EGGLESTON'S SUNDAY SCHOOL MANUAL

THE MANUAL:

A PRACTICAL GUIDE

TO

THE SUNDAY-SCHOOL WORK.

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HE who looks upon Sunday-School teaching as a relaxation merely, or as a cheap form of Christian benevolence, will gain no real success in it. That success is reserved for those who regard the work as one involving solemn responsibilities, who devote to it the best powers and faculties they possess, and who seek to improve their natural gifts by diligent culture, and by studying the rules of teaching as a science and as an art.—FITCH.

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PREFACE.

My purpose in this little book is to furnish a practical guide to the Sunday-school work in all its departments, to give the most essential and necessary instructions, without encumbering the book with theories, to give these directions in the most condensed form, and in the plainest language; in short, to make a thoroughly practical and compendious hand-book of advanced methods. Most Sunday-school workers are busy people. They have no leisure for reading an extended treatise, and for weighing different and opposite methods. If they read works on method, it must be in the intervals of their ordinary occupations. I have written with the wants of this largest class in my mind, giving sub-heads to each paragraph, to facilitate reference, and to give each detached portion a completeness in itself.

I have not hesitated to advocate the most advanced methods, where they are founded on a true philosophy, and have stood the test of a practical use, nor have I hesitated to reject all those artificial and impractical schemes which beset every progressive movement, and

which often gain the sanction of eminent names. In the Sunday-school work it is a safe maxim, that what is not simple and natural, is to be rejected.

This book is not intended to supplant the excellent works on this subject already issued, but to fill a place for which they were never designed. And so far from wishing to stand in the way of future publications of the kind, the writer expresses the sincere hope that the Sunday-school work may soon make such progress that this book, if not wholly forgotten, may be remembered only as a mile-stone in the path of that advance.

CHICAGO, *March*, 1869.

THE MANUAL

OF

SUNDAY-SCHOOL WORK.

PART FIRST.

THE SCHOOL IN GENERAL.

CHAPTER I.

FUNDAMENTAL THOUGHTS.

MISTAKES are made right here, at the foundation: even those, who would give right definitions if asked, practically ignore the true use of the school.

THE OBJECT.—The fullest, and truest, and only correct conception of the object is that it is intended to promote CHRISTIAN EDUCATION. It does not matter what the first Sunday-school was started for, this is the conception of its end that forces itself upon the Christian heart, and a failure to realize this, lies at the root of nearly all our failures. In this work of Christian education, the Sunday-school is the co-laborer of the family.

In What it Consists. — But what is a Christian education? Is it to learn the catechism? Is it to learn the Bible "by heart?" Is it to learn the creed of any particular church? Is it to be drilled to certain evolutions by the taps of a bell? Is it to learn the commandments, and listen to grave homilies on moral duties? Is it to learn to sing a few hundred Sunday-school pieces? For if you consult the practice of Sunday-schools, you will find that each of these seems to be the object of some schools.

Definition. — Perhaps, we had better not try to give a formal and complete definition, but let us take it up in its parts and see what the idea of Christian education includes.

Conversion. — We may safely say that there can be no true Christian education till there is a Christian life. The very first purpose, then, is to bring the heart of the pupil to Christ as the Saviour. The normal Christian life begins in early childhood, and all those who come to Christ later are born out of due time.

Development. — But the idea of a Christian education involves more than this. To develop and mature the Christian character is no less the work of the school, than the bringing of them to Christ.

The Means. — The true instrument of this work is God's Word. Not the catechism, not the question book, nor the library book. These

may be useful in their places, but the truths of the Bible are best of all, and all other things are to be used as subordinate to this.

THE LIVING TEACHER is one of God's own ordained instrumentalities. People talk of the Sunday-school as a human organization, and of the danger of its coming to take the place of the preaching of the Gospel, a divine ordinance. Just as if the Christian education of the young were not a divine ordinance, older than that of preaching, and second in God's economy to no other means of grace. The living teacher is God's appointed instrument.

HE MUST BE ALIVE. — Not a dead teacher who reads questions at a class. Question-books and lesson-papers serve many excellent uses in the preparation of a lesson by teacher and scholar, but the teacher who simply "hears a lesson," whether by reading from a question-book or catechism, or by having a great quantity of Scripture learned by the pupils, is not a living teacher, but a dead machine. Dry instruction from a catechism, by merely asking printed questions, is machine teaching.

RELATION TO THE CHURCH. — Much time and patience have been wasted in conventions in debating the relation of the Sunday-school to the Church. It were much better to discuss the relation of the Church to the Sunday-school, in such a way as to persuade ministers and people

to work in the Sunday-school. And then, when the Church does its duty in the Sunday-school, it will be found that they are so identical, that the most hair-splitting debate can not find a line of distinction, and where all are busy at work for Christ in the school, there will be no jealousy about authority or jurisdiction.

First Principles. — A Sunday-school should not be conducted for the sake of showing how good the order can be, nor for the sake of the singing, nor for the sake of numbers, nor for festivals, nor even for the study of the Bible as an end; but for the salvation and Christian culture, through the truth of the Gospel, of those connected with it.

CHAPTER II.

Hints on Sunday-School Architecture.

It is not to be expected that we can give a treatise on architecture in a manual like this. But there are some prevalent abuses in regard to which we may speak, and we may lay down some general principles.

Light. — One of the first requisites for a Sunday-school room is light. Not only light enough to see by, but light enough to penetrate the

spirits of the children with its own sweet joyousness. Basement Sunday-school rooms are an abomination. Light, from high windows slanting down from the sky, is far more necessary in a Sunday-school room than in an audience room. If you must have a basement, put the audience room there, but do not make the children's souls like the bodies of the poor, crooked, dwarfed coal-miners in England who hardly ever see the sun. Do not stain the windows of a Sunday-school room, but let the pure, white, Sabbath sunshine come in.

AIR. — Good ventilation is even more necessary than light. A basement room can have neither. Arrange your room so that the children may be in the best possible physical state to receive instruction.

COMBINED SCHOOL AND AUDIENCE ROOMS are much to be preferred, if well arranged, to basement rooms.

LET ALL SEE. — The Superintendent's desk should be where all can see him. Do not put any body behind him.

SEPARATE ROOMS must be provided for the Infant-class and the Bible-class. Nothing but extreme poverty can make it less than a crime for a church to build without these. If such a building has been already constructed, then curtains should be used, as substitutes for partition walls.

THE LIBRARY ROOM should always be near the door.

CHAPTER III.

The Lesson.

Uniformity.—No greater improvement has been introduced in Sunday-school work of late years, than the uniform lesson. Without a uniform lesson, there can be no Teachers' Meeting. There can be no such thing as a Superintendent in the true sense of the word. General exercises are impossible. Unity of thought in hymns and prayer is out of the question. The moral power of a large number studying the same passage is destroyed. There can be no such thing as an effective school without a uniform lesson of some kind. Upon this question there is almost no difference of opinion among leading Sunday-school men in this country and Great Britain.

The Graded Method.—A tendency has shown itself in some quarters to adopt a method of grading, by which different lessons shall be studied by different sections of the school. Waiving for the time all other objections to the graded system, the simple fact that it breaks up the teachers' meeting and destroys the general exercises, is enough. Nothing is more dangerous to the Sunday-school work than the disposition to press its methods into a constrained and unnatural correspondence with those of secular schools. The purpose and cir-

cumstances of the two are so different, that it is only in the region of general principles that this correspondence can be insisted on.

ONE LESSON for the School, the same in the "Bible-classes," the "Main School," and the Infant-class, but adapted by teachers to the capacities and wants of each, is the watchword of all the best schools, the foundation for all true advancement. It gives concentration, oneness, heart, life, success. It is the first and most essential step to true success.

THE CONSECUTIVE COURSE.— The old plan has been, where there was a uniform lesson, to take the Scriptures, or a portion of them, consecutively. The evil of this plan is, that while all the Scripture should be known, there is great difference in the value of different portions for Sunday-school lessons. The time that a child spends in school is so limited, in most cases, that all the Bible can not be gone over. The chief purpose being to lay the foundations for and develop a Christian life, the portion of time is so short, that only that part best adapted to the purpose should be used. Select portions are therefore the best. But the course for a given period of time should have some logical connection.

THE VERSE COUNTING SYSTEM.— The worst of all systems is that which counts off verses by the half-dozen or more, as a grocer sells eggs, and estimates the Scripture by the most artificial of all

methods. By this plan a lesson is taken that has neither beginning or ending, or that sits astride portions of two different subjects.

UNITY OF THE LESSON.— Every Sunday-school lesson should have a heart. It should be complete in itself. No definite number of verses can be prescribed. It should be neither too long nor too short. But it should be complete in itself.

THE SUBJECTS. — The subjects of a Sunday-school lesson should have a practical bearing. Doctrines they should contain also, but no Sunday-school lesson is complete that does not reach the heart or conscience naturally, upon some one side or other. The great spiritual themes of the Gospel should be the chief topics. The New Testament should be the principal study. It does no harm for a pupil to go over, in the Intermediate-class, what he learned from a different stand-point in the Infant-class. Nor does it hurt him to dig for the deep things in the same lesson, when he reaches the Adult-class.

CHAPTER IV.

THE TEACHERS' MEETING.

THERE MUST BE ONE.— There can not be unity without it. There can not be any good teaching generally prevalent without it. If there is no

Teachers' Meeting, the Superintendent should bend his first efforts to have one. It is a very first essential to success.

WHAT IT IS FOR.— First of all, to keep alive the interest and earnestness of the teachers. To stimulate them to diligent and earnest work. To give them counsel in regard to the management of their classes. To help each one to understand the lesson. To give each teacher the benefit of the sympathy of all the rest. To train teachers in method in teaching. It is the heart and soul of the School; and as a rule, the most interested and benefited classes are those whose teachers attend the Teachers' Meetings most regularly.

HOW OFTEN.— Once a week, if possible. But the Superintendent must not undertake impossibilities. If the teachers *can not* be gotten together once a week, on account of the multiplicity of other engagements, they should at least meet once in two weeks. But the pastor should take care that other meetings are not placed above this. Neither the weekly prayer-meeting, nor, indeed, any other of the week evening meetings compare in importance with that one where the "workers" of a church prepare themselves for the church's greatest work. As a rule, a weekly meeting is better sustained than any other.

PERSEVERANCE.—It is the hardest thing about the school to do. To sustain the Teachers' Meeting will tax all the Superintendent's patience and

perseverance. But if he begin with a firm conviction of its importance, he will never cease to strive for the accomplishment of this good end — an end rarely ever perfectly attained.

MEANS.— There are some means of securing a good attendance, which must be observed. 1. Never regard a meeting as a failure if there are two present. If but few attend, make the meeting more interesting than ever. 2. Talk about it, insist upon it, and always mention it to absent teachers in such a way that they will feel that they were missed. 3. Always have something to give your teachers at the meeting — *make it worth attending*. 4. Begin promptly, and close early. 5. Put your heart and soul into the meeting.

WHERE.—At the most convenient place. Sometimes at the houses of teachers, sometimes in some room connected with the church or chapel in which the school meets.

WHEN.— Generally on Friday or Saturday evening. Have the evening on which the teachers meet sacredly protected from other church meetings. The worst time for such a meeting is on the Sabbath, though this is far better than to have no meeting at all.

THE LEADER.— The Superintendent is the true leader. During the time devoted to lesson-study he may give place to his pastor, or some one else, if better adapted to the work than he is himself. But the Superintendent should always have gen-

eral charge, and it is far better that he should conduct it throughout, unless in some special cases.

How CONDUCTED.— Never monotonously. It is usually better to give the first half of the meeting to the study of the lesson. This should never be allowed to wander on without purpose. Do not allow curious discussion. Politely shut it off. There are three great points to be brought out. 1. What are the difficulties to be explained? 2. What are the practical lessons to be enforced? 3. How should this lesson be taught? It is often well, after the lesson, to have ten or fifteen minutes of free, social conversation. It makes the teachers acquainted with each other, and makes the meeting free from stiffness. There are then two or three inquiries which should be made in regard to the school. Do not propose more than one or two on the same evening. 1. Are there any suggestions to be made in regard to the general management of the school? This should be asked not oftener than once a month. The counsel given should never be in the way of dictation to the Superintendent, but should be carefully heeded by him. 2. How is the attendance in your class? 3. What do you find to be the best way of securing constant attendance? 4. Do you visit your scholars? 5. Is there any religious interest in your class? It is often best to ask different questions of different teachers. Very frequently it will be found best to ask the general

question: How do you get on in your class? Or, what is the state of your class? The closing of every meeting should tend to bring back the teachers to a sense of their responsibility. Apply some thought in the lesson to your own heart, and that of your teachers, and then engage in prayer. Let the closing prayer be brief. Let it breathe the burden of the souls of the school. It should always be offered by the Superintendent. Call on others to open, but let the Superintendent close.

