due to defective teaching. In the light of what we now know about hand work, for instance, is it strange that pupils who have never been given any of this exercise should know very little about the geography of the Holy Land and the history of Israel?

Observation Tested

These observation tests show that the eye has to learn to see, and that this process takes time. We do not know how long, but the period is protracted. A boy three years of age was asked to draw a man. His effort was more than interesting: it was a rude circle with two straight lines depending from it—probably the head and legs. A clock dial was somewhat round, but he gave it five hands instead of two. Was he thinking of the different positions of the hands of a clock? His horse had a long straight body, large at the head and tapering at the tail, with seven rudely

fashioned legs beneath. It is found that children nearly always give their human pictures legs, but commonly omit the arms. One examiner states that he has never seen a child's drawing which put in the arms and omitted the legs. The arms are a difficulty with older children. They are put in all positions, springing from the neck, the head, even from the legs. In a class of thirty-five children, five years old, asked to draw a man, six drew the face in profile, and of these six four drew both eyes, and two of these four drew two noses, a full-face and a side-face nose. A class of thirty-eight girls, aged seven to eight, was asked to draw a man and a woman. No less than twenty-eight drew the woman without a skirt, and made practically no difference between the man and the woman. Four drew the skirt and made the legs showing through it. Every child in a class of forty-one, told to draw a man on horseback, showed both legs of the man.

6. An introduction to hand work. The foregoing are some of the considerations that have influenced modern education to hand work. It is well for the Intermediate teacher to know these and as many others as he can take time to become familiar with. From them he will understand why it is that young people have often failed to show the results of training that had been hoped for, and why it would be useless to seek to remedy this by modifying the methods used with them. The trouble lies farther back. We now know that attention, perception, observation, memory, imagination, judgment, and the rest of the faculties do not work spontaneously at their best, but have to be trained by a scientific process. If they have been neglected in childhood we have no right to expect that the youth will use these powers correctly and efficiently. Since expression is demanded by nature we can not omit this and look for the best results. This principle applies just as truly to Bible study as to the study of the books of the common school. There is no pious road to Bible

The Reason Much Teaching Fails

knowledge. It is not gained by prayer, but by downright honest work; and work with the same faculties acting in the same way as in other studies. All childhood and youth is school time, and the later years are dependent upon the earlier in all schools.

This chapter is not intended to be a treatise upon hand work, of course. The entire book would scarcely suffice for that. It is rather an introduction to this interesting and necessary work.[1] Our aim here is to show its need, with some of its underlying principles, and to indicate some things that the Intermediate teacher may do to take it up successfully. He should not consider it a fad. It is permanently established in general education and its principles are standard. The recitation, which is one of the oldest of practices, is a form of expression, and the teacher's, "You do not know a thing until you tell it," is a familiar enunciation of the principle.

II. Types of Hand Work

Dr. Littlefield recommends five types of hand work for the Sunday-school, as follows: Geography work, Illustrative work, Written work, Decorative work, and Museum work.

1. Geography work. Of this three distinct kinds are recognized: *a. Physical geography,* to locate events in place, and including map modeling and map coloring to show physical features; *b. Political geography,* to give the background of events, with map coloring to show boundaries; *c. Historical geography,* to locate events in time, with map marking to locate events.

Kinds of Geography Work

Supplies for the department should include outline maps of Palestine, of Asia Minor, and of the Eastern world. Topographical, physiographical, and relief maps should also be supplied. Relief maps of Palestine, Jerusalem, the Sea of Galilee, and the Old Testament world may be had.

[1] For detailed information and methods consult "Hand Work in the Sunday School," Littlefield.

Concerning geography work in general we may call attention, not only to the recognized importance of the careful location of whatever we are studying, but also to the reactions of the habitat upon the life and history of a people. Dr. Rawlinson declares that the wonderful men of ancient Greece were the product of their climate, their mountains, and their seas. Consider what England's island home has done for her people, what the Lowlands have made the Dutch, and what the Alps have made the Swiss. It has passed into a proverb that "Where the snow falls there is liberty."

The Relation of Geography to History

But no country has reacted more powerfully upon its people than has Palestine. The history of the Chosen People simply can not be understood without a thorough knowledge of their land. Geography work is of the first necessity, therefore, in the Sunday-school.

Back of the message of the Bible are the men of the Bible, their manner of life, their speech, their mode of thinking. And back of the men of the Bible is the land in which they lived, whose very form and position served so wonderfully to mold the course and customs of their lives. As Hebrew history interprets the Bible story, so also does Bible geography determine and interpret the history. Palestine is as distinct among the lands as were the Hebrews among the nations. The physical characteristics of the land are both striking and of profound significance. It lay as a narrow strip between the desert and the sea, a connecting link between the great civilizations of the Nile and the Euphrates. The strip itself is broken into zones of widely different character. Going inland from the sea, there is first a fertile coast plain, which was a highway and a battleground for all nations. Rising from the plain, along its entire length, as the Catskills rise from the Hudson River Valley, and to the same height, extends the central range. Beyond that is the deep Jordan Valley. The fall from the Judean hills to the Dead Sea is four-fifths of a mile in a distance of twenty miles. Be-

yond the valley the eastern plateau stretches off to the desert.

The men who lived upon the central range were thus, by the great paradox of history, in contact with all the world and yet severed from it. On the west the civilization, the religion, and the force of the neighboring peoples were a perpetual challenge and a standing menace to their own national life. At the same time they were protected on the east. They were thus sufficiently isolated to develop their own national life, yet sufficiently in peril to learn dependence.

All this is brought out by relief work on a sand table and by color work on a contour map.

2. Illustrative work. This finds its use in the picturing of an event or story. The kinds recognized are: *a. Paper tearing; b. descriptive and symbolic drawings; c. Sand-table picture work; d. Model handling and constructing.*

Kinds of Illustrative Work

For wooden models the ordinary materials and tools will easily suffice. There should be a good supply of materials for modeling: Clay, plasticine, sand and paper pulp; also liquid inks and Japanese dry colors. Large trays for the modeling materials must be made.

The blackboard will find its use here. There should be one of generous dimensions and good surface. Class blackboards will be necessary, and each pupil should have a slate besides. Colored crayons will be needed, of course. There should also be papers and cardboards of various colors, sizes, and surfaces.

3. Written work. This will be used to record events and impressions in these ways: *a. Note-book and scrap-book work; b. Written answers to questions; c. Thesis work.*

Varieties of Written Work

The written lesson, whether recitation or description or examination, is one of the oldest and best of learning exercises. Well does this writer remember, when he was beginning the study of zoology in his college days, being

greeted by his professor on the opening day with a piece of paper and a clam shell. He was asked to examine the shell carefully and write out what he could see in it, adding anything else he might infer from what he saw. He was somewhat indifferent to this unlooked for "lesson," and it took him but a very little while to exhaust the clam shell. But a few days later when the same shell and the same task were given him, after a lecture on the subject by the learned biologist whom it was his good fortune to have for a teacher, he could not help noting the contrast between the long writing he was able to make and the short one of the first day. The object was the same and his eyes were the same, but there was a great difference in what he saw, and he learned a lifelong lesson in addition to that carried on the markings of the shell.

Varieties of Decorative Work

4. **Decorative work.** This includes *designing, lettering,* and *illuminating.* For guidance in decorative work borders, initials, and pictures in as large a variety as possible should be provided.

5. **Museum work.** Including collecting and constructing illustrative material for permanent use and exhibit in the school museum. The best specimens of work done by the pupils may be honored with a place in the school cabinet, each bearing the name of the maker. In time a very interesting museum may be built up in this way.

A Permanent School Exhibit

III. Hand Work for Intermediates

A beginning of hand work should be made in the Primary Department. As the pupils advance through the grades work suited to their interests and needs may be planned. "Speaking broadly, illustrative work applies to the earlier ages, geography work to the older ages, and written work is the main form and the basis for all ages beyond the primary." The following general suggestions pertaining to hand work in the Intermediate Department are made by Dr. Littlefield:

"As the scholars approach the high school ages, narrative work will gradually give place to historical note-book work. The writing of the lesson story is too young a task to assign to a high school scholar. In the early ages of the Intermediate Department, the scholars are in the heart of the history period. The upper classes are able to approach the lessons from the standpoint of the teachings and to appreciate the development of the literature. At once the most interesting and the most valuable line of work will be such as will show the relation of the events to each other and will bind them into a co-ordinated whole.

History Work

"The note-books will be a syllabus of the history or of the section of the literature which may be studied in the class. Narrative work will be included, but not for the purpose of reproducing the lesson story. It would take the form of a summary of the events of a period, or an appreciation of a character, or a general survey of any given period, such as the historical situation in the time of David or of Christ, or the Roman Empire as the background of the work of Paul. This is really composition work and should not be called for too frequently.

"The regular work would be the making of an analysis or a summary of the events in connection with the map work. With each event map an outline could be constructed. The method would be to develop the outline from the Bible or the text-book, step by step, and to mark the map and record the facts. To illustrate: Acts 8 records the account of the work of Phillip. Verses 5, 26, and 40 give the route of his journey, which was significant in that it was the first official extension of Christianity beyond Jerusalem and laid the foundation for the organization of Churches in the coast cities. The geography is the frame of the story, and the tracing of the journey will be the best possible way of fixing the facts in mind. The tracing will be done as the facts develop. The teacher could work upon a sand map or

a blackboard or upon a small surface map with the scholars. The scholar's map could then be mounted on the page of his note-book with an outline or a fuller narrative of the ministry of Philip. The tracing and map markings would be done in the lesson session, as it is a method of presenting the lesson facts and is therefore inseparable from the lesson. The writing of the notes as the work proceeds in the nature of the case is part of the lesson period. But all else is home work.

"The general rule is that geography work and whatever may have to do with the mastery of the lesson facts belong to the lesson period and should precede or accompany the discussion of the lesson facts. Putting the notes in permanent form, the completion of the note-books with pictures or with decorative work, and all narrative or composition work will be done at home."

The teacher's most valuable clues to proper methods come from the pupil himself. No one can fail to notice the strong constructive instincts of boyhood. In our period they are active and therefore suggestive. You wish to teach the boy a Bible lesson, and he wants to make something. Give him something to construct that will take him into the lesson: a tent, a flat-roofed house, a sheepfold, an altar, or a boat. The girls may make and dress images representing Syrian men and women, priests and scribes. They may make books (scrolls) with their cases and clay models of household and temple utensils. There is no limit to the variety of models that may be formed to illustrate the lesson story and give it a more vivid Oriental setting.

Constructive Work

By all means see to it that the pupil understands clearly what he is making and all the uses it has. Generally he ought to be induced to write up his model in its connection with the lesson. It is likely that he will not be able to do this work alone. The teacher will have to go ahead of him and make leading suggestions, helping him and encouraging him as he needs it. We must remember that the boy is not a

man, and that his work is not a man's work for commercial ends. It is enough for us if he does it as a boy, with all the aid we can give him.

Lesson Outline:

I. Considerations on the Use of Hand Work.

II. Types of Hand Work.

III. Hand Work for Intermediates.

Topics for Special Study:

1. The co-operation of the body and the mind.
2. The advantages and the limitations of hand work.

Topics for Class Discussion:

1. Ways of expressing knowledge.
2. The bodily and mental activity of boys and girls.
3. The concrete and the abstract in teaching.
4. What can you recall of your own childish observations?
5. How far are young people responsible for their ignorance?
6. How to use the blackboard.
7. How to use the sand map.
8. How to use clay and wood.
9. The written recitation.
10. Your experiences in hand work with Intermediates.

CHAPTER IX

EXPRESSION—HIGHER FORMS

I. The Place of Expression in Education

1. Expression a large function. We have put "Expression" at the head of these two chapters that something like due prominence might be given to so important an end in teaching. Nathaniel Butler says that "it is the moral function of the school not to teach ethics, but to get right things done." Here the emphasis is plainly upon what comes out of the pupil, not upon what goes into him. This is quite the modern view; in all the work of the teacher he has his eye upon the effect of his work as manifested by the words and actions of his pupil. This is to say that expression is more regarded in education than formerly, and this means that expression is more desired and more sought after. It is modifying to a considerable degree the methods of teaching. Those that are unfruitful in expression, however worthy they may seem, are discounted. The teacher of to-day "wants to see the chips fly." Professor Coe says that the test of the Sunday-school now is not how much of the Bible a child has learned, but what he has become.

More Regarded Now than Formerly

We are even having figures made upon the value of education as expressed in marketable abilities. It is stated that every day in school is worth ten dollars as an addition to the capitalized valuation of a boy's life. James M. Dodge has said that a schoolboy's value at sixteen is $3,000, which is just about what he has cost. But three years in a trade

school increases that to $12,000, which makes over twelve dollars a day for each additional day at school after sixteen.

2. A part of the lesson. It will easily appear, then, that the lesson is not finished when the teacher has finished talking: the most important part of his work remains to be done. If the old-fashioned recitation had any value, and if the new-fashioned hand work is worth anything it is worth while also to secure the expression of truths and principles that must issue in right conduct and purposeful activities; for the same great principle underlies them all. "We learn by doing," not merely in the kindergarten, but all the way up. The colored papers and cards and blocks are only the accidents of the kindergarten: the all-important educational law of which they are the symbol is by no means an accident: it applies from the cradle to the grave. The old-time teacher did not present the lesson to the class, call upon them to recite it, and then go home. He stayed right there and considered that the most important part of his work was just beginning. This was listening to the pupils recite; correcting their errors; asking them pointed questions to suggest, stimulate, encourage, and perhaps to confuse; and then most likely supplementing his prior efforts in accordance with his new knowledge of the pupils' needs. His first talk would have amounted to but little without this expression of the pupils' learning, watched and corrected and guided and amplified by his professional skill.

The Pupil's Part

The modern teacher must do the same thing in respect to the precepts that he endeavors to impress upon his scholars. Why not? Expression is little more to-day, perhaps, than it ever was; but it is undeniably greater in its recognition, and all teaching is now directed toward it. As a matter of course, then, the teacher stays with his pupil to see what he is doing with the lesson that he has been taught; and if he does nothing the teacher considers that he has failed himself. There is nothing more characteristic of right moral teaching to-day than this regard to expression.

3. What makes it stick. An illustration comes from far-off Korea. One day there came into one of the mission stations a sturdy Christian from the North. After the usual greetings he was asked the purpose of his visit. His reply was, "I have been memorizing some verses of the Bible and have come to recite them to you." He lived a hundred miles away, and had come all that long distance, traveling four nights, to recite some verses of Scripture to his pastor. He was told to begin and he would receive careful attention. He recited the entire Sermon on the Mount, in Korean, without a verbal error. But the pastor was a scientific teacher, and he told the Korean that if he simply memorized the Sermon it would be an intellectual feat and nothing more; he must practice its teachings. The man's face lighted up with a smile as he promptly replied: "That is the way I learned it. I tried to memorize it, but it would n't stick, so I hit on this plan. I would memorize a verse and then find a heathen neighbor of mine and practice the verse on him. Then I found it would stick." Verily, this poor Korean had made a great discovery. Do we need his testimony to show us how very practical this principle of pedagogy is?

Expression Guarantees Impression

A poor colored man who had been a slave had a similar experience. He came to a missionary and asked to be taught to pray. She began to teach him the Lord's Prayer, sentence by sentence, explaining it to his satisfaction until she came to the one on forgiveness. "What dat mean?" said he. "That you must forgive everybody or God will not forgive you." "Stop, teacher; kaint do dat," and he went away. After a long time he came back, saying: "Now go on wid dat pra'r. I done forgib 'im. Ole massa once gib me five hund'ed lashes and hit me wid a crowbar an' trow me out for dead, and I met 'im on de road and would n't speak to 'im. But I done met 'im ag'in to-day an' I said, 'Howdy?' Now go on wid de pra'r."

4. Pointing the teaching. It is not claimed that expres-

sion may be taught either baldly or precisely. Things have their own motions in the moral world, and motives and actions can not be handled like crayons or clay. But young life is full of incidents, and the watchful teacher may sit by the side of the road, if he can do no better, and watch for something pertinent to come along. He will not have to wait long, usually. Expression can not be forced, but by keeping it in mind many of its manifestations may be seized and utilized.

Modes of Expression Must be Sought for

Dr. Soares tells of a class of boys who had been studying magnanimity. Their teacher had used the stories of Abraham yielding the rich pastures to Lot, and Jonathan giving up his kingdom to David, for this great lesson. After arousing the admiration of the boys for these exemplars of generosity, she subsided and kept watch. The class was organized, and an election was coming on. There was only one officer to be elected, a secretary. The position was greatly coveted, and there was a sharp contest. The younger of two brothers was one of the nominees. From a sense of propriety, neither of the brothers voted. But the class was small, and a demand was made for their voting. The candidate whispered to his brother. The teacher was a little disappointed, though she felt that it was perhaps no more than could be expected of human nature. But the event showed that both the brothers had voted for the rival candidate. It was a simple triumph, but a real one. It is probable that this teacher brought up Abraham and Jonathan in view of the coming election. Such things may well be done. But if not, she had the wit to utilize it and to note its effect; doubtless, also, to commend the brothers for exemplifying the magnanimous spirit.

II. The Teacher's Use of Expression

1. A fine art of teaching. Are there any to whom it seems difficult to secure the desired reactions in morals and manners? Let it be remembered that these things do not come by chance, but are the direct results of the true teacher's

art. He who holds expression in his mind is going to shape his work constantly to that end. He who is indifferent to expression will not be likely to teach for it. He who desires expression will watch his pupils closely to discover teaching opportunities; and who seeks is he who finds. It will surprise many a one who has not given thought to it to find how many and how varied are the chances to evoke moral expression as the resultant of precepts and example.

How one teacher adroitly carried over into action her many (and rather barren) instructions concerning self-control and reverence in the house of God was told by Lee McCrae in the *Classmate*. We have heard all manner of names for Sunday-school classes, but never any as odd as "The Oyster Class," which was the name given to this one. This is what they did: "This school is entirely too friendly," exclaimed the superintendent one morning, in the midst of the opening exercises. But his words were utterly drowned in the buzz of half-suppressed voices that rose from all over the room, and nothing save the call-bell or the loud-struck keys of the piano brought anything like quiet. In the various classes teachers were saying, "S-sh," "Sit down, Elizabeth," "Hand me a song-book, Sam," "What's the number?" "O, *do* keep quiet, girls!" thus adding to the confusion.

Miss Laurie was one of these teachers, and for months and months she had been doing that very way herself; but suddenly a new light dawned. She sat absolutely still, thinking fast. Never a word said she, although her girls giggled and chattered on until lesson time. Then, instead of beginning it, she said abruptly, "Girls, don't you think this Sunday-school is too noisy?" "The worst ever!" "You're right!" "It sure is!" were the frank and somewhat ungrammatical replies. "Well, I've a scheme," she went on. "Suppose next Sunday we come in here and sit like so many Indians—or Quakers, rather. Just nod to each other and say never a word until lesson time. Let's see if we can do it, and how long it will be before somebody notices it."

A babel of opinions answered her, but the idea of doing something unusual, backed by the knowledge that it was right, carried the day. They would be "mum as oysters" next Sunday. "I can hold my tongue if Josie Frazer can!" asserted one. "Josie can be a clam when she wants to be. I dare you to stick it out longer than she can!" "Mr. Superintendent will faint away in sheer surprise." "And the boys behind will think we're dead and don't know it." Such were the laughing assertions of the class all in a minute. "Miss Laurie," asked one, "can we make the one who speaks pay a forfeit?" "No," she answered, firmly, "this is not a game, but a *test*. We want to work a reformation in this school—or at least see how big an influence No. 7 has. You know we *ought* to be more respectful to our superintendent and more reverential in this house. So you are all agreed?" There was a sturdy vote of "Aye." Each conscience had echoed the teacher's "ought;" they were old enough to feel ashamed of themselves, and there was a new resolve in each heart.

The result next Sunday was almost startling. The neighboring classes "discovered the silence" very promptly and did so many heathenish things to provoke the girls into speech that Miss Laurie began to feel a bit nervous lest her scheme had only made a bad matter worse. But the girls maintained a stoical silence, and gradually the classes around them began to lower their voices—words seemed so noticeable some way. Altogether the school was much more orderly that morning, while the keen-eyed, quick-hearing girls watched with slanted lids and "saw how it looked" in others. During the lesson time their tongues broke loose. They put their heads closely together and voluntarily pledged themselves to keep it up and "not explain to anybody," no matter what the provocation, simply replying, "Because we want to." As Miss Laurie said, they wanted to prevent all discussion so as to see how far the example unaided would go. Besides, the boys behind them had tauntingly declared they "could n't keep it up much

longer," and that determined them to "play oysters" indefinitely.

Thus for many Sundays there was a spot of silence that, like leaven in the meal, worked until it accomplished—not a reformation, but a decided improvement. Better still, a habit of order was being formed, so No. 7 did more than they really knew for themselves and others.

2. A mark of leadership. The evoking of expression has always been one of the highest marks of leadership among men. It is the patent explanation of the success of such heroes as Luther and Wesley and Washington and Lincoln. It is easy to say things, but the man who can get things done is he who meets the world's need. As we have said, little can be done except by indirection. The successful teacher or leader is he who so understands the human heart as to know how to make suggestions, how to speak the tactful word, how to make the mild appeal, and how to strike the strong, swift blow, each just in its right time.

Secured Largely by Indirection

Napoleon was an immortal master of this art. One day twelve thousand of his soldiers had been overwhelmed by the advance of seventy-five thousand Austrian troops. Was he "resigned to the inevitable?" Any other general would have been, but not Napoleon. He went to his army and said: "Soldiers, I am displeased with you. You have evinced neither discipline nor valor. You have allowed yourselves to be driven from positions where a handful of resolute men might have arrested an army. You are no longer French soldiers. Chief of Staff, cause it to be written on their standards, 'They are no longer of the army of Italy.'" In tears, the battered veterans replied: "We have been misrepresented. The soldiers of the enemy were three to one. Try us once more. Place us in the post of danger and see if we do not belong to the army of Italy." In the next battle they were placed in the van, and they made good their pledge by rolling back the whole Austrian army. It was

the genius of Napoleon to know what his army could do in the extremity, though they did not know it themselves, and to know also how to touch the quivering nerve that would respond in a desperate determination to put forth their last ounce of energy for him.

Needless to say, there are no rules possible for the emergencies that a teacher encounters. The only way for him to be able to meet them and conquer them is so to train himself in character study and character practice that when the moment comes he will intuitively sound the effectual call.

3. The power of the moral appeal. We confess with our mouths that our great work as Sunday-school teachers is to win the scholars to Christ and build them up in Christ, but it seems doubtful sometimes whether we really mean this. We certainly do not always go as far as this in practice. It is easy to stop with the leaflet lesson, and we lack confidence in our ability to lift a happy-go-lucky boy out of himself and make him firm in devotion to principle and willing to make great sacrifices rather than be false to his ideals. But experience shows that the adolescent is maturing very fast, and that in most cases he is ready for just such loyalty and heroism.

The Climax in Teaching

Dr. Schauffler had this experience with one of his Sunday-school boys: "He was about fifteen years old, the son of a liquor dealer. Coming to the Doctor, the following conversation took place between them: 'Father says I have got to serve the bar now on Sundays. What will I do?' Doctor Schauffler replied, 'My boy, what do you think you ought to do?' 'I ought not to serve,' said the boy. 'Well,' said the Doctor, 'I have nothing to say to you.' The boy replied, 'But father says if I don't serve the bar on Sundays, I can pack and get out. What do you think I ought to do?' The Doctor repeated his former question, 'What do you think you ought to do?' and the boy responded, 'I ought to pack and get out.' 'Very well,' said the Doctor, 'I have nothing to say to you except that when your father asks you to serve his bar you

answer respectfully, and say, 'Father, I will do anything for you that is not contrary to the laws of God and man, but this is contrary to both.' The command came and was followed by the suggested reply, with the result that the boy was turned homeless into the streets of New York, no assurance of protection having been given him. Who will not agree with Doctor Schauffler when he says that "that was grander faith in God than the faith of Abraham when God told him to go out into a land that he knew not, for Abraham went with his flocks and herds, and the boy went without a single mutton-chop or a place in which to sleep."

4. Social expression. These "higher forms" of expression outrun any and all the duties that the individual owes to himself. They really include the whole cycle of duty and of character. There is no sphere of life that we do not wish to influence in religious education, even as religion assumes universal dominion over life; and there are no religious lessons that are purely theoretical or technical. All are intended to be applied in right living, and all living should be right living.

Christianity Demands Social Expression

One of the largest fields of life is the social. Our complex civilization is weaving us and our fortunes more closely together, and it is true now as never before that "no man liveth unto himself." Christianity is pre-eminently a social religion. Some one has said that Robinson Crusoe alone on his island could not be a Christian, but when he found his man Friday the necessary social functions of Christianity could begin. There is a vast field for the exercise of the social virtues in our life of to-day, and the average boy and girl are largely dependent upon the Church school to impress these virtues upon their hearts with the powerful inspirations and sanctions of religion.

It is to the social sphere that the teacher looks for many of the most important expressions of the truths that he has been trying to teach. Kindness, sympathy, helpfulness, benevolence, sacrifice—these are but the activities that spring from

the teaching of the religion of Jesus Christ. The comprehensive word "service" is one of the watchwords of the religion of our day. Every boy and every girl should be trained directly and explicitly for service, and our Intermediate pupils are in just this altruistic age when their social perceptions are awakening and their social ideals begin to form.

Benevolence is a capital subject of culture, and every school should teach this by practice as well as precept. The "giving Christmas" celebrations that are becoming so common are instances in point. Further consideration of this cardinal principle will appear in later chapters of this manual.

5. Practical hints. As before indicated, it is impossible to make hard and fast rules for securing expression. Much of this work must be done indirectly. Adolescents are flushed with the new sense of personality that makes them impossible to drive, and they do not respond happily to the categorical imperative. But they like to be appealed to, and they can be informed, if this is done in the proper spirit of respect for their intelligence and independence. They like light better than heat, and will follow a smile farther than they can be shoved. The tactful Intermediate teacher may not have much to say about duties, but he will make motives very clear. He will not indulge extensively in prohibitions, but he will turn all his searchlights upon the consequences of sin. He will lecture very little upon honesty and goodness and piety, but he will tell many a story about honest and good and pious men and women. He will generally omit the morals to his tales, but he will so tell them that their lesson shines of its own light. He will not mount a platform and talk magisterially to his young folks, but he will get right down among them and try to make them forget that he is a teacher at all in his effort to be their equal and to enter into their lives as a friend, wise and affectionate and trustworthy. Above all things, he will take care of his own example.

