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Object and outline teaching

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OBJECT  
AND  
OUTLINE TEACHING.  
A  
GUIDE BOOK  
FOR  
SUNDAY-SCHOOL WORKERS.

DESIGNED TO EXPLAIN, DEFEND, AND EXEMPLIFY THE USE OF  
OBJECTS, THE BLACKBOARD, MAPS, AND PICTURES  
IN SUNDAY-SCHOOL TEACHING.

BY  
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## TO MY FELLOW-WORKERS.

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It would, perhaps, be an abuse of the term, to call this volume a TEXT-BOOK. And yet, in preparing it, I have kept in my mind the intention that it should serve the *purposes* of a text-book. I have not sought to furnish Sabbath-school workers with a collection of lessons and addresses which may be conveniently adapted to their own use, but have rather sought to lay before them such principles, practical hints, and exercises, as *shall qualify them to invent readily, and present successfully lessons and illustrations, and addresses of their own.*

This purpose compelled an attempt at something like a system. The notions and practices of Sabbath-school people as to Visible Illustration, are exceedingly various and confused. I am not so ambitious as to claim that I have reduced these loose elements to a SCIENCE; but I hope I have diverted the current ideas somewhat in that direction, and have left the whole subject in better shape for a complete scientific arrangement hereafter. I have, however, endeavored to clothe the skeleton of my system with so much of flesh, and to breathe into it so much of common life as to free it from the ordinary style of text-books, and thus adapt it to the more popular uses for which it is designed. In short, I have wished to meet the pecu-

liar wants of Sabbath-school workers, whose business is a mingling of the *professional* and the *popular*.

I am satisfied that *there is a science* of no ordinary importance lying somewhere within the materials which may be said generally to belong to Visible Illustration. And my view of the importance of the Sunday-school work is such, that I believe that not only this phase of that work, but every other phase, is worthy to be put before the public, and to be dealt with by all intelligent Christians, in a thorough and scientific manner.

The several "Manuals" which have done such excellent work in behalf of Sunday-schools, and which have still a wide and, I hope, growing field of usefulness, cannot now wholly satisfy the wants of our workers. Books which shall take up the departments of Sabbath-school labor *separately*, and treat them exhaustively, we must also have. Our "Manuals" have helped, and are helping to create this demand. Institutes, Conventions, and Sabbath-school Journals are stimulating this demand. I have some hope that this book will meet with so much success as to stimulate both demand and supply, by encouraging the publication of other works devoted exclusively to single departments of Sunday-school education.

Since the following pages were first placed in a publisher's hands, there have been some changes in the views of Sunday-school educators as to the methods of visible illustration. I have modified the text accordingly, and suppose that the views here expressed, and the illustrations given, will, in the main, be accepted as fairly representing the present stage of the "*science*." So far as I can judge, the utility of object and outline teaching,



is now questioned by none of the best thinkers and workers. For myself, were I to express my present views, upon object teaching particularly, I would so far change the text as to *widen* rather than contract the legitimate use of objects in Sabbath-school. (See p. 38.) I should not hesitate to make the object something more than a *symbol*. I would bring to the infant class any natural object that would enable me, by simply representing its wonderful structure, to show forth the wonderful *works* of the DIVINE WORKER. This view is not indeed excluded from the definitions referred to, but it is not made prominent, and it is scarcely represented at all in the practical exercises. The book is, however, in these particulars, true to the convictions of the greater number of my brother workers.

The PICTURE LESSONS at the end of the volume, I had, at first, classified. But, on second thought, I concluded that the classification had better be omitted. The various kinds of pictures in use, are, however, represented in the practical exercises given, each by one or two examples. A large number of simpler pictures might have been given at the expense of the more elaborate outlines; but the purpose being to furnish *examples of all kinds for study*, not *lessons for copying*, it was not practicable to present a large number of simple outlines without unduly multiplying the wood cuts.

Of the EXAMPLE LESSONS here given, it is but fair to say that they are presented for the most part in mere skeleton, purposely. I have thought them better adapted to the purposes of the teacher in that form, even though—and indeed for that reason, also—they require some study in order to get the points which are made. I here return my cordial thanks to those

brethren who have responded to my requests for contributions in the practical examples, as well as to those whose exercises I have taken the liberty to use without consultation.

All the exercises not credited to others, are original with the author ; a remark which is made necessary by the fact that some of them have already been reported and printed, as used by me in Children's Sermons and in Sabbath-school Conventions. I have seen them floating through the papers with no credit, and at least one of them copied into a religious paper published in my own city, and credited to an "*English Journal*." So that those who have also seen these exercises, will not be hasty in judging them in their present form to be purloined.

The MANUSCRIPT of this work was written in ST. LOUIS, as will appear from several local references, which, although my residence has since been changed, have been left unaltered.

The QUESTION is often asked : Do you not think that these visible methods require attention to a kind of work that tends to belittle the high office of the minister ? Isn't it a sort of letting down, to be manipulating objects, and fuming over blackboards, maps, and pictures ?" NO!! Any method that really helps to lift up the smallest child into a clearer knowledge of Him, whom to know is life eternal, is worthy profoundest thought and most earnest application by the most exalted of God's saints. And therefore I send forth this book, with the conviction that the labor which has been bestowed upon it, has been directed to a noble end, as I am sure it has been animated by a sincere purpose to promote the spiritual instruction of the children, and thus to honor the Divine Master, who was himself "a Teacher of babes."