RESULTS.— If one teacher comes, if one class is better taught, if one soul is saved, through the quickening influence of the meeting, then it is not in vain that you have labored.

CHAPTER V.

SUNDAY-SCHOOL LITERATURE.

A GREAT POWER. — Almost every Sunday-school now has a circulating library, distributed on Sunday. It is a question whether these libraries are necessary or not. Certain it is that they might be made a very great educational power; but, in many cases, they do more harm than good.

THE EVIL.— They cultivate an inordinate taste

for fiction. They are dissipating and exciting. Deficient in literary qualities, they tend to deprave the taste. All the good morals that are written in the final chapters can not counterbalance these evils.

FICTION.— A book is not bad because it is fictitious. Some of the best and truest things ever written are fictitious in their outward form. Christ himself used fiction as a means of instruction.

TRUTHFULNESS.— But whether fact or fiction, a book should be true. One of the truest things ever written, is the pilgrimage of Bunyan's Christian. The shell is fiction, the kernel is everlasting truth. Even fairy books may be made eminently truthful, as, indeed, is Edmund Spenser's "Faerie Queen," the greatest of fairy books.

THE ATMOSPHERE OF A BOOK.— It is not enough that a book has a moral. The moral of a book is generally some commonplace truth, well-known to every child. A book may have a good moral, but there may be a falseness, or an unhealthfulness about the characters, the plot, and the conversations of it, that make it absolutely pernicious.

LITERARY CHARACTER.— We have no right to injure a child's mental development by the religious books we give him. The great mass of the Sunday-school books are of indifferent literary character. Juvenile literature should be as much subject to the laws of a just criticism as any other.

SHALL THEY BE RELIGIOUS? — In the main, yes. But not wholly. Here is the source of our fundamental error. We have excluded general works because they are not religious. We have shut out the old religious works because they were uninteresting. We have made another literature, almost wholly of semi-religious fiction, and so, almost all the reading of our young people has come to be fictitious. These books, regarded as almost out of the pale of literary criticism, are generally of inferior character. Shall we not cultivate a better taste? Shall we let our scrupulousness about the Sabbath prevent us from healing a great disease? Why not put such of our standard literary works as are best adapted to children's reading on the shelves? Juvenile histories and scientific works may serve to turn the current of a child's whole life into the right channel. Surely, even the Sabbath is not too sacred for a work so Christian. God is certainly better served thus, than in circulating many of the books which commonly fill our libraries.

WEEK-DAY DISTRIBUTION. — But if there be fear of profaning the Sabbath, we urge that Sunday is not the right time for the distribution of a library, anyhow. Have your library distributed on some other day. Have books of a secular character labeled "Week-day Reading," and thus you would not be likely to increase the amount of secular reading on the Sabbath, while you render

the pupils one of the greatest services in the world.

SELECTION OF BOOKS.— Do not buy a hundred at a time. Keep some money in the treasury, and keep a judicious standing committee, who shall select books, from time to time, in small quantities. Do *not* depend upon publishers or booksellers to make your selections for you. Make them yourselves with care, and have an understanding that a book may be returned which does not satisfy your committee.

ASSORTMENT.— Do not have all stories. Do not have all of any one kind. It is especially against the excess of fiction that we object. We could better bear to have an excess of any other kind of reading. The taste cultivated by these books bridges the way to dime novels and sensational story papers.

CHAPTER VI.

CONCERTS, ANNIVERSARIES, AND PIC-NICS.

THE SUNDAY-SCHOOL CONCERTS.— They should not be held too often, for they divert the attention too much from the regular lesson, and consume the earnestness and enthusiasm of the school. We do not think they can be held oftener than once in

three months to advantage. The more interesting you make your lesson, the less they are needed. But they can be used to give fresh interest to the exercises of the school, and to relieve a tendency to monotony.

How Conducted.—Dialogues, recitations, singing, and addresses, form the staple of the exercises. There are several works devoted to this subject, from which interesting exercises can be drawn. Any one can get up a good exercise by asking questions on a given subject, which can be answered by the recitation of texts of Scripture, giving each class a text to repeat, and interspersing the whole with appropriate singing. But the variety of exercises is so great that we can not specify more, except recitations by individual scholars, and dialogues.

General Character.— The tone of a religious meeting should be preserved throughout the concert. You can not afford to purchase interest at the expense of your general religious effect.

Exhibitions.— Unless they are managed with great care, they are apt to produce evil, and, under the best management, are of doubtful benefit. We except, of course, those performances of oratorios or cantatas, wherein religious truth is forcibly taught by the aid of music.

Festivals.— You must have, once or twice a year, a festival or pic-nic. On such an occasion, do not banish your religious services, but let the

chief object be to promote, in all legitimate ways, the pleasure of the children. It is a great advantage to the cause of religion for a child to learn that his teachers do not consider it unbecoming in them to give him pleasure. It gives him a healthful idea of true religion, teaches him to associate his choicest enjoyments with the Sunday-school, and the religious instruction there given. But these festivals and pic-nics should not be too expensive.

CHRISTMAS FESTIVALS are common in many parts of the country. Where they are used, do *not* give presents to the children. It is burdensome to the teachers, and, without very great expense, can not be made pleasant to the children. A little bag of candy and nuts, or a cornucopia, or a little toy stocking, given to each scholar, is less expensive, and more satisfactory to the child. Do not, *on any account*, permit the giving of presents by the parents or friends of the scholars, on the tree. It is in bad taste, makes differences, creates jealousies, and only works harm. Better never have a festival than to send home a single child with a sore heart.

IN GENERAL.— Do not let any thing consume too much time and energy, distracting the attention from the great central thought of the school, the spiritual benefit of the scholars.

CHAPTER VII.

Addresses to Children.

The chapters on Attention, Questioning, Object Teaching, and Blackboard Exercises, contain so much that is relative to the art of addressing Sunday-school scholars, that there are only a few topics connected therewith to be treated. Indeed, the whole subject is intimately related to the art of teaching.

Occasions.— The regular lesson of the school should not be interrupted (unless in very rare instances) to listen to addresses, except upon the lesson. But the Superintendent's review is always an address.

Speakers.— Be sure your speakers are men who know how to talk to children. Do not invite men because they are clergymen, or prominent men. Do not ask the President to talk unless you know he can do it.

Preparation.— No man can address children without careful preparation. There must not only be a study of the subject, but of the illustrations, of the questions, of the whole matter of adaptation.

Brevity. — A man can not talk acceptably to children who can not stop at the right time. No

one should speak over twenty minutes; and the sum total of all the addresses at any one time should not exceed forty-five. Never have more than three speakers. Ring your bell when the time has expired.

SEAT THE CHILDREN RIGHTLY.— When children are to be addressed on a special occasion, seat them all in front of the speaker. Let *no* adults be mixed with them. Have all your smaller children immediately in front. Half the success of your gathering depends upon this.

QUESTIONS.— Adroit, well-timed, self-possessed questioning, is a great power. Children must have their part of the talk. But much care must be exercised in asking questions.

MAKE DEFINITE POINTS.— Do not ramble on in an aimless way. Make a few — not too many — points. Two or three are enough. Have the children count and repeat them, frequently. If you use an object, beware of making too many points, and have them recapitulated.

CHAPTER VIII.

CONTRIBUTIONS.

OBJECT. — The contribution should generally have for its object some missionary work. But some benevolent purpose at home, the relief of

a poor family, the helping of a poor school, or some definite work, if remote, should be introduced occasionally. It stimulates benevolence more than indefinite giving to promote the ends of some society, however worthy. Children love definiteness. Always keep in mind the true purpose of Sunday-school giving, which is not the raising of money, but the training of the children to give. Never let any society or agent reduce your school to a machine for collecting money. We do not mean by this to oppose missionary collections by children; but there is great danger of expending the whole enthusiasm of the Sunday-school in the direction of collecting money, and thus defeating the chief end of the school. Above all, teach the children to deny themselves, to earn the money contributed, or to give their own spending money.

Mode of taking Collection.— This should be taken up by the teacher at the time of marking the class-card. It should be placed in an envelope, and marked with the date, the number of the class, and the amount. It should be counted by the Secretary, entered on the book, and a report read at the close. In some schools this report should be read out by classes; in others it is not best to read it so, lest classes of poor children should be needlessly mortified by it.

CHAPTER IX.

The Mission Work.

Fields Every Where. — This book will fall into the hands of very few Sunday-school workers who have not, in their vicinity, some field in which a mission might be planted. In almost every village, or at least in the vicinity of the village, there are places that should have missions. Every country neighborhood has some other neighborhood, not far away, where there should be a school. The obligation to plant schools is upon all.

Who should do it. — Do not wait to employ a missionary. A missionary is good where people fail to do their duty, but it is a great evil that Christian people will insist on doing the Lord's work by proxy.

The Opportunity. — Do not lose your opportunity because there is not an opening to plant a large school. If you can not plant a large one, plant a small one. The writer knew, a year or two ago, of a township in Illinois, in which twelve schools were organized by one farmer, four of them not having any one in them who would open with prayer. Every church, in city and country, should plant at least one mission school of its own, and

thus preach the Gospel to the regions beyond. It is far better that an individual church should be responsible for a school than that it should be under the control of a society, denominational or union. The remarkable success of the mission school work in Chicago has arisen largely from the fact that the schools were planted by individual churches, and not by city missionary societies. *The more direct the sympathy between a mission school and some individual church, the better it is for both.* There is poor economy in the union of the several churches in a village to sustain one mission, when either one of them would sustain it in money and teachers as well as all do. As a rule, let each church find its own field, and plant its own school.

ORGANIZING A SCHOOL.— Be sure, first, that you are seeking the glory of God, and not your own praise, nor the aggrandizement of your own sect. It is a great waste of time and power to plant a school in a neighborhood already provided with one, just for the sake of helping your own division of the church to crowd out some other, when you might be carrying the Gospel to entirely destitute districts. Do not burden your new school with a constitution, unless it be a simple plan of organization, The first thing to be sought is the Superintendent. If you are not going to stay by the school yourself, you must find the best leader you can. Very often the very best Super-

intendent is a woman. Schools superintended by women do not go down in winter. Ladies can bear the cold better than gentlemen.

UNION SCHOOLS are very valuable where the neighborhood is so situated that it is not best to put the school under the control of a single church. But where the latter course can be pursued, it is best.

VISITING.— The entire neighborhood, in city or country, should be visited for new scholars.

CHAPTER X.

THE HOUR OF MEETING.

AT NOON is the worst of all times for Sunday-school. Teachers are weary, and scholars are hungry, and all are hurried. The school is reduced to a mere appendix to the service. It is degraded by its very position. The writer has known but one school that was thoroughly successful which was held at that time. The appointment of the school at that hour shows a lack of appreciation of its importance, and the very fact discourages the church from making proper effort in its behalf.

IN THE MORNING.— This is a bad time. No one would think of holding a church service at

such an hour. And yet you will crowd a school into this place to save your indolent teachers from having to come back again. Your time is always short. The closing exercises are interrupted by people coming to church, and the effect of them is dissipated by the hurry of getting ready for the church service. It is almost impossible for the school to close with a good religious effect. If it should, you could not hold a prayer-meeting or an inquiry-meeting afterward. Your children are idle in the afternoon. The only justification for this hour is in cases where the teachers are engaged in afternoon work in mission schools.

THE AFTERNOON is the true hour. No afternoon church service can compare with it in importance. If work with the children is not worth giving the afternoon to, if it is not worth the trouble of a special, separate service, and a distinct journey to the place of meeting, then we are wasting time on a thing of little value. If your people live too far away to return in the afternoon, then, by all means, plant a school in their neighborhood. A Sunday-school in the afternoon catches numbers of children not reached by one at any other time.

PART SECOND.

THE OFFICERS.

CHAPTER XI.

THE PASTOR.

THERE is no part of the Sunday-school work that demands more attention than the true relation of the pastor to the work.

NOT THE PROPER SUPERINTENDENT.— It is not the place of the pastor to superintend. There are exceptional cases, in which the duty devolves upon him, but it is rarely ever best for the pastor to do work that should be placed upon a layman. Even if he has to do the actual work, it is better to let some one else superintend, nominally, at least, that the idea may not find place, that the Christian work of the Church is all to be done by the pastor. But he should be present as often as possible, should take a living interest in the school, and should always be at liberty, without dictation, to speak frankly to the Superintendent about the work. His very presence is inspiring to all engaged in the work.