Lesson Outline:

I. The Place of Expression in Education.
   1. Expression a large function.
   2. A part of the lesson.
   3. What makes it stick.
   4. Pointing the teaching.

II. The Teacher's Use of Expression.
   1. A fine art of teaching.
   2. A mark of leadership.
   3. The power of the moral appeal.
   4. Social expression.
   5. Practical hints.

Topic for Special Study:

1. The social work of the Sunday-school.

Topics for Class Discussion:

1. What place is given to expression in modern education?
2. Where does the teaching of a lesson cease?
3. Give examples of permanent impression secured through some form of expression.
4. Why may expression not be forced?
5. How may ways of expression be discovered?
6. Name some weaknesses of common teaching.
7. In what ways is Christianity a social religion?
8. Give some practical hints on securing expression in religious teaching.

CHAPTER X

TRAINING THE JUDGMENT AND THE REASON

I. Reason in Religion

The Intermediate teacher may wonder why the training of the judgment and the reason is brought to his attention. He may say that he has never heard of this in the Sunday-school, and he may go so far as to affirm that faith is what religion demands and that therefore the reason is to be kept in the background. Others may say that "What is true in theology is not new, and what is new is not true," so that there is little or nothing for reason to do. They may hold that the fathers have worked out the teachings of the Bible into doctrines, and reason has always proved a mischief-maker among them. The proper work of the Sunday-school is to bring the scholars to accept these doctrines and to get them into his memory and hold them there.

There was a time when such notions did prevail; but the Dark Ages are past and the true light is now shining. Since Martin Luther's day we have been holding that religion is a system of truth, rather than of dogmas, and that it must be intelligently worked out of the Bible by every man for himself. Every man has the right to read the Bible, and it is his duty to read it and to get all the help he can to a fair understanding of what it means. There is no authority in the Church or out of it to coerce his personal judgment. With the right to read the Word goes the right of the private interpretation of it, subject only to conscience and to God.

Christianity a System of Truth

The student may rely upon the Holy Spirit's guidance in his studies, and when he has diligently made them he knows the truth for himself and is therefore free from those who might mislead him or tyrannize over him.

II. Training the Judgment and the Reason

1. **Training in growth.** We are taking the judgment and the reason together in this brief lesson. Like other faculties, they are not born full sized, but appear small at first and then grow. Further, they do not develop well unaided. Like the other faculties, again, they are proper subjects of education: that is, *they can be trained while they are growing.* This is everywhere recognized in secular education. No system of training is considered complete unless it makes provision for the education of the judgment and the reason.

2. **Special reasons for training in this period.** There are special reasons for emphasizing this training in our grade. In the first place, reason is the highest power of the intellect and one of the highest human endowments. It touches all the subjects of thought and life. It paves the way for moral choices and therefore makes men what they are. Then the entire range of religious truth and of the moral virtues is apprehended in the form of ideas, which pass over into judgments and reasonings, which, in turn, issue finally as volitions and habits and character. Reason is particularly active and fruitful in the realm of religion. Mistaken judgments are numerous here, and they are particularly perilous.

The Reason Influences all Thought and Life

Again, the adolescent is experiencing a new birth of reason in his general awakening. He is now thinking as he never thought before. He is no longer an intellectual dependent, but is free and self-reliant. Often he is too independent for a time and becomes wild and reckless in his judgments. Benjamin Franklin said

The Adolescent Experiences a New Birth of Reason

that he doubted everything at fifteen. Young people at this age need friendly oversight in their thinking as they have never needed it before, and perhaps will never need it again. Of course, this must not be obtrusive or arrogant. This will be quickly resented. But there is a real service that the teacher can render the intellectual fledgeling who is trying his new-found wings.

III. Definitions and Principles

It is important that we define these terms which we have been using and that we state some elemental principles.

1. **What definition is.** Inasmuch as definitions themselves play an important part in reasoning and in teaching, it is essential that we first understand what is meant by this term. Let us take these four rules for definitions which have become standard:

a. A definition must state the attributes of the thing defined; it must denote the species, the whole species, and nothing but the species.

b. A definition must not contain the name defined.

c. A definition should not be expressed in obscure, figurative, or ambiguous language.

d. A definition should not be negative where it can be positive.

2. **Judgment defined.** *Judgment is the discovery of a relationship between two ideas.* As soon as the mind forms its ideas it begins to combine them. This combination in the mind is a judgment. It is also called a proposition. "God is good," is an example of judgment. Every judgment involves comparing and deciding. Intuitive judgments are those which are immediately reached by the mind; those that require more or less thought are called deliberative judgments.

3. **Incorrect judgments.** Incorrect judgments are surprisingly and sadly common. There are at least four common causes of these: *a. Lack of clear ideas; b. Lack of time to examine; c. Appropriating without due examination the*

words of other people; d. The bias of feeling. (Dexter and Garlick.)

4. Errors in training the judgment. The following are given as common errors in training the judgment: *a. The memory is crowded and the judgment neglected. b. Judgments are put before percepts and concepts. c. Pupils are encouraged to accept blindly the statements of text-books.*

5. Reasoning defined. As ideas are built up into judgments, so judgments are built up into reasoning. Reasoning has been defined as "Perceiving relations among judgments." There are three principal forms of reasoning: induction, deduction, and analogy.

a. Induction. This is the process of establishing a general proposition based upon the evidence of particular cases. It is an upward movement of thought from particular instances to general truths. It leads to rules and principles and to new knowledge. It is of great value in teaching and should be constantly employed with pupils.

b. Deduction. This is the process of following out a general proposition to its particular applications. It is thus a downward movement of thought. It does not lead to new knowledge, but helps in explaining and enlarging our understanding of principles.

c. Analogy. This is a form of reasoning based on resemblance. Two things are similar,—so I say that a proposition that is true of one is true of the other.

IV. The Teacher's Work of Training

1. Allow time for minds to work. Clear ideas are of the first importance in all learning. In morals and religion they are especially to be sought after. So much in our lives is dependent on correct knowledge that the Sunday-school teacher can well afford to take plenty of time to impress the importance of clear thought and to show the pupil how he can clarify his ideas. Take the idea of God—the greatest that can come to the human mind. How important

it is to have this clear and true in the mind. How many sorrows and failures and sins have been due to wrong views of the Infinite Father! All the grand judgments fall within the immediate scope of the Intermediate teacher's work: God, man, life, death, the soul, the world and all that in it is, duty, destiny, immortality, sin, woe, the death that never dies, faith and hope and love, and the peace that passeth understanding. His is a high calling indeed, for he must take charge of the teaching of these things, in all their inter-relations and bearings upon character and destiny, to young people just at the time when their nature is stirring from within to receive and assimilate them.

The teacher will keep his eye upon the pupil that he may see just how his mental processes are coming on. He will never hurry over important stages "to get through the lesson," because he has already settled it that the pupil is more than the lesson. While a thing is exciting interest and is yet unclear, the teacher will be glad to let other things go that he may finish up well the thing in hand. He will prefer one teaching made clear and sound to a dozen scurried over.

2. The problem of help. He will be very careful to have the pupil understand the words he uses and make use of his own words. He will help him a little and not too much. It is an unsolved problem of education how much a student ought to receive in the way of help, and how much he should be forced to work out for himself. We are satisfied that this is a variable quantity. Some pupils can pick their own way very well, while others can scarcely go alone at all, but they can understand and appropriate fairly well what is explained to them. The wise teacher will watch the conditions and see to it that each pupil does independent work and that he is told nothing that he can find out for himself. There is a superabundance of formulas in religion, and this tends to abate the necessity for independent work, also to substitute memory for thought. Let the Intermediate teacher re-

Self Help is Most Useful to the Pupil

member that his pupils are passing out of the memory age into the thought age; and therefore the judging and reasoning faculties are in the foreground and must be cultivated most.

The following "howler" from Dr. Hodges will show what lamentable results ensue when the judgment is neglected and its work left to memory to do. This is a literal copy of an answer to the question, "What is my duty to my neighbor?" as written out by a child after he had been taught in an English Sunday-school: "My dooty tords my nabers to love him as myself, and to do to all men as I woud they shall do and to me, to love, onner and suke my father and mother and bay the Queen and all that are pet in a forty under her, to smit myself to all my goones teachers spartial pastures and masters, who oughten myself lordly and every to all my betters, to hut nobody by would nor deed, to be trew and jest in all my dealins, to beer no malis nor atred in your arts, to kep my ands from peckin and steel my turn from evil speak and lawing and slanders, not to civit and desar other mans good, but to learn labor trewly to get my own leaving and to do my duty in that state if life and to each it has please God to call men."

The Result of Learning by Rote

If there is any lingering longing for the good old times when memory and submission formed the entire religious outfit, and if there is still a distrust of these new times, so full of restlessness and change, with their insistent demand for thorough-going intelligence from the bottom of religious education to the top, a little study of what rote work is doing will prove good medicine. It would be easy to fill volumes like this with instances illustrating what learners have not learned and what students have studied in vain.

3. General suggestions.

a. As to use of definition. One of the most valuable agencies for clear thought is the definition. The wise teacher makes much of definitions; not, of course, in the stereotyped

form, but in a way to make the meaning of every word plain to all who use it. It is a good plan to stop on an important word and try to develop its meaning by question and answer. Call for the ideas of the pupils as to its meaning. Compare these; show the weak points and the strong points; collate the necessary ones, and finally get the dictionary and see where you stand. Use etymology freely. Many of our boys and girls have learned enough of this to make it usable in a Sunday-school class. If you know nothing about the etymologies of Biblical words, put a little time into it and learn how helpful this is. Bring up synonyms and get the pupils to do a little close thinking upon them.

Working out a Definition

b. As to use of analysis. Analysis is of marked service in training the judgment. Accustom the pupils to take things apart and study ideas by themselves. Let them exercise themselves in discriminations, both mental and moral. Ask them whether persons under study are altogether right or wrong. Determine wherein they were right or wrong. Take the story of the Prodigal Son, for instance; many persons have a confused notion that he was a very bad man indeed—and he was bad enough. But just wherein lay his sin? There are twelve things said about him in the parable, and it may be held that only one of these shows a sin on his part. It is highly probable that a good many Scriptural personages are blamed or praised without good reason. Is it not probable also that studies of this kind would affect favorably the judgments of the pupils upon their fellows?

Encourage Independent Thinking

c. As to class discussions. Class discussions are admirable, both for the training of the judgment and the reasoning faculty. A little wise guidance will keep these within bounds. There is nothing more valuable than the stimulus of friendly argument for waking up mind and promoting clear and logical thought. Let the teacher work ahead and shape the lesson so that a

Discussions Promote Clear Thinking

suitable question shall be brought up for discussion. Then let him be the judge and keep the argument going right, always deferring to honest opinions and encouraging independent thinking and decision.

By no means teach that all must agree in the end. This is more than the learned doctors have been able to do after centuries of investigation and controversy. Show that it discredits neither party that the other does not agree with him, provided both are sincere. A teacher went to his superintendent once and threw up his class. His reason was that the pastor had said something in a sermon directly contrary to what he had been teaching his boys. "I shall not submit to the humiliation," said he, "of having my work torn to pieces in public by our pastor;" and that man weighed at least two hundred pounds! We do not suppose that he knew he was acting the baby, but hope that the class got somebody in his place who was manly enough to be able to have some one disagree with him in opinion without deserting his post of duty. Let the scholars learn that no man who differs with them in opinion is thereby hostile to them. Such a difference does not mean a fight: it means farther examination. If I am wrong my opponent is my friend for showing this to me. If I am right he can do nothing but advertise my wisdom.

d. Adaptability of biography to these ends. The biographical studies with which the Intermediate pupils are so largely occupied offer admirable opportunities for the exercise of the judgment and the reason. The skillful teacher will call attention from time to time to the things that may be noted or compared or queried. He will appeal constantly to the pupil's opinions and try to get him to express these freely. He will deduce natural inferences and test these in various ways. He will frame proper inductions up which he will move with his class. He will seek and point out analogies which will interest and illuminate. Perhaps, as his class advances, he will try to confuse them after the manner

of the great Socrates. He will do many things, all with the leading idea of stimulating the thought-powers of his pupils rather than of filling them with information. If he can help them to clear ideas and correct judgments concerning truth and virtue, and if he can ground them in the principles and the practice of sound reasoning, he knows that he will thereby furnish them with the prime intellectual necessities for a useful life work.

V. The Use of Criticism

Criticism, which so many have feared and hated, is the instrument of God's very truth. The work itself means a judgment, and where it is correctly employed it leads to those analyses and discriminations which give us the truth and establish us independently in the truth. Students of the Bible should no more take blindly the statements of mere authority than should students of mathematics or science. When we were children we used to say to each other, "Open your mouth and shut your eyes and I'll give you something to make you wise." This is what priestcraft also has said during the childhood of the race. Now that we are coming to manhood we are putting away childish things, and credulity and superstition can not go fast enough. Who can measure the huge volumes of vague fears that have terrified the ignorant during the bygone ages? Most of these might have been dissipated by honest criticism: that is what has delivered us from them, in fact.

Criticism is an Instrument of Truth

It is said that the late Lord Salisbury was very careful not to confer too much authority on the young men in his diplomatic service. "Tit-bits" says that on one occasion he sent a foreign office emissary to make some demands of the ——— Republic. Before setting out, the emissary, to whom his lordship had explained the exact nature of the demands, desired to be informed as to the course to be pursued if after he had said everything there was a refusal. "O,"

answered Lord Salisbury, "this is not a matter in which we have the least thought of fighting. If the President refuses, why, you will simply have to come home again." The emissary went and had his say to the President, who blankly refused to give in; and the diplomat retired to think things over. A few hours later he wrote to the President: "I regret that Your Excellency does not see your way clear to recognize the claims which I have had the honor to present. I have now to say, on behalf of Her Brittanic Majesty's Government, that unless Your Excellency yields on all points which I have named, it will be my painful duty to act on the second half of my instructions." Under this vague and significant threat the President yielded at once.

It is certain that our Heavenly Father has seen fit to confer very little of His own divine authority upon weak and fallible men. Yet there is nothing that men have been so anxious to do as to arrogate this authority to themselves and to pretend to have it when they have wished to control men's consciences. The words of Hosea have been applicable to multitudes in every generation since his day: "My people are destroyed for lack of knowledge." People ought to be so trained in the things of religion that they would be intelligent judges of all the fundamental truths and therefore emancipated from empty terrors. The time for this training to be done in earnest is in the early adolescent years.

Lesson Outline:

I. Reason in Religion.

II. Training the Judgment and the Reason.
   1. Training in growth.
   2. Special reasons for training in this period.

III. Definitions and Principles.
   1. What definition is.
   2. Judgment defined.

3. Incorrect judgments.
4. Errors in training the judgment.
5. Reasoning defined.

IV. The Teacher's Work of Training.
1. Allow time for minds to work.
2. The problem of help.
3. General suggestions.

V. The Use of Criticism.

Topics for Special Study:

1. Causes of faulty judgments.
2. The use of induction and deduction in religious teaching.

Topics for Class Discussion:

1. The place of reason in religion.
2. Why should the training of the reason be especially emphasized in this period?
3. State the most important rules to be observed in making definitions.
4. Define judgment and distinguish between two kinds of judgments.
5. What are the principal causes of incorrect judgments?
6. Name the most common errors made in training judgment.
7. Name the principal forms of reasoning and give an example of each.
8. Give ways in which the teacher can help the pupil in forming judgments.
9. Give some important suggestions on the subjects treated in this chapter.

CHAPTER XI

TRAINING THE IMAGINATION AND THE WILL

I. Training the Imagination

1. A few definitions. These will be brief. Imagination is that power of the mind which makes images, or "the mind's power of making pictures without the present help of the senses." It is one of the great faculties, beginning full-blown, almost, in childhood and continuing in soberer yet higher forms throughout life. There are two kinds of imagination: one, which brings back percepts grouped just as they were when perceived, and another, which brings up past percepts transformed and recombined. The former is called reproductive, and the latter constructive, imagination. The latter is the one usually meant by the term "imagination," and with this we shall occupy ourselves in this chapter.

We often hear the term "creative imagination," and this has its use. But it should be remembered that imagination really creates nothing. "It is as impossible to create in the mental as in the material world." Imagination can only work with the materials that the senses and the thought processes have gathered. But it can arrange these and work them up into new and sometimes startling combinations. The stars and the rosettes of the kaleidoscope have all the effect of new creations, yet they are all made from the same bits of glass.

The two processes of imagination may be mentioned: the isolating, which takes out certain elements of a past picture,

and the combining, which joins the isolated percepts or concepts into new wholes.

2. Function of the Imagination. This is broader than one may think. Imagination enters into the simplest as well as the profoundest of our mental operations. Here is an apple, for instance. Do we see it? Of course. What is its shape? Spherical. Do we see it to be spherical? No: we see but half of it and image the rest. It passes with us as a sphere without a critical thought. But now that we are critical we realize that we really see but few things: most of what we see are but portions of things, and we use our imagination constantly to supplement these partial percepts. This flexible faculty works in with our perceptions so nicely that we commonly give perception the credit for the whole product.

It becomes evident, then, that there can be little in either the mental or the moral life without imagination. John Ruskin said, "An unimaginative person can neither be reverent nor kind." It may be added that he can not be anything else that is good. He can have no sympathy, for before this can spring into life we must put ourself into the place of another; and this it is the function of the imagination to do. Love thrives upon the materials furnished by imagination, and such lofty virtues as faith and loyalty and service and sacrifice live and move and have their being in it. Duty we know by imagination, and destiny and heaven—and God Himself. It is the noblest task of this divine faculty to compose for us a picture of the Infinite Being that shall truly represent Him to us. It is a solemn truth that God can be no more to us than our imagination allows.

3. Imagination in Bible study. We are probably prepared by this time to expect to have so important a subject of ordinary teaching to be pressed upon us as Sunday-school teachers. But imagination is even more necessary to be cultivated in Bible study than in that of other books. Geography and history are two of the rich fields where imagination likes

to revel, and the Bible is largely composed of the material of these sciences. Much of the Biblical matter also is imaginative in its form and requires a trained faculty to understand it. Then come the moral uses of the imagination, which are its highest, and which are incessantly demanded of all who would build character successfully. Add to this the consideration of the peculiar gifts and needs of the adolescent boy and girl, and it will be seen why the Intermediate teacher must make much of this faculty in his work with them.

4. **Illustration from geography.** Professor Kent has given the following: A man took a class of boys from fourteen to sixteen, coming from homes of culture and acquainted with the elements of Bible history and literature; boys looking forward to college and business life; with ambitions, in touch with the modern spirit, but boys, nevertheless, whom none of many teachers who had attempted it had been able to hold; boys, just cutting loose from their moorings in the Sunday-school, who present the most difficult problem with which we have to deal. This teacher realized that methods other than the ordinary must be adopted, and proposed that they study ancient Jerusalem.

They began, of course, with the Jerusalem of to-day. With the aid of maps and guide-books they studied the city, until none of them would have been lost in its maze of streets and alleys. Not satisfied with a mere knowledge of its surface, they began to dig beneath the modern town, following the results of the Palestine Exploration Society, tracing the walls of the ancient city and becoming acquainted with its contents and environment, until in time they were so enthusiastic over the city of Jerusalem that not only did they meet each Sunday afternoon, but in addition they were frequently found during the week at the home of their teacher.

When they had mastered Jerusalem, ancient and modern, they themselves suggested that they take up the study of some of the books of the Bible which were most closely con-

nected with Jerusalem. Naturally they selected the Gospel of St. John, and they burrowed through the wealth of learning and religious teaching contained in that marvelous book until as the months went by they came naturally and almost unconsciously into touch with the mind of the Master. If the enthusiasm of the teacher was any guide, nothing could have kept the members of the class from their Bible work: for he was often seen talking with a brother lawyer in regard to some question raised by the Book of John, as he went down to his office in the suburban train. He has even been seen keeping a line of clients waiting while he presented to a friend some of his conclusions in regard to the interpretation of a certain passage. The next thing the class took up was the history of the Hebrew people.

They started with something concrete, in the study of the Holy City; by natural stages they became interested in new subjects until, step by step, they are covering both the Old and the New Testament.

5. The illustration interpreted. We see, in the first place, how valuable geography is for the training of the imagination. It is filled with concrete images: countries, islands, waters, hills, lakes, rivers, cities, villages, and people of every race and kind. These enrich the mind with new percepts, and they also induce the exercise of the image-making power. Constant practice in this brings the same facility that practice brings everywhere. What geography does in this respect other sciences do. Most minds are lean and barren simply because they have not been fed. They possess but few percepts or concepts, and they can use but a small vocabulary. The remedy is the same as that for a half-starved child picked up in the streets: feed them. Give the mind an abundance of concrete objects to work up to a permanent stock of concepts and ideas. They will all be needed as it goes on to its enlarged work.

Some people wonder why Shakespeare is "so extravagantly praised." They "can not see that he is so wonderful." But

the competent critic easily perceives on reading his unrivaled compositions that his mind is thoroughly furnished with concepts of the concrete things of seemingly the whole world. It is literally rolling in riches. He knows all about everything, apparently. He might be taken as a specialist in a dozen lines. From the flowers and the birds and the stars to the loftiest things in human motives and the deepest things in human passions he can pass and repass with the utmost ease. His vocabulary exceeds that of any other man that ever wrote. He is great because he knows things. His imagination outshines that of all other literary men because it has, first, the most to feed upon.

The same principle applies to Milton, Thackeray, Browning, Tennyson,—and all the rest of the great. It is of the utmost importance for the teacher of Intermediates to remember that the knowledge of facts exists not for itself alone. Besides all the benefit that the scholar derives from these there is a much higher advantage in being able to use them for the construction of the stately and beautiful edifices of the imagination.

Pictures and maps and charts are very useful in the culture of this faculty. The boys could have done little in exploring Jerusalem without these. Neither can any boys get far without such things. The remarkable advance made in the use of pictures and maps in the modern Sunday-school is one of the most encouraging of its features. The close attention that these induce, the minute examinations and the precise comparisons and contrasts sharpen the mental faculties and strengthen them amazingly in the adolescent years. Doubtless the resourceful teacher lost no opportunity in comparing the walls and buildings and streets of Jerusalem with similar features of this country. The hills, also, and the gorges and the gardens and the vineyards and the orchards would all be available for pointed perception and comparison with landscape features familiar to the boys. The free tendency of the imagination previously referred to, in the case of the

apple, applies interestingly here. Those old ruins can be but partially seen or described. Imagination likes to get hold of material like this, for there is something for it to do in filling up their void spaces with color and life.

We see also from their work the value of travel tales as exercises for the imagination. The strange things of other countries and climes appeal strongly to the young mind and add rapidly to its treasures. From these to general literature is but a step. We learn more than we think from reading. To read a good book with a keen appetite is to come under the potent spell of the world's masters and to kindle our own humble imagination at their classic fires. The youth who reads wisely and steadily does more than accumulate facts. He emerges from his native village; his provincialism falls from him like a garment; he becomes a citizen of the wide world; his heart thrills responsive to a thousand melodies, and his imagination flashes with the fires of ten thousand stars.

In the kindling of the imagination all good studies find their allurements. This it is that called the boys from Jerusalem to John's Gospel and thence to Hebrew history. Perhaps there can be work done without much of the warmth of the imagination, but it is dull and cold work at best. The canny teacher knows so well the surpassing value of this faculty that he is unsatisfied until he has aroused it and brought it into full play in his work. Then he knows that there has been a genuine intellectual awakening and that his pupils' study will grow by what it feeds upon.

6. Biography again. The study of human lives, which we have recognized as at the forefront of Intermediate studies, returns to us with its rich contributions to the culture of the imagination. There is nothing equal to it in its power to form and hold fair ideals before the growing youth until he is formed into their own likeness. A human example comes very close to us. This motto hung upon the wall of a school room where a boy saw it every day: "What man

has done man can do." He has never gotten away from it and he can not forget it. The thought of a manly deed is like a flaming torch held close to our face. The influence of a great sacrifice never dies.

In the crises of life, when the hot fires of temptation are scorching us, it is not usually a visible hand that holds us up, but an invisible; imagination seizes some vivid picture from its grand gallery and holds it before our eyes until it nerves us with conquering power.

7. **A book of biographies.** The Intermediate teacher is rarely fortunate in his text-book. The Bible, so rich in its stories of the lives of men and women, is the unparalleled aid to the culture of the imagination. Here all the virtues and the heroisms find their inspirations personified, as do all the vices and sins their warnings. The faith of Abraham, the purity and generosity of Joseph, the courage of Joshua, the wisdom of Samuel, the fidelity of Daniel, the enthusiasm of John the Baptist, and the nobility of Paul paint pictures upon the soul that glow in the richest and most lasting colors. These traits of Scriptural characters tend to make character more strongly than any others in all literature. They seem to be endowed with a divine charm.

8. **The Supreme Life.** This brings us to the story of Jesus Christ, incomparably the greatest single influence that ever warmed the hearts of men. Nothing appeals to young minds like His earthly career. Nothing clings to their memory like His words and works. Nothing makes faith and hope and love so fascinating to them. In the record of His glorious incarnation their imagination is made perfect.

One of the biographers of Robertson of Brighton tells a touching story of the wonderful influence exercised by the great preacher upon those who waited on his ministry. A shopkeeper had in the little parlor behind his shop a portrait of Robertson on the wall. Whenever in his business he was tempted to trickery or meanness he would hurry into the back room and look at the picture, "And then, sir, I felt that it

would be impossible for me to do it," said he. He could not sin after he had looked into that pure face. In the biography of Jesus Christ we are brought face to face with the perfect life, and the longer we remain under its influence the purer our thoughts will become and the nobler our impulses. This is illustrated in the actual experience of all who have followed St. Paul in his effort to run life's race with patience, "looking unto Jesus, the Author and Perfecter of our faith." As the Sunday-school teacher shall succeed in aiding his pupils in forming the image of the Son of God upon their hearts he will find his work well done.