# OBJECT AND OUTLINE TEACHING.

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## CHAPTER I.

### ABUSES OF THE SYSTEM.

I CONFESS some sympathy with the people who oppose visible illustration of Bible truths and facts. Not because I fear its proper use, but because I see how readily it may be abused, and how great are the evils of its abuse. I know that some of the earliest and wisest advocates of the system have had the liveliest fears lest a good work might be marred by the inexperience or indiscreet zeal of friends. The time was when the advocates of visible illustration had to bear the good-humored sallies of their brother workers concerning "innovations and new-fangled methods, and secular and profane ways of work." But lately there has been such a rush after model object and blackboard lessons,

that the veterans have been nearly overwhelmed. Indeed, some unreasonable people have proclaimed this way of teaching as the *sine qua non* of "live" teaching, whatever that may be; and other unreasonable persons have made such gross caricatures of it that the taste, sense, and religion of all good people have been offended, and discreet friends of the system have been chagrined and alarmed. Thus the absolute need of instructing teachers in the right use of visible illustration has been made more plain.

It is well to look at the fact that there are dangers in the use of these methods, which are exaggerated by that very quality of impressiveness which makes them of value. True, this is not peculiar to Sunday-school exercises. Some of the representations of our popular prints and books are simply abominable. The Holy Bible, instead of being exempt from this quackery of art, has fared worse at the hands of certain publishers than any other volume, Fox's Martyrs not excepted. And thus a great wrong has been thoughtlessly done. The uncomely ghosts of murdered portraitures have been domiciled in the

minds of children, and left to haunt them with their horrid shapes.

Not long ago, the pastor of one of the largest and most active churches of an eastern city described to me a painful experience. In the old home Bible was a wretched print of the crucifixion, the chief feature of which was a copious use of glaring red paint, representing blood. That print made such an impression upon his young mind that to this day he has never been able to rid himself of it. Even in his prayers, the distorted caricature rises before him and blurs his visions of the eternal Saviour.

1. This is not a peculiar case. The impressions made by pictures upon the minds of all children are very vivid. It is the duty of every teacher to see that no pictures are associated with his religious teachings of such a character as shall make those impressions a deformity. The danger here is not so much in the ill execution, but in the venture upon subjects to which no skill, much less the rudest, should approach. Let the teacher beware of verging upon "holy ground" with his crayon! There are themes from which

even the master's pencil should reverently swerve. Nature gives wide enough scope for the proudest genius and the profoundest art. Let nature's God be sacred from chisel and brush. A cross is well enough; but a crucifixion scene I have always shrunk from. The face of saints is a worthy subject of art; but the "Veronica" is not for mortal hand to trace or mortal eyes to scan. It may be that these words are not needed; but they can do no harm, and may help to make teachers more thoughtful of the legitimate subjects of their visible illustrations.

2. Another danger to be guarded against is, that the children may be led to such a relish for a sensational style of religious service as shall pave the way in their minds for Ritualism or Romanism. This danger is, indeed, to be apprehended in all formal worship; but the tendency is more decided in the case of children's services into which visible illustration is introduced.

The remedy lies in this: that the teacher keep before his mind the single aim of his office, which is to *make truth plain*. If he keep this in view first and chiefly, and use all methods of illustra-

tion simply *as helps and when helpful*, he will not likely go astray. But if he find himself striving after effect alone; seeking chiefly to invent and utter a beautiful or impressive exercise; if he perceive that himself or his scholars will turn from exercises not so seasoned, let him stop and consider; if need be to check the evil, let him banish his board and his objects, his pictures and his maps! But a holy fervor that seeks to glorify the Master in saving and sanctifying the children *through the truth of God*, will hardly stray into this form of ritualism.

I might, indeed, take other ground, and assert that the tendency to ritualism is developed by, and manifests itself in, an undue exalting of the old and fixed rather than of the new and changing. It will be difficult to trace the process of thought by which exercises, that present the ever-varying features which mark visible methods of instruction, should swing the mind into the embrace of a ritual if not as old, at least as fixed, as the hills. Nor should it be here forgotten that our system applies simply to the strictly Didactic, not to the Devotional, part of the chil-

dren's service. A distinction which is very important, and which should never for a moment be lost sight of. The use of visible objects or images in the direct worship, in the adoration, of the Invisible God is contrary to the whole spirit and letter of the Scriptures. But that such aids are allowable to the Teacher for the illustration of Divine truths, I shall show in a subsequent chapter. It will be sufficient here to point out the broad difference between the Act and, of consequence, the Principles which control and which determine the lawfulness of the Act of one who, in prayer or praise, leads the Devotions of souls in their approach to God, and the Act of one who leads their minds into truths which shall persuade them to a life of prayer and praise.

3. Perhaps I might also add the danger of striving after too much simplicity as one incident to the modes of visible illustration. A Sunday-school friend has remarked that the age has a tendency to "run to eyes and ears." By which he means that Reading and Hearing are far more common than Thinking. It surely is not wise to keep the reflective faculties unexercised. And



the teacher who has failed to awaken thought, no matter how well he has simplified his lesson, has failed to accomplish the best results. He will best succeed as an object teacher who not only imparts the results of his thoughts, but the process, also. He should aim to lead the mind, not to carry it; and thus a robust style of religious thought will be produced. The child needs the helping hand; but it enjoys walking alone, and profits by it. An object, rightly used, is really most helpful to