THE BIBLE-CLASS.— It often falls to the lot of the pastor to teach the Bible-class. But if there is a layman well-adapted to the work, it is much

better that he should teach the class. The minister can find more profitable place for his exertions in the Sunday-school work.

INSTRUCTION OF TEACHERS.—The pastor should attend the Teachers' Meeting, and announce it from the pulpit. He should be, in many ways, the instructor of the teachers. There are hundreds of thousands of teachers in the country not yet reached by Institutes or Conventions. They can not be taught, except the pastors teach them. Suppose the pastor should give them instruction in Sacred Geography, Biblical Antiquities, and Christian Doctrines. Suppose he should carefully read up on the subject of method as connected with Sunday-school work, and help his teachers by an occasional institute, of how much more service would he be to the Sunday-school than in teaching a class?

THE SUPPLY OF TEACHERS is in the hands of the pastor. If there is a deficiency, it is because he has not used the means in his power to supply it. By applying his sermons in that direction, or by an earnest appeal as often as needed, the pastor can always keep a good supply of teachers.

SERMONS TO TEACHERS.—No class of people need more stimulus in their work than teachers. Unless their earnestness is quickened by occasional exhortation, it is apt to falter. They are, by all odds, the most important class of hearers that a minister has, since an effect upon a teacher is

likely to reproduce itself upon the next generation. Why do not pastors preach to Sunday-school teachers at least three or four times a year?

SERMONS TO CHILDREN.— Every pastor ought to preach to children. Almost any pastor can do it. But he can not do it if he gives his days and nights to studying how he may impress adults, and then expects to prepare his sermons to children between times. Patient preparation, persevering effort to understand and sympathize with children, will give to almost any minister that greatest of gifts — the art of talking to the little men and women who are to hold the reins of the world in a few years. Let such sermons be short, full of anecdotes, and well-made points. Let them always have a personal bearing.

WHAT THEY CAN DO.— The writer has given years to the pastoral work, and it is not in his heart to underestimate the influence that pastors have exerted, and are exerting, in favor of the advancement of the Sunday-school work, but he sincerely believes that a thorough awakening of pastors will give us more schools, more scholars, more teachers, more earnestness, a body of trained workers, glorious results — in fact, almost every thing to be desired. With pastors lie the fountain of power. But let us relieve no other class from a sense of their own responsibility.

CHAPTER XII.

The Superintendent.

Qualifications of Superintendents.— Very brilliant articles have been written, and many eloquent speeches have been made, to prove that a Superintendent should be what no Superintendent is, or, at least, a kind of man not often found. If none were Superintendents but those who possess all the qualifications set down in the books, there would be few schools that would possess that valuable officer. Almost any head is better than none, and in getting a Superintendent, as in getting a dictionary, we can only say, "Get the best."

Who should elect a Superintendent. — We had much rather trust this election to the teachers than to any one else. They will judge more soberly than the mass of the school, besides, an election is an unmitigated evil in the school. They are better judges than any Church authority can be. The qualifications of a Superintendent are so peculiar that we can trust none so well as those who are in the work to select a leader.

Selection of a Superintendent.— Get the best, we say again. Let this be the only consideration. Do not elect a man because you think it will please him. Do not elect a man to the Super-

intendency as a reward for faithful services. Especially, do not elect any one because you think he will be hurt if not elected. Better hurt any man than hurt the school. The very fact that a man is disposed to exact his election is the best possible proof of his unfitness. Seek only to get the best material you have. It is not always the most forward man that will do best. Assurance is not essential to success in Sunday-school work.

MEN NOT FIT.—Without attempting to describe any ideal man, we may mention some of those things that tend to unfit Superintendents for their work.

1. *A lack of heart in the work.* This is the capital defect. Do not choose a man who is willing to take the office, but who has shown hitherto a lack of earnest devotion to Sunday-school work. No amount of qualifications of other sorts can atone for so grievous a defect as this.

2. *Personal vanity.* There are too many Sunday-school Superintendents who think of nothing but display, perpetually spreading the peacock feathers of their ingenuity, their order, their singing, or some other special excellence, before the school and strangers. There are no people in the world of so little practical use as those whose earnestness is withered by vanity.

3. *An overbearing disposition.* A tyrannical Superintendent, a man who values his own way because it is his own, and who has little or no

regard for the wishes of others, is evil, and only evil continually. Will is a great advantage if it be modified by a truly Christian spirit. But *self-will* is the most unpleasant and obstructive form of selfishness, directly opposed to Christ's spirit, and ruinous in its effects upon the school.

4. *Lack of progressiveness.* We mean to say that a man who sticks to the old because it is old, who *will* use his grandfather's spectacles, is unfit for the work of Superintendent. No where is an old fogy so out of place as among young people. In nothing has there been more advancement, recently, than in Sabbath-school labor. If the Superintendent be a tertiary fossil, the teachers will not be living beings.

These are by no means all the things that disqualify men from serving as Superintendents. But most of the rest may be overcome by the Superintendent himself. If you can not do better, you may have to take a man with some of the disqualifications we have named.

VARIETY OF TALENT.— There is no one style of man that can be set up as the model. There are men of widely different abilities that succeed in Sunday-school work. Do not argue that because a man is not like your ideal man—the model Superintendent that you have in your mind, therefore he will never do. There is but one respect, perhaps, in which all Superintendents should be exactly alike, viz.: earnest piety.

DO NOT TRAMMEL THE SUPERINTENDENT.— If he has any ability for his office, give him a chance to work out his plans. He can not succeed without freedom, and if he has not the elements of success, all the constitutions, by-laws, and orders of exercises you can adopt will not improve him. You can explain your wishes, and if he is a wise man he will not let them pass unheeded. But do not put him into straight-jackets, and then expect him to work successfully. Above all, the Superintendent must have the right to arrange the order of exercises. But he should always accept, gladly, all criticism offered in a kindly spirit, and should even invite it in the Teachers' Meeting. If the Superintendent is not allowed absolutely to select his teachers, he should always be allowed the right to nominate them. Otherwise he can not be responsible for the success of the school.

CONSTITUTIONS.— This brings us to say that the less of Constitution there is about a school, the better. If the Superintendent and teachers are in earnest, they will not need any. Let the Teachers' Meeting decide points as they come up, and beyond fixing the term of office, and the approximate date of annual elections, no permanent regulation will be required.

SUPPORT THE SUPERINTENDENT. — Stand by him. He may not suit you. His plans may not be the best in the world. But he is entitled to your hearty support during his term of office.

You can not afford to imperil the work of Christ by division. When his term of office has expired, you may remove him; but while he is in office, support him.

PLAIN WORDS TO THE SUPERINTENDENTS.—In the first place, you have now the highest motive for living near to Christ. *Your success depends chiefly on this.* Go into your school next Sunday, and look around. Your spirit will be the spirit of this school. If you are indifferent in your treatment of sacred things, so will these teachers be. If your heart is not near to Christ, this school will be cold, and dull, and barren. Look at the upturned faces. Look down even into the upturned hearts that are watching you. If you were nearer Christ, what might you not do? By these souls committed to your care, by these teachers who will not be more in earnest than you are, by the judgment seat of Christ, *by eternity itself*, I beseech you be a better Christian man than you are.

DO NOT AFFECT PIETY.—If there is any abomination in the world, it is the Superintendent who "puts on" pious ways. It is hypocrisy. Even if you do it from mere desire to be impressive, it is cant. Children see through it. It repels them. Away with your pious tone and precisely solemn face, and prayer-meeting phrases. These children are not to be impressed with sounding brass. They penetrate the sham. And if they do not, God does. But the children do, and all unnatural

mouthing makes them hate the religion that you burlesque.

RESPONSIBILITY.—Do not say that the responsibility is too great, and that you will resign. No shallower deceit does Satan palm off upon us. *You can not shirk responsibility.* Go bury your talent in a napkin, and then tell the JUDGE all that hypocritical stuff about your being afraid of responsibility. How terrible will your cowardice look to you in the day of judgment. But feel your accountability none the less. Cry out with Paul, "Who is sufficient for these things?" Let the sense of your own weakness overwhelm you. Let the burden of souls rest upon you. Carry it in your devotions. Let it lie down with you upon your bed. Let the picture of these upturned eyes and hearts never leave you. But do not let them drive you from your work. Let them drive you to Christ. The same Paul who said, "Who is sufficient for these things?" said also, "Our sufficiency is of God."

PIETY.—We plead for more profound and *tender* piety in Superintendents. You may have a large school without it. You may have a good picnic without it. You may have order without it. You may even have well-learned lessons without it. But the truest, highest, most Christian-like success you can not have, unless you have more of Christ in your heart.

THE SUPERINTENDENT'S INFLUENCE.—As the Superintendent is, so are the teachers. If Christ is vividly present in his prayers and other exercises, if he feels the presence of God in his Word, then will the teacher teach thus, and the scholar study in the same spirit. The atmosphere through which a scholar will regard the Scripture for all the rest of his life is often fixed by his teacher's way of teaching, and that is very generally the reflection of the Superintendent's spirit. There is an aroma of a good Superintendent in some schools. But in others there is life, and order, and outward prosperity, but there is no feeling of Christ's presence in his Word. The observer feels that there is a Superintendent who either does not live near to Christ, or who fails to make his Christian spirit felt in the school.

THE ASSISTANTS.—A school should elect one Assistant Superintendent, and, if it is a large one, more. The Assistant Superintendent is not a co-ordinate authority with the Superintendent. A school can not serve two masters. It must not be a hydra — a monster with two or three heads. An Assistant Superintendent, who sets himself up to lead a faction in opposition to his principal, should be abolished. Do away with any one who does not work in accordance with the central idea of the school. And yet, the Superintendent must pay all respect to the advice and wishes of his assistants.

CHAPTER XIII.

The Secretary.

Class Marking.— You can not depend upon your teachers wholly for reports of attendance in general, nor for individual record. Substitutes are almost always unreliable, and some teachers are constitutionally careless. No system of marking, wholly dependent on the teachers, can be relied on.

The Secretary can not be relied on, if the matter is left wholly to him, unless he interrupts the classes, in which case he is a positive evil. Few men can ever learn the names of a whole school so that they do not have to interrupt the teachers at some time, in order to keep a complete record of the attendance. You can not, therefore, depend wholly upon either Secretary or teacher.

The Class Book is liable to get used up in one or two quarters. Each new teacher dislikes to be confronted by the mistakes of his predecessor. If the teacher carries the book it will be lost, and if he does not, it gets soiled and confused, so that it often has to be renewed two or three times a year.

Scholars' Cards and Tokens.—A system is in use in some places, by which tickets are given

to the children on each Sabbath, and in other schools the child carries a card that is punched with a conductor's punch by the Secretary. Either of these plans has grave objections, for the children will lose cards entrusted to their care.

THE CLASS CARD. — We propose therefore a simple card to be filled out by the Secretary at the beginning of each quarter. We give an illustration. These cards contain five spaces for each month of the quarter, and two columns for quarterly reports. The *reverse side* contains a directory of the class, which the teacher can copy into a memorandum book, if desired.

ATTENDANCE ONLY.—We think it of no kind of consequence to mark any thing but attendance. The teacher can keep a class-book, or memorandum-book, in which markings of lessons are recorded, but they are of no consequence to the general record of the school, because no two teachers estimate lessons in the same way. The method of marking does not stimulate scholars. Reward tickets are much better, if any thing is needed.

HOW TO USE THE CARDS.—The teacher marks the card immediately after the opening exercises, and lays it in the seat where the Secretary can take it up without interrupting the teacher. On taking it up, he looks over the class to be sure the marks are correct. He then returns to his desk, and posts the marking to his book then or during

Class No. .... TEACHER,																Pres'nt	Absent	Remarks.
SCHOLARS.																		

the week. In making up his totals for report, he can either use the cards, or count the attendance.

SECRETARY'S RECORD.—This should be simple, but full. There should be a careful register of the name and residence of each teacher, and the number of the class, together with the date of the entrance of each as a teacher in that school, and it might be well to record also the previous experience of each teacher. In a large school, an alphabetical list might be of value. There should be a record of the attendance each Sunday of every individual teacher and scholar, with columns for a quarterly report of the attendance of each. There should be a column at the bottom, in which the total attendance of each class for each Sabbath might be recorded. There should be a place for the temporary entry of the names of new scholars with the names of those introducing them.