II. Training the Will

1. The king of the faculties. The will is the king of the faculties. When we come to its study it almost seems as if we were beginning our whole work, and when we close this chapter it will seem as if we ought to have nothing more to say. The will is the soul in action. It is the central self. It is that which chooses, directs, commands, and dominates the mind and the life. It is the will which forms habit and determines destiny.

The Soul in Action

Psychologists are taking broad views of this crowning faculty. Sully says: "The term will includes all active operations of the mind. By active operations are meant not only external actions or movements, but also internal acts of mental concentration, together with certain preliminary stages of action as desiring a thing, reflecting or deliberating about an action, and resolving to do a thing." Another authority states that "to will is to desire something believed to be attainable." In his view "desire" is "a state of craving which compels us to seek the realization of some delight which is present to the mind." Sully regards desire in the same light: "Desire is the more elementary phenomenon which underlies and precedes volition."

2. The greatest thing in education. This is the culture

of the will. Some have said that all education is but the proper training of the will. It is true that there have been other views. There was an old doctrine that the only thing to do with the will was to break it. The assertion of individual volitions was to be met with violence, and any amount of violence necessary to crush the rising was allowable and praiseworthy. There was only one thing for parents and teachers to do with manifestations of willfulness, and that was to hammer them down hard. Of course the will got a bad name by this. It stood for the heart of evil. It carried the black flag. Insolence and rebellion and wrath were all associated with it, and it was dealt with accordingly. It is not strange that this method was a failure. When the greatest of all our powers was so misunderstood and abused the individual could not develop aright.

The Overthrow of an Old Heresy

The word "willful" illustrates the old doctrine. There is no reason why it should not be used in an honorable sense, but its meaning is wholly bad. As a matter of fact, there is nothing better for a child or a man than to be full of will; understanding, of course, that this will is well trained, as all the faculties ought to be. The will may be a dangerous thing when it is neglected and perverted, but there is no need of its ever being so. It is monstrous to assume that the only way to prevent this is to crush the will as if it were a snake in the grass. Great forces are always dangerous in their abuse: the thing that we are to do with them is to seek to control them and make them work for us.

In the case of the will we assume it to be God's highest gift to us and urge the greatest possible attention to it in the scheme of education. It is exercised in all the stages of learning from the earliest beginnings to maturity. There is no attention, even, without the will. Professor James explains the will mainly in terms of attention. Other elements doubtless enter into it, but it is certain that volition consists largely in the power

The Will Makes the Man

of the mind to hold itself steadily in the direction of its desires, and this is attention. In imitation, association, perception, memory, judgment, reasoning, and all other active forces of the mind the will is always present and more or less prominent. In the highest efforts and achievements of the soul the will is conspicuous and dominant, ruling the entire being and often lashing the lower faculties like a veritable tyrant. All that makes a man a real person rather than a machine, all that raises him highest above the beasts that perish, all that holds him resistlessly to the ideals of his imagination and forces him through to success in life's enterprises is this wonderful power.

3. How men are made. Men are not made by feeding and growing: they are the product of forces that are truly spiritual. There is an old saying, "A man makes a decision and the decision makes the man." A Chinese proverb is, "Great men have wills; others have feeble wishes." No man is made who has not made himself. This he has done mainly by repeated and intelligent and moral acts of his will. Without these men are too nearly alike to make it worth while to distinguish them. Only as they have individualized themselves by right volitions have they really risen into personality. Without decisions and choices and purposeful aspirations they are as monotonous as a flock of sheep.

The Determination of Personality

There is no pedagogical truth that needs more emphasis than this. There is nothing that will so richly repay the teacher's efforts as this principle of will-culture as the chief means of growing men and women. Of course this involves the acquisition of knowledge and the exercise of reason and imagination. These we have already dealt with. But his main reliance must ever be upon that lordly faculty for which these do their work. All pay tribute to the will. All bring their treasure into its garner. All stand steady before it to do its bidding in humble recognition of its rightful authority as regent of the soul. There are many officers and men

engrossed with their duties on an ocean liner at sea, but the direction of them all is with the executive officer of the ship. He has the authority and he takes the responsibility. So is the will in the soul.

4. The will and habit. We shrink from the word "habit." We are afraid of it because of our painful experiences with it, and sometimes we wish that there were no such thing in the world. Let us study this a little. It is perhaps harder to understand habit than we realize. Certainly the psychologists differ a good deal in their definitions of it. Suppose we take Murphy's: "Habit is a tendency of certain actions to repeat themselves, or at least by repetition gain greater ease of action."

Habit Defined

Habit is not a whimsical thing, but operates strictly under law. This law of habit is as truly the law of God as is any one of the Ten Commandments, and is as certainly made for our good. Herbart has aptly called habit "the memory of the will." That is, habit bears the same relation to the will that memory bears to the intellect. Habit is not the weakness of our action, but its strength and its perfection. "Every perfect action indicates a habit." In one view, we have little more to do in our lives than to grow a good set of habits.

In habits we should not be enslaved, but emancipated. That is, as fast as we can turn our actions over to our automaton we are relieved from the trouble and expense of giving each little thing a separate impulse of the will. Suppose that we had to put forth a separate volition for every step we took, every word we spoke or heard or read, and every little act of our daily life. It would be intolerable. We should have no mind left for any worthy work. We should be slaves to a petty routine. God has ordained habit that we may be free from these things. We should push over upon habit as many things as practicable so that we may use our mental strength for higher things. Few of us are aware of how

The Service of Habit to Achievement

large a proportion of our activities are the result of habit, but as we grow older and less and less is left for the will to do, until life is almost wholly mechanical.

Habits are intended to make easy going for the virtues in our lives, but when they are perverted they make the vices easy. It is a terrible thing for a young man so to school his mind in evil that it will work out evil without his direct volitions. There is nothing that needs clearer warning than the power and the peril of evil habits.

Enthusiastic evangelists sometimes unwittingly make light of sin by proclaiming the ease with which the sinner can get rid of it through repentance and faith. He is told that if he repents all the past will be blotted out, that he can begin all over again, and that the consequences of his iniquity will be annulled. It is hard to see how these exhorters can allow themselves to utter sentiments so absurd and so dangerous as these. A single sin is bad enough, but sin hardened into a habit is a fearful curse to any man. There is no easy way out of it, even under grace. The forgiveness of God brings a man under the divine favor and assures him of the divine help in his coming fight; but he must surely fight if he would reign. The same God that planned the salvation of the sinner ordained the laws of memory and habit as well, and these must be reckoned with. "Whatsoever a man soweth, that shall he also reap." These are among the capital lessons for the Intermediate teacher to stress, and they indicate the importance of so training the wills of the pupils that they may build up healthy, rather than depraved and destructive habits.

The Curse of Evil Habits

5. Methods of training the will.

a. Methods widely varied. Inasmuch as the will is so intimately related to all the powers of the mind, it may be reached and trained through any and all of them. The wise teacher will lay his approach to the citadel of his pupil's soul with careful reference to the pupil's disposition and tastes.

One boy is reached through his affections, another through his aptitudes and talents, another through his approbativeness, another through his ambition, another through his social relations, and so on. The teacher will have scope here for all the tact he can muster. There is an incongruity that amounts almost to a paradox in seeking to develop will-power by controlling will-power, and yet this is just what has to be done in practice. Its difficulties are patent.

Have Regard to Individuality

b. One red light. One way is blocked—the way of violence. We have referred to "breaking the will." As a matter of fact, most operations of this kind only strengthen the will—or the won't. You have not broken a boy's will when you have knocked him down. The chances are that you have aroused an enemy that will fight you relentlessly. Obstinacy is usually deepened by direct onslaughts upon it. Parents have not broken the wills of nearly as many children as is believed. These wills are fortunately hard to break. Do not imagine that beating a child into submission means any change in his will.

Making an Enemy of the Will

c. Testing the teacher. Remembering always that what we are trying to do is the opposite of breaking, or even weakening, our pupils' wills, let us inquire how we can bring those wills into harmony with our own and strengthen them in the process. The answer is by playing upon them with such motives as will lead them to do willingly the things that we desire. But in the first place we must convince them that we are the proper persons to direct them. Everything depends upon this. Personality counts as much nowhere else as in this kind of control. As everything is voluntary, the volunteer must like his teacher.

The Importance of Affection

d. The method of indirection. The natural reaction of a "You shall" is an "I won't." Some people are wont to say: "Well, I am peculiar. I will do a lot for the asking, but I

don't like to be bossed by anybody." This is not a peculiarity. There is probably no trait in which people are so much alike as in this opposition to compulsion. It is almost as natural as breathing. The human animal was clearly not made to be driven, and this is one of his glories. "Millions for defense, but not one cent for tribute," was the war-cry of our fathers that lifted them to exalted levels in the records of manly daring. What the teacher wishes is not to smother volitions, but to get things done. He almost invariably finds a frontal attack a failure and a flank movement a success. A request, a suggestion, a hint, an example, or even a silent appeal to one of the senses may solicit the will successfully. A favorite tune has sometimes brought the words that go with it into fruition.

The Will Rebels at Compulsion

Never tell a boy that he is hopelessly bad. Find the good in him and show it to him as clearly as possible. Beware of bringing too much evil into sight any way. Evil is dangerous, even to look at. Temperance teachings are sometimes very intemperate. Professor Pattee calls attention to the danger of this kind of teaching, and says that a boy once told one of his teachers that after a temperance lesson where the sparkle and glitter of the wine had been dwelt upon, and its effects upon the human system, he often had an impulse to rush out and drink some wine to find out just how it tasted and felt. The best temperance teaching dwells upon the lives of temperate men. We should hold up before young people the ideal temperate man rather than the drunkard.

Keep the Good Foremost

In a certain mission school the "scare method" was worked pretty hard, and one day the teachers had a call from one of the fathers in the neighborhood. He said: "You good folks are making a bad break, talking so much about hell and the devil. You don't know the kind of kids we have around here. The little scamps ain't afraid of nothin'. They would run a mile to see the devil, and the more you tell 'em

about hell the worse they want to go there, just out of curiosity."

Every teacher needs at least enough of psychology to know the weakness of timidity and the strength of curiosity in a boy.

6. Self-control the best control. The teacher must ever remember that his best work is to dispense with himself. He must make himself unnecessary to his pupils. That is, his help to form right volitions must be a temporary expedient only, for in this they will never be made perfect men and women. He must raise them to the point where they will stand alone, choosing always the right things and adhering tenaciously to all right principles. No infant can walk until he can walk alone. No man is a man while some one is holding him up. He must learn to depend upon himself and to face the difficulties of life as he must—alone.

The Teacher is to Make Himself Unnecessary

It is as certain as any principle of education that the will can be trained and must be trained, and that it is a barbarous blunder to batter this best of all human powers in the interest of supposed authority. The youth whose volitions have been brought habitually under the influence of all things pure and true and right can be trusted to make a manly account of himself in the great arena which he is so soon to enter.

Lesson Outline:

I. Training the Imagination.
   1. A few definitions.
   2. Function of the imagination.
   3. Imagination in Bible study.
   4. Illustration from geography.
   5. The illustration interpreted.
   6. Biography again.
   7. A book of biographies.
   8. The Supreme Life.

II. Training the Will.
   1. The king of the faculties.
   2. The greatest thing in education.
   3. How men are made.
   4. The will and habit.
   5. Methods of training the will.
   6. Self-control the best control.

Topics for Special Study:

1. The imagination: its possibilities and limitations.
2. Relation of the will to the other powers of the mind.
3. The use of suggestion in moral training.

Topics for Class Discussion:

1. What is "creative imagination?"
2. The errors of imagination.
3. The need of training the imagination.
4. Ways of training the imagination.
5. The power of the Christ vision.
6. The best definition of will.
7. What about breaking the will?
8. What are habits?
9. The breaking up of habits.
10. How may the will best be trained?

CHAPTER XII

THE TEACHER A SOUL WINNER

I. The Religious Crisis of Adolescence

1. **The fact of conversion.** There is no more patent or momentous fact proclaimed by the new study of adolescence than that of the religious crisis of youth. We have been dimly aware for a long time that a good many of our conversions occur in the Sunday-school and among the young people. But we were certainly unaware of the magnitude of this phenomenon or of its bearing upon the whole question of evangelism and of education as well, until it emerged from exhaustive expert investigations as a scientific fact of the first magnitude. The whole world has been made familiar with the fact that young people are religious and so strongly so that the great majority of conversions come in youth.

A Patent Fact

Another fact is that this is a growing condition. The time was when many more adults, relatively, were won to Christ than now. This was in the beginning of revival work, when but few had heard the message of the gospel. But now, as the multitudes have heard of it, and most of the adults have rejected it, we find that the age of conversion is moving backward. There is also this to be considered: in the prevalent preaching of the gospel those whose hearts are open to the message have the opportunity to accept it earlier in life and do then accept it. This increases the percentage of youthful conversions, and will

A Growing Fact

continue to increase it. This phenomenon has not only been studied professionally, but it has been tested numbers of times in great congregations by evangelists and bishops, so that there is no doubt that at least five-sixths of all who are converted nowadays come to Christ before they are twenty years of age.

2. The spiritual hospitality of the Adolescent. We have referred to the activity of the mental nature of the young person. He has been newly born into a larger and keener intellectual life. He thirsts for knowledge and seeks it everywhere. His coat of arms is a question mark rampant. He knows no bounds of time or space, but ranges restlessly everywhere in search of facts and principles. His social nature is also alive and wide awake. Is it strange that his moral and spiritual nature is also wide open and exceedingly sensitive? It is difficult to see how thoughtless people can call young people irreligious. As a matter of fact, they are in the most ardently religious period of life. Only the careless observer regards their assumed carelessness and their temporary and fitful skepticisms as real in the sense of profound or permanent. Only the uninterested can fail to notice the abounding signs of deep and earnest piety and the potency of a Christian consecration that may sweep everything before it and dominate the life for time and eternity.

The Open Heart of Youth

Let it never be forgotten that the youth is more than willing to entertain all the truths and claims of pure and undefiled religion if they shall be clearly presented to him. He may not like to have them shot into him with a gun or pounded into him with a club. He is not fond of dogmatics, nor is he disposed to indulge in morbid emotions. He does not like to be told that he is the chief of sinners, nor is an overwhelming consciousness of deep-dyed personal guilt easy to be crowded upon him. Nor, again, does he like to brood over his last illness, his death, and his translation to the other world. But we submit that these things are not of the es-

Ready for the Truth

sence of religion. Perhaps adults make too much of such things, to their disqualification from active service in the Master's suffering vineyard.

The young person is more healthy, more direct, more practical—and just as spiritual as if he were filled with pious melancholy. He knows that he is himself a spirit, and that his Father is the God of spirits. He easily believes in Him and prays to Him and loves Him. It is natural to trust Him and to try to live so as to please Him. This is real spirituality for anybody: the recognition of the spirit-world and of God as the Infinite and Eternal Spirit, the Author of all life, and the Friend of all His creatures.

A Healthy Spirituality

Prayer is the natural expression of the spiritual life. All who pray are spiritual, and the quality of their prayers is as good a measure of their spirituality as could be found. The wonderful spiritual world, with its laws and principles and promises and destiny, bathes us like the atmosphere, and all who breathe it and assimilate it are truly spiritual.

It is the teacher's first duty to know what the spiritual is, what its essence, and what its manifestations; also what the pseudo-spiritual is and how to avoid its hazards. Many a young life has been turned away from God by a teacher's blundering efforts to crowd it into unnatural and unhealthy channels in order to make it spiritual. They that are wise find the adolescent nature deeply and delicately spiritual. To their intelligent efforts there is generally a spiritual response. In fact, there is no age of life more responsive to real spiritual appeals than the adolescent.

The Teacher's Duty

3. The Intermediate teacher's opportunity. There is no more important message in this manual than that of this paragraph. The Intermediate teacher has the gracious opportunity of a practically sure and fruitful evangelism. He comes close to his pupils and has access to their inmost hearts. They often confide more in him than in their own

parents. There are very few teachers of girls, particularly, who have not had rich experiences of this kind. Many faithful teachers have had their own hearts opened wider and have been driven to loftier aspirations and deeper consecrations as they have learned how closely their girls have been clinging to them, and how great was their need of spiritual counsel and guidance. If there are any teachers who have not entered into this rich blessing, let them know that some of the highest joys of life are awaiting them in the privilege of feeding hungry souls with the bread of life.

An Important Message

For this the teacher's greatest preparation is needed. All other studies are subordinate to the intimate and warmly sympathetic study of souls. All that they can learn of divine truth and human aspirations and needs can be well utilized in the tender relations that open between young people and their Sunday-school teachers.

There is no work more important than this and there is no evangelism more hopeful. Science and experience agree upon this. Any Intermediate teacher may look upon the fresh, eager faces of his class and say to himself: "Here is the most delightful work in the world: the highest and purest and the most promising. If I shall succeed in guiding these souls as the Spirit shall guide me I shall lead them into the very temple of the Eternal, and they shall go no more out forever."

II. What Conversion Is

This is one of the first things for the teacher to inquire into—and he will find it less simple, perhaps, than he may have anticipated. There are many who can tell just how and when and where they were converted, and it is not at all unlikely that a goodly number of witnesses may agree in this testimony, for it is natural for those who think alike to group themselves together. Then it is common for a certain type of

The Problem of Conversion

experience to voice itself freely, when other types may have less to say in words about it.

We often hear testimonies to an experience of poignant pain for sin, following a more or less protracted indulgence in evil ways, this followed by earnest prayer and seeking for the divine pardon. After a period of spiritual suffering, sometimes leading down to the brink of despair, the reaction comes in a sense of relief which is interpreted as the forgiveness of sin and the adoption into the family of God. There ensues great joy which is expected to continue throughout the Christian life.

It is not strange that persons of limited experience should not only hold this to be a valid conversion, but insist that it is the only valid conversion. But a little inquiry serves to show that only a minority of those who are exhibiting the fruits of the Spirit in the Church have passed through such an experience, and only a very small minority of Christians generally. Moreover, the Scriptures do not set this forth as the exclusive type, nor do they lay supreme stress upon any emotional experience.

Not the Only Way

As to testimony, it must always be remembered that any man's experience exists for himself alone. He can not impart it to others, and his descriptions of it must necessarily be imperfect. Further, since his only direct experience is sorrow and joy, the interpretation of what the theological meaning of these is must always be an inference, at most. An experience is one thing: the construction of that experience in theological terms is quite another. Some very fantastic things have been testified to as "experienced" in religion. What has been really felt was an ecstatic reaction from deep sorrow: what has been testified to was a highly artificial theological dogma.

The Aberrations of Testimony

It is of the utmost practical importance for the Intermediate teacher to understand these things. What young people have needlessly been caused to suffer by unwise warnings and exhortations is sad to contemplate.

Let us try to set forth in a simple way the real religious life. We can not go wrong if we take it as the life of God in the soul of man. Less than this we need not say, and more than this it is impossible to say. He who has the life of God within him lives in God and God in him. His heart is the temple of the abiding Spirit.

The Life of God in the Soul

As to his feelings, he knows that he is a child of God. Nothing sums up Christian experience better than just this filial sense. It may differ in its vividness with different individuals. It may not be always consciously felt. It may come and go like the sunshine. It is wholly unwarranted and dangerous in the extreme to say that if one is a Christian he knows it, and if he does not know it at any time it is good proof that he has lost it. There is no Scripture, nor any other sound basis, for this.

The Filial Sense

Nothing is more remarkable in the natural world than the marvelous variety of life and form, and God is the Author of it all. The same rich variety is found in the spiritual world. God fulfills Himself in many ways. Not all true Christians believe alike or feel alike or aspire alike. And yet they all have the selfsame Spirit, who divideth to every man severally as He will. Some like to dwell with rituals, some with dogmas, some with emotional manifestations, some with truth seeking, some with quiet meditation, and some with outward service. But he who lives in God is His own true child. He who keeps His commandments abides in Him. "Every one that loveth is begotten of God and knoweth God."

The term conversion is somewhat variously used. Let us use it in a broad sense, meaning the recognition of this life of God within, the presence of the filial sense, the feeling that one is God's child.

III. Types of Conversion Experiences

We have intimated that there are more than one of these. Four leading types have been recognized by psychologists. Let us state each of these briefly.

1. The emotional and revolutionary. This name may be applied to the type referred to above. It naturally characterizes those who have wandered far from God and have many sins to repent of. Their hearts have been hard and bad for a long time, and they have long grieved the Holy Spirit. It is natural for such persons, especially if they are of an excitable temperament, to become profoundly troubled on account of their sins, and to pass through deep waters of contrition. It is also natural for them to experience great joy when they come to understand God's long-suffering patience and Fatherly grace, and realizing this to shout and sing in the hour of their deliverance. Their following life will be totally changed, of course. They will turn away from all their old haunts of sin, and their evil companions, to the society of the virtuous and holy. They will try to walk with God and do His will. Their conversion will revolutionize their lives.

The Conversion of Great Sinners

2. The penitential awakening. This form characterizes adolescents who have led ordinary lives of good conduct, with perhaps more or less carelessness about spiritual things. Their conversion is more like an awakening to a new sense of religion, of duty, of eternity, and of God. They do not suffer such agony as the first class because they have not been guilty of such sins. But they are sincerely sorry for their misdeeds, whatever they may have been, and confess them all to God, with the solemn purpose to give their hearts to Him and to do His will henceforth.

The Conversion of Young People

There may not be a tear or a groan in the process: indeed, it is a healthier process if it is more thoughtful than this. Young people can not honestly express agony for sin, and they should neither lash themselves into it nor allow others to lash them into it. Even if they have done things very foolish and wicked, it is enough for them to turn away from these to God in sincerity and in truth; and God is

always very near to such. It is interesting to notice that our Lord placed the Prodigal Son in this class. He was a bad young man, yet there were no tears and groans in his repentance.

3. **A peaceful awakening.** There is another awakening which is quiet. The penitential element is there, but it is not conspicuous. It is the typical conversion of a boy or a girl. The wise teacher has not stressed the child's guilt, nor has he told him that God is angry with him; but he has told him that God is his Father and that He loves him and wants him to come to Him and give his heart and his life to Him. There is nothing more beautiful than the sweet simplicity with which a young boy or girl takes us at our word and comes as freely to God as to an earthly father. It is a true soul-awakening. There is a new life following it. We have abundant experience in the Church of the reality and the permanence and the fruitfulness of conversions like this—though some zealous Christians would deny that they are conversions at all!

The Conversion of Boys and Girls

4. **A natural unfolding.** It is less easy to call this conversion, perhaps, than any of the preceding forms. Yet it is a real coming to the consciousness of God, a real presence of Christ in the heart, and a real consecration to Him. It represents, of course, the undisturbed process of spiritual development in a holy child, born in a Christian home, and surrounded by pure and pious influences from the cradle up. That there are such lives it would be folly to deny. Perhaps they may be the normal type toward which we are to direct our hope and our toil. Samuel, in the Old Testament, and Timothy, in the New, would be examples of this natural spiritual unfolding. The young life of the Master Himself seems to have been given us to show it to be possible for children to grow in wisdom as they grow in stature, and also to grow in favor with God and man. Certain it is that multitudes

The Growth of a Pious Child

of the purest and the best of earth testify that they never knew anything about a change of heart, for the good reason that their hearts have always been right with God. They have always loved Him and prayed to Him and felt conscious of their acceptance with Him.

IV. What About Radical Conversion

1. **Cases for radical conversion.** It easily follows from our premises that the cases for a radical conversion are those that need it to be set right. Those who are far from God must come near. Those that have rebelled against Him must surrender. Those who have sinned much must repent much. All wanderings must be retraced and all sins must be repented of. The life that is radically wrong must be radically changed. The thorough-going sinner must be revolutionized. We may be able to judge of this somewhat, but the main dependence must be upon the Spirit's own revelations to the awakened soul itself.

The Radically Wrong Life

2. **Cases upon whom radical conversion should not be urged.** From our preceding classification it readily appears that the most powerful pressure should not be brought upon the young, either in Class 3 or Class 4, and perhaps not always in Class 2. The wise teacher will know what to say to his pupil who is thoughtful upon the subject of religion, and he will never fail to urge him to open his heart to the Spirit and follow the divine leadings. It is folly and cruelty to attempt to generate in a young heart unreal emotions that can only confuse and depress it. "My child, have you found Jesus?" was the question propounded by a solemn brother to a little girl of seven. "Why, I didn't know that I had lost Him!" was the surprised reply; and of course she had not.

The Need of Wisdom

One of our bishops says that he knelt at the altar as a boy of twelve and readily found God in the forgiveness of his sins. By his side knelt an old sinner seventy years of

age. After a long struggle he also found pardon. The good people of the Church sang the doxology and got very happy over the old man, but they failed to notice the little boy at his side. "And yet," says the bishop, "God did something for me that He did not do and could not do for the old man. He saved my soul and He saved his; but He also saved my life, and the old man's life had been spent in the service of the devil. He only lived a few months after his conversion."

The Saving of a Life

What the teacher should strive to do for every child is to lead him directly to God and persuade him to give his heart and his life to God. If this is intelligently done, the child's experience will take care of itself—or, we may better say, that the Holy Spirit will take abundant care of this.

V. How to Effect the Conversion of the Pupils

The main reliance of the Christian teacher must ever be upon the Word of God. The faithful teaching of this through the years will inevitably be attended by the Spirit who inspired it, and no heart can escape this. The next influence will be the teacher's own pure life and consistent example. This is always a powerful, though silent, exhortation. Without it no words of his are of any use. It is a mistake to urge young people very much or very often to confess Christ and join the Church. Nevertheless, the time will come when a quiet, earnest word may avail to bring the pupil to a decision for Christ. The discovery of this spiritual crisis must be left to the teacher's insight and the treatment of it to his best wisdom.

The Main Reliance

Of course he will always hold before his pupils the ideals of Christian life and Christian service. These will be real, though indirect, exhortations, and will have their effect.

Decision days are helpful in that they utilize the effect of social contagion. When a boy's friends are moving in any direction it influences him to join them. Of course decision

is not a public confession of faith, and this is what is desired. And it is probably true that most young people have secretly decided for Christ. If a general "Decision Day" helps them to bring their previous decision into present action so that they confess Christ and join His Church, it will not have been observed in vain. But, whatever may be done as to this, the Intermediate teacher should be satisfied with nothing less than the winning of every one of his pupils to Christ and the Church and training them for Christian service.

Decision Days

Lesson Outline:

I. The Religious Crisis of Adolescence.
   1. The fact of conversion.
   2. The spiritual hospitality of the adolescent.
   3. The Intermediate teacher's opportunity.

II. What Conversion Is.

III. Types of Conversion Experiences.
   1. The emotional and revolutionary.
   2. The penitential awakening.
   3. A peaceful awakening.
   4. A natural unfolding.

IV. What About Radical Conversion?

V. How to Effect the Conversion of the Pupils.

Topics for Special Study:

1. Varieties of religious experience.
2. Personal soul-winning.

Topics for Class Discussion:

1. Conversions among young people.
2. Peculiarities of youthful religion.
3. What the spiritual life really is.
4. The nature of assurance.
5. The simplicity of a boy's religion.

6. To what extent should young people be urged to become Christians?
7. To what extent are young people Christians?
8. When has the teacher discharged his full duty to his pupil?

CHAPTER XIII

THE RELIGION OF INTERMEDIATES

I. Religion and the Intermediate Pupil

1. **Religion is for Intermediates.** There is nothing more appropriate for the first word of this chapter than this: religion is for our boys and girls, and they are for religion.

The Religiousness of Adolescents

They are receptive of fundamental religious truth, they are capable of genuine religious aspirations, and they have real religious experiences. We have already noted the fact that the age of the most numerous conversions is within this grade. There is no fair test for piety that an adult can meet that an adolescent can not meet as well—and we might say, better. It is true that the expressions of his piety may be different from those of his grandfather's. But what of that? Is religion something that turns a child into an old man? Something that dulls his eyes, quenches his spontaneity, deadens his enthusiasm, sours him on his childish sports, and makes him wish to die? Heathenism can do as well as this.

2. **The vitality of religion.** Religion is not a dead thing like a somber armor of steel to be put on over our garments, stiffening us and smothering us and disqualifying us for everything but defense. It is a thing of life. It fits life in all its forms and ages. Its quality is not strained. It blesses young and old alike, and that by harmonizing perfectly with all the natural phases of their vitality.

A boy professed conversion. An old saint said, sourly, "Well, they say that Will Jones got religion last night at

the church, but I do n't take any stock in it." "Why not?" "Because I heard him going down the street this morning whistling with all his might," was the conclusive answer. The trouble in all such cases is not with the whistling, but in the false conception of religion held by the critic. The right conception of religion will regard it consistent with all innocent and happy exuberance of disposition. It will blend with life, not quarrel with it. It will suit itself to people as God made them as well as to people as they have made themselves, in sad cases. When we get ready to class religion with vital things we shall understand how a rousing boy and a merry girl can be genuinely pious without losing a sparkle of their gayety.

False Tests of Religion

3. Why are not more young people religious? We fear that this is our own fault. Certainly we are not going to blame them unless we have to. Is it not true that we left the young people out of sight when we were framing up our dogmas? Indeed, we seem to have left persons out of sight, in a mass. We have been intent upon building up a theology that was beautifully logical and philosophical, and we watched this so closely that we almost forgot to be human.

Theological Defects

One of the pet dogmas of the past was the total depravity of people, and especially of human society. The Puritans were a noble people and they fought gloriously for freedom, but they did not get everything just right. Their idea that the only thing to do in a wicked world was to get out of it as soon as possible and leave it to its speedy destruction was not right, and their idea that little children belonged to the devil was not right. People holding such views would naturally be stern and gloomy. They would turn their backs upon the joys of this life and want to go to heaven as soon as possible. They would consider the mirth and playfulness and happiness of youth but outcroppings of the devilishness within and would strive to repress these things and replace them with solemnity of demeanor and rejection of this world

and longing for heaven. They would make much of the innate wickedness of people and hence of the wrath of God in dealing with them. So they taught their children that they were desperately wicked and gave them an angry God who especially wished to damn them, but was appeased by Jesus Christ's pleadings in their behalf. So Jesus was their Savior, and He from whom He saved them was their Creator! Could anybody love such a God as this? Well did John Wesley say to a Calvinist of his day, "Your God is my devil."

Consider the hymns that we have given our children to sing, and remember the power of religious impressions given through the music and the frequent repetitions of the hymns. Take, for instance,

> "'I would like to die,' said Willie,
> If papa could die, too.'"

also

Scholar:

"I 'm but a little child;
How many sins have I?
Can I remember all my sins
And count them if I try?"

Teacher:

"When you can count the stars, my child,
And count the leaves that lie
All scattered o'er the autumn fields,
Beneath the autumn sky."

Scholar:

"Lord, pity me, a little child,
And teach me how to pray;
And though I can not count my sins,
Lord, take them all away."

The Sunday-school songs of a few years ago were mainly morbid in their sentiments. What healthy boy or girl can sing

"I want to be an angel
And with the angels stand,"

and tell the truth? "There is a happy land, far, far away," is not much better, with its exhortation,

"O! then to glory run,
Be a crown and a kingdom won."

Neither is "I have a Father in the Promised Land, with its refrain,

"My Father calls me, I must go
To meet Him in the Promised Land."

We deplore the absence of our young people from prayer-meetings where such as these are favorite hymns:

"Depth of mercy, can there be
Mercy still reserved for me?
Can my God His wrath forbear—
Me the chief of sinners spare?"

and

"O! for a glance of heavenly day
To take this stubborn heart away,
And thaw with beams of love divine
This heart, this frozen heart of mine;"

and this:

"I would not live alway; I ask not to stay
Where storm after storm gathers dark o'er the way;
The few lurid mornings that dawn on us here
Are enough for life's woes, full enough for its cheer."

How can we expect children and young people to be attracted

by such sentiments as these? Granting that they have their place in some phases of adult experience, why in the name of sympathy and sincerity should we foist them upon the young and give them little else?

4. The Christianity of Christ. The conception of religion that Jesus taught is not gloomy, like this. It is full of hope and sympathy and active service. For Him the world is not hopelessly doomed: it is a great field where all are invited to go and gather the harvest of eternity. It is a vineyard bearing good grapes. It is a society that is to be regenerated, educated, and refined into a Kingdom of God. His religion meets the children with a blessing, for they are the children of God, who is their loving Father. They are all saved by His great atonement when they are born, and they are to receive as cordial a welcome into His Church as into the homes to which they come. They are to laugh and sing and play as much as they please, for God has made them and disposed them thus.

What Jesus Taught

Their religion is a religion of goodness and peace and truth, and they are not required to weep for imaginary sins nor to long to die early and go to heaven. The Church is a cheery place. Its songs are full of joy and hope and consecration to loyal service. Its sermons are neither dripping with blood nor hung with lugubrious crape nor lurid with threatenings, but instinct with human kindness which is but a reflection of the kindness of the Heavenly Father. Its Sabbath days are not dreaded for their stern restraints, but alluring with the purest joys of worship and praise and study and sanctified friendships.

5. The way of God with a boy and a girl. Is it strange that God should have a way with His own creatures—all of them? And is it strange that He should have a way with the boys and girls whom He has made so beautiful, so bright, so full of resistless charms? When we once concede that the normal traits of youth are divinely bestowed we shall

have little further difficulty in recognizing the piety of youth. Everything that we learn of young people shows us that they are very near to God. They easily believe in Him and recognize His rightful rule over them. They are not case-hardened with covetousness, neither are they skeptical; but they are free and generous and fairly hungry for the truth. They fall in love with Jesus Christ as soon as they are made to know Him, and they serve Him with a devotion and an enthusiasm that makes them models for their elders. They are singularly free from cant and pious pretenses, being open and honest and sincere. Their love is without dissimulation, and their unselfishness is lovely in its willing sacrifices.

The Christian Qualities of Early Youth

It is surely natural that these tender and responsive creatures should open their hearts to their Maker at His call just as they open their wondering eyes wide at the solicitations of His natural world. These responses are not only free, but they are profound. They utter the sublimest truths. They express the primary religious principles of humanity.

Professor Fiske, in speaking of a boy's religion, notes certain significant items in the childlikeness which Jesus praised as the essential characteristic of the Kingdom of Heaven: "Notable is the boy's inherent faith in God and simple trust in God; his clear acceptance of immortality as an axiom; his faith in the goodness of God and his instinctive dependence upon it; his intuitive knowledge that God is a loving personal Spirit, the causal Agent and Source of life, at the heart of things; and also his honest conscientiousness. These are among the fundamental religious instincts of the human race. In their purest, simplest form the child possesses them."

6. How religion grows. It is an interesting proposition of some scholars that in the development of an individual mind the same stages are traversed as the mind of the race has passed through from savagery to civilization. This is

like the growth of the body, which passes in its embryonic history through the various stages of the lower animal orders up to man. We know that religion at least does not come to us full-blown at any period of our lives. Whether this theory of psychic recapitulation is true or not, it is instructive to note how the varying phases of the religion of a child correspond to certain well-marked periods in the history of society.

The Recapitulation Theory

Mr. Forbush distinguishes five varieties of religion according as five different elements predominate in it: the religion of instinct, the religion of habit, the religion of sentiment, the religion of will, and the religion of thought. These correspond, in general, to the stages through which the child passes up to manhood.

In early childhood, say from three to six years of age, the boy lives in a patriarchal world. His home is about all he sees or knows, and he looks up to his parents. Their will is his law. In later childhood he begins to look outward and to form friendships. These are few and have been likened to the clans of the savages. From ten to fourteen years comes that interesting period known as "the gang period," when the boy is strongly attached to his cronies and spends much time with them. Perhaps they have a secret organization, and they are sure to fight for it as the tribes of old Israel fought for their territory and their prestige. This boy is better understood when interpreted by the tribal idea. As he passes into early adolescence he broadens still more. He reads much of the old feudal knights and admires them intensely. He is apt to emulate them, both in their bad deeds and in their good. Of course, the heroes of chivalry are reflected in this "hero period" of his life, and his religion is naturally colored by it. In middle adolescence, as we have seen, he has begun to think in earnest. He is forming new judgments, strange and large, and is exercising his will as

The Development of the Boy

CHART SHOWING THE VOLITIONAL OR GOVERNMENTAL EPOCHS IN THE BOY AND IN THE RACE. [From Professor George W. Fiske's "Boy Life and Self-Government," published by the Y. M. C. A. Press.]

	BOY EPOCHS					RACE EPOCHS
No	Stage of Boy Life	Age Limits	Characteristics	Will-progress	Allegiance	Racial Prototype
0	Infancy.	Years 0–3	(Before Self-consciousness)	Self-discovery	(Blind)	Pre-historic Period
1	Early Childhood	3–6	The Self Period	Self-control	Father	*Patriarchal* Period
	Later	7–11	The Clique Period		Chum	*Savage Kinship Clan*
2	Boyhood	10–14	The Gang Period	Comradeship	The Gang	The *Tribal* Period Limited Democracy to Monarchy 1. Council of Braves 2. Federated Tribes with Chieftain by Prowess
3	Early Adolescence	13–15 Grammar School Age	The Chivalry Period	Personal Loyalty (Obedience)	The Hero	The *Feudal* Period of the Absolute Monarchy
4	Middle Adolescence	14–18 High School Age	The Self-assertive Period	Self-Reliance (Through Struggle)	The Ego	The *Revolutionary* Period of the Constitutional Monarchy
5	Late Adolescence	17–24 College Age	The Co-operative Period	Leadership (Resourcefulness)	The State	The *Republic:* Social-Democracy in a Self-governing State

It is necessary to make the periods overlap to allow for wide differences in boy development.

never before. He now reflects the revolutionary period of society, the time when strong men outgrew their tyrant kings and feudal lords and began to pull down thrones, setting up new ones limited by magna chartas and constitutions. Finally, in late adolescence, the youth becomes a man. He is free and benevolent and patriotic. He resembles the state of society wherein the common good is the chief end. Its government is a democracy and the king has gone out forever.

II. The Religious Appeal to Intermediates

1. The varying religious appeal. This hasty sketch does not undertake to discuss the merits or the limitations of the recapitulation theory, but it may have a certain practical utility in showing us how to vary our appeals to our youths so as to win them. It is evident that while all youths are not alike they do have much in common, and that the youngest Intermediates require very different treatment from the oldest. The twelve-year-old boy or girl goes in a group, as a rule, and is extraordinarily influenced by the example of his fellows. If you can win one to a desired line of action you are likely to win all. It is wise, then, to find the "key" boy or girl in the group and do all in your power to win that one. The successful method will not involve too much of independent thought or volition.

The Appeal to the Youngest Intermediates

In the next period, however, the gang influence begins to wane. The heart opens and sentiments begin to blossom. The boy looks over the heads of his fellows and sees the great figures of history. Admiration of these heroes and emulation of their prowess are natural to him now. His feelings are very strong, and he is to be reached through them. The will is not yet strongly active. Biographical studies are his delight, and he will listen to stories of Bible and Early Church heroes as long as you will relate them. He is ready for the Master now, and the clear indication is to present Him, not as a

The Appeal to the Older Intermediates

"Man of sorrows" nor a Root out of dry ground without form or comeliness, but as the Supreme Hero of the world, the Mighty Victor who comes with dyed garments from Edom and from Bozrah, having trodden the winepress triumphantly and alone.

The facts in the life of Jesus and in the lives of the heroic men and women of Christian history will be absorbed by these young minds and will never cease to influence them powerfully. If there is a strong, active young man to be brought into close relations with the boys at this period, his influence over them will be likely to be very great.

2. The presentation of the Christ. Dr. Dager recalls a lesson upon the crucifixion. Several teachers said: "You can't interest boys in this lesson for they are acquainted with the facts and they won't listen to the moral and spiritual lessons." A stranger who dropped in consented to teach, and was introduced to a class of careless boys, whose regular teacher had probably absented herself because of a sense of inability to interest her scholars. He was a plain-looking old man, not at all prepossessing in appearance, and as he entered the class it looked as though the boys were about to have a good time at his expense. But to the surprise of officers and teachers every inclination towards disorder in that class immediately ceased and attention was fixed upon the teacher. At the close of the session, in answer to several questions from the superintendent, one of the boys said: "Why, he showed us a scar on his neck and another one on his hand and let us feel a bullet that was in his arm, and told us how he got those wounds at the battle of Gettysburg; then, before we knew it, he was telling about the wounds that Jesus got and what the difference was between the battle of Gettysburg and the battle of Calvary. I was sorry when the bell rang." This stranger would perhaps have denied that he was an expert in psychology, but he practiced an important principle of psychology successfully. Note his

An Example of an Effective Appeal

approach, his point of contact, his concrete instance (himself), his appeal to the fighting instinct, and his grand end, the Hero Christ.

Like this in substance was Lyman Beecher's appeal to the lad, Wendell Phillips, fourteen years old. He preached powerfully upon God as our Father and King. Just before Phillips died he recalled this memorable experience in a talk with a friend. He said that Beecher's sermon could be put into four words, "You belong to God." "I went home," said he, "threw myself on the floor of my room, locked the door, and prayed, 'O God, I belong to Thee; take what is Thine own.'"

3. Dealing with doubts. The Intermediate teacher always has the skeptical tendencies of his pupils to contend with, and it behooves him to give these special study. But he will be amazingly helped if he looks at these from the viewpoint of psychology that we have been commending to him for his help. He will then discover that these doubts are distinctly not sinful. They are but the by-product of his newly awakened mind. The critical faculties have just been born and they are searching everybody and everything. They are entirely normal and their action is normal. The wise teacher seeks rather to guide and control these than to denounce them. Much cruelty has been practiced upon young seekers after truth when they have voiced their inevitable doubts.

Doubts to be Guided and Controlled

Welsh says that Lord Chief Justice Coleridge once confessed to Keble that his mind was greatly perplexed on the subject of inspiration. He was fearfully shocked when Keble told him that "most of the men who had difficulties on that subject were too wicked to be reasoned with."

It is said also that Charles Bradlaugh carried his early mental perplexities to a clergyman and was scolded and snubbed to such a degree that he was driven farther into disbelief. As a matter of policy such an attitude toward a doubter is wrong, while as a matter of justice the attitude

is open to serious question. At any rate, it was not the attitude of Christ. Perhaps no doubter of the blatant and impudent type is seen in company with the Master; and we may easily imagine that the Lord's attitude toward insincere doubt would have been as fierce as it was toward an insincere expression of formal religion. He did not question the honesty of Thomas. There is genuine sympathy in His interview with His disciples. One imagines that the voice of Christ took on a tender tone. Surely the Master's method does not suggest Keble's way of dealing with Coleridge, or the unknown clergyman's way of dealing with young Bradlaugh. It is doubtful whether any man of our time has had a more pernicious influence as a skeptic than the latter. Who is responsible for it? It is stated that Erneste Renan received his confirmation as a skeptic in the same sad way.

How shall the teacher deal with his young skeptics? As the Master did. There is no record of any case where He denounced such unbelief as sin. On the contrary, He was tender with honest doubters and helped their faith to realize itself, as in the case of Thomas. "Help Thou mine unbelief" is a prayer that any soul may appropriately address to Him.

4. Set the example of faith. The teacher's own faith in God will help his pupil greatly, and his faith in the pupil himself will be a powerful appeal.

Believe in the Pupil

Dr. Boynton relates the following experience: "It happened some years ago that a most urgent and unusual appeal came to me to visit a military academy, in which the students had mutinied, in the hope that possibly I might be of service in the situation. . . . The students had struck in everything, lessons, study, hours, drill—everything except meals, to the bugle call for which they responded like all healthy boys, in their usual military fashion. My first suggestion was that order might be restored by shutting up the commissary department for a day or so, but this suggestion did not seem altogether wise. The principal handed me to read a large number of telegrams

which had come from the parents, who had been wired regarding the situation. These messages were telescopes through which one could look into the various kinds of boys' homes, and the parental relationships connected with them. One father wired his son, 'I expect you to obey.' Another said, 'If you are expelled from school you need n't come home.' Still another, 'I 'll send you to an insane asylum if you are sent home.' Another said, 'I 'll cut you off without a shilling if you disgrace the family.' But the best message was couched in these laconic words: 'Steady, my boy, steady! Father.' There was a man who believed in his boy, and probably there is no greater influence upon a boy when he is passing from the veal to the beef in the career of his life than a father who respects the spirit of his boy and treats him like a man." The cheerful, confident note in an honored teacher's words will do wonders with his boys in any moral or religious crisis.

III. With Christ in Sacrifice

Is it possible that any one doubts the thorough-going character of a boy's religious principles? There are illustrations every day that evidence the capital strength of these. Devotion, even unto death, is often illustrated by boys and girls. It is the same heroism that made the martyrs and that shows the true sacrificial spirit of Christ's gospel.

An Example of Heroism

A story is told by Rebecca Harding Davis of a lean, freckle-faced boy who a year or two ago ran the elevator up and down in an old, shackly office-building in Philadelphia. "I often went up in it," she says, "but certainly I never suspected 'Billy' of any noble quality which raised him above other boys, high as was Saul among his brethren. But one day the house began to shudder and roar to its foundations, and then one outer wall after another fell, amid the shouts of dismay from the crowds in the streets. And Billy, as these walls came crashing down, ran his old lift up to the topmost story

and back again, crowded with terrified men and women. He did this nine times. Only one side of the building was now standing. The shaft of the elevator was left bare, and swayed to and fro. The police tried to draw the boy out of it, and the mass of spectators yelled with horror as he pulled the chain and began to rise again above their heads. 'There 's two women up there yet,' said Billy, stolidly, and he went up to the top, facing a horrible death each minute, and knowing that he faced it. Presently through the cloud of dust the lift was seen coming jerkily down with the three figures on it. As it touched the ground the whole building fell with a crash. The women and the boy came out on the street unhurt, and a roar of triumph arose from the mob. Scores had been saved by the fidelity of the heroic elevator boy. But it was six o'clock, and Billy slipped quietly away in the dusk and went home to his supper. For your real hero does not care to remain for the shouts and the clapping of hands."

No hearts can be more tender and true than the hearts of the young. No souls receive and reflect more purely the image of the Christ than those of boys and girls who have been trained by skillful and faithful teachers after the Master's own heart.

Lesson Outline:

I. Religion and the Intermediate Pupil.
II. The Religious Appeal to Intermediates.
III. With Christ in Sacrifice.

Topics for Special Study:

1. The religious nature of adolescents.
2. Modification of religious expression through growth.

Topics for Class Discussion:

1. How does religion change the behavior of the young?
2. Puritan views of religion.

3. Were these views right for adults?
4. The religious influence of hymns.
5. The right conception of God.
6. Positive elements of youthful piety.
7. The power of example over youth.
8. The heroic Christ.
9. The diagnosis of youthful doubts.

CHAPTER XIV

THE HOUSE WE LIVE IN

I. The Importance of the Body

1. The age of the body. The flowering of the human intellect in the last century or two would seem to make this the age of the mind. The progress of science in every direction, the inventions and discoveries, and the multiplication of books and pictures make our age unparalleled in all the history of time. And yet the body is not dwarfed by this mighty march of mind: it is rather stimulated. It goes along with the intellect. Not only do we know more about the body than we ever did before, but we are putting a higher value upon it. The mind and the body are not at the ends of a balanced board, so that one is depressed as the other rises. Both are on the same end and rise together.

Medical science has to do with the body, and the farther it advances the more the body improves. Physiology and hygiene are taught in all elementary schools, and there is special instruction given in temperance. Gymnastic exercises are a commonplace in school work. The school buildings are constructed with the most careful attention to the demands of the body for proper light, warmth, and ventilation. Our homes are built with reference to the welfare of the body. In great cities no landlord dares rent an apartment until it has been inspected and measured for light and ventilation and he has obtained a certificate from the Board of Health. These

Attention to Health and Physical Development

Boards have come to be bodies of great dignity and importance, and their functions are constantly enlarging. They not only look after diseases and their prevention, in a general way, but they have authority over the markets and the milk and the water supply, and they are active in many ways to promote the health and the welfare of the people.

Athletic sports are another indication of the prominence into which the body has come. These are followed by our people until they seem like a veritable craze. The girls play basket ball and the boys play everything. There are baseball clubs of every grade and boys begin to play ball almost as soon as they are able to walk. The great clubs seem to dominate the interest of the entire community when their contests are on. Ten, fifteen, and even twenty thousand people gather to gaze upon these, and their excitement during the crises of the games makes the field like pandemonium. The great football battles are even more dominant. They often command the attention of the whole country and fill thousands of newspapers with their stories. Then there are boxing matches and all kinds of races and other tests of physical prowess and endurance.

The Young Men's Christian Associations have made the body prominent from the beginning in their work, and are now devoting immense sums of money to its culture, along with their study work and their religious exercises. When we look at the vast area of public interest covered by physical exercise and culture it seems that this, after all, is the thing about which people care most in our day.

2. Our phenomenon. This is distinctly our phenomenon, as teachers, and especially as Intermediate workers. We can not ignore it and we can not dispense with it. The American boy and girl are as full of physical life as are the lambs in the meadows or the birds in the trees, and their Maker has made them so. If anything is natural to the boy and girl it is play. An abounding life is teeming in every drop of their fresh young blood and in every fiber of their nerves.

Can we be indifferent to this? Can we hope to do anything with or for them without taking it into our plans?

The Interrelation of Mind and Body

In the first place, the mind depends for all its activities upon the body, and more deeply and intimately than we have thought. Modern psychology is full of this. Perhaps nothing characterizes the present phase of this science more than its recognition and study of the physical basis of sensation and memory and will and emotion and the rest of the actions of the mind. We have always known that the soul uses the eye as an optical instrument, but we have not realized how closely all mental functions are interwoven with physical functions. We have before referred to the dependence of the brain upon food and fresh air. All the functions of the mind depend upon the nerve-cells, and these upon the blood supply, and this upon nutriment and aeration and rest. If the body is hungry the mind starves; if the exploded nerve-cells are not replaced by rest the perceptions grow dim and the memory fails; if the lungs get polluted air to breathe the brain is poisoned; if the secretions are interfered with the mind quickly shows it; if the effete matters are reabsorbed the body is poisoned by them and fever or torpor or dizziness lay their embargo upon the whole mental outfit. No man can do mental work unless his body allows it. Everything comes at last to a question of the bodily conditions.

Morals depend upon bodily conditions. Some may be inclined to question this, but is it not evident that if these condition perception and imagination and thought and volition they must also condition the moral character which arises out of these? Mind and morals are inseparably connected. The present tendency to begin with phenomena illustrates this wherever they have been studied. In our cities crimes most abound where poverty and squalor prevail. This is not saying that the rich never sin, of course; but they have less excuse for vice than do the poor.

Judge Addams, of Cleveland, made a delinquency and

neglect map of that city by putting pins at the homes of the children against whom complaints were made. Some portions of the map were soon covered with pins while others remained comparatively free. It was then discovered that these maps corresponded almost exactly with the maps of the Health Department indicating the location of preventable diseases. In tracing the individual cases of delinquency to their cause they were usually found attributable to some fault of society itself; accident, sickness—particularly tuberculosis—drunkenness, congestion of population, lack of play space; and back of these, and the prolific cause of so many of them, poverty. In short, the preventable diseases and the preventable crimes come from the same districts.

This, we may say, is verified by the methods of treatment which it indicates—cleanliness, good food, and useful labor. One woman in that city handles as many as twenty boys—the worst boys in the town—and has perfect order in her room. The boys are given work to do. They do most of the work in the detention home, where they stay and regard it as a privilege, under her skillful management. Much occupation work is given such delinquents, such as weaving and designing and drawing and modeling. They do a good deal of garden work, taking much interest in it and doing it well. Wonders of reformation have been wrought in the character by methods of treatment that operate through the body.