CHAPTER XIV.

HOW TO KEEP A LIBRARY.

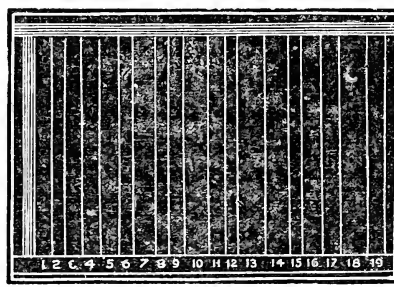
VARIOUS PLANS.—This is the great puzzle of most Sunday-schools. It is all very nice in theory that the teachers should keep the account on the class-books, but they will not do it. They are too

good natured, too irregular, too ready to accept the scholar's indefinite statement that the book was brought back at some time or other. Every school abandons this plan when they have lost two or three libraries by means of it. The next trial is of a plan that makes the librarian a sort of secretary, charging them up on a book. But the difficulties of the plan lead to the check system. Now this last will keep the books, but it is a great deal of work. Sometimes it takes the form of brass tags, sometimes of pegs in holes, sometimes of a tag hung over the pigeon-hole from which the book is taken. This system is better than any we have yet mentioned, and in some of its forms it approaches so nearly to the true way, that it seems strange that a librarian can work it and not hit upon the right plan. There are several advertised plans, copyrighted and patented, all tolerably good, but none of them just right.

The sentiment is now general among those best informed, that the "Pigeon-hole and Card Plan," in some form, is the best. But there is a wide diversity of opinion in regard to the detail of its management. One Superintendent has his books distributed before the school. The objections to this plan are many. The greatest is, the children have the books in their hands during the session of the school, and it is exceedingly disagreeable for a Superintendent to have to make use of discipline to prevent scholars from reading. Then,

too, any plan by which the scholars go to the library and wait for their books, is promotive of disorder. But if you distribute during the school by any method — and we have seen them all — you detain and weary the school, prolong the session, and, perhaps, interrupt the teacher, which last is worst of all. If you send the scholars to the library after school you have "confusion worse confounded." What shall we do then?

THE LIBRARY CASE should be divided into partitions, as in the accompanying cut. These partitions are made of tin, the outer edge of which is



SECTION OF A LIBRARY SHELF.

turned to prevent abrasion of the fingers. These pigeon-holes fit the books exactly. When a book is lost or removed, another of the same size is inserted in the place of it. The books have numbers corresponding to the numbers on the library case. When a pigeon-hole is empty, the book with corresponding number is out.

THE CATALOGUE is printed on card-board, and posted up in the vestibule, or front part of the church or Sunday-school-room. There should usually be several of these. Of course it may be printed in book form, and given to the scholars, but in this case the school will, in a few months, be without any catalogues. Country schools will find it more economical to have the catalogues written.

CARDS of two kinds are used. There is what we will call card No. 1. (See specimens on pages 46 and 47.) Upon this card the scholar writes his selections, and he always retains it except during the time that the librarian is taking out the books. The selections are, of course set down by number. Any number of them may be put upon the card at a time, the librarian taking them in the order in which they are placed. Card No. 2 is the scholar's introduction to the librarian, and when once given to him, it is always afterward kept in his possession.

MODE OF DISTRIBUTION.— The scholar leaves his book at the library on entering the school, and deposits card No. 1 in a box provided for that purpose. The librarian assorts these No. 1 cards so that they are arranged by classes. The cards numbered 2 are already put away in such a way that all belonging to one class are in a package, box, or pigeon-hole together. When Jane Smith's book is taken out, the number is erased from card

SUNDAY-SCHOOL
LIBRARY CARD.

Scholar's Name,----------

Class No.----------.

----------*Teacher.*

NUMBERS OF BOOKS WANTED.

CARD NO. I.

Sundays.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15

LIBRARY TICKET.

Scholar's Name,.....

Residence,.....

Class No......

Teacher,.....

Date of Admission,.....

.....*Secretary.*

45	46	47	48	49	50	51	52	53

16	17	18	19	20	21	22	23	24

25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44

CARD NO. 2.

1, the card is put inside the book, the number of the Sabbath is punched out with a conductor's punch on the margin of card 2, and that card is put in the pigeon-hole whence the book was taken. If that book is number 40, and the Sabbath is the fourth in January, it will be always known that Jane Smith holds number 40 while her card remains in pigeon-hole number 40, and that she took it on the fourth Sunday in the year, because the figure 4 is the highest number canceled on her card. (This canceling may be done with a pencil.) When book number 40 is returned, Jane Smith's card *must* be taken out to make room for the book.

The books for each class are placed together on the librarian's table. Each book contains the card (No. 1) of the scholar who wants it. Just before the last hymn is sung, the librarian passes quietly and rapidly round the room, and hands to each teacher the books for his or her class. *No book is given to a scholar until the school is closed.* Then the teacher hands to each scholar the book containing that scholar's card (No. 1).

ADVANTAGES.— Not to exceed thirty seconds of the time of the school is taken up with distribution. Perfect accuracy in the charging is attained. The time each book has been out can be ascertained at any time. It is the simplest and easiest for the librarian. The scholars have no access to the library. Your success does not depend on the accuracy of the teacher.

PART THIRD.

THE SESSION.

CHAPTER XV.

THE OPENING EXERCISES.

VARIETY.— To be sought every where should not be forgotten in the opening exercises. All time-tables that tend to degenerate into routine should be abolished. All liturgies have the same objection. While certain things should always form a part of the opening exercises, the order and manner of executing them should not be stereotyped. "Get out of the ruts," is a golden maxim for Superintendents.

THE LESSON should be the central thought in the opening and all other exercises. Bend every thing to that. Do not let your chorister fly the subject for the sake of showing some visitors how well you can sing. Do not let any thing prevent the Superintendent from making his opening exercises the best possible introduction to the lesson.

THE ELEMENTS.— Prayer, singing, and Scripture-reading may be called the permanent elements of all opening exercises. But the order of

these should never grow fixed, because children and grown people weary of monotony.

ORDER.—Always have it. Get it by insisting on it quietly, allowing nothing to proceed when the order is not *perfect*. If you consume one session in getting order, it will have been spent most profitably. Keep order by infusing a spirit of devout and joyful worship into your exercises.

IN TIME AND READY. — The Superintendent should be in the room nearly an hour before the time. This will keep things in order. The first thing to be done is to see that the room has been well ventilated, for you will have a dull school if you have no oxygen. If it is winter, see that it is comfortably warm, for you will have no enthusiasm if the thermometer is low. Have your hymns selected. Get your blackboard in place, and write some "topic for meditation," or striking expression, out of the lesson upon it. Let the expression not exceed half a dozen words — the fewer the better. Spend the rest of the time before school in getting acquainted with the wants of teachers and scholars.

THE GOLDEN TEXT, or the central thought of the lesson, should be given early in the exercises. It is best to ask several of the scholars to give the subject of the lesson and the golden text in succession. Frequently call on an entire class to recite the text in concert, having given them warning

before. However the text is given, *always* have it repeated by the entire school.

READING THE LESSON. — The Scripture read should be the lesson for the day. It should *always* be read so that the school may participate in some way. But it should not be read always in one way. Alternate or responsive reading, the Superintendent reading one verse and the school the next, is an excellent way. But it should not be constant. Let the school frequently practice the method of reading by concert. That is, let the Superintendent read the lesson, clause by clause, and the school repeat it after him. In this way even the infant-class can be taught to participate. Sometimes it is well to have a class of boys or girls stand in front of the Superintendent's desk, and read alternately with the school. For variety, the school may occasionally be divided by the middle aisle, or otherwise, one-half reading in concert with the Superintendent, the other, responsively, with the Assistant Superintendent. Or, they may read without a leader. This will make every one take care to read. This may be done without sensationalism. The reading should always be reverent, and attention should be called for a moment to any striking passage or thought, though the teacher's lesson should never be anticipated by remarks from the Superintendent.

THE PRAYER. — It should be short. It should be reverent. It should be in the vocabulary of

children. It should be as far removed as possible from the ordinary style of the weekly prayer-meeting. Let it be devout, but free from cant, free from the "pious tone." Do not make it too general. Do not thank God for temporal blessings, but give thanks for food and clothes, for fire and shelter, for home and friends. Do not forget to take in any circumstances that are already prominent in the child's mind. If it is a beautiful day, thank God for sunlight; if it is a cold day, give thanks for the winter, and for fire, and the spring that is coming again. Do not let the rain, or the pure, white, emblematic snow escape your notice. Do not forget a sick scholar or teacher. Remember each general division of scholars. Let part of your prayer apply to the infants, and part to the adults, etc. Above all, be sure that the topic for the day is the key-note of the prayer as well as of the hymns and every thing else.

Who shall Lead.—The Superintendent should almost always make the opening prayer. He should know the school and the lesson better than any one else. The habit of calling on teachers or strangers can hardly be defended.

Prayer in Concert.—This may be used sometimes very effectively if well managed. But most Superintendents should lead in prayer as above, and close the prayer with the Lord's Prayer in concert.

OTHER EXERCISES. — The three exercises of singing, reading, and prayer, should always have a place in all opening exercises, in whatever order they may be arranged. We do not like roll-call. It takes time, and dissipates the sense of worship. A few moments should be given to calling forward new scholars, who may be enrolled and assigned to classes after the lesson has begun.

SILENT PRAYER, for fifteen or twenty seconds, just before the teachers have begun their instructions, will serve admirably to bring the school to a sense of the solemnity of their work. Close the prayer with a tap of the bell. Sometimes, instead of this, sing a single stanza of some appropriate hymn, as, "Come, Holy Spirit, heavenly dove," etc. Announce the time to be spent in the lesson.

USE OF THE BELL. — Use the bell *only* to get attention. All systems of bell-signals are rather stiff and useless.

THE TEACHERS' PRAYER-MEETING, before the opening of the school, is an excellent things. Besides the benefit from the answer to united prayer, it serves to give a devoutness of feeling to the teachers. They teach under the stimulus of religious feeling, and a high sense of duty. In such a meeting the prayer must be short, the hymns brief and earnest, the remarks very brief, and the whole meeting limited to fifteen minutes. The meeting should be held in an adjoining room to the main school-room. The Superintendent

should lead. The teachers should take turns in keeping order in the room where the children are gathering during the meeting. This is substantially the method in Mr. Ralph Wells' school.

CHAPTER XVI.

The Closing Exercises.

During the Lesson. — The Superintendent has no idle time. During the lesson he should not be content with seeing that every class has a teacher, but should know, by personal observation, just what kind of a teacher each class has. He should be careful not to interrupt the teachers. But he should see the attention or lack of attention in each class, and if the attendance is falling away in any class, it should be carefully noted. It can not hurt a teacher to know that the eye of the Superintendent is on him. When a teacher has done better than usual, commend it casually in conversation, and the teacher will ever after work encouraged and stimulated by a consciousness of your notice.

The Five Minute Bell. — Some Superintendents tap the bell five minutes or three minutes before the close of the lesson. The advantage

claimed is that of giving the teachers time to close the lesson. To our minds this is more than counterbalanced by the confusion and restlessness engendered among the pupils and teachers. Better tap your bell *one minute* before beginning your closing exercises. Or, if it is deemed important to give warning to the teachers,— and it certainly is,—let there be a small curtain, or large card in the rear of the room, which can be quietly let down just five minutes before the lessons close. As the scholars face the other way, they will not see it, while it will serve as a quiet reminder to the teachers. It might read:

FIVE MINUTES!

REDEEMING THE TIME!

CLOSE THE LESSON.—A tap of the bell is useful to close the lesson, though it may be done by simply saying: "Close the lesson." After the signal to close the lesson, *wait for perfect order.*

THE SUPERINTENDENT'S EXERCISE is treated in the next chapter. It should usually follow the lesson immediately.

DISTRIBUTION OF BOOKS and papers to the teachers can be disposed of in less than one minute. (See Chap. XIV.)

THE ANNOUNCEMENTS should always be made before the last piece is sung.

SINGING at the close should never exceed two pieces, of two or three verses each. The habit of practicing music at the close is an abuse that should be done away with. The closing piece should be sung standing, and should apply to the lesson. If you have nothing applicable to the lesson, sing the grand old long metre doxology.

PRAYER.— The best possible close is a brief, pointed prayer, applying the lesson closely, made while the school remains standing after the singing. Never let it exceed ten sentences; often stop at three.

DISMISSAL.— Most schools will need no other form. They will pass out in an orderly way, because they feel the influence of the devotional spirit of the school.