II. The Divinity of the Body

Once in a while a teacher, or even a preacher, will say something like this: "Well, I don't take any stock in these physical culture fads. I am here to teach the gospel and I believe that the gospel is great enough to go alone and to save precious souls without physiology and baseball and potatoes and flowers and hikes. What has the Church to do with the world? All this is materialism. I am set for the spiritual things, and all I ask is good, old-fashioned regeneration by the power of the Holy Spirit. If I secure

that, the rest of the things can take care of themselves. The body will get enough—too much, most likely. It is going into the ground very soon to molder away there, anyway."

Now, if the body and the soul are not to work together, if they are antagonistic, as the old ascetics thought; if God made the soul and the devil made the body, perhaps our friends are right in their views. There has certainly been a great deal of just this belief in the Church. The body has been stigmatized, both in its origin and its continuance. Its generation was sinful and its birth was a defilement, so much so that it was excusable to keep the knowledge of these things from the young by telling them lies about them. The body was a sink of iniquity whence all our temptations came. It ought to be punished right along, and on the whole the less attention paid to it the better. Certain Scriptures were misunderstood in order to hold up this sort of agnosticism. We have been told that "our vile body" was "shapen in iniquity" and that it must be "mortified" and "buffeted" and "kept under."

Mistaken Teaching as to the Body

But as a matter of fact, all this is as effete among intelligent people as is the old heathenism from which it sprang. There is not a reputable public school or college that upholds these pagan views of the body. We are not now hostile to the physical nature. It is not vile, nor the fruit of vileness, nor yet the instrument of the devil to smirch the soul. It is true that "the flesh lusteth against the spirit," but this means that our lower propensities are against our higher ideals. The normal body is not "the flesh" in this sense. It may and should help the "spirit" against "the flesh." Eye and ear and tongue and hand and foot may be as eager in the service of Christ as of evil, and they will be if they are properly enlisted. God made the body as truly as He did the soul. "God giveth it a body even as it pleased Him," and this is to be cherished and honored and utilized for the spirit as He designed. It is alike holy in its generation and

in its destiny for it was not made for decay. It is somehow to become the seed for a glorified body, to "put on incorruption" and to become immortal as a "spiritual body." Without knowing the process we still say "I believe in the resurrection of the body."

It is, therefore, as proper a subject of our knowledge and care as is the moral nature. It is to be considered our ally in the supreme work of mental and moral culture and soul salvation.

III. An Educational Asset

It thus appears that the body is to come into our scope as a valuable asset. Later, we shall discuss this farther, but here we must lay stress upon the value of psychology and hygiene as studies for Intermediate teachers. They can not get on without these, for all their pupils have bodies and these bodies condition all that is to be done for their minds and hearts. Of course, the teacher need not study the body as do the physician and the nurse, but he ought to know the psychology of respiration and nourishment and rest pretty thoroughly. His pupils are around the age when they are most likely to harm themselves by indulgence and abuses when these things will have far-reaching consequences. He can not afford to allow the maltreatment of his pupils' bodies to vitiate his efforts for their souls. We are not attempting even an outline of physiology here; that can easily be found elsewhere. Our present purpose is to set forth its place and importance in the scheme of religious education.

The Teacher's Need of Knowledge of the Physical Life

IV. A Holy Temple

The New Testament teaches us that the body is in God's plan a temple for the indwelling of the Holy Spirit. This is a truth that the teacher should begin with and never allow out of sight. All the Old Testament baptisms and cleansings and purifications connected with the temple service may be

utilized as symbols of the sacred care with which the body should be cherished. Purity is the first word in its culture. Bathing is itself a means of grace, and this is but a specimen of the devotion to purity that should characterize all outward and inward exercises. The mind also should be kept clean for the safety of the body. No foul images should be allowed to corrupt the thoughts and impel to unclean acts. Neither the stomach nor the heart nor any other organ should be mistreated or overtaxed, but all should be hallowed, as was the ancient temple, for the service of God.

The Body to be Kept Pure

No better motto can be given than Paul's to young Timothy, "Keep thyself pure." Like Timothy, the Christian youth should be an example of purity. Paul's precept to Timothy is of lasting application. What the teacher is always to remember is that the preservation of purity is a thousand times more to be desired than the rescue from impurity. It is easy to keep a child pure: it is a desperately difficult task to cleanse a leper. The sanctity of the temple of the body should be one of the first lessons to be impressed upon the child; and that with no squeamish tribute to a false modesty.

More crimes have been committed against youth in the name of modesty than of anything else in the world. There is no question of modesty in what is necessary to health and sanity. All this lies entirely outside of modesty's jurisdiction. We should be intelligent enough by this time to recognize this fact, and to instruct our children faithfully from their earliest years in the primary principles of their physical life.

Harmful Modesty

In the past there has been so pervading a prejudice against the flesh that parents and teachers have tried to be pure by refraining from all mention of the facts of the sexual life, especially to their own flesh and blood! The precious little bodies of these children, so fearfully and so wonderfully made, were classed with the things accursed and unclean, and they were to be let severely and even cruelly alone, lest some one be

contaminated. So sad are the persistent ravages of the old heathen theologies.

But the gospel gives us truth and sanity in the principle of the holiness of the body. Our flesh and bones are not the product of the devil, but of God, the Spirit of infinite purity. Not the heart only, but even this foully slandered body, is to be the temple fit for the indwelling of the Holy Spirit. This is the great truth that our boys and girls are to be made familiar with from the beginning. It is the grand argument for the right care of the body and its religious preservation from vice. Personal purity is an essential part of our religion, for the Divine Spirit can not dwell in a corrupt temple.

The Intermediate teacher has a valuable opportunity for instruction in purity, and upon him rests a weighty responsibility. For the sexual awakening occurs in the Intermediate years, and with it all the possibilities of our noblest exaltation and our deepest degradation. There is no period of life when the boy so sorely needs wise counsel as when he comes to know that he is a male; and never does the girl so need a wise and true friend as when she comes to the knowledge of what her sex means. The Sunday-school teacher is, in the nature of the case, in a favorable position to observe the development of his pupils and to counsel them as he sees their need. It is possible that the parents of the pupils are neglecting their children in this respect. This is a too common condition. Then the teacher comes in, and it becomes his duty to instruct and advise as the pupil needs.

Need for Counsel in Matters of Sex

The details of such instruction upon sexual matters lie outside of the scope of this manual. Much, of necessity, must be left to the sagacity of the teacher. But it may be said again that boys should be taught by men, and girls by women, in this department. There are many elements of sexual science that may be communicated in the semi-public way of the class. Indeed, it is much better so, being easier for

the teacher and the pupils. There are excellent manuals now in print that will show any teacher how to present the needful instruction in a clear and simple way, with no rude rasping of anybody's sensibilities. Then there will arise occasions for private talks with individuals. These should be given with perfect frankness and with a kindly earnestness that will command a sympathetic hearing. When God changes a boy into a man and a girl into a woman they are entitled to know all things that a man and a woman must know for the safety of their physical, moral, and social lives. A clear conception of this on the part of the teacher will smooth the way for the lesson, and the statement of it forms a good introduction for the pupil. No Intermediate teacher can consider his duty done until he has impressed upon his pupils the imperative necessity of a pure life, with all honor toward the other sex and all freedom from self-abuse.

V. Warnings Against Specific Evils

The things that are most likely to corrupt and defile our youth should have special attention from teachers. The tobacco evil, for instance, should be made the subject of constant and careful study. Fortunately the conscience of society is so stirred against cigarettes now that there is ample supply of material available for the teacher's use. It will pay him to keep a place in his notebook for facts and illustrations for class use. The following from the *Youth's Companion* will serve as a sample. Among the properties of tobacco smoke are:

a. Free carbon. It is this that settles on the back of the throat and the bronchial tubes, blackening and irritating them.

b. Ammonia. It is this that causes the dryness of the smoker's tongue and throat, which tempts so many to the use of alcoholic drinks.

c. Carbonic acid, to which are due the headache, lassitude, and sleepiness that follow prolonged smoking.

d. Oil of tobacco. This contains three substances: a vola-

tile one, which causes the disagreeable smell that so clings to the clothing of smokers; a bitter extract, to which is mainly due the nauseous taste of tobacco and its power as an emetic; and nicotine, a powerful poison which gives rise to the tremor, palpitation, and paralysis that so often afflict excessive smokers.

All must acknowledge that tobacco is utterly useless to one in a normal state of health; that nature seems to have sought to guard against its use by the intense depression and sickness which it almost invariably causes at first. But what are its more serious constitutional effects? These differ with the age of the smoker. It is universally admitted that, prior to the full maturity of the system, the smallest amount of smoking is harmful, especially in its action upon the heart. In the case of adults, careful investigators do not find it to be injurious except when used in excess; but it must be remembered that its use, like that of opium and alcohol, always tends to excess. As a rule, the amount must be steadily increased to secure the effect for which it is used. The excessive use of tobacco gives rise to disturbance of the stomach, weakness and irritability of the heart, relaxation of the muscles, blurring of the sight, oppression of the brain, "smoker's sore throat," irritation of the bronchial tubes and surfaces of the lungs, and sometimes to paralysis. Significant but not surprising results followed an inquiry recently made into the type of boy who smokes cigarettes. A record of twenty boys in school who did not smoke and twenty who did was kept for a long period. It was found that of the cigarette smokers nineteen were older than the average in their grade, sixteen had bad manners, the deportment of eighteen and the physical condition of twelve were poor, fourteen were in bad moral and eighteen in bad mental condition, sixteen were street loafers, and nineteen failed of promotion. Of the non-smokers none were street loafers, only two failed of promotion, and in all the other mentioned particulars the record

Evil Effects of Tobacco

shows no more than two who could be classed with the smokers. Street loafing and bad manners, poor scholarship and cigarette smoking, seem to go together.

Mrs. Stevens shows in a pictorial way what business men think of cigarette smokers. She has a picture of a long street full of doors closed against these because "the habit is proving itself so destructive to bodily strength, mental keenness, and moral character that our educators, our business men, and our public officials are declaring that their doors must be closed against cigarette users." "There are twenty-seven doors shown thus, every one of which some boy will wish to enter. Some of them are those of athletic clubs, business colleges, life insurance companies, telephone companies, railroads, United States Army positions, United States naval school, United States Weather Bureau, Western Union Telegraph Company, and many great business houses." Said an experienced merchant of New York: "Several of our leading banks and mercantile houses are making an absolute rule of engaging no clerk who smokes, whether pipes, cigars, or cigarettes. We find that the young fellow who takes to smoking takes to blundering and idleness and wasting his time, besides going to very questionable places of amusement out of office hours. We simply will not take a young man who may be efficient in every other way, but who smokes. If he won't give up tobacco we give him up. Young men have no need of opiates. Young fellows have no right to drug their energies with tobacco."

Boys are keenly sensitive to what men think of them, and this can be utilized in warning them against bad habits.

Evil Effects of Strong Drink

The vice of strong drink is another that the Intermediate teacher can well afford to become a sort of specialist upon. Gather and use such testimonials as these: "Alcohol is a poison. So is strychnine, so is arsenic, so is opium. It ranks with these agents. Health is always in some way or other injured by it—benefited, never." (Sir Andrew Clark, M. D.)

"Alcohol in any form, taken into the body as a beverage, is not only a poison, but produces other poisons, and associated with other substances it may develop toxins. Alcohol is also an anæsthetic and not a tonic or so-called stimulant. It increases the waste products of the body and diminishes the power of elimination. It destroys the phagocytes (the scavenger element) of the blood, and thus removes or lessens the protective power of the blood cells." (T. D. Crothers, M. D.)

"There is a great desire on the part of all young men to be 'fit.' A young man can not be fit if he takes alcohol. As a work-producer alcohol is exceedingly extravagant, and, like other extravagant measures, it is apt to lead to physical bankruptcy. It is well known that troops can not march upon alcohol. I was with the relief column that moved on to Ladysmith. It was an extremely trying time, apart from the heat of the weather. In that column of some 30,000 men the first who dropped out were not the tall men nor the short men nor the big men nor the little men, but the drinkers; and they dropped out as clearly as if they had been labeled with a big letter on their backs." (Sir Frederick Treves.)

Let every boy and girl be solemnly warned that the business and the professional worlds are at one with the Bible in demanding freedom from vice. A man was asked whether the big corporations were attentive to the habits of their employees. "They certainly are," said he; "there is no question about that, and in the railroad business most of all. A watch is constantly kept on the boy, and if he is found smoking it counts against him; if he keeps late hours he is at a discount compared with the boy who goes to bed early; if he drinks or gambles, it is fatal to him. The railroad men are the greatest force for temperance in this country, and this is not because they are trying to be social reformers, but from strictly business reasons."

Take a final word from President David Starr Jordan,

upon athletics: "The athlete must not break training rules. The pitcher who smokes a cigarette gives away the game. The punter who dances loses the goal; the sprinter who takes a convivial glass of beer breaks no record. His record breaks him. Some day we shall realize that the game of life is more strenuous than the game of football, more intricate than pitching curves, more difficult than punting. We shall keep in trim for it. We must remember training rules. The rules that win the football game are good also for success in business. Half the strength of young America is wasted in the dissipation of drinking or smoking. If we keep the training rules of life in literal honesty we shall win a host of prizes that otherwise we would lose. Final success goes to the few, alas! who through life keep mind and soul and body clean."

Lesson Outline:

I. The Importance of the Body.
II. The Divinity of the Body.
III. An Educational Asset.
IV. A Holy Temple.
V. Warnings Against Specific Evils.

Topics for Special Study:

1. Physiology and morals.
2. The best way of keeping youths free from vice.

Topics for Class Discussion:

1. Teaching the whole boy and the whole girl.
2. The temple of the Holy Spirit.
3. The virtue of cleanliness.
4. Helps to pure living.
5. The need of rest.
6. The need of regular habits.
7. The injury of over-excitement and over-exertion.
8. The harm of the dance.
9. Helping each other to lead right lives.

CHAPTER XV

THE INTERMEDIATE GIRL

I. The Girl Problem

"Her black eyes flashing and her voice quivering with the intensity of adolescent feeling, a young girl said in a recent Sunday-school institute: 'Why don't people understand girls! Why don't their mothers understand them! They need so much help.' The words revealed the passionate longing that is welling up in the heart of girlhood—the longing to be understood and helped. Girls as a class are not understood. They are not sympathized with and loved and trusted into realizing the ideal of womanhood which God has given to them every one. All too few are the mothers who live in fellowship with their daughters. Fewer still are the mothers and teachers who understand the strange movings of the heart of an adolescent girl, and because they understand can guide wisely, patiently, and hopefully through the critical transition period. The boy problem has long been recognized. Every convention discusses it, and every school realizes it. Is it not time to face the fact that there is a girl problem just as real and vital and grave? Its only solution lies in an intelligent, spiritual motherhood. Would-be mothers of girls' souls must be found and trained. It is the most imperative task before the Sunday-school to-day."

The Need for Sympathetic Understanding

So writes Mrs. Lamoreaux in the *Sunday School Journal,* expressing her feeling and that of all thoughtful workers that the young girl is in need of particular attention. Most of

what this manual contains is applicable to both boys and girls. But if there is any chance of the boys getting more than their share we hope to offset it by devoting this chapter exclusively to their sisters.

II. Elements of the Problem

1. Heritage and destiny of the girl. The sexes are not strongly distinguished in childhood. Boys and girls play together and study together and are good companions. But by and by they separate. The boys begin to assume the hereditary masculine pride and look down upon the other sex. Nothing provokes the boy more than to be called a "sissy;" he would much rather be called bad. The girl, on the other hand, has no patience with the noise and rudeness of the boys. They are "just horrid," on general principles, and she seeks the company of her own gentle sex. But the time comes when the current changes again and she turns toward the other sex with kindly appreciation—and usually something more.

"Mary," said a mother to her little girl, "You must not play with John and Herbert any more." "And why not, mamma?" asked Mary, surprised. "Because," said mamma, "you are too big to play with boys." "Why, mamma," was the ingenuous reply, "the bigger we get the better we like 'em." This is both true and natural, at the proper age, and pure affection is honestly reciprocated from the other side. But the pathways of the girl and the boy diverge, nevertheless, and life has widely different ministrations for each.

In the past the girl had little to look forward to outside of marriage and home life. She neither went to war nor earned the livelihood. She was trained to be quiet and retiring. Repose was her charm and she was granted much time and opportunity, not to educate herself as her brother did, but to dress and decorate her person and to shine in society. Society has always been of and by and for women. They have made it and managed it, and it has been a part

of their task to draw the more or less reluctant men into its functions. So we have had for the men business and war, and for women home and society employments.

But there is now a change. There is less marriage, and it comes later in the girl's life. There is relatively less home life for her, and perhaps less of what is called "society."

New Vocations for Women

Girls have entered the industrial world in great numbers. They are becoming independent. It is not as necessary for them to marry for their support as it used to be. They are also entering the field of learning. All the paths of higher education are now open to the girl, and she is making much of them. In the high schools of this country the girls greatly outnumber the boys, and the ratio of girls in the colleges is constantly increasing. There are many successful women in the business and the literary and the professional worlds. Women are traveling everywhere. They are doing educational and other missionary work in distant lands, and they are a powerful factor in the great work of education everywhere.

2. A transition time. But the transition from the pretty, dependent creature of former generations to the bright and energetic woman of the future is not fully made. Our girls

The Difficulties of Woman's Position

are in something of a state of suspense between the past and the future. Moreover, the sky is not cloudless above them. There are some people still who pity a girl who is unmarried and do not approve of her "doing men's work." They would rather see a woman devoting herself to "society" than to any useful occupation outside the home.

As recently as at the beginning of Florence Nightingale's wonderful career there was such a prejudice against women's nursing that she and her thirty-seven helpers were openly vilified on their departure for the war hospitals in the Crimea. "Punch" lampooned them, and no less a literary personage than Mary Russell Mitford, representing the society ladies of England, referred to them as "those notoriety seeking ladies."

As the young girls of our day approach womanhood they are subjected to peculiar trials in view of their choice of and preparation for their lifework. Many choose a life of selfish ease and uselessness in their parents' home. Others make choice of business or educational or benevolent work, and at an early age begin their preparations for it. There is always the large alternative of the home in the background, but the girl's relation to this is quite unlike that of her brother's. Not yet has society given her the initiative of marriage. Whatever her high purposes and earnest wishes may be, she is required to hold her peace and look the other way in the company of men.

A well-known citizen of Duluth was sitting on the pier at Atlantic City reading. A beautiful young lady, passing by, called him by name and asked him what he was reading. "Edward Everett Hale's masterpiece—'A Man Without a Country.' It 's very sad," said he. "Pooh!" said the young lady, pettishly, "It is n't half so sad as a country without a man." This incident was put into the funny column of the paper. Our young ladies are not to be taken seriously when they say these things—which is very, very seldom. But their real situation is serious enough. However much they may approve of home life on principle, and desire it for themselves, they are not at liberty to choose it; and any other vocation they may choose is to be held as subordinate and temporary only. Great enthusiasms for a lifework burn with difficulty in such an atmosphere. It is not to be wondered at that so many young women toil with wandering minds and longing hearts. Unsatisfied souls are the natural results of undeveloped affections. "It is not good for man (or woman) to be alone." Young men, however, may wait as long as they please and offer their suit as soon as they please, and this one-sided privilege is far-reaching in its relation to the life of a young girl and to all the things that enter into her education.

3. Adolescent peculiarities. The Intermediate teacher ex-

pects to encounter a good deal of restlessness and frivolity in her work with girls. She knows how volatile they are. If they are not as noisy as boys they are probably more nervous. They are excitable and often irritable. They are quickly aroused and quickly plunged into morbid depressions.

Characteristics of Intermediate Girls

"At fourteen," says Katherine Dolbear, "a girl is large, awkward, restless, afraid to talk, especially with older people, desirous of dressing prettily, much affected by what her friends think and say, easily pleased and easily hurt, and is happy and sad almost at the same moments. She rebels at being kept at one thing too long, is quickly interested, but just as quickly turned aside."

Margaret Slattery, in "The Girl in Her 'Teens," describes "Edith," a wide-awake, heedless, fun-loving girl, always ready to talk, and not in the least self-conscious. But a change comes. "What has happened to Edith, the child of a year ago? She has gone. The door has opened. Edith is thirteen. The door opened slowly, and those who knew her best were perhaps least conscious of the changes, so gradual had they been. But a new Edith is here. One by one the chief characteristics of the race have been left behind, and the dawn of the new life has brought to her the dim consciousness of universal womanhood. Womanhood means many things, but always three—dreaming, longing, loving. All three have come to her, and though unconscious of their meaning, she feels their power. Edith has seen herself, is interested in herself, has become self-conscious, and for the next few years self will be the center and every act will be weighed and measured in relation to this new self. Fifty other girls, her friends and companions all just entering their teens, share the same feelings, and manifest development along the same general lines. More than one of those fifty mothers looks at her growing daughter, growing so rapidly and awkwardly tall, and says, "I do n't know what to do with her, she has changed so." And more than one teacher summons all her powers

to active service as she realizes that for the next two years she is to instruct one of the most difficult of pupils, the girl who is neither child nor woman."

4. The girl's privations. The dearest earthly treasure that the young girl can possibly possess is a good mother. But it is coming into marked notice that a startling number of girls are deprived of just this all-important friend. "What can these mothers be thinking of?" is a common exclamation, both in the State and in the Sunday-schools. Are mothers destitute of real affection for their daughters, or are they just ignorant or weak?

Failures of Mothers

A case is just now under notice. A well-to-do woman is the mother of a daughter, unusually bright and charming. The girl is studious and ambitious, and she is disposed to please her mother in all things. The mother's chief desire seems to be to get fine clothes on the girl and have her out in company. So she goes to parties and theaters and dances incessantly. When she comes home she will study until she gets her lessons, if it takes her until nearly morning. Then she "gets nervous" and has to be kept at home for some days. She is just at the age when she needs every atom of strength that she can command to tide her over the dangerous seas of adolescence, but her mother has never thought of it. She needs plain, hearty food, long hours of sleep, and freedom from excitement, but her mother treats her as if she were a horse. The girl can not be expected to know what her health demands, of course; that is what mothers are for. So she keeps her nerves and her heart and brain under a breaking strain, takes quantities of medicine for "nervousness," and sleeping powders to get a few hours' rest at night.

If a stern physician should tell this frivolous woman that she is murdering her daughter she would promptly fly into a rage and then faint, most likely; but the doctor would be right about it. Such reckless treatment of a delicate young

life is utter heartlessness. This mother can open her eyes and look about her, and she will easily see what it means, in young women dying of tuberculosis or typhoid, or becoming nervous wrecks before they are fully mature. The mothers that allow their daughters to override their wishes and their authority are legion. But they will have to take their responsibilities. A Massachusetts society has discovered in the course of its work that a great deal of the cruelty practiced upon children is due to the drunkenness of mothers, and these are not all of the poorer classes by any means. From this growing abomination to the simple neglect of those mothers who allow their daughters to overtax their strength and dispense with sufficient clothing in winter there are all degrees of maternal sins against ignorant and often willful daughters.

This means work for teachers. It is a delicate thing, indeed, to do anything in a case like this, but is it not a devolving duty? Must a teacher sit still and see a bright young girl go down to ruin or death without a word? By no means. Maternal neglect cries aloud for outside assistance. It will have to be done with the utmost tact and kindness, but it is the teacher's right to heed and to respond to this great need.

III. Special Methods With Girls

These are legion, and they have to be wrought out of the materials and facilities afforded by the local circumstances. But there is space for a few hints here.

Time for Outside Work Required

It goes without saying that the teacher will need time for outside work with her girls, for she can not hold them by her Sunday half-hour alone. More or less outside work is a simple necessity and the teacher must realize that she will need to cut out a large pattern for her task. The adolescent girl is the hardest problem that any teacher has, when she is a problem. We have heard probation officers say that there

is always hope for a boy, but when a girl from fourteen to sixteen years old is bad she is their most difficult case; and when she is depraved she is simply hopeless. There are no workers or methods under greater strain than those occupied with defective girls. With girls who present no extraordinary conditions there is also need of great skill and patience. Probably more has been accomplished through some form of social work than by any other means. The teacher has her girls with her as much as possible, in her own home and in theirs. She tries to mingle with them as a friend, making herself one of their number, and thus winning their confidence from time to time. She is not at all magisterial, nor does she pounce upon everything that she disapproves of in a moment. She watches her charge with a keen and yet a sympathetic eye, and her tactful and infrequent suggestions are welcomed and used.

Social Activities for Girls

It is a general opinion that the Sunday-school should be active in making the Church a social center for the young people who need it. To be of real vital interest to the girl the Sunday-school must touch her everyday life, and this it does through the social side of its work. A group of girls giving socials and entertainments, attending lectures and concerts, going to picnics and trolley, skating, and camping parties, has a decided influence for good on them all. Opportunities for innocent social intercourse are scarce enough in the society of to-day. It is well that the Church is able to furnish these. One class used to meet three times a month during the year. They met one week "for fun," the next to go somewhere or to hear a talk or to sew or to read, and the third for a sing, to which they invited members of the boys' classes. Such meetings did the girls good and they helped the class and the school.[1]

The value of reading has been set forth in a previous

[1] Suggestions as to Girl's Clubs will be found in Chapter XVII, p. 223.

chapter. It is a strong ally of the teacher of girls. They have their dreams and their longings, and they are intensely interested in persons and their achievements. There are many good biographies, both of men and women, that girls may read. Some like those of Mary Lyon, Frances Willard, and Alice Freeman Palmer should be read by all girls, and if the teacher can form a circle and have these books read aloud, with comment and discussion, it will give her a valuable opportunity.

The Value of Reading

IV. The Girl's Religious Life

There is no place in education where a blunderer can do more harm than among the religious sensibilities of the young girl. They are as delicate as the tints of a rose and as sensitive as a photographic plate. They are often confused and sometimes conflicting. She needs to be interpreted to herself, so new and so mysterious are her experiences. Miss Slattery puts it thus: "As the physical side of her nature is awake and the mental side keen, curious, and eager, so the spiritual side feels the thrill of new life and opens to all the wealth of impression. She is close to the great mysteries of life, and "whence came I, what am I here for, where am I going?" press her for answer. In her early teens she accepts gladly the theories and creeds of those who teach her. There are comparatively few "unbelievers" from thirteen to sixteen. The average girl at this period is religious in the truest sense of the word. Her moral sense is keen, her conscience is alive—she longs unspeakably to be good; to overcome jealousy and envy; to be truthful; thoughtful of others; and a score of minor virtues she longs to possess. Yet in a strange perversity she is often none of these things. She finds it easy to pray, and a song, a picture, a story filled with deeds of deepest sacrifice awakens immediate response. She can be appealed to through her emotions, and her deepest religious sense touched and developed. The awakening of her

Religious Traits

spiritual nature thus through the emotions is perfectly legitimate. The appeal should never be sensational, and never under any circumstances awaken an hysterical response. Not tears, but unbounded joy should be the result of an appeal to all that is best in her."

When she is thus aroused it is easy for her to make a full consecration to the Master. A story is told of Jenny Lind's musical aspirations which illustrates the natural outpouring of a young girl's heart. "You must change your entire method of singing," said a celebrated teacher of music to a young, ambitious girl who had already spent three years in voice culture. The girl hesitated and resented the advice, and returned to her room to think it all out. She had already achieved some success, and had spent time and money on the training of her voice, and yet she knew that her adviser was the most famous master of vocal technique in Europe, and had trained many of the most brilliant artists by his method. The sacrifice she was called upon to make seemed too great, and for a little while she hesitated, but only for a time. In the morning she went again to the master musician and said, "I am determined to be content with nothing but the best that is possible for me, no matter what the sacrifice may be."

There is a place in every girl's heart for the image of Jesus Christ, depend upon it. It is the supreme longing of the faithful teacher to enshrine the Master there. With Christ in the heart the entire nature is subdued and disciplined and developed to its final perfection.

A story is told of a young girl who was petulant and worldly and selfish, until she gave up herself to the Lord and let Him come in and abide with her. Afterward her life was one of beauty and gentleness and wonderful fruitfulness for Him. She wore constantly on her bosom a little gold locket which her friends supposed contained the portrait of one she loved. Dying, she gave it to a dear friend and said, "This is my most precious treasure; may it prove

a blessing to you as it has to me." After her death the friend opened the locket and found engraved on a bit of satin these words: "Whom having not seen I love; in whom, though now I see Him not, yet believing, I rejoice with joy unspeakable and full of glory."

Lesson Outline:

I. The Girl Problem.

II. Elements of the Problem.
   1. Heritage and destiny of the girl.
   2. A transition time.
   3. Adolescent peculiarities.
   4. The girl's privations.

III. Special Methods With Girls.

IV. The Girl's Religious Life.

Topic for Special Study:

1. Religious experiences of Intermediate girls.

Topics for Class Discussion:

1. Why girls are difficult to understand.
2. New vocations for women.
3. State some of the characteristics of Intermediate girls.
4. Correcting a mother's shortcomings.
5. Experiences with special methods for girls.
6. Social instruction for girls.
7. Interpreting religion to girls.

CHAPTER XVI

THE SOCIAL AWAKENING

I. The Social Feature of Adolescence

1. **The supremacy of love.** "Love is the greatest thing in the world." So says G. Stanley Hall; so said Henry Drummond; so said St. Paul, and so said the Lord Jesus Christ. The grace that the Prophet of Galilee exalted so long ago is affirmed by the teacher of our day. The birth of love is the greatest event in the life of the growing soul. Children love, of course; but their affections are simple and largely self-centered. They know but little of the big world, and perhaps have never thought of that unity of the race that the term "human family" suggests. But about the beginning of adolescence the heart awakens with the mind and the body, and the child puts off childhood with its instincts and gayeties and spontaneities. We are told that children are more animal and more savage than we have thought them to be, and in the scientific sense this must be true, especially if animals and savages are a little higher than they have been regarded.

The Birth of Love

2. **The instincts of altruism.** These are now asserting themselves with force, and more than any other powers they transform the soul. "Far off, at first, and dimly, looms up the great conception that life is after all not to be lived for self, but for others, and the instinct of subordination, of sacrifice, of being ready to die for what one would live for begins then; and if life is complete, if people do not stop their mental growth, if they are not, by some accident of education or environment

The Development of Altruism

or heredity, condemned to live their lives out upon a plane far lower than Nature intended them to be lived—if none of these things occur and they come to complete maturity, then altruism has its complete work, and sacrifice and service and work is a passion,—not only a duty, but a passion and a joy. And this is the essence of religion, that is its work in the human soul, to subordinate self and make the life of the race and the larger life of God have supreme dominion over the heart."

It becomes clear, then, if love is so great and exercises so large a control over life, the greatest thing in religious education must be to fix this love upon the highest and holiest objects. Nothing in the human endowment is so liable to go astray or become perverted as this grand passion. If it is perverted, nothing works such havoc in the soul. It is the supreme privilege of the teacher to be present at the new birth of love in the soul of the youth and to aid in its growth so that it shall take hold of all things that are beautiful and true and good. This is the meaning of religion itself: the sanctification of love so that in its expression all the virtues will be made manifest. Where religion is truly cultivated selfishness will fade away. Where love smites the harp of life there will be heavenly music; and when it smites the chord of self this will tremble under the magic touch and "pass in music out of sight."

3. The chivalry period. We have seen that as the boy passes out of boyhood into youth he leaves the "gang period" behind him and enters what has been called the "chivalry period." This age corresponds to the feudal period in the race history. The control is monarchy and the allegiance of the youth goes naturally to a hero. Heretofore he has looked only to the gang which was close around him. Now he looks farther off and sees some great man who exemplifies courage and strength. But what makes the hero, and what does he do? It is his characteristic to serve others. He develops

The Youth's Allegiance to a Hero

the qualities that fascinate youth in valorous deeds for his followers and dependents, for his country or his allies.

It is the social sense, again, which colors these adolescent views. The time has come when he may be appealed to for service that shall evoke his own latent heroism. He may be told of the reforms and the philanthropies and the missions that are seeking to help this sad old world to its feet. He is eager for facts, and there is abundant information concerning these and kindred movements that will interest and delight him; and perhaps when you are through with your work you will find that you have made a philanthropist who will dedicate his life in some way to helping his fellowmen.

II. Social Service of Intermediates

1. **Set the standard high.** It is probable that many of our failures with boys are just at this point: we do not ask enough of them. We do not discern their potential. We miss the significance of the "hero" aspiration in their souls. We seem to tell them that being a Christian is feeling so-and-so, whereas this will not satisfy them at all. If they are to have any feelings they must come out at the other end. Perhaps it might not be so bad if everybody's religious emotions did the same. But the youth's religion must impel him to service if it does anything at all for him.

Require Heroic Service

Edgar M. Robinson says: "God has made it easy to reach boys in their early adolescent years if a hard enough and noble enough program is placed before them. Boys do not like to do easy things. There is no fun in jumping over a two-foot ditch. Boys like to do hard things. God Himself can not make a strong man out of a boy except as He gets him to do hard things; nor can He make a noble man out of a boy except as He gets him to do noble things. To shield a boy from hard work, from self-sacrifice, is the temptation into which indulgent parents most easily

fall. Self-sacrifice is the law of life. It is the fundamental principle of the Kingdom of God as well as the fundamental law of the community. Christ challenged men to self-sacrifice. He said, 'He that would be greatest among you, let him be the servant of all.' It was under the stimulation of this hard, heroic ideal that Peter, James, John, Paul, and the others went out to found the Kingdom of God. It is with this same ideal that adolescent boys must be challenged to lives of unselfish, altruistic service. To make a permanent contribution to a boy's life one must train his will and his muscles to do things that are filled full of the idea of the Christ. To shield a boy from self-sacrifice is to steal his manhood."

2. Breaking records. One form that the heroic takes in young hearts is the desire to break records, to do something a little larger or better than has been done, and this always with reference to others who are looking on and may profit by it.

Two men stood at a point on a great railway where a branch left the main line. As they waited a heavy express went thundering by. One of the men, a high official of the road, said to the other, a machinist: "Can you make a plate of steel that will stand the strain better than that one? If you can we have a place for it and for you." The machinist had watched the wheels as they struck with tremendous impact the thin slab of steel which lay under the rail at the switch-point. "You see what a pounding the train gives that plate. Every day one of them breaks. Especially in cold weather, when everything is full of frost, is the danger great. We must have a piece of steel so treated that it will stand the frost as well as the awful strain of those pounding wheels. Can you make it?" Something of the responsibility of the task came to the machinist. He thought of what it would mean if he should succeed in forging the plate of steel that would stand the test. He thought also of how much would depend upon the skill and the honor of him who should be

entrusted with the making of them afterward. With a sense of all this, he earnestly answered: "I see what you mean, sir, and I believe that I can do it. I will try. You shall have my best." Then he went away to think and to spend days and nights over his forge-fire, tempering and testing plates of steel. He won. The world's vast traffic goes whirling safely over thousands and thousands of his plates to-day because he was fired with the ambition to do that thing better than men had been able to do it before.

Boys like to break records—not only athletic, but all kinds of records. And the world greatly needs such ambitions. It is always looking for the better thing and the better man. With true poetic insight Longfellow made a youth carry the "Excelsior" banner.

The *Youth's Companion* once related the following: The boy Isaac Watts came out of church one morning dissatisfied with the hymns that he had heard sung, and, boy-like, he was not slow to say so. One of the Church officials thought to silence him by saying, "Give us better hymns if you can, young man." Such a rebuke from such a source would have silenced many a self-confident young worshiper of the time, but Watts accepted it as his opportunity. When the congregation assembled in the afternoon it was invited to sing a new hymn composed by him that day, the first lines of which read:

"Behold the glories of the Lamb
Before His Father's throne;
Prepare new honors for His name,
And songs before unknown."

These words were prophetic, not only of the career of Watts, but of a new era in Church singing. From that time on "songs before unknown" flowed from his pen almost every week. They were taken up by the people, who were tired of the hard and unmetrical versions of the psalms then in use, and before long were sung throughout the Christian

world. No other man has made such contributions to the riches of English hymnody; and, excepting Charles Wesley, no one else has produced such a volume of songs that have survived to later generations. Lofty hymns of adoration, like "The heavens declare Thy glory, Lord!" rose from his reverent soul. Songs of heroic service, such as "Am I a soldier of the cross?" summoned the hearts of men to action and self-denial. Songs full of inspiration and cheer, like "Come, ye that love the Lord, and let your joys be known," made the religious life one of solemn pleasure. Songs of historic retrospect, like the common version of "O God, our Help in ages past," established the confidence and trust of those who sang. All these hymns and hundreds more came from the pen of a man who, when a lad eighteen years old, accepted a rebuke as an opportunity.

We are probably too far from his age to be able to do justice to his great achievement, but it illustrates the same enthusiasm and daring that we need to-day for pushing the Church forward. We get into ruts and we hate to change things and we distrust the future. It is the young people who, with their freedom from dead conventions and their abounding hope, can revive us again and again and carry the standard forward to new victories. The courage with which young Isaac took up the task assigned to him he illustrated in the freedom with which he broke from past traditions and gave power and dignity to the art of hymn-writing. Wherever the English language is spoken his name is loved, and his hymns have been translated into many of the numerous tongues in which the gospel is preached.

Is not the social awakening of adolescence a real power? Has not God made it so for the accomplishment of much-needed results in the Church? Shall we continue to allow it to go to waste?

3. Life demands expression, and expression feeds life. Why are we so slow to concede the truth of this principle? It is high time for us to declare frankly that no man is

now saved because of any past experience. Conversion is but a birth; it is not the whole life. As the physical life depends upon daily bread, so does the spiritual: and this is not a mere bit of pious poesy. And as the health of the body depends upon exercise, so does the health of the soul. The Christian is like the fire-fly: when he rests he darkens. Or, he is like the aeroplane: he must keep the propeller whirling or he dashes to the ground.

Service Necessary to Life

The old Calvinistic "Once in grace, always in grace" is a subtle poison and one desperately hard to eliminate. Even while we are shouting "amen" to the preacher's denunciation of it we may be dating everything in our religious life away back in the past to the time when we were converted and depending upon that experience for the evidence of our present salvation. When the physician comes in to examine us and wishes to test our vitality, what does he do? Inquire about the day and the hour and the minute when we were born, and all the attending circumstances? By no means; he feels our pulse, ignoring the past, and bringing his test down to the moment. So it is in spiritual things. The test of life is that of the present moment.

This should be made very clear to young people. They should be taught that they must work out their salvation, and that real spiritual life will always show itself by its fruits. If they are not bearing fruit they must not expect to be classed as Christians. If they are bearing fruit, it is well. We have the highest authority for saying that "Men do not gather grapes of thorns nor figs from thistles."

A blind belief that a person is already "saved" deadens the spiritual life as thoroughly as anything in the world. On one occasion the sainted Isabella Thoburn was uttering some very plain truths about the neglect by some professed Christians of the cause of missions. She spoke like this: "Why are so many of our people indifferent to foreign missions? Why do they not give to this work? Shall I tell

you plainly what I think? It is the fault of the preachers—or at least of the preaching that they have heard. Why should they take any interest in the heathen world? Why should they give up their good money? They are 'saved.' At least, this is their steadfast belief. And if they are saved they are sure of heaven whether they give anything or do anything or not. What more do they want? If the heathen go to perdition it will be a pity, but that will not disturb these 'saved' people in their occupancy of the heavenly mansions. I tell you, my friends, that it is a very dangerous thing to tell people that they are saved now, and still more dangerous for them to entertain that delusion. It will cut the nerve of Christian activity quicker than anything else in the world."

4. Examples of social service. The blossoming of the roses in June is not as beautiful as the flowering of the social spirit in adolescents. It is often sudden and brings something of surprise to parents and friends.

Not long ago a man addressed one of our live Sunday-schools on the new graded lessons. At the dinner-table the son of the superintendent said, "Father, what did you think of that man's speech?" "O," said the father, "it was all right." "Did he give it to us straight about those lessons?" "I guess so, my son." "Then, why don't we have 'em?" "O, I don't know. Aren't the lessons we have good enough?" "No, they are not good enough if there is something better, and that man made it out that the new lessons were a whole lot better." The father and mother exchanged glances. It was a new thing for their boy to show such interest in Sunday-school affairs, though he was a good ordinary scholar. But he waited, interested to know what the boy had in his mind. Soon he spoke again: "Father, why don't we have those lessons?" "Well, probably they would cost quite a little." "Is that all?" "Yes, I guess so." "Well, then, you go ahead and order them and I will see that they are paid for." Then the father was surprised, sure enough. He said,

"Why, how would you get the money?" "That's all right, I'll get it." "But where will you get it?" "I'll tell you. Don't you know Brown? He's just got in a dandy lot of lantern slides, with a new lecture. He will give it to us for a song, and I'll get after the fellows and tell them that it's up to us to get up a lantern show and sell tickets and make the money to put the new lessons into our school. Ain't that right?" "Why yes, my son, I see no objection to it." "Well, then, it's up to you to order the lessons and to get the church for us. Our bunch will do the rest, and it's a go."

Large numbers of boys and girls are engaged in various forms of service in our schools and Churches. They are singing and playing musical instruments, filling offices in the school, visiting absentees, welcoming strangers and visitors, preparing and delivering gifts for the poor and the sick, serving on refreshment and dinner committees, and collecting moneys for the Church and benevolent funds. There are young girls who visit hospitals, orphanages, and homes for the aged regularly, reading the Bible and stories from magazines, singing, playing games, and giving lessons in sewing and fancy work. Sometimes they work by themselves for a long time, preparing scrap-books and picture-books and dolls and toys for the children in charitable homes. Sometimes they make the regular visitations to members of the Home Department. Sometimes they undertake the care of some indigent girl or boy who is ill and lonely, carrying them fruits and flowers and dainties and sitting with them for company. Sometimes they maintain a regular line of charitable visitation to homes of poverty or old age. Whatever the thoughtfulness of teachers can suggest they are eager to carry out. There is a vast wealth of social service undeveloped in the hearts of our boys and girls which it is the teacher's privilege to discover and put into circulation. When this is done the Church will rise from the dust and put on her beautiful garments and sit down upon her throne.

Lesson Outline:

I. The Social Feature of Adolescence.
   1. The supremacy of love.
   2. The instincts of altruism.
   3. The chivalry period.

II. Social Service of Intermediates.
   1. Set the standard high.
   2. Breaking records.
   3. Life demands expression, and expression feeds life.
   4. Examples of social service.

Topics for Special Study:

1. Altruism—its genesis and content.
2. Opportunities of social service open to your class.

Topics for Class Discussion:

1. The place of love in religion.
2. A youth's admiration of chivalry.
3. How and when philanthropists are made.
4. The place of service in religion.
5. How much should be required of young Christians?
6. The contributions of the young to the triumphs of the gospel.
7. Personal experiences in young people's work.
8. "What must I do to be saved?"

CHAPTER XVII

CLASS AND OTHER ORGANIZATIONS

I. An Ingenious Principle

1. The principle stated. A somewhat careful observation of the methods of those who are succeeding in their work with boys and girls will always show one principle in action: *the worker has seized upon some active propensity of his pupils and harnessed it to the work he wishes to have done.* This is directly contrary to what has often been done. It has been held proper to beat down the rising energies of the boys and girls so as to keep them quiet and decorous. Repression has been the watchword because these strong manifestations have been considered rude and wrong. But with the view that they are not wrong, but right, their treatment has naturally been reversed. The abounding energies of the young are now perceived to be a part of their divine endowment, not to be blanketed and padlocked, but controlled and guided to the accomplishment of useful and much needed results. This restless activity, this curiosity and keenness, and this gregariousness are easily recognized by the wise teacher as elements of strength, not weakness, and he makes it his problem to ascertain where he can get hold of these powers and fasten them to their appropriate load.

Enlisting the Pupil through Expression

2. The principle illustrated. A brief account of the "kid" police of Council Bluffs will save us a good deal of abstract dissertation. Council Bluffs has a system of special police composed of the street boys of that city who, it is said, do far more toward keeping order among the boys than do

the adult policemen. On ordinary occasions the force is very small, but on holidays and whenever Young America is disposed to play pranks, there may be as many as three hundred boy-policemen guarding the town. As a specimen of their work it was reported that on a recent Fourth of July it was not found necessary to arrest a single boy for lawless mischief with fireworks or anything else. The "kid" police originated in this way. Several years ago the chief of police gave orders that any boy caught setting off firecrackers before the legal hour should be arrested. Soon a policeman entered, half dragging, half leading a dirty-faced little fellow, who was wiping his eyes on his sleeve. "Caught the kid shooting a giant cracker. Here's the cracker itself as evidence," said the policeman. "All right. Put the kid in that chair," said the chief. Chief George H. Richmond is a friend of boys and understands them. "Jimmie," he said, "what do you say to helping me make the 'gang' behave themselves to-morrow? I need a good boy and I believe you are the very one I want." "Not me," answered Jimmie; "I ain't goin' to tell on none o' me pals." "No, I don't want you to tell on your pals, my son," said the chief. "I'll make you a regular policeman, and you can arrest any boy just like a regular policeman can." "And kin I have a star?" "Yes, I'll give you a badge," answered Richmond. "All right, I'm wid yer," and Jimmie was there and then made a special and started out to keep the other boys from shooting off crackers.

Half an hour later Jimmie returned to the jail, bringing with him two other ragged, dirty little fellows of his own age. "Chief, here's two of the gang; they say I can't arrest anybody, no matter what they does. You tell 'em about it." The chief "told 'em," and after a long talk with the two newcomers, gave them badges and made them policemen with Jimmie, much to the latter's chagrin. An hour later there was a commotion in the outer office, and in marched the three young policemen, dragging a fourth boy, who was

biting and scratching. "This feller here's been shootin' crackers, chief. He would n't stop and we arrested him. Wot must we do to him?" Chief Richmond had a heart-to-heart talk with the culprit, gave him a star, and sent him out to help the other boys keep order. The chief went out to luncheon. When he returned, boys were packed around the jail for a block in every direction. The streets were jammed and traffic was demoralized—in fact, impossible. "What's the matter here? What does all this mean?" demanded Chief Richmond. "We want to be policemen," was the yell with which he was answered. Chief Richmond was not prepared for the wholesale applications which poured in on him, and after choosing about twenty-five of the boys, dismissed the others with the promise that some time he would put each of them on the force. That was the beginning of the Council Bluffs "kid" police force. In time the chief worked out the details and the present rules of the organization.

The heaviest disgrace that can come to a Council Bluffs boy who has once been a member of the "kid" police force is to be arrested. So great a pride has been worked up among the boys that for the last three years the "young man" criminal has been disappearing from Council Bluffs, because there are practically no recruits to the ranks. There are no hangers-on around the poolrooms, and the saloons are without the crowd of youths from which the criminal ranks are replenished.

What did Chief Richmond do? He discerned these things: the natural activity of those boys; their intense desire to have their fun; their keenness, resourcefulness, and reliability; their reasonableness and loyalty; their ambition, and their real preference for law and order if these could be made available to them. All these good things he saw in those boys where others might have seen only mischievous and vicious propensities. What did he do? He found a way to get control of these forces and turn them back upon the very mischief and law-breaking that had been their con-

stant product. He made the machinery turn out good things instead of bad. This is the secret of all success with boys and girls. Merely repressive methods are worse than useless. God has made these bright young creatures as active as any other little animals, and it is folly and cruelty to shut them up in prisons or load them with chains, no matter what forms the chains and prisons may take.

II. The Organized Class

1. The same principle. The Organized Class operates on this same principle. It seeks to utilize the energy, the ambition, the social appetite, and the desire to do things that boys and girls are so full of, for order, regularity, study, work, mutual sympathy, and help. This organization gives some a chance to exercise their gifts as officers. It trains others for other forms of work. It furnishes a worthy center for innocent enthusiasm and pride. It cultivates self-respect and promotes good conduct. It makes available certain plans for social enjoyment and culture.

Why Class Organization Helps

2. How to organize a class. The Organized Class movement is very strong at the present time. Many thousands of classes of various ages have been organized in the Churches, and the advantage of this is so patent that it has received recognition from the Sunday School Boards and the International Sunday School Association. There are many kinds of organization, some extremely simple and some highly elaborated. The above named bodies have agreed upon a standard which sets forth the minimum of organization which a class may form before it can receive their recognition. When this standard is reached the class may be enrolled at their headquarters and given the standard certificate.[1] Many have found class organizations efficient

Standard of Organization

[1] Application for Certificate of Recognition for a Methodist Episcopal Intermediate Class should be made to The Board of Sunday Schools, 14 West Washington St., Chicago.

with boys and girls as young as thirteen years, and educators have endorsed these. The Intermediate teacher need have no hesitation in forming an organization of his class if he sees how this can be made effective for the work he is trying to do. A simple form of organization for Intermediate classes would require only a president, a vice-president, a secretary, and treasurer, with such committees as the work in hand might call for. These could be prescribed in a brief constitution that any teacher might prepare.

III. The Boys' Club

A little different from the organized class is the boys' club, which may not include all the members of the class and may be composed of members of several classes. The club is usually a broader organization than the class, undertaking different kinds of work and giving some time to social enjoyments. The club admits no members who are not Sunday-school scholars, but it does nothing in school time. It usually meets at the homes of the teacher and the members. Perhaps it has some secrets, in which the teacher shares, and it imitates in some ways the clubs of older youths. Nothing but good comes of these when the teacher is an active member of the club and meets regularly with it. By its means a resourceful teacher is able to accomplish many things with his pupils and train them in useful service.

A Broader Organization

Perhaps the following plans of work may show the scope of such clubs better than anything else. They are taken from William Byron Forbush's "Church Work With Boys," and are interesting in their novelty and in their large success:

Several boys' clubs have given exhibits of boys' work, veritable expositions of boy life, including on one occasion boys' pets, boys' collections, boys' manual work, and an evening of boys' music and oratory.

A boys' club in Provincetown, Mass., has purchased a vacuum cleaner and are renting it, with two boys to operate

it, at fifty cents per hour. After three weeks' toil the machine is almost paid for, and several of the boys have earned encouraging amounts. Their leader gives the boys fifteen cents an hour until the machine pays for itself, and after that each boy will get twenty-five cents an hour for his labor.

The Church boys held a "Farmer's Supper," in connection with the girls' society, in Rutland, Vt., which was profitable and enjoyable. A small food fair and entertainment which the boys gave raised $35.

A group of Durham, N. H., boys netted $30 from a lecture given for their benefit by a war correspondent.

A boys' club of Sackett Harbor, N. Y., has introduced a printing press. The club members print the Church calendar and Church notices, and so do some paying job work.

A boys' club of Andover, Me., won a game of baseball at the Andover Fair, which gave them $15.

An Olean, N. Y., boys' society gave a military entertainment which was a great success. They sold tickets in advance, which, with donations from a few interested men, raised $333.

A boys' club of Dodge City, Kan., gave a pie supper and cleared over $10. Inside the hall door was set a table from which the guests bought their tickets, which were eight-inch strips of cardboard. Along the strip was printed, "Coffee, Pie, Plate, Napkin, Fork," etc. As the customers passed along the table they were served with the different articles by several boys, who tore off that part of the slip which had the name of the article he had served. Only fifteen cents was charged for a quarter of a pie, two doughnuts, a cup of coffee with cream and sugar, but a good profit was made.

Just before the holidays a boys' club of Sturgeon Bay, Wis., held a successful "Art Exhibit," and cleared over $30 selling Copley prints and other pictures.

From Andover, Me., comes a report from the boys of a remunerative day of wood chopping.

In Malone, N. Y., a boys' club collected waste paper and

sold it, for which $78.85 was realized. A food sale netted them $20. The club members have been conducting an entertainment course costing $200 for talent.

IV. The Girls' Club

Professor Fiske utters these rather portentous words: "The girl problem is far more intricate than the boy problem, and is certainly farther from any solution. It awaits the thorough, painstaking investigation of consecrated female scholarship. Its intricacies are beyond the comprehension of mere man. I would humbly suggest that it is high time the women got after this girl problem with the same zest and the same sense of its vital concern with which the men have given their best attention to the boy problem. So painfully acute is the girl problem in more than one city that little progress can be made with the boys now until something more definite and comprehensive is done to save the girls."