BREVITY in the closing exercises is essential.

SIMPLICITY should always be sought. Do not disfigure your worship with any semblance of military drill.

CHAPTER XVII.

Blackboard and Review Exercise.

Review.— As a rule it is best not to attempt to review the entire lesson. If your teachers have taught well, it is not necessary. You have not time. It is tiresome to pupils. It is far better to select only the most important points. In teaching, your teachers may have allowed these to be thrown into the background. Bring out sharply those points that touch the conscience or heart. *Very often it is best to touch upon but just one of these points.* Never let the effort to embrace more than one, impair the effect of the remarks. The one great object of the Superintendent's remarks is application. Just so much of the matter of the lesson as will help to this should be brought up, and no more.

The Blackboard is invaluable every where. No school can be conducted on correct principles without it. It is even of more importance to the country schools than to those in the city. *Any body can use it.* If you can do no more, you can, at least, write two or three words. For instance, if the lesson is upon Forgiveness, write, "Sins Blotted Out," on the blackboard, as suggestive of proper thoughts. But it is capable of all kinds

of uses. It is not necessary that you should know how to draw, in order to use it, but the better you can draw, the more useful will it be.

RULES FOR ITS USE:

1. Put a catch-word, a sentence, or a text, on the blackboard at the beginning of the school. Let such sentence suggest the leading, practical thought of the lesson.

2. Never use the blackboard except upon the lesson for the day.

3. *Make distinct points.* Put these points on the board.

4. Use catch-words. Condense to the last degree. If, for instance, you want to speak upon "Come unto me all ye that labor," etc., let your written words be: "Come!" "To ME!" "All!" "Labor!" "Heavy laden!" "Rest!" If you did nothing but put down these words as the heads of your address, you would find the impressiveness of your remarks greatly increased.

5. Unless the exercise be of such a nature that you are obliged to put it upon the board before the beginning of the school, make it a rule to draw from the scholars whatever you write down. The words given under the last rule may all be questioned out of the pupils.

6. Use whatever ingenuity you can in the arrangement of the lesson on the board. In the words above we have not supposed any ingenuity

necessary. But let us see how a little ingenuity in the arrangement would help it:

THE COMMAND—
COME TO CHRIST!

THE PROMISE—
REST FOR THE SOUL!

The lesson is still very simple, and there are few Superintendents that could not arrange it thus, but this arrangement adds to the effect. The address of the Superintendent would be divided into these two heads. Or, thus:

The command	COME!
To whom?	CHRIST!
Who?	EVERY BODY!
When?	NOW!

Rest for YOUR soul.

7. Where a Superintendent can draw, or can get drawing done for him, it would be well for him to put his lesson more elaborately on the blackboard before the beginning of the school. Taking the same text used above, we will suppose that he would draw a cross, with the words, "Come unto me," above, and then represent the falling off of the burden, as described in Bunyan's Pilgrim's Progress.

8. A blackboard should never be allowed to divert attention from the personal application, but should always be used to increase its force.

OTHER EXERCISES. — When, in your general exercises, you intend to quote a verse outside the lesson, notify some scholar, or entire class, that, at the appropriate time, they will be called upon to give this verse. When you want the verse, ask the scholar or class to read or recite it. This will give great interest and animation to your exercise.

CONSTRUCTION OF A BOARD.— Your blackboard should be mounted in a frame. It should be prepared on both sides. It should be painted and slated. It should be so mounted on pivots above and below as to turn round horizontally. One side can then be used for writing the number of the hymns, etc., on, while the other will be used for the exercise of the day. If you wish to put your lesson on before you come to school, you should have also a portable blackboard.

OTHER METHODS of summing up are described in this manual, under the head of Object Teaching.

THE SLATE.—Almost every word of what we have said of the blackboard is applicable to the use of the slate by the teacher in the ordinary class. Why is it not used all but universally?

CHAPTER XVIII.

Discipline, Penalties, and Rewards.

How to Govern a school is one of the most difficult problems known to the Sunday-school. It is more easily solved by some than others, because they have, naturally, the ability to govern — what people call "the knack." Some teachers are obeyed almost without effort. Others can never be obeyed. But a school and a class must be governed.

Not by Punishment.— Penalties have little or no place in Sunday-schools. The officers have not the authority possessed by the teacher in the secular schools. The purpose being the spiritual benefit of the child, it is always a misfortune for the teacher to come into combative collision with him. You can not expel him, for the worse he is, the more important it is that he should be brought under religious influence. All these things tend to make the government of the school more difficult.

Self-control lies at the bottom of all government. Superintendent or teacher who loses self-possession, who gets out of temper, has sensibly lost influence over the pupil. Patience is the first

element of government. A quiet but firm countenance is the only one that inspires respect.

Love.— The law of love truly underlies all the work of the Sunday-school. Make the pupils feel that you love them. Never, under any aggravation, lose this underlier of affection; never speak a word that could make the pupil doubt your affection for a moment. Take every possible measure consistent with your self-respect to make the pupil love you. If you have an unruly scholar, be sure to visit him. Invite him to your house, and do not think it beneath you to spend time and patience in conquering, by affection, an unruly scholar. The whole success of your work may depend upon this one point. One bad boy may spoil a school. Remember the blessedness of saving a soul from death.

Courage.— It may seem strange that we should have to remind a Superintendent, or a teacher, that he must not fear those whom he would govern. But a nervous and refined teacher has often been cowed by a coarse and unruly pupil. By a quick instinct the pupil feels this. You must look him straight in the eye. You must speak with an unwavering voice. Walk straight up to him on the street. Do not fawn upon him, lest he mistake your caresses for fear.

The Eye.— The best weapon in the world is a steady eye. An angry dog can be cowed, and a wild beast governed by it. When the Superin-

tendent calls for order, he must get it. Let a quick ear detect the point whence confusion comes, and let a quiet eye bear steadily on it. Catch the eye of an unruly pupil, and you will soon quell him.

SILENCE is not less powerful. All great masters of men understand the power of a still tongue when silence is needed. "Speech is silvern, silence is golden."

CARRY YOUR POINT.—When you ask for silence and order, *get it.* Never engage in any exercise when there is confusion. Do not raise too many points, and with a difficult pupil wait for a point where your right can not be questioned, but always carry the point. A single failure injures authority.

EXPULSION should rarely ever be resorted to. We have never known a case in which it was justifiable. There may be a case in which it is necessary, to save a whole school from destruction. But a Christian Superintendent will surely exhaust all things else before he shuts up the door of hope in that way.

APPEAL TO PARENTS is admissible only in extreme cases.

WHO IS RESPONSIBLE?— During recitations the teacher is responsible, during general exercises the Superintendent only is responsible for the maintenance of order.

REWARDS.— There can be no objection to the judicious use of rewards. Even those who decry

them most, make use of them in some way. But there is every objection to the abuse of rewards so prevalent in many schools. There are some general principles that should always be kept in view.

1. A reward should not be expensive. If it is, it becomes burdensome to the giver, and excites mercenary feelings in the pupil.

2. A *prize* should rarely, if ever, be offered in Sunday-school. By a prize we mean a reward attainable by but one of the competitors. *Let your rewards be like God's, so that all may obtain.* Otherwise they excite an envious and ignoble emulation. This is the most important rule of all.

3. The reward should be within the reach of all. The object to be attained must not be placed too high. If you give a reward for punctual and constant attendance, do not let the time for the count exceed three months; if you give a reward for the introduction of new scholars, do not let the number required exceed three; if for perfect lessons, observe the same general rule of placing it within the reach of the dull and discouraged pupils.

4. Offer a reward in the simplest manner, for one specified object. Do not give a reward for two or three things at the same time.

5. When offering rewards, be sure to put the higher motive first.

6. When your purpose can just as well be accomplished without rewards, do not use them.

When the children can be gotten to work from higher motives, do not appeal to lower ones.

7. Use rewards sparingly.

CHAPTER XIX.

SUNDAY-SCHOOL MUSIC

ITS CHARACTER.— The larger portion of Sunday-school pieces must always be lively. But there is no reason why they should all be so. There is a side of tenderness just as open in a child's nature as any other. Sunday-school music must not be too light. The Sunday-school is a place of worship. There are many pieces of church music that might now and then be introduced.

THE HYMNS of much of our Sunday-school music have neither sense nor poetry. Nevertheless there are many sweet and beautiful ones. The selections should be made with reference to the impression to be made. Do not sing any thing merely for the excitement of the tune. There may be some apology for this sort of singing when it is intended to wake up the flagging spirits of small children. But even then why not sing something that has sense and devotion in it, instead of such an one as "My Sabbath Song," or, "We are

Young and we are Happy?" Above all, do not neglect the grand old church hymns. But sing such of them as are full of life and power. Under proper leadership the grand "Coronation" can be sung with delight and profit by any school. Such pieces should be sung in considerably quicker time, and in more animated style, than in church.

CHORISTER.— The Superintendent, if he is a good singer, should lead the singing himself. But if not, he should have a good chorister, one who can sing well, and who is not too fond of display. Ladies often make good choristers.

TEACHING CHILDREN TO SING.—Just before the school is the best time to teach new pieces, if it can not be done during the week. Teach the pupils, *from the beginning*, to regard the sense of the words they are singing.

HOW MUCH SINGING.— There is danger of too much singing. One, or, at most, two pieces, in the opening exercises, and not more at the close, we think best. Never practice singing during the regular session of the school.

APPROPRIATENESS.—As far as possible, adapt your pieces to the subject.

STENCILS are prepared for putting favorite hymns on large sheets, that they may be hung up in sight of the whole school.

DEVOUTNESS.— There is nothing so bad in our Sunday-school singing as the general lack of devoutness. Be careful to make the school feel

that in singing they are engaged in worship. Feel it yourself, and occasionally read a verse over before it is sung, calling attention to the points best calculated to interest and stimulate the scholars.

PART FOURTH.

The Skillful Teacher.

CHAPTER XX.

The Purpose.

An Illustration.— I was in the cars one day, the train having just started, when the conductor came through, collecting the tickets. A passenger in front of me handed his ticket to the conductor, who informed him that he was on the wrong train. A moment before, he shared the exhilaration of all on board, that delightful feeling which every body has when the cars are once under way, and they feel that they are traveling toward their destination. But now he sprang to his feet in alarm, begged that the train might be stopped, and was soon retracing his steps. As a large portion of those on board were going to a Sunday-school Convention, it was natural that I should think of some teachers who take the wrong road. The mistake is as easily made as that of the traveler who took the wrong train of two going out of the same depot at the same hour. It is of no advantage to us that we make speed, if our course is wrong. My fellow-passenger only moved the

more rapidly from his destination, and the speed which delighted the rest of us, carried him out of his way. Thus have I seen some earnest teachers, who were successful in their work, in one sense, but whose fundamental aim was wrong. When I see a teacher anxious, only that his class shall learn more verses than any other in the school, or eager only to make the school pleasant to his pupils, or without higher aim than that of keeping good order, and having his scholars always there, or when I see a teacher whose whole aim is to teach simply the facts of Scripture, in any such case I say: He is going along finely, but, alas! he is in the wrong train.

SOMETHING BEFORE EARNESTNESS.— Let it be kept in mind, then, that earnestness is of no avail if our aim be wrong. The industrious, persevering teacher, who has a false conception of the object to be aimed at, will no more succeed in the true work of a Sunday-school teacher, than a navigator will reach Cuba by sailing toward Greenland. What, then, is the true "objective point" of Sabbath-school teacher?

WHAT IT IS NOT.— It is certainly not to teach the bare words of Scripture by rote, to "hear verses;" for all such work is the giving of the letter of the Gospel, while we treat the spirit with contempt. It is using the bare words of the Bible as a test of memory. It is *not* the reading of a set of questions to a class, and a hearing and noting

of their answers. This is no *teaching* at all; it is only the hearing of a recitation. Nor is it the cramming of the class with a mass of unimportant collateral facts about Sacred Geography, etc.

THE TRUE OBJECT of the teacher, as we stated in the first chapter of this work, is to give to the pupils, so far as his opportunity permits, a CHRISTIAN EDUCATION. For it must be admitted that the majority of Sunday-school children get little or no religious education outside of the school. Without stopping to discuss the word, we use education in the sense of development. As intellectual education has for its object the development of the mind; as physical education is to develop the body; so does religious education include the *complete development of the spiritual nature of the child.*

STORING THE MEMORY NOT DEVELOPMENT.—The memory is a kind of intellectual *tender*, in which a stock of information may be carried for future use; but storing the memory gives, of itself, no sort of development to the religious nature, and only the most meagre and one-sided mental development. Not only is the teaching of the mere words of Scripture without educational effect, but it is possible to give a great amount of information in regard to the doctrines and duties of Scripture, without producing any religious development whatever. The writer once knew a man, educated in Scotland for the ministry, whose mem-

ory held Scripture and catechism alike at perfect command, but who was utterly godless. There is a prominent public man, at present attached to one of our foreign legations, who is quite as remarkable for his vast command of Scripture incident and allusion, as he is for the infidelity of his opinions, and the blasphemy and obscenity of his speeches.