This is another expert testimony to the paramount difficulty of the work with adolescent girls. We know of no more pertinent or helpful contribution to this study than some of Mrs. Clara E. Knapp's work with Intermediate girls in the city of Chicago. Much of her work was with younger girls, but it is her opinion that in most cases club work is not so essential or fruitful for girls under fourteen years of age. She began with twelve girls. Later some moved away and others joined, so during the two years of the work there were twenty-two girls in the club. The ages range from fifteen to nineteen. Some were in high school, some in business college, and some were working. All were looking forward to work, the most of them desiring to be stenographers.

A Specific Example of Work with Girls

They came from poor homes, yet not from the slums. They were pretty girls, and in spite of the poverty of the homes they managed in some way to get gay, pretty clothes.

But none of the homes afforded a parlor or any means of social life, and so the girls were seeking their "fun" at the parks, in five-cent theaters, and on the streets. The neighborhood was on the edge of a "red light district," and some of the older sisters of these girls had fallen by the wayside. Mrs. Knapp's girls were not bad, but very thoughtless and very giddy. All belonged to the Sunday-school, and about half of them were members of the Church.

There were numerous disappointments and failures in the club work, of course; but these plans were successful. They are given not in order of importance, but rather in the order in which they were developed. At every meeting there was a brief business session, reading of the minutes, and reports of committees. Other features were as follows: Making candy in the chafing dish, each girl having a notebook and copying the various recipes. Sewing: first making fancy collars and other trifles for themselves. Then, after several months, one girl suggested that they sew for others, and a number of baby outfits were made. While making the little garments the coveted opportunity came to talk over with them the sacred things of life.

Later, they became interested in a girls' school in Turkey, and made many articles for a Christmas box which was sent there. They also paid for a scholarship for a student there. Parliamentary drill was given until the girls could preside over and conduct business meetings in a very creditable manner. Reading: When there was sewing at the meetings, one member used to read aloud from books or magazines. Book Reviews: Each member read at least one book a month, and occasionally there was a book review day, when they gave their reasons for liking or disliking the book they had read.

Program Day: Sometimes instead of sewing there was a program, when each member did some interesting "stunt." Parties: Twice each winter there was a party, when each member was privileged to invite a "beau." These were won-

derful occasions. When the ladies of the Church gave receptions and other affairs, the Girls' Club frequently served the refreshments and assisted in many other ways.

Each summer there was a week of camp life, when teacher and girls lived together in the woods. These were greatly enjoyed. One spring, instead of the regular programs they had a series of talks that were extremely helpful. A woman physician told them how to care for their bodies; and a beautiful society woman talked to them about dress. Another charming woman talked about "Girls," showing the possibilities of a girl's life and how they might be realized.

Because these particular girls knew so little of the kind of home life that some of us have enjoyed, Mrs. Knapp sought to emphasize that feature more than anything else. The meetings were held in her own home, and the girls were given the freedom of the house. To their credit be it said that they never took advantage of their privileges, and they appreciated them keenly. They loved and prized her pretty things even more than she did herself. It was just a cozy little apartment, but to the girls it was a heaven, and, says Mrs. Knapp, "Never have I realized a greater responsibility than when the girls have said to me, 'Some day I hope I can have a home *just like yours!*'"

Only a brief story can be put upon this paper, but Mrs. Knapp succeeded remarkably with her very difficult task in molding the lives of these twenty-two girls. She won their confidence, she saw them face their temptations, sometimes losing and sometimes winning, but they grew stronger week by week and under her wholesome guidance they drew away from the dangerous paths in which they had walked. Good friendships and good books accomplished their work, and the Club proved a vital force for good in the lives of these girls.

V. A Powerful Influence

Personal influence, like the material forces, acts inversely as the distance. When people get near together they tend

to agree. The same potent force that urges "the gang" to evil urges the school class or club to act as one for good. What a pupil might never do in the world alone he freely does in company with his best friends.

As this is being written it is illustrated by an item of news which comes from a revival meeting in Pennsylvania. A fine youth by the name of Karl yielded to the pastor's invitation to take a stand for Jesus Christ and went to the altar. He was quarterback and captain of the high-school football team. Karl turned around and with face flushed and eyes glistening looked straight at his team, who were clustered in the back of the church. Then he called out the number signals for the line men: "Seven, eight, nine!" Every one responded and in a few minutes thirteen football players were grouped around their captain at the altar. Then Karl announced his intention of becoming a Christian, and every one of the rest did the same. It was a thrilling scene, and it carried a great lesson. Is it not worth while to study to utilize these preponderant forces of adolescent life?

Lesson Outline:

I. An Ingenious Principle.
II. The Organized Class.
III. The Boys' Club.
IV. The Girls' Club.
V. A Powerful Influence.

Topics for Special Study:

1. The principles for class organization.
2. Methods of organized work.

Topics for Class Discussion:

1. How far should repression be used with young people?
2. How far may their activities be utilized?

3. Organized classes that you have known.
4. Forms of organization for various classes.
5. What the boys of this school can do.
6. What the girls of this school can do.
7. The best offset to the allurements of the street.
8. Utilizing social contagion.

CHAPTER XVIII

RECREATIONS FOR INTERMEDIATES

I. The Mission of the Sunday-school and of the Church

1. **The first problem of recreations.** There may be some who will not approve of this chapter. They do not believe that the Sunday-school has anything to do with recreations in its proper work. These lie wholly outside its sphere, in their view. The Sunday-school is a religious institution, they would say; its work is to study Bible lessons and to sing hymns, and whatsoever is more than this cometh distinctly of evil. To mix up the Bible with baseball, and the Catechism with camping parties, is worse than foolishness—it is pretty nearly sacrilege. These good people would rather gather together all who can be induced to come to the school and spend the hour and a quarter in a strictly devotional service, "uncontaminated" with anything outside of this on Sunday or any other day. And all the progress that the Sunday-school can make lies in the better improvement of this "sacred period."

The Proper Work of the Sunday-School

There is a real problem here. Doubtless the large majority of Sunday-school people sympathize with this view, or at least work according to it. The proper work of the school is "spiritual," and nothing else ought to be allowed to come into it. But there are some who disagree with this. They break sharply with this idea of the work of the Sunday-school and call it narrow. They think that the well-known shortcomings of our work are traceable directly to this limi-

tation, and can see no reason why spiritual work may not very properly be supplemented by anything else that will help to make it effective; and that if this is wisely done there will be no "corruption" or anything else that is abhorrent. But of course the question is not all on the surface. Below this is the question of what the Sunday-school really is, and below this again is that of what the Church itself is. All comes finally to this.

2. The wide work of the Church. What is the real mission of the Church? Is it to hold stated services alone? Is it limited by the "spiritual" considered as synonymous with the devotional? Does its end lie within the forms of outward worship? We can not think so. The Church is unlike the public school and all other institutions in this respect. Their work has its outward specifications; so many hours a day, so many days a week, and so many months a year. But the Church exists to save souls, which means to win them to Christ and to nourish them in Christ. Herein is its real spirituality. Its end lies not in anything outward or formal, but in the soul itself, and is not accomplished until the soul has been reached and won and developed in all the graces of the Spirit.

The Church's Ministry to the Whole Being

This is seen at once to be a large mission. It goes to the limits of things. Other teachers may quit when the bell rings, but not so the Sunday-school teacher. Others may do their task and lay off their responsibility; but the Church worker has no limited tasks. He must stay by the souls committed to him and minister to them as Jesus Christ would do as long as he can do them any good. Beside this any service measured by the clock seems petty. Any teaching task, even in the Bible, that ends in thirty minutes or so is trivial. To win the soul of the pupil is to win all there is of him, and it carries with it the control of his moral and social and intellectual and physical life.

3. The second problem of recreations. It is the gradual

recognition of this wide work of the Church that is prompting the new movements in the Sunday-school. None of these are for themselves, but are strictly subsidiary to the winning and the culture of souls. We have found out that we are not succeeding very largely with souls by means of a brief school period once a week. To win souls we must do more for souls. This means doing something for minds and even for bodies. It is easy to say that recreations can be handed over to some other organization than the Sunday-school, but it is not often shown why this should be done, nor have experiments in this line been satisfactory. The various forms of collateral work are so nearly related to Bible study that it would seem to be violence to tear them apart; and the persons involved are precisely the same. As a matter of fact, social work, collateral studies, and all sorts of recreations lie in the line of cause and effect with the religious ends that the teacher is striving to attain; and many teachers and many schools have found success in utilizing the opportunities afforded by these for the higher end. Here is an earnest man who has charge of a dozen boys in the Sunday-school. He wishes to make them students of the Bible, Church members, and genuine Christians; and he sees that if he can get close to them in their sports and in their social life it will enable him to guide and shield them in these things and also to find the vantage point whence a potent spiritual influence will proceed. This is the concrete case in its simplicity. Does it seem that an intimacy of this kind ought to be divorced and portions of it carried by different people who can not work as one even with the best intentions? To our mind the large conception of the mission of the Church and her schools necessitates the inclusion of many forms of effort, including even athletics, in her plans for young people. The second problem of recreations is, what shall they be?

Recreations as a Means

4. The larger teaching. There is another consideration:

the numerous perils and temptations that beset young people. We all know that these cluster around their social pleasure and their sports. Bad company finds in these its opportunity to inject its poisons. Foul and profane language is heard where bad boys mingle with the good in various games. There are also fighting and cheating and open doorways to all the rest of the vices. The teacher who is paid for so many hours of service can not be expected to put in time here, but the teacher who represents the Church may well feel like continuing his work by giving practical help against these temptations in the interest of clean and upright living. He can not be satisfied with precepts alone: he wishes to see that these are carried out in practice. What is more necessary than that the young should have a chance to associate amid favorable surroundings and to play without the unspeakable injury of bad companions? And who is going to look after this? Can the Church, if she takes her great task seriously, look on indifferently while her sons and daughters are associating in the close intimacy of parties and dances and all sorts of games with the depraved and the vile? Is there anything that more needs to be done than to help our boys and girls just here? If the Church does not do it, who will?

Right Associations must be Provided

II. The Physical Ministry

1. **The need for it.** It has long been a settled principle that we should minister to the bodies of those who are sick and poor. It is now occurring to us that there may be a valid and helpful ministry to those who are healthy and well. How many boys have really good facilities for the play that is at once natural and necessary? How hard the young fellows work sometimes to get a place to play ball, and how often they fail to find one! How many of our girls and boys have adequate facilities for swimming? They all need

Facilities for Recreation Insufficient

these, and if they are not furnished otherwise the Church would find the providing of them a real opportunity.

2. Its helpfulness. The physical and the moral come nearer together in these things than many think. Let us illustrate this with regard to the typical case of swimming by a citation from G. Stanley Hall: "Too much can hardly be said in favor of cold baths and swimming at this age. Cold bathing sends the blood inward, partly by the cold which contracts the capillaries of the skin and the tissue immediately underlying it, and partly by the pressure of the water all over the dermal surface, quickens the action of the kidneys, lungs, and digestive apparatus, and the reactive glow is the best possible tonic for the dermal circulation. It is the best of gymnastics for the non-restricted or involuntary muscles and for the heart and blood vessels. This and the removal of the products of excretion preserve all the important dermal functions which are so easily and so often impaired in modern life, lessen the liability to skin diseases, promote freshness of complexion, and the moral effects of plunging into cold and supporting the body in deep water are not inconsiderable in strengthening a spirit of hardihood and reducing over-tenderness to sensory discomforts. The exercise of swimming is unique in that nearly all the movements and combinations are such as are rarely used otherwise, and are perhaps in a sense ancestral and liberal rather than directly preparatory for future avocations. Its stimulus for heart and lungs is, by general consent of all writers upon the subject, most wholesome and beneficial. Nothing so directly and quickly reduces to the lowest point the plethora of the sex organs."

The Value of Swimming

We see city officials, teachers, and sanitarians everywhere waking up to the value of the swimming bath, especially for the young, and it is well known how fond they are of it. Such is its strange fascination that, according to one comprehensive census, the passion to get to the water out-

ranks all other forms of truancy and plays an important part in inciting runaways.

We are told that nearly one-third of the inhabitants of America are adolescents, that there are three million boys in this country between twelve and sixteen. These youths have to play. It is in them to do it, and God has made them so. If they have the facilities for play amid clean associations and wholesome surroundings, well and good: they will use them. But if they have not, they will play where they must. Shall the Sunday-school be indifferent to the defilement and the debasement of its pupils out of hours? Can it hope to undo all the evil of vile influence on week-days by a little Bible work on Sundays?

Compelling Reasons for the School's Activity

The present activity in the direction of supervising the recreations of young people has grown out of imperative necessity. In most cases Sunday-schools have gone into them because no other institution had done it or would do it. When boys and girls have spent their spare time on the street-corners, even until late in the evening, and when young boys have been drawn into saloons and gambling places to learn all that the devil wants to teach them there, it has aroused many workers to declare that the interests of sin should not work their will upon young people unopposed. They have taken up athletics and social clubs and other recreations to offset the malign influence of the street, the saloon, the vaudeville show, and the goat fields just outside the town, where the vilest of depraved youth love to congregate. There is no work that the Church is doing that is more needed than this. The physical ministry is a true ministry of Christ. It is so interwoven with the moral and the spiritual ministries that it is worse than useless to try to disentangle them.

III. The Ministry of Recreation

1. A work of the first magnitude. This whole matter of aiding young people in their recreations is new and scarcely

anything has yet proceeded beyond the stage of experiment. Most schools have begun where circumstances have suggested and done what they could with very limited resources. There have been disappointments and failures, of course, and these have disheartened some of the workers. But it is evident that the failures have happened not because this kind of work was impracticable, but because it was ill-planned or inadequately supported.

Difficulties Not to be Minimized

This enterprise was begun like many another in the Church. We have estimated the task too lightly. We have considered it too short and easy and cheap. We have come to see that it is a hard task and a long, and that ample provision must be made for it. We must have money and men, we must enlist for the whole war. Satan will not easily surrender his most fruitful field, and when he goes out it will be at the point of the pitchfork. No initial mishaps should discourage those who are fighting for the lives and the souls of the young. Defective plans must be corrected, meager resources must be increased, and the workers must be reinforced. It seems certain that the day is coming that will see very large sums of money appropriated by the Churches, and many of the best workers assigned, to the important service that we are here discussing.

IV. Ways of Working

1. Classification of organizations. Forbush classifies clubs devised or guided by adults for young people in nine chief forms: Physical training, handicraft, literary, social, civic and patriotic, science-study, hero-love, ethical, and religious. These are used for boys eighteen years of age and under. It is encouraging to note the great variety of organizations and pursuits that have been projected and tried with more or less success.

2. Some organizations named and described. The Intermediate worker who is interested in the larger work with young people has much interesting reading available in the

books and pamphlets that describe specific organizations. He has also much to help him in other enterprises that are doubtless being worked somewhere in his vicinity. A few of the ways of working that have proved successful may be briefly noted here, as examples.

a. The Boys' or the Girls' Club. References have been made before to these. The members of a class, or of two or more classes of the same age, organize as a club. Perhaps it is more or less secret. It has its officers and its by-laws and meets afternoons and evenings in homes. The teacher or teachers are always present and they do most of the planning for the club's activities. These are mainly social, though often literary or musical or excursive. Sometimes one club entertains another, and there may be a general rally of similar clubs of various schools in one of the churches, with a program arranged by the help of the teachers. Perhaps some form of charitable work is carried on, especially at the holidays. Perhaps some regular line of school or Church work is taken care of by a club. This way of working has proved valuable, particularly during the winter, when out-of-door recreations are in abeyance.

b. The Athletic Club. A committee of teachers organizes an athletic club, raises some money, and helps to provide a field for baseball, football, tennis, croquet, running races, and such things. In cities where playgrounds are very scarce this plan has proved of great value. Sometimes a vacant lot is secured. It is fenced and the gate is locked, a key being held by each member of the club. One of the adult committee is always on the ground, and the members are free to use it for their play. It secures them from intrusion and from bad companions, and is particularly good for the summer vacations. In smaller towns several schools unite to provide an athletic field for ball, tennis, and similar games. In large cities there are federations of these clubs with stated meets throughout the year. Prizes are offered for the various events, which are usually medals, and these are awarded

in a regular session of the Sunday-school. A trophy is given to the school whose members take the most prizes. Perhaps this is a cup, and there is a cabinet set in a conspicuous place in the school which accumulates a good many of these trophies in the course of time. Conspicuous among the Sunday-school Athletic Leagues are the strong organizations of Brooklyn and Chicago.

c. The United Boys' Brigade of America is a religious organization in military form. Boys twelve years old and five feet tall are eligible. The members take a pledge against profane, vulgar, and indecent language; also that they will cultivate habits of obedience, reverence, discipline, and self-respect, set an example of good conduct, and attend Sunday-school.

d. The Phi Alpha Pi Fraternity emphasizes altruism and the missionary spirit. "To organize in the bonds of friendship groups of boys whose lives shall be built upon the truth as found in the Bible, who are willing to progress or advance in Christian manliness, and to render service toward others is the purpose of the fraternity." Its motto is, "Help the other fellow."

e. The Kappa Sigma Pi is the order of the Knights of St. Paul. It works in three degrees: the Order of Jerusalem, the Order of Damascus, and the Order of Rome. Christ is the Supreme Commander, and St. Paul is selected and studied as the type of a heroic Christian gentleman. All the work is Christian and Scriptural.

f. The Knights of King Arthur. This is the largest of the interdenominational clubs for boys. It is a fraternity, private but not secret, self-governing, and under the control of the local Church. It is based upon the oldest English Christian legend, that of the Round Table. It is a revival of the nobler side of mediæval chivalry. The thought is to fulfill the prophecy of King Arthur that he would return to re-establish a kingdom of righteousness, honor, and service. The boys collectively are a Castle. Each boy takes the name of some

ancient knight or of some hero, ancient or modern, and tries to represent his knightly traits. He starts as a Page, and undergoes a humorous but instructive initiation. After a season, when he has manifested evidences of the right spirit, he may be advanced to the rank of Esquire. Still later he may be elevated to the rank of Knight, in which he vows to "Follow the Christ, to live pure, to speak true, to right wrong, to follow the King." All these ranks are open to every member who fulfills the required conditions of entrance.

g. The Queens of Avilion. This is a girls' society which may be organized parallel to a Castle of the Knights or independently. The same ingenious reproduction of chivalry is worked out here, with adaptations, and special emphasis is laid upon maidenliness, housewifely arts, and the grace of ministration. The plan is especially useful to counteract certain mannish, slangy, and coarse tendencies of the time. The religious idea is central.

h. The Boy Scouts of America is now making rapid progress. It is an amalgamation of the "Woodcraft Indians" scheme of Ernest Thompson Seton with the "Boy Scouts" of Gen. Sir Robert Baden-Powell. The Scout Law is condensed thus:

A scout's honor is to be trusted.
A scout is loyal to his country, his officers, his parents, and his employers.
A scout's duty is to be useful and to help others.
A scout is a friend to all, regardless of social classes.
A scout is courteous.
A scout is a friend to animals.
A scout obeys orders of his parents, patrol-leader, or scoutmaster without question.
A scout smiles and whistles under all circumstances.
A scout is thrifty, saving his money for good use and benevolence.

The nine fundamental lines of work are: recreation,

camp life, self-government, the magic of the camp fire, woodcraft pursuits, honors by standards, personal decoration for heroic personal achievements, a heroic ideal, and picturesqueness in everything. The general aim is educational, and the work is mostly out of doors.

i. The Knights of Methodism. This is a new organization of special interest to Methodists because the Board of Sunday Schools, the Epworth League, and the Methodist Brotherhood are co-operating in promoting it. These great bodies have agreed upon the general character of the new Order, and have adopted the ritual and constitution therefor. The central figure in the ritual is Daniel, and the "degree work" is attractively built upon striking incidents of the life of this character. The "Object" is to promote good fellowship, loyalty to the Church, and development in Christian manliness. All boys between the ages of nine and twenty years are eligible to the different degrees, as they fulfill the requirements of each one. The membership is divided into three "Orders," viz., the Order of the Loyal Princes, for ages nine to twelve, inclusive; the Order of the Victors, thirteen to sixteen years, inclusive; and the Order of the Lion-Hearted, seventeen to twenty years, inclusive. The ritual, constitution, and degree work has been copyrighted by the Methodist Brotherhood for the Joint Commission.

Among the many vital things contemplated in this work are: Suggested readings for boys of all ages; nature quests and bird and animal study; outdoor activities; indoor games; gentleness to animals; politeness to parents and Church leaders and teachers; reverence in the Church and for all religious things; Bible study; Church history; Methodist life and customs; Church activities; personal Christian life; Church membership; first lessons in social service—indeed, an orderly and pedagogically logical approach to the boy life of the Church.

Liberal and flexible provisions will be made for the utilization of all forms of boy activities now operative in the Church, as well as the utmost elasticity of application and

adaptation of this plan to the particular conditions of the local community.[1]

These are types of effort for boys and girls growing out of the demands made upon the Church and the Sunday-school for a larger ministry made in their behalf. Through these and other endeavors we may confidently hope for a larger success with young people than the Church has ever attained in the past.

Lesson Outline:

I. The Mission of the Sunday-school and of the Church.
II. The Physical Ministry.
III. The Ministry of Recreation.
IV. Ways of Working.

Topics for Special Study:

1. How far the Sunday-school is responsible for the physical and social welfare of the boy and the girl.
2. Recreations and morals.

Topics for Class Discussion:

1. The scope of Sunday-school teaching.
2. The teacher's "other work."
3. The dangers of the street.
4. Facilities for recreations.
5. Supervision of recreations.
6. The problem of cheerless and destitute homes.
7. Your experience with boys' and girls' clubs.
8. Take up each of the large organizations separately.
9. Mistakes and failures of club work.

[1] For further information concerning the Knights of Methodism application may be made to The Board of Sunday Schools, 1018–20 South Wabash Avenue, Chicago, Ill.

CHAPTER XIX

ENTERING ON LIFE

I. The Hurrying Years

"In my schoolroom," said a teacher, "the glow of the future continually lights up the atmosphere of the present." Said another educator, "My boys often fade away under my very eyes and in their places rise great preachers, eloquent orators, skillful physicians, merchants, and manufacturers, and bands of faithful workers in the world's vast harvest." No person who has any mission whatever to youth can fail to be thrilled by the ever-present thought of what the hurrying years will bring to his boys and girls. The mighty process of growth is working its miracles swiftly before him, which become ever more amazing. What he is doing now he is doing for the whole of the lives that are taking shape under his fond and faithful touch. The boy is here to-day—to-morrow he is taking a man's place in the world, and then he will utter his teacher's thoughts and act out his teacher's principles.

II. Making a Life

1. The plastic soul. God has given the soul a plastic period that it may then be formed. He follows it with permanent hardening that this proper form may never be lost. A noted English divine once told a great audience in Birmingham that he was sitting one day in a little chapel in London where his father was the preacher. A blind man sat at his side, and the child rendered some service for him.

At the end of the service some friends came up and said, "This is the preacher's son." And the old blind man put his hand on his head and said, "The Lord bless thee and make thee a preacher." "That was my ordination," exclaimed the preacher. "If you want to know whence my ordination came, I was ordained by a layman—a man of God who prayed for the little lad of six years of age, and the little lad could not get away from the prayer!"

A Word In Season

This is far from being an uncommon case. Very few boys get out of childhood without manifesting some talents that foreshadow their future work. By the close of the early period of adolescence much may very often be forecast concerning their probable sphere of usefulness in the world. Of course, premature decisions should never be encouraged, but there is a real danger that boys and girls may drift along too far without giving the all-important problem of vocation due attention. The dreams of adolescence contain prophecies. The rosy hues that overspread the East foretell the sunrise.

None of these things should be crowded, but their message should be heeded and serious thought about life's great call should begin early and be guided with the most consummate wisdom of which parents and teachers are capable. In the first year of high school the pupil is required to select his course with a view to his future. The forward look is natural to this age, and its suggestions should be noted sympathetically by teachers. We do not mean, of course, that a vocation should be definitely decided upon in the Intermediate years, though sometimes it is very clearly indicated even then. But there is much that can be done in the way of noting talents and aptitudes and cultivating these, and of laying deep and true the foundations of honor and fidelity and industry and courage, upon which virtues all successful work depends. Here are the opportunity and the privilege of the Sunday-school teacher.

A familiar picture shows Napoleon on the deck of the

Bellerophon, gazing backward upon France. He was up at seven in the morning of that memorable departure, and desired nothing but to watch the receding coast line of his native land as the great ship carried him into hopeless exile. He stood there motionless, and when he could no longer discern the hills of France he called for a telescope and held it to his eyes until noon, when the mists of the distance shut out the beloved vision forever. When this last vestige had faded, he turned and, with ghastly face and tottering feet, descended into his cabin. Thenceforward the proud monarch languished in his lonely prison with naught but dreams of the world that he had lost, until death drew the black veil over his blighted eyes forever.

This picture is true to life—not to Napoleon's alone, but to every life that has missed its high calling and goes down into the oblivion of failure and despair. But it is a picture that the young are for the most part blind to. They can not see anything dark in the light of their hope and confidence. It is for the wise teacher to supplement this disability and see it for them. He may take it as a vicarious warning and double his diligence to implant within them principles of piety and virtue that will make failure impossible. He can keep the spot-light on the shining path of the just that "shineth more and more unto the perfect day."

2. The stimulus of example. Here we touch biography again. The Sunday-school teacher keeps his repertory filled with examples of successful men and women which have power to attract his pupils into the same pathways. He tells them of Peter Cooper, who came to New York when seventeen years of age. He held less than five loaves and two fishes in his youthful hand. Walking the streets for days before getting a place, he at last succeeded in apprenticing himself to a carriage-maker for his board and two dollars a month. While working for fifty cents a week he said to himself, "If I ever get rich, I will build a place where poor boys and girls of

The Inspiration of Biography

New York may have an education free." He brought his unpromising store to Jesus. His boyhood dream was multiplied into that golden reality named the Cooper Institute.