DEVELOPMENT WITHOUT MEMORY.— It is even possible that one may receive culture from truth that is not retained at all. A truth may bring me into a state of greater trustfulness, and though I forget the truth, yet I do not necessarily lose the state of trustfulness.

There is a familiar story of a Scotchwoman, who was engaged in bleaching linen, when a stranger accosted her by asking if she attended the kirk. On her answering that she did, he inquired why she went. She replied that the preaching did her good. The stranger tested her memory by inquiries in regard to text and sermon, but she remembered nothing. "How, then, can it do you any good if you do not remember it?" exclaimed the stranger. "When I put water on this linen," she answered, "I find that it all dries away, but I see that the linen grows whiter and whiter. So I forget the sermon, but it makes me better." It is not often that so forgetful a hearer is greatly benefited, but it is still true that so far from the amount remembered being the true test of the

teacher's progress, great results may be accomplished where little is definitely held in the mind.

CONVERSION THE FIRST OBJECT. — I do not say that much good may not be done by the teacher who yet does not see the conversion of his pupil. It is sometimes a work of time to prepare the ground. But as conversion is the foundation, is the very ground-work of all true Christian growth, it should be the first aim of every teacher to bring a scholar to Christ. No matter what other success may be obtained, the teacher has failed of the highest success who has not been instrumental in bringing the pupil to a penitent trust in the Lord Jesus. For if there is any time when the Gospel might be supposed to be effective, it is the period during which a child is in Sabbath-school.

CHRISTIAN CULTURE.— If conversion is the first object, it is by no means the last. It is but the foundation for the work that is to follow. To build up the Christian character, to make the soul strong against temptation, to prepare the heart by teaching God's Word for the season of adversity and fiery trial, to lay the foundations of the Christian life deep and strong, to prepare the young Christian to be himself a vigorous and successful worker, these are the objects that the teacher should have in view, this is the work to be done. Is there not work enough here for any one? Can any one rightly conceive of the work, and not be in earnest?

CHAPTER XXI.

The Teacher's General Preparation.

We Must not Demand too Much.—We must not ask too much of Sunday-school teachers. They are the busiest people in the community, for idle people will not teach. We must not prescribe an inflexible and extended course of study, and demand that every teacher shall go through with it. Asking too much is worse than asking too little.

The Teacher should Prepare.—But it should be understood that he or she who is at all worthy the name of Sunday-school teacher (or Superintendent) will find some time in which to make some general preparation for the most important work of his life. If the teacher can not make the very fullest preparation, he will, at least, make some.

Sunday-school Teaching an Education.—There is nothing more beneficial, mentally or spiritually, than the sort of intercourse a faithful Sunday-school teacher has with children. The sympathy with children is a great acquisition. If you help children to intellectual clearness, they, in turn, help you to clearness and spontaneity. The study of the Scriptures required of a Sunday-school

teacher, if diligently performed, has a better culture in it than an equal amount of classical study. The faculty of expression, the ability to use language clearly, facility in the use of illustration, habits of condensation, are all developed in teaching, so that no one can be a faithful teacher without, in turn, receiving lasting benefits from teaching itself.

THE TEACHER'S SPIRITUAL PREPARATION. — But the teacher must not only prepare *by* teaching, but *for* teaching. And the very first preparation is that of the heart, that which comes through reading, prayer, and meditation. Sympathy with Jesus Christ himself is the first preparation. And this includes a *habit* of trustfulness, a habit of devotion, a reverent habit. This includes, above all else, an ardent love for the work of saving souls, and a patient long-suffering with evil-doing. I am not speaking of natural qualities given to a few, but of religious attainments, *habits of thought and feeling* within the reach of all. I am not pleading for a sanctimoniousness of manners that is oppressive and "put on," and whose shallowness none see more quickly than intelligent children. But for that genuine Christian devoutness that is a perpetual sunshine in the soul, and that can no more be hidden than sunbeams can.

THE TEACHER'S INTELLECTUAL PREPARATION. — Every teacher truly desirous of doing good will find time to prepare his mind for the great work

of teaching. What then shall that preparation be? How shall the busy teacher find time?

WHAT THE TEACHER SHOULD NOT READ.—The teacher's preparation consists not in a multitude of books. Some teachers unfit themselves for teaching by the character of their reading. A mind dissipated by light and objectless reading, or, worse still, by over-wrought and exciting reading, can not succeed in teaching. We are not declaiming against fiction in itself. But the Sunday-school teacher who reads without aim or conscience, who seeks only diversion and excitement, can not be fit to teach.

THE TEACHER'S READING — HIS HELPS.— The first kind of special reading the teacher should do, should be that which helps him. This kind of reading may be divided into two classes: 1st. The kind that helps him to material. 2nd. The kind that helps him to method. Of the first kind we may mention that the teacher should have a simple manual of sacred geography. There is one published by the American Tract Society, another by the American Sunday School Union. Such works as Conybeare & Howson's Life and Epistles of St. Paul, though somewhat expensive. are invaluable for the general information they give. But the Bible itself is the teacher's store-house. What a picture of Apollos do we get in four words —"mighty in the Scriptures." There is no such knowledge for successful teaching. And the man

or woman that, like Timothy, has known the sacred books from childhood, has, indeed a great advantage.

HELPS TO METHOD.— The teacher must know how. Study, then, the methods of Christ himself. Learn from him the art of adaptation, the art of object-teaching, the art of illustration, the divine art of simplicity. And if, after all, you feel the difference between your methods and those of Jesus to be great, you will yet find that there is no such master. Study Paul's methods. How adroitly does he suit himself to his hearers in the Acts, how wisely does he adapt himself to his readers in the Epistles. The reading of some books is in itself a help. I do not think any one can read the best popular preachers without improving as a teacher. Among the very greatest of these we rank Dr. Guthrie. Who can read "Our Father's Business," and not feel himself better able to use illustration afterward? Can any Sunday-school teacher read the best of Spurgeon's discourses, or Punshon's, without such improvement? Beecher is a master in the art of teaching. But I must not forget to mention, under this head, Rev. Dr. Newton's "Jewel Case," a series of juvenile books that should be in every Sunday-school library; and, indeed, the best juvenile writers are admirable examples for the teacher. Several of Dr. Todd's works are excellent for this purpose. So much for method by example.

Of the works that teach method formally, we give the preference to the periodicals for Sunday-school teachers published in this country. The English periodicals have not so much adaptation to the state of the work in America, but they contain many admirable articles. Pardee's Index, House's Hand-book, and Vincent's Helpful Hints, are full of practical suggestions. The English works have been overestimated by some, because they are foreign, and too lightly esteemed by others, for the same reason. In England there have been more men of culture and ability giving attention to the Sunday-school work than in this country. There have been more works of ability on subjects relating to Sabbath-school work. But there has been less practical progress. So that, while their books are valuable for theoretical instruction, they are not abreast of the practical developments of the Sunday-school system in the United States.

ILLUSTRATIONS. — The Sunday-school teacher should be perpetually gathering illustrations. The Bible is the best of all; next, the books of sermons alluded to above, adding, also, Newman Hall's; then the newspapers, religious and secular, and the teacher's own observation of life and nature.

STIMULATING BOOKS. — In the mention made above of books that help the teacher, I have named some of those that stimulate him as well, so that it is necessary only to remind teachers that they

should read as much for the purpose of awakening and keeping alive their zeal, as for that of helping themselves in knowledge and method.

How to procure the Works.— Buy them, if you are able, or, such of them as you are able to buy. But they ought to be in every Sunday-school library. If they are not, and you can not buy them with the funds of the school, you can organize the teachers into a club, each member of which can contribute fifty cents a year toward the collection of a Teacher's Library.

The Teacher's Library.— We append a list of a few of the books most important to a Teacher's Library in a Sunday-school. Most of them should be upon the shelves of those Sunday-school workers who are able to afford them:

Published in America. — Smith's Bible Dictionary, (either the condensed edition, or, if it can be afforded, the more expensive edition, in three large volumes); The Bible Atlas; The Land and the Book; Conybeare & Howson's Life and Epistles of St. Paul, 2 vols.; House's Hand-book; Pardee's Index; Vincent's Helpful Hints; Tyng's Forty Years' Experience in Sunday Schools; Sunday-school Photographs; Short Studies for Sunday-school Teachers; bound volumes of the Sunday-school Teacher.

Published in England.— Groser's Our Work; Fitch's Art of Securing Attention; Reed's Infant Class; The Class and Desk; The Christian

Teacher; The Good Steward; Branches running over the Wall; Work in the Wynds.

How shall we get the Time?— Fifteen minutes a day, or even one hour a week, say on Sabbath afternoon, if you have no better time, will enable you to make the greatest progress in this work of preparing yourself to teach.

CHAPTER XXII.

The Teacher Preparing the Lesson.

The Four Faculties.— There are four parts of a child's mental constitution to be regarded in the preparation of a lesson:

1. *The Understanding.*— The attention must be gained, the subject made clear, the thoughts of the lesson rendered forcible.

2. *The Memory.* — The subject must be presented so that it can be retained, like things grouped with like, principles with principles, facts with facts, or, the principle fastened to the fact from which it is deduced, things in their natural order.

3. *The Conscience.*— Every lesson should impress the mind of the child with some practical lesson; should be a moral discipline; should make the child feel his sinfulness, and wish to be

better. It takes delicate treatment to accomplish this, but it must be done if we would do half the work of a true teacher.

4. *The Heart.* — This door stands open in a child's mind, generally. The climax of every lesson is its impression on the pupil's affections. If you stop at the conscience, you give the law, not the Gospel.

THE FIRST THING. — But before the teacher considers the lesson as a whole, on the principles we have set down above, he must understand it. To this end use every help you can get: your own common sense, the Bible dictionary, and the best commentaries. The prevalent horror of the use of commentaries by a teacher is without foundation. But a commentary should *never* be taken to the class.

THE COMMENTARY. — That commentary is best which explains carefully the meaning of the Greek text, so that an English reader can understand it; that is, freest from mere speculation, that bears evidence of the greatest candor and the least of sectarian and partisan bitterness. Of Notes for Sunday-school teachers, Barnes', Whedon's, Hodge's, and Ripley's, are all good, and will be selected somewhat according to the denominational attachment or personal opinions of the teacher. For the intelligent teacher, capable of appreciating a learned and critical commentary,

we commend, especially, Alford's New Testament for English Readers.

GAIN ATTENTION. — The first thing to be thought of is, How shall I interest my pupils in this lesson? for, unless they are interested, instruction is not of much account. Here the teacher will take into consideration the modes of exciting and retaining interest, laid down elsewhere in this manual.

HOW TO MAKE CLEAR.—As the understanding is first to be dealt with, the teacher's first anxiety will be to make the lesson understood. To this end he will carefully inquire what are the difficulties likely to stand in the way of its being well understood. The question is not what difficulties occur to your mind, but what are likely to occur to the minds of your pupils. Fix clearly in your own mind how you will answer them.

CENTRAL THOUGHT.— Find what is the central thought of the lesson. Not only what is naturally the chief thought of this passage, but, also, what is the central thought of a lesson from this passage to pupils of the ability and advancement of your class.

PRACTICAL LESSONS.— Above all, think what are the practical lessons. Let them flow naturally out of your Scripture lesson. *Study how to impress them.* It is not enough that I shall tell a scholar to seek forgiveness. I must illustrate the necessity. Make, then, your practical point as impressive as possible. *Put the best of your study*

on this part of your lesson, because it is difficult, and because it is important.

ILLUSTRATION.— The uses of illustration are so manifold, that the teacher preparing will study, by all means, to get all the pertinent ones that he can. Some, perhaps, to make the subject clear, some to impress the central thought, some to make the practical application more effective. They may consist of object lessons, of anecdotes, or of simple comparisons. Illustration serves all the purposes of the teacher, and sometimes serves them all at the same time, and is consequently the best part of teaching.

MEMORANDUM BOOK. — The teacher should make notes of good illustrations that occur to him in walking, reading, talking, or otherwise. The richest teacher is the one fullest of apt illustration.

ARRANGE YOUR LESSON.— Plan carefully how you will proceed with your lesson. Arrange the things to be taught in their right order. But do not make your plan so stiff that you will be thrown off your balance if it should prove necessary to leave it. Have it so fixed that you can not be diverted by trifles, but never hesitate to turn aside if a golden opportunity to do good springs up alongside of your lesson.

ARTIFICIAL METHODS.— Do not use stiff and artificial methods of study, such as the widely known P. P. P. P. D. D., which is the best of its kind, and the equally celebrated F i d d l e r, which

is the worst of all. If you prepare by a stiff and unnatural method, the same stiffness will appear in your treatment of the lesson. The best plan is: USE ALL YOUR SENSE, AND GO TO THE BOTTOM OF YOUR LESSON.

CHAPTER XXIII.

How to Interest Children.

THE FIRST THING.—Until you have the attention, you can do nothing else. You can not get the attention by demanding it. There is but one way: Be interesting yourself.

CURIOSITY.—You must excite curiosity. You can not feed a child till he is hungry. You can not teach him until he has the spirit of inquiry. If he does not want to know, you must make him want to know. The art of exciting curiosity is more easily practiced than taught. The simplest means is by telling a story. Three-fourths of the interest of a narrative is in the excited curiosity. You read a story, after you have begun it, because you want to know "how it comes out." A teacher will, therefore, take special pains to gather illustrations of a narrative kind. Another way is to shape the question so that it will have something of the interest of a riddle, or a puzzle. Object-

teaching excites the curiosity. The scholar wishes to find out what use you intend to make of the object. A new way of beginning the lesson will also answer the purpose.

VARIETY. — Any thing new, any change, is pleasant to a child. Vary your methods as much as possible. Do nothing monotonously.

ANIMATION. — A child thinks, feels, and acts, more quickly than you do. He thinks, feels, and acts, more strongly than you do. The boy who saw "a thousand cats in the garden," is a type of all boys. I do not say the teacher shall exaggerate, but that he shall be quick, and that he shall be strong in his utterances. A child does not ask you to go into detailed exactness of statement, but to bring out the salient point at once, and sharply. And when you are done, by all means *go on*. Dragging is death to attention.

SOMETHING TO DO. — The most inexorable law of the nature of most children is that they must be employed; and if not usefully, they *must* be in mischief. Keep all your class busy all the time. Do not teach one, then another, etc., but first here, then there, touching up the inattentive one always. It is often best to have a verse read or repeated in concert. An important truth, that can be well stated in a few words, should be repeated in concert. Here is the great advantage of questioning in addressing children.

EYE TEACHING, of all kinds, is invaluable. A

blackboard, a slate, a picture, an object, any thing visible and tangible, is always interesting. We treat of this in full in another chapter.

PICTURESQUENESS.— The imagination gives the chief interest to poetry, and much of the interest to a story. This picture-making faculty is invaluable to the teacher. In order to use it well, we ought to acquaint ourselves with the physical aspect and geography of the Holy Land, and with the manners and usages of the people. We must not burden our teaching with such things, but use them to give vividness to our instructions. With smaller children, a story should always be told, by supposing details where you do not know them to exist. The Good Samaritan should always be made vivid by a description of the country through which the road from Jerusalem to Jericho passed, the dens of the robbers, the mode of travel, the dress of priest and Levite, the Oriental inn, and other details. But it is always best to let the pupil make the pictures himself.

SYMPATHY.— But almost all the other elements of interest are summed up in this one: Feel with the child. To do this, you must live with children when you can. You must keep alive all child-like simplicity of feeling in yourself. Then, too, you must know your pupils. See them at home. Better still, have them at your house *at least* once a month. And once a week is better still. Show them your pictures. Read them interesting sto-

ries, or talk to them on interesting subjects. Thus will your Sunday influence be increased tenfold.

CHAPTER XXIV.

How to Ask Questions.

Use of Printed Questions.— It is far better to use printed questions than to ask only blundering, vague, and incoherent questions. But the good teacher will seek the more excellent way. Use your printed questions in preparation. Get them carefully fixed in your mind. But in questioning your class, let your inquiries spring up naturally, and do not read them. If you read, you can not so well adapt your instructions to the individual character of the pupils.

Questions measure Knowledge.— The very first use of questions is to discover the mental position of your scholar, to find out how much and how little he knows. If you teach without questioning, you teach in sheer ignorance of what instruction is needed. Your questions are the plummet-line with which you find out the amount of your pupil's information. But you must fathom it with care that you do not offend his self-love.

To Reveal Ignorance.— Questions not only reveal the limit of knowledge to the teacher, but

to the pupil himself. One of the first things necessary in teaching, is to bring up to the mind of the pupil his own lack of knowledge. Until he feels this, he is not in a proper state to learn. This is more necessary with self-confident children than with others. But the teacher must proceed cautiously, and avoid showing any exultation, or even satisfaction, when the consciousness of ignorance comes to the pupil.

To Excite Curiosity. — Questions must not only reveal his ignorance to the pupil, but excite in him a desire to know. What is the charm of a riddle? Of course it is the pleasure of finding out — the gratification of curiosity. So questions should be shaped in such a way as to excite a hunger for the information to be given. This is done by an indescribable something in the shaping of the question, still more by the teacher's manner. If the teacher start the inquiry with a keen zest, if he appear not so much to teach, as to lead off in the search for the hidden thought, he will generally succeed in awakening the desire to know.

To Awaken Thought.— Another purpose of questioning is to make the pupil think for himself. That which you tell a child is not his own, but yours. But if, by a process of questioning, you cause him to originate the thought himself, it is his own. This method of getting knowledge is truly delightful to the child. It gives him activity.

His memory will keep the thought which he has dug out for himself. In order to do this, you must not plump your main question at him at once. Or, if you do, and find he can not answer, do not tell him, but, if it is a matter that he can think out himself, go back a little, and lead him, step by step, to think it out for himself. If you desire to illustrate by a comparison, you can do so best by means of questions. First-hand knowledge is always better than second-hand, and what the pupil gets for himself is far better than what you give him ready made.

Questions of Recapitulation.— When you have taught any thing, always feel after it again by questions. You can never be sure of it unless you do. Neither will the scholar's memory hold it so well, unless he is made to give it back again. But be careful to frame your question so that the pupil will state the fact or principle in his own language, not in yours. In no other way can you be sure that the truth is comprehended — is digested.

Questions of Application. — To reach the conscience and heart of the pupil, there is hardly any thing better than the plan by asking questions. You need not require that all of these questions should be answered, especially if the child have a delicacy in replying. Sometimes ask a question to be answered mentally.

BE DEFINITE. — Do not ask vague questions. Because the answer is clear to you, you must not suppose that it is clear to the pupil. Never ask a question so indefinitely that it is susceptible of two or three answers. Be sure that the drift of your question is fully understood by your pupils.

DO NOT BE UNREASONABLE. — Do not ask questions to which you have no right to expect an answer. A child may be made "balky," by overloading, as easily as a horse.

GET ANSWERS. — When you have asked a question, have it answered, if possible. If it is within the range of the capacity of your class, you must not be abashed by silence. If it is not at once answered, question round it, until at last you get an answer. To answer it yourself, or to let it pass unanswered, is to establish a precedent that may break down all answering in your class.

PERSONAL RELATION. — The personal sympathy of teacher and scholar is essential to success in this, as in all parts of the art of teaching. The teacher who is well acquainted with his scholars out of school hours, will stand upon the best footing when he comes to question them in the class.

RESPECT THE ANSWERS given by the pupils. Do not let him be laughed at. If the pupil be a diffident one, it is better to let a wrong answer, if unimportant, pass, for the time, than to dishearten the scholar. A wrong impression of fact can be

corrected much more easily than a disheartened scholar can be encouraged.

CAUTION.— Do not state your answer by implication in your question. Be sure that your questions cause the scholar to think on the subject.

CHAPTER XXV.

OBJECT TEACHING.

THE TERM.— Eye-teaching, as we may call it, includes all forms of teaching in which the appeal is made directly to the sense of sight. Under this head we include Picture, Object, and Blackboard teaching. By object teaching proper, we mean the use of a visible object to attract the attention of the pupil to some fact concerning the object itself, or to some truth illustrated by the object.

IN GENERAL, we may remark concerning it, that it is the oldest method of teaching known, having originated in the garden of Eden; that it is the Scriptural method; the Mosaic law, the Old Testament prophets, and the teaching of Christ, being alike full of it. Solomon's Temple was but a collection of object-lessons, and the whole ritual of the law a system of object-teaching. It is the most common and natural method, the greater

part of every one's knowledge having been gained by actual observation. It is, in religious teaching, the most neglected, since every body seems willing to travel "Ear-gate," few willing to enter the royal road of "Eye-gate," as Bunyan calls it.

To Attract Attention, an object may often be used at the outset of a lesson, and then put aside. In such case, the transition should not be too abrupt, from the object to the subject of the lesson. Sometimes the object may be used, just for a moment, to awaken attention to a single thought in the lesson. At other times the object may be retained as the centre for the whole lesson.

The Object. — Frequently the object is suggested by the very subject of the lesson — as, a handful of wheat in teaching the parable of the sower, or, of mustard seed, or a pearl in teaching other well known parables, or a bit of salt, or a piece of bread and a stone in teaching other comparisons of Christ. Often, however, a single thought or doctrine may be impressed on the mind by an object, as the doctrine of the resurrection by a cocoon or a butterfly, or a grain of wheat; the brevity of life by a leaf or flower, etc. But such objects are innumerable, and you have only to accustom yourself to look for them, to find them in the greatest abundance. Sometimes it is best, for the sake of comparison, to take two, or even half a dozen objects in one lesson.

In the Ordinary Class, the use of objects is somewhat limited, but it might still be done in nearly every lesson. There is no other way in which the dullness of our teaching can be so effectually relieved; and in schools and classes where it has been tried, it has been, in every sense, successful.

In the Infant-class, it should be used in almost every lesson. The smaller the children are, the more important is this method. Having, generally, a separate room, a much wider range of object-lessons is available than in the intermediate class. For instance, on "Let your light so shine," the teacher in the infant-class can not only take a candle, but light it (unless God's Spirit *light* the heart of a Christian he can not shine) and put on a candle-stick (citing the text) and even turn a measure over it. A person that has too much sense of dignity to use one of these lessons requiring action, is not fit to be an infant-class teacher.

The Superintendent's Closing is an excellent opportunity for the use of visible objects. He may use them in all the ways suggested above. He may use the dramatic object-lesson so often made use of by the old prophets. A most excellent lesson was given by an eminent Superintendent, on the "strait gate," in this wise: Two chairs were fixed so close together that a boy could barely go between them. Then a boy was called

out, and loaded with large sacks full of paper, or some other light substance, and told to go through. He, of course, could not do it. One sack was taken off, but he still failed to get through. At last all were taken off but one, and he again attempted to pass, without success. The Superintendent then removed the last one, and he went through. Turning now to the eager faces of his children, he made his application: "You can not go to Christ unless you give up your sins. You can not do it by giving up one at a time. You can not hold on to a single one. Put them all down now, and come to Christ." These points, amplified a little, made a powerful impression upon all the pupils. The attention was gained, the truth was made clear, the conscience and heart were reached, the memory easily retained the truth. These are the chief uses of object-lessons, but it is not often that a lesson so perfectly accomplishes them all at once.

CAUTIONS.—Do not imitate the methods of public school teachers too closely. Do not dwell too long upon the object. Beware of a forced and artificial use of an object. If the object does not illustrate your lesson, it must distract attention from it. Beware of all ostentation of ingenuity in object-teaching. The less ingenuity and the more naturalness appears in the lesson, the better it is.

IN ADDRESSES to children, there is a special advantage in beginning with a well-chosen object.

Even if you have a Scripture text, you should by no means hesitate to use visible objects. Frequently a number of objects in the same line of thought may be used. So long as objects are appropriately used, the children will be interested,

CHAPTER XXVI.

The Infant-class.

We have already said so much about methods of teaching that apply to the infant-class, that we have only some supplementary suegestions to offer.

The Room. — The infant-class should have a separate room. It is a great offence against God's little ones to build a church without such a provision. It should be well lighted and ventilated. If reached by a stairway, it should be a straight one, neither steep, nor dangerous in any way. It should be sufficiently large to seat the children without crowding. If the floor slopes, it should be very gradual. The teacher should stand upon a raised platform, so that she can see all the scholars at once. The seats should be comfortable in all respects. There should be pleasant pictures upon the walls. Make it the pleasantest

room in the school. It should have a good blackboard. There is no class of pupils so dependent upon their surroundings for their mental states, as small children. And it is of the utmost importance that the *first* impression of a child in Sunday-school should be pleasant.