Also that of Dwight L. Moody, who was but seventeen years old when he went to Boston to seek his fortune. When he began his search for work his pockets were empty. "I remember how I walked up and down the streets trying to find a situation," he said, "and I recollect how, when they answered me roughly, their treatment would chill my soul." When, after many trials, he secured a position as clerk in a shoe store, he was bound to be a success. So, again regardless of appearances, he would go out on the sidewalk and urge passers-by to enter the store. To the surprise of the other clerks, his tactics often succeeded in bringing them in.

James A. Garfield, the martyr President, after various attempts to eke out the family income by planing boards for a carpenter at one cent each; assisting in barn building, helping in an establishment where potash was made from wood ashes, cutting cord wood at fifty cents a cord, and driving mules on an Ohio canal, made up his mind to secure an education. When he applied at Geauga Seminary, Chester, O., he was,—to use the words of an observer—"rather shabbily clad, in coarse satinet trousers, far outgrown and reaching only half way down the tops of his cowhide boots, a waistcoat much too short, and a threadbare coat whose sleeves went only a little below the elbows. Surmounting the whole was a coarse slouched hat much the worse for wear." The trip to the seminary was made on foot, with his cooking utensils and provisions slung over his shoulders.

The mother of Cyrus Hamlin, the noble missionary to Turkey, gave him, when he was a small boy, seven cents with which to celebrate muster day, buying gingerbread, buns, and other small delights. "Perhaps, Cyrus," she added, as you go along you will put a cent or two into the missionary contribution box at Mrs. Farrer's." On his way the boy

and his conscience had a serious debate. "One—or two." At last he decided on two. Then his conscience objected. "What! five cents for your stomach and two for the heathen?" So he said four cents for gingerbread and three for souls. That did n't seem quite right either. He decided on three for gingerbread and four for souls. And when he came to the contribution box, in went all seven cents to end the bother. That spirit made Cyrus Hamlin a missionary and gave the world Robert College in Constantinople. That spirit made Paton and Chalmers and Livingstone and Moffat and all the star-crowned souls. Nay, it is the spirit of the Cross.

A young bookkeeper was employed in the passenger department of a great railroad. It was just a little before lunch. Some of the clerks were putting on their coats, some leaving for the wash room, some consulting the clock; some were still busy. Suddenly the "boss" entered. He glanced about him and then approached the young bookkeeper. "What time is it?" he asked. The young man kept on figuring, and the boss put a hand on the desk and repeated the question. Instantly the other looked up, surprised to see the chief at his elbow. "I beg your pardon, were you speaking to me?" he asked. "Merely inquired the time—that was all," said the other. The bookkeeper glanced about the room, located the office clock, and said, "It 's ten minutes to twelve." "Thank you," said the general manager and vice-president, and saying no more, he strolled out. That conversation cost the young bookkeeper his place—in the passenger department—and put him under a higher officer "on the firing line." Nine years later he was assistant general manager, and while still in the thirties became a general manager full-fledged.

There is a story told of a young telegraph operator who had shown himself an expert electrician, who was sent from time to time to look after the work at other points. The president of the company called at his office in the West

and, "liking his looks," invited him to take a trip with him through the State. On the trip the train ran off the track, and the president expressed his fear that the train following might run into them. To this the young man replied, "I think not." To the surprise of the president, he borrowed a pair of "climbers," went up one of the telegraph poles, cut a wire and, taking a small instrument from his pocket, telegraphed back to the necessary station, then reunited the line and descended to the ground. The astonishment of the president was great, and he said, "How did you know what wire to cut from the large number that were strung?" Said the young man, "I always carry a diagram of the wires and poles," and showed him a complete record that he kept, so that when a break came he could direct the repairer without loss of time. "But," said the president, "where did you get the operating instrument?" "I always carry it in my pocket, for I do not know what may happen." The president said no more, but on his return East appointed the young man general electrician for a large part of the United States. A private car was placed at his command, and a large position awaits him close to the head of the company when he can be released from his present important position.

These life stories are not used merely as a means of entertainment by the experienced teacher, but he knows that all such contain electric sparks that under suitable conditions avail to kindle quenchless ambitions in young souls and furnish them with life's best enthusiasms.

3. Binding up the bruised reed. We have noted the proneness of adolescence to morbid emotions. The Intermediate teacher needs to be a specialist in dealing with discouragements. Youth is sometimes as gloomy as it is bright at others. The wise teacher will never allow his boys or girls to languish with the blues. Some of his very best work is done at such times as these.

Overcoming Despondency

Judge Ben B. Lindsey, of Denver, fell into a deep slough

of despond when he was a boy. The story is true, for he tells it himself in *Everybody's*. "It seemed to me that my life was not worth living—that every one had lost faith in me—that I should never succeed in the law or anything else—that I had no brains—that I should never do anything but scrub floors and run messages. And after a day that had been more than usually discouraging in the office and an evening of exasperated misery at home, I got a revolver and some cartridges, locked myself in my room, confronted myself desperately in the mirror, put the muzzle of the loaded pistol to my temple and pulled the trigger. The hammer snapped sharply on the cartridge; a great wave of horror and revulsion swept over me in a rush of blood to the head; and I dropped the revolver on the floor and threw myself on my bed, sobbing and shuddering. By some miracle the cartridge had not exploded; but the nervous shock of that instant when I felt the trigger yield and the muzzle rap against my forehead with the impact of the hammer—that shock was almost as great as a very bullet in the brain. I realized my folly, my weakness; and I went back to my life with something of a man's determination to crush the circumstances that had almost crushed me."

This thrilling story is the more memorable when we consider the transformation of this boy's discouragement into the astonishing courage and unparalleled success of the man who, more than most men of our day, has manifested a fruitful sympathy with boys and achieved marvelous things in their behalf. It was out of that morbid period of adolescence that he came forth with an aspiration that made possible one of the first courts established in America for the protection as well as the correction of children. Judge Lindsey tells us that ever after that horror of great darkness he was never as afraid of anything as of his own weakness, and that made him a hero.

4. The emphasis upon industry. There is one business virtue that needs special emphasis, because many young people

seem to be fatally indifferent to it. Our pupils are in the critical age when this virtue must be pressed upon them and formed into a life habit by them if they are to succeed. It is industry.

The Vice of Laziness

Some time ago a reporter was sent to interview a number of business and professional men in New York as to the causes of the failure of young men. With united voice they ascribed most of the failures to laziness. The general opinion was that the most essential thing in a young man's life was activity and energy. The chief trouble with young men, according to these employers, is that they are afraid of work. A railroad president related his experience as a young man doing hard work on a Rocky Mountain road at forty dollars a month. He was ambitious and studied railroad literature and sought to master as much of the business as he could. Promotions came, of course, until now he is at the top. But he said he was the only young fellow in the office who took this course. All the rest were trying to see how little work they could do and hold their positions. Their highest ambition was to get all the time they could for cards, pool, and the theater. The consequence is that they are still where they were then, or have fallen out altogether.

It may not be strange if young people fail to see the immense importance of doing with their might what their hands find to do, but it is certainly their teacher's fault if he does not make the Bible teach this indispensable quality to his pupils, with special reference to their lifework.

5. Ready for the call. Closely akin to this is the virtue of readiness. "Get thy tools ready: God will send thee work," is one of the most valuable of the old proverbs. Few of us have time to get ready for a call after the call comes. He who gets the job is he who foresaw it and got ready for it before. We need go no farther than the parable of The Virgins for this lesson.

The Importance of Preparedness

A gentleman who is now a prominent lawyer in England was employed when a young man in the drafting office of a railway company's engineering shops. Occasionally employees in that office were sent down the line on responsible commissions. Receiving instruction in the morning, they would spend a good part of the day in preparing to start. The young man was shocked at this waste of time, and, braving the ridicule of his companions, kept a bag at the office filled with traveling necessities, ready for a start at a moment's notice. One day the chief engineer came in, and asked about the bag. The owner said, "I determined, if I had a chance to go, to be ready." "You did? You see that train?" "Yes." "Jump on; I'll telegraph instructions." From that time promotion came rapidly to the one who was ready. This is by no means exceptional. Most of the promotions in business come in just this way. Not the ordinary, but the extraordinary man gets the call that means opportunity and advancement. There is no one who has a better chance to impress this capital lesson than the Sunday-school teacher.

6. The enlarging task. Every generation enters upon a larger life than the preceding. In our wonderful age and country there are new problems constantly coming up that call for special insight and skill.

Not long ago it became evident that a large increase of power must be provided to meet the enormous demands upon the New York subway. The power room in Fifty-ninth Street, seven hundred feet in length, was equipped with eighteen huge compound reciprocating engines arranged in pairs, which were supposed to be the last possible word in the development of their type. Each pair of these engines weighs 720 tons and runs upon high pressure and low pressure steam. Nothing was thought to be possible but to install another set of nine similar units, at enormous expense both for construction and maintenance. But the situation was a challenge for something better than the world knew any-

thing about. Suppose you were asked to double the power of these nine units without increasing their number or the amount of steam generated. It looked impossible, but a man did just that thing by means of turbines inserted where they could take the low-pressure steam from the low-pressure cylinders and extract therefrom that recoverable heat energy which was being carried away by the condenser water.

This indomitable engineer did more for the world by this single exploit than multitudes of men do in a lifetime. In no sphere of usefulness has the last word been spoken, and this means dazzling opportunities for the young people who have been taught to appreciate the nobility of a consecrated ambition.

7. Occupations for young men. It may be that specific suggestions may be helpful to teachers who are seeking help in the life problems of their pupils. The Students' Aid Committee of the High School Teachers' Association of New York City has given out the following suggested occupations for young men, which list was prepared by an experienced director of boys' work in the Young Men's Christian Association:

Accounting.
Advertising.
Agriculture.
Architectural Drawing.
Art.
Assaying.
Auto Engineering.
Banking.
Blacksmithing.
Bookkeeping.
Bricklaying.
Chemical Work.
Carpentry.
Cabinet Making.
Civil Engineering.
Civil Service.
Decoration.
Dentistry.
Designing.
Drafting.
Electrical Installation.
Electrical Engineering.
Enameling.
Engraving.
Etching.
Foundry Work.
Fresco Painting.
Fruit Growing.
Furniture Making.
Furniture Designing.
House Painting.
Illustrating.
Interpreting.
Instrument Making.
Jewelry Chasing and Enameling.

Journalism.
Laundry Work.
Law.
Linotype Operating.
Machine Construction.
Machine Designing.
Mechanical Drawing.
Mechanical Engineering.
Medicine.
Mining Engineering.
Modeling.
Music.
Office Practice.
Pattern Making.
Painting.
Pharmacy.
Photography.
Photo Engraving.
Plastering.
Plumbing.
Portrait Painting.
Printing.
Preaching.
Pottery.
Proofreading.
Real Estate Management.
Sculpture.
Sheet Metal Work.
Ship Building.
Steam Engineering.
Steam Fitting.
Stenography.
Social Service.
Surveying.
Teaching (elementary).
Teaching (special).
Telegraphy.
Tile Setting.
Tool Making.
Translating.
Typesetting.
Typewriting.
Veterinary Medicine.
Water-color Painting.
Wireless Telegraphy and Telephony.
Wood Carving.
Weaving.

III. The Teacher's Part

The Bible and Life

The aim of this chapter has been to impress the principle that the Sunday-school teacher should constantly utilize the Bible lessons for that preparation for the life work which every boy and girl so greatly needs. It is one thing to expound a passage of Scripture: it is another to bring that passage to bear upon the projection of life. The faithful teacher will not be content unless he does both. He will seek to arouse all manly and womanly ambitions in his pupils. He will take care to develop the fundamental business qualities and utter needful warnings against those vices and indulgences that lead to business failure. He will watch for latent and budding talents and endeavor to develop these so far as he is able.

Lesson Outline:

I. The Hurrying Years.

II. Making a Life.

1. The elastic soul.
2. The stimulus of example.
3. Binding up the bruised reed.
4. The emphasis upon industry.
5. Ready for the call.
6. The enlarging task.
7. Occupations for young men.

III. The Teacher's Part.

Topic for Special Study:

1. The Book of Proverbs as a guide to business success.

Topics for Class Discussion:

1. Every man's life is a plan of God.
2. When should a boy choose his life work?
3. Have all pupils individual gifts?
4. The influence of the biographies of great men in inspiring boys.
5. The discouragements of adolescence.
6. What is the influence of idleness upon the moral life?
7. The new calls of the new age.
8. How may the Bible be made a vital force in the making of the life?

CHAPTER XX

THE TEACHER AS A FRIEND

I. The Sunday-school Teacher's Advantage

There are offsets to the limitations and disabilities under which the Sunday-school teacher works. He has a better chance than other teachers to accomplish his high ends; for instance, in his nearness to his pupils. His class is relatively small and he can get personally and intimately acquainted with it. Who has not known of college professors who could not call at least some of their pupils by name? The Sunday-school teacher sits on a level with his class, and that is much to begin with. Then, he assumes no authority over it. The pupils are there voluntarily and can leave whenever they wish to do so. The teacher is also doing voluntary work, and that without a dollar of pay. These things tend to draw teacher and pupil close together and to give a peculiar weight to all the teacher's efforts.

The Intimate Relationship between Teacher and Pupil

II. The Importance of Friendship in Teaching

1. The basis of influence. There is some iron that can be cold forged, and there is a great deal of teaching done by the cold forging process. But it will not do in teaching morals and religion. The iron must be heated and softened in affection's fires before it can be forged successfully. You can do nothing with a cold heart: with a warm heart you can do anything. This is why a Sunday-school teacher should have more than the respect of his scholars. He needs their

affection. He must be their friend, and he must make them his friends. Then, in the intimate relations of the class, with the mind open and the whole nature suffused with the glow of real affection, it can be confidently expected that the ideal responses to the teacher's appeals will be made. Knowledge will be gained, the intellect will be aroused and stimulated, the feelings will be delightfully enlisted, and the volitions will fall into line and order the new life of the youth in harmony with the soundest principles and the brightest ideals of pure and undefiled religion.

The Tie that Binds

There is no bond like affection. When the feelings have begun to twine together the hearts of teacher and pupils these separate individuals tend to unity: that is, the learners are assimilated to the teacher. Across short distances the formative influences act very powerfully. Have you noticed the actions and the conversation of a class of young girls who are in love with their teacher? Present or absent, she is almost never out of their thoughts. It is diverting to watch them as they imitate her, talk about her, quote her, and plan to refer things to her and to counsel with her. She is the center of their interests and all their orbits are about her. They respect her abilities and they trust her sympathy with them implicitly.

This is more or less true of all Sunday-school classes normally conditioned. There is no period of life wherein a teacher has as much power over plastic souls because there is no period wherein soul-contacts are so intimately and perfectly made.

General Garibaldi once said: "The Italian is as clay in the hands of you Americans; you can make or mar him." This is true of other immigrants, and it is pre-eminently true of the influence of teachers. Mr. E. E. Bohner tells of a young barber who learned to speak some Italian by teaching English to an Italian tailor living next door, and soon had the opportunity of teaching fifteen Italians. The first night

the barber noticed that one of the men was carelessly dressed and rather dirty. At the close of the lesson he had a quiet, friendly talk with the man, and when the class returned the next night this particular man was quite clean and wore a tie exactly like that which the teacher had worn the first night. They had a good time together, and when the class returned the third night the pupil was not only clean and well dressed, but had even followed the teacher's change of neckwear. The teacher had worn different styles of collars and ties on the first two nights. This teacher was heard to remark very significantly: "If these young men are watching me so closely and taking pattern after my clothes, what must they be doing with my language, my actions, my character? If so many of them are going back to their home villages in Europe to duplicate my life I want the duplication to be as perfect as it can be. Therefore I shall see that my conduct adequately represents the life of the Master to these men."

He who teaches a few things may teach many things, and if a warm personal affection binds scholar and teacher, the latter's power over those who cling to him is more absolute than a king's.

2. In times of need. He who teaches sympathy and love and truth comes naturally to enforce his teachings by his deeds. This is why a Sunday-school teacher must be a friend. The precept can not exist without the practice in his case. You can not discuss the parable of the Good Samaritan with a class and urge the boys to go and do likewise, and then neglect any one of those boys when he is overtaken by illness or misfortune. Responsibility and power go together here, as usual.

Action Speaks Louder than Words

But the true teacher does not count the exigencies of a pupil's life which make demands upon his sympathy and time as burdens; they are rather precious opportunities which he rejoices to embrace. It pleases him to know that his boys think of him first when they are ill or in trouble. He is

glad that they wait for his visits and his counsel. It comforts him to know that he is able to count for so much in any human life. So he is often in the homes of his boys, in sickness and in health. He shares their confidences and gives them valuable counsel. Girls need this, even more than boys, and many a Sunday-school teacher has proven the friend that has guided her through the crises of youth and saved her to usefulness and happiness.

Family troubles and business troubles and social troubles are often poured into the sympathetic ear of a teacher-friend, and rarely in vain. Thousands of young men and women are walking in pathways to-day which they would never have found for themselves, and as many more have forsaken positions of danger on account of the kindly warnings of the same good friends.

A great man's accounting for his success in life by his, "I had a friend," is familiar enough; but multitudes of men and women in humbler walks of life can say the same thing, the friend that took an unfailing interest in them and warned them and helped them being their Sunday-school teacher.

3. Sharing his own life. Perhaps all that the scholar asks of his teacher is that he will assist him in the casual incidents of his ordinary life. But the teacher is older and wiser, and his constant thought for the scholar is of the longer life of his maturity and the larger life of the world. He is not content to leave the boy on the common level, but is ever striving to open his eyes to the wonders of the world in which he lives and of which he is soon to become an active part. He interests his scholars in current events, in the important happenings in all lands, in the personality of rulers and others who are shaping the world's progress, and particularly in the tokens of the advancement of Christ's Kingdom. He is sitting upon a higher seat than his boys and has a wider outlook. It pleases him to invite them to come

The Teacher Lives in a Larger World

and sit by his side, where he can point out to them the objects of transcendent interest that fill the landscape and charm all beholders, young and old.

He may do this merely to instruct them, or to establish their Christian faith, or to induce them to give themselves to altruistic service. Perhaps he is content to try to elevate their minds and let Providence utilize whatever wisdom may be gained thereby in determining their future lives. Perhaps he sees that they are inclined to frivolous amusements and hopes to draw them away from these by offering higher pleasures without making a front attack upon the lower ones. At any rate, he knows enough about young people to understand their real interest in high things when rightly presented, and he well understands also the appeal that great achievements make to ardent young souls.

Not long ago a letter was written by the well-known foreign correspondent and author, William E. Curtis, whose views carry great weight with statesmen. It was written from Constantinople and is a glowing tribute to the missionary. Indeed, the gist of the letter is that it was the missionary who woke up Turkey. He calls attention to the splendid educational work the American missionaries have been carrying on among the different races that make up the Turkish Empire. Through all these races the influences of the American schools have been carried to every corner of the empire. Every student leaving these American schools has carried the germ of progress to his sleeping town. He has become a force for the new order wherever he has gone. "This influence," says Mr. Curtis, "has been working for half a century or more, and has been preparing the minds of the people for the great change that has recently come over them. The missionaries do not teach revolution, they do not encourage revolutionary methods; but they have always preached and taught liberty, equality, fraternity, and the rights of man." We also quote the following significant paragraph from Mr. Curtis's letter: "Nowhere in all the

world, not even in China or Japan, are the results of the labors and influence of American missionaries more conspicuous or more generally recognized than in the Ottoman Empire. They have not confined themselves to making converts to Christianity, but their intelligence and enterprise have been felt even more extensively and effectively in the material than in the spiritual movement of the people. The first electric telegraph instrument in Turkey was set up by missionaries. They introduced the first sewing machine, the first printing press, and the first modern agricultural implements. They brought the tomato and the potato and the other valuable vegetables and fruits that are now staples; they built the first hospitals; they started the first dispensary and the first modern schools. Before they came not one of the several races in Turkey had the Bible in its own language. To-day, thanks to the American missionaries, every subject of the Turkish Sultan can read the Bible in his own language if he can read at all."

This is an illustration, taken almost at random, of the sort of things that Intermediate teachers can bring before their classes to untold advantage. This is a real sharing of friendship in that it is interesting the pupils in things that most interest the teachers. By familiar talks upon these themes common views are developed and all subsequent intercourse is enriched. Friendships are most made and most fed by indirection, and no teacher needs to command or exhort his scholars to be his friends. What grows up silently through their protracted association grows naturally and fruitfully. The result will be that out of a community of knowledge a common faith and a common consecration is likely to arise and persist forever.

III. The Heart of the Work

1. **The leadership of Jesus.** The one aim that comes first and last in the teacher's plans is the enthroning of Jesus Christ in the hearts of the boys and girls. Everything

depends upon this, and without this he recognizes that all his toils are vain. There must be a definite and personal recognition of Jesus Christ by every individual scholar as his Prophet, his Priest, and his King. All that the teacher says and does is inspired by the Supreme Prophet and has its whole end in Him. He first wishes to interpret the Master to his young people. He wishes them to see Him in His true light as the Son of God and the Brother of man; as our Shepherd, our Savior, and our Friend. His next task is to assure them that Jesus calls each one of them, not merely to a personal experience of pardon and assurance, but to a consecration of the entire life to His service. Whatever else may fall into abeyance, this grand purpose abides. When decision days come he does what he deems wise to influence those who have not accepted Christ to accept Him forthwith. At all times he seizes opportunities to deepen Christian impressions and secure Christian consecrations. He trusts himself but little: his great hope is to bring the young soul into vital contact with the Infinite Spirit through Jesus Christ. All things are possible and all things are safe when the divine dynamic has filled the heart. For this are all the lessons, all the conversations, all the warnings, all the social and athletic work, and all the prayers. "In Christ" is his motto for his charge, for he knows that if they are in Christ they are new creatures. He knows that they are then waiting for the heavenly vision that shall determine their place of service in the Kingdom and that when it comes they will not be disobedient to it. Whom the Master wishes for a preacher, a deaconess, a work in the home field, or among the benighted ones in distant lands He has but to call and the summons will be joyfully obeyed.

The Enthroning of Christ

2. The revealing of Jesus. The Christian teacher is not content with teaching things about Jesus Christ: his aim is nothing less than to be a revelation of Christ in his own person. He wishes to reflect the Master's light continually. This

he does in his friendship for his class. We are hearing much nowadays of Christianity as a friendship religion. Many of our wise leaders are interpreting the religion of Jesus in terms of friendship. Abraham was the first Hebrew called of God and he bore the typical title of "the friend of God." "I have called you friends," said Jesus; and again, "Ye are My friends if ye do the things which I command you."

Religion in Terms of Friendship

Love is the characteristic Christian virtue, and love makes friends. Dr. Trumbull calls friendship the master passion. This is because it is a relation generated by love. Some one has said that a man can pay no higher tribute to his wife than to call her his best friend. The faithful mother is her child's best friend. Practical Christianity, then, is a friendship. How shall we treat other Christians? Like friends. How shall we treat strangers and heathens? Like friends. How shall we treat the poor and the sick? Like friends. This is the gospel.

The Sunday-school teacher seeks this standard. He covets earnestly this best gift of friendship, both in giving and receiving. He believes that he manifests himself as the true friend of his scholars as he reveals Christ to them.

IV. The Teacher's Longing

We should like to show, with our final word, something of the deep spiritual yearning of the Christian teacher for those to whom he is giving his life's best work. Nothing can better exhibit this than the words with which one of the noblest teachers of our day closes the sermon which completes and commemorates his fifty years in the ministry of Christ's gospel. This beautiful appeal of Dr. Washington Gladden to those he loves best is peculiarly applicable to adolescents: "There is but one word more; I wish I knew how to make it a persuasive word, a convincing word. Through these fifty years I have had many friends. Most of them are fallen

The Teacher's Personal Appeal

asleep, but some are still in the flesh and are very dear. Of the help that has come into my life from those who have been working by my side, I would like to speak tenderly and gratefully to-day, but the best of it is too sacred for speech, and He who knows the secrets of all hearts knows that I do not forget. But there is one companionship of which I may speak—nay, I must speak, because my business here is to testify concerning it, and it is the companionship without which my life would have no meaning. It is that companionship of which Jesus bore record when He said that He was going away, but that some One would come in His place, to stay with all who loved Him and to be a closer Friend than He in the flesh could be. I have tested that promise, and I know that it is true. He is a Comrade without whose counsel and inspiration I could have done nothing worthily; He has been with me all the way, when the burdens were heavy and the road was dark and friends were few. I have never been lonely very long, and I think I can truthfully say that I have never been very much afraid. And now, all of you whom I love and who love me, I want you to have this Comrade and Friend. If you mean to make friendship your main business, as I trust you do, you will need His inspiration; you can't do without it. If you propose to know something of the 'Glory of virtue—to fight, to struggle, to right the wrong,' you will need His support. If you expect to gather into your lives all the growing good of these evolving years, you will need to keep close to Him for He is the heart of it all. If you are going to the end of that long path over which we have been looking you will need Him for Guide and Companion; but even if you are not going so far,—if the end of the road is not very far ahead—if the slope is downward and the sunset glow is kindling in the West, you will need Him not less. Many of you know Him, thank God; but if to any of you He has been hitherto too much a casual visitant, let me urge you, as a friend, to give Him the freedom of your heart and life

to-day. 'Speak to Him now, for He hears, and Spirit with spirit can meet.' Pledge to Him your loyalty and pray to Him to abide with you. Break bread with Him, when you can, in token of enduring friendship. Walk with Him all the way, and when you come to the end there will be no fear, for your heart will be full of the glory of going on."

Lesson Outline:

I. The Sunday-school Teacher's Advantage.

II. The Importance of Friendship in Teaching.
   1. The basis of influence.
   2. In times of need.
   3. Sharing his own life.

III. The Heart of the Work
   1. The leadership of Jesus.
   2. The revealing of Jesus.

IV. The Teacher's Longing.

Topic for Special Study:

1. Interpreting Christianity in terms of friendship.

Topics for Class Discussion:

1. In what ways has a Sunday-school teacher an advantage over the secular teacher?
2. Intimacy: its perils and opportunities.
3. In what ways may a teacher befriend his pupils?
4. How the teacher finds his reward.
5. Methods of winning young folks away from moral perils.
6. The best way to offset the frivolities of youth.
7. Carrying the call of the Master.
8. The soul-winner's passion.

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INDEX