WHERE THERE IS NO ROOM provided for the infant-class, it labors under difficulties that are hard to overcome. But (if the church *will* not build a vestry on purpose) you can curtain a space with screens of some kind, so that, though you may not be able to sing during the lesson, you can, at least, use pictures, objects, and blackboard exercises. Screens might be used to great advantage in an ordinary church, or Sunday-school room for the intermediate classes.

THE TEACHER should generally be a trained primary teacher. If not, she should be a person of good teaching abilities. The teacher should generally be a lady, though it will often happen that a man is best adapted to the work. The teacher should be able to sing, or should have a good chorister to assist. In very large infant-classes it is well to have two or three assistants, that they may relieve each other.

THE LESSON should be the same as that taught in the main school, though after the "golden text," and principal thoughts or facts have been taught, the widest liberty for digression should be given, and if the subject is mostly beyond their compre-

hension, the teacher should take up some object-lesson for the remainder of the day. If this lesson can be connected with the current lesson, it should be. One verse should be committed by all the pupils, and it should be the golden text, or chief text of the current lesson. There is a vicious system, prevalent in some places, of allowing each child to recite a different verse.

THE TEACHING should be animated, but *not hurried.* Be quick, but self-possessed. It should keep the minds of all busy. It should often give an opportunity for some physical exercise. For instance, if the teacher wishes to speak of the hand, she should have all raise their hands, or clap them together. If of blindness, she might allow all to place their hands over their eyes. These little relaxations will refresh the scholars without diverting attention. When a good answer is given, or a point is made, have it repeated in concert.

MINOR SUGGESTIONS.— The singing should be frequent and animated. Pictures and objects should be used profusely. Bible incidents and anecdotes of all kinds are invaluable. Above all things, avoid tiring the children. Better teach one truth well than a dozen vaguely.

CHAPTER XXVIII.

The Bible-class.

What is it?—It is an adult class. The name came from the fact that such classes formerly studied the Old Testament, popularly called "The Bible," in contradistinction to the New Testament, used by the other parts of the school.

Its Organization is generally too loose. It has no definite connection with the school. It ought to have a roll of its own. Its scholars should be registered as members of the school. They should appoint a Secretary. It should occasionally hold a social meeting at the house of some member of the class. In the attractiveness of the Bible-class lies the solution of the question: How shall we retain the older scholars? At no time of life are people so susceptible to social attractions as at this time, and it should be the purpose of the Sunday-school to furnish them social enjoyment under proper restrictions.

The Teacher is often, too often, perhaps, the pastor. In many cases, he must take it, from sheer want of any body else to take it; but in most cases there is some one or more in the church, adapted to the work of teaching young people. The pastor is often jaded; it is a secondary work with

him; he can not make any sufficient preparation for it. There is no objection to a lady with requisite qualifications teaching it. Frequently it is best to have two or more classes, but we do not think it best to separate the sexes. The teacher should be a person adapted to interest young people, in full sympathy with them, calculated to exert a social influence over them. Such a teacher should give careful attention to preparation — to general and thorough preparation. A course of general study should be carried on, by the teacher, during the time of teaching. Each lesson should be prepared with the greatest care.

BIBLE-CLASS TEACHING.—There are three methods in use. The first may be called the debating-club method, wherein the class drifts without rudder, or pilot, or desired haven, disputing upon subjects of little or no consequence. This is always to be condemned. Then, there is the lecture method, wherein the teacher talks to the class. This is better than the last, and in exceedingly large classes, may be almost excusable. But the true method is the method by development, wherein the teacher draws out the sentiments of the class, makes them think for themselves, and keeps them engaged on the lesson. The teacher *must* control the drift of the lesson. Do not allow the lesson to be diverted from its main purpose without good reason. Study what the rest of the school study. Stick to the rich, gospel themes.

Do not seek knotty, theological discussions. Do not give your class the dry husks; always get at the kernel of the lesson. Let there be a moral discipline, and a preaching of Christ in every lesson. Avoid stiffness as you would death. Let the teaching be conversational in manner. Always be courteous. Hear every answer or remark patiently, and treat it respectfully. When you ask a question of the class, get your answer, if possible. Have important texts and answers in concert. Read your lesson in concert. Have a room separate from the school, if possible. Use a blackboard in every lesson. Let the class purchase all the maps and models that are needed. Appoint certain members to investigate certain points in the next week's lesson, and report. Put your soul into your class. Shake hands with every member at the close. Visit your scholars. Get all the social hold upon them that you can, and you will solve the great question of the retaining of the older scholars. Above all strive to bring them to a knowledge of Christ.

Other Suggestions.— If a large part of your class are religious, make them a lever to reach others. If you have those who ought to teach, strive to prepare them for the work. Send them out to gather a class. Get members of your class to visit destitute districts. Make your class a very centre of active Christian work.

CHAPTER XXVIII.

Miscellaneous Suggestions to the Teacher.

The Scholar's Study of the Lesson.— It is important that the lesson should be committed, but much more important that it should be understood. With classes of smaller children, it is not best to exact any thing more than the committing of the lesson, and if it be too long, they should only be required to learn a part of it. They will depend upon the oral instructions of the teacher for a full understanding of it. And even in this case, a well selected *Golden Text*, a verse of Scripture conveying the chief thought of the lesson, or a central thought well stated, or an analysis in plain words to be read over, will be of great value to give a sort of clue to the general drift of the passage. In larger classes it is important that some printed form of questions should be put into the pupil's hand to guide him in study. Be careful that this printed form is such as will produce thought, that the questions are in accordance with the laws of the art of asking questions. The older question books are of very little value.

The Application.— There should be an application of every lesson to the conscience and heart of the child. But shall this be made in conclusion,

or during the progress of the lesson? We answer, in both ways. As you proceed, draw out the incidental applications that naturally arise. Then, in conclusion, sum up the most important ones, or select one of the chief points of the application, and make your whole concluding point upon that. But children are apt to grow weary under an application, just as congregations do. Be careful, therefore to have your application well illustrated with stories and comparisons.

THE NUMERICAL METHOD.— This is the simple device of interesting the children in counting the points of the lesson, or in counting the practical thoughts deduced from a lesson. The points numbered must be expressed in few words; and while the exercise interests children greatly, it serves also to impress the thoughts upon their memory. Do not make too many points. The exercise is useful where three or more points are to be made. It is also an excellent exercise for infant-class teachers, and for persons addressing children, and has an especial value in retaining the attention during closing remarks upon practical points.

CHAPTER XXIX.

The Teacher's Spirit.

Earnestness. — Without the right spirit, all the training in the world will not enable you to succeed. If you are indifferent to success you can not succeed. The true teacher is in earnest. He works with his soul full of the greatness of the work. Not fitfully, but steadily, in earnest. The true teacher is not repelled by wickedness. If you have the spirit that took Elizabeth Fry into Newgate, if you have the spirit that led Sarah Martin to a life of self-sacrifice, if you have the spirit of Christ, success must be yours. If not, failure.

How Acquired. — Consider the example of our Lord. Consider your own indebtedness to him. Consider the greatness of the work. Consider your own responsibility. Consider your privilege. Consider the joy set before you. Devote yourself from no lower motive than love and gratitude to Christ, to the great work.

Patience. — If you work from such motives, you will be patient. You will not be disheartened by the greatness of the labor, nor the smallness or absence of results, nor by the incorrigibleness of pupils.

Work Triumphantly — which is only another

way of saying *work trustfully*. If the promises of God mean any thing, they mean that your labor shall not be in vain. Work in assurance of success, and the very assurance will promote your success.

PART FIFTH.

GATHERING THE SHEAVES.

CHAPTER XXX.

CHILDREN'S MEETINGS.

THE MEETING FOR INQUIRY.— If you have no considerable body of converted children in the school, you will first hold inquiry meetings. After talking, and singing, and praying in concert, you will at first get general expressions of desire to be religious from the children, by raising the hand, or by standing. At your next meeting, you will talk more closely, and make the decision a closer matter. You will find, perhaps, how many feel that they are saved by Christ. Then, how many wish to be prayed for. By degrees, your decided pupils will be assorted. Your meeting will come to be a meeting of Christian children. Do not urge any one to attend, but invite all.

TWO MEETINGS. — It is better to divide your meeting soon after it has been started, holding one for boys, and one for girls.

CONDUCT OF THE MEETING.— Children should be taught soon to lead in prayer, and to speak in the meeting. Your prayers and remarks will only

consist of a sentence or two at first. Child-life will show itself, and must not be too much repressed.

TRAINING.— Teach your pupils to work for the good of others. Teach them not only to be Christians, but to be industrious Christians. Watch over them carefully, and you will find the meetings a great blessing to them.

VARIETY.— The exercises must be varied. Do not ever let them become monotonous. Let them always be very short.

TIME.— You must suit yourself to circumstances in the time of holding your meetings.

CHAPTER XXXI.

CHILDHOOD EXPERIENCE.

A GREAT OBSTACLE to the success of Sunday-school work is the unwillingness of teachers to believe in the genuineness of the religious life of children. And this skepticism grows naturally out of a mistake in regard to the character of a child's religious life.

THE NORMAL CHRISTIAN LIFE — As we have already said — should begin in childhood. Those converted later in life are born out of due time. Doubtless God is entitled to the service of a life-

time; and a religious life can only attain its true development by beginning in the earliest years.

THE CHILD CHRISTIAN is not to be expected to manifest just those evidences of salvation that we look for in the adult. From first to last his experience has a character suitable to his age. His experience will not be, can not be, so strongly marked as that of an adult. His repentance is not no poignant, his change of purpose not so violent, for the reason that his purpose is not so fixed. As his habits and purposes are yet in an unsettled state, there can not be the violent revolution that takes place in an adult, though doubtless the steps are essentially the same. And after a child's conversion, the characteristics of childhood will show themselves. There may be less steadiness of purpose, more frequent lapses, and more impulsiveness, generally.

DO NOT DISCOURAGE a child rashly. If you think a child mistaken in regard to his Christian life, do not rebuke him. There may be the smoking flax of good resolution, the bruised reed of good desire. Beware how you quench or break that which God cherishes. Do not be harsh with a child who seems unsteady in purpose. Cherish all beginnings.

THE DISPLEASED SAVIOUR. — Do not, for the world, even by your own lack of effort, forbid a child to come. Jesus was once "much displeased" with his favored twelve for just that offence.

CHAPTER XXXII.

Conclusion.

Individuality.— We must not expect to make all Superintendents, all teachers, all schools, alike. We must not expect that any two will be just alike. God does not intend that all the world shall be whittled down to a dull uniformity. So that the words spoken in these pages must always be taken with this qualification in view: that the writer has never desired that any one shall leave his own individuality out of sight in settling questions of method. Nothing has been more pernicious, perhaps, than the attempt to imitate the methods of men whose individuality is strongly marked — as Mr. Wells, Mr. Moody, and Mr. Jones. Excellent Superintendents, all three, they are yet the poorest models in the world, if closely followed, for the organization of each of the men is so intensely individual and exceptional, that the method which gives best scope for their peculiar power, serves but to reveal the weakest side of other men. In all your methods, do not deny your own personality.

Indolence is the greatest foe to success. Do not excuse your poor methods on the ground of your individuality. Do not say that you can not

do better, until you have exhausted all the resources and all the patience at your command. Above all, do not, like the servant with one talent, give up your place on account of unfitness. Find some place where you can work, and diligently strive to improve yourself.

PRACTICE is necessary to all perfection. Do not hope to succeed without labor and time. You can not be a good teacher or Superintendent witho. experience.

"A SENTENCE FROM LAMARTINE," said Mr. Pardee to the writer, "made me a Sunday-school man. It reads thus: 'In the great day of account, I am persuaded that neither my modesty nor my weakness will excuse my inactivity.'"

LAST WORDS.— We are none of us sufficient for these things. It is with a deep sense of his own weakness that the writer closes this little work. Dear Christian fellow-worker, let me remind you that after all your planting and watering, God giveth the increase. "In due season," when the time of the harvest is come, "we shall reap," you who now see no fruit — and this writer would fain include himself with you,— "if we faint not." Let no discouragement make you faint-hearted, therefore. Though the harvest be afar off, it will come. "He that goeth forth, and weepeth, bearing precious seed, shall DOUBTLESS come again with rejoicing, BRINGING HIS SHEAVES WITH HIM."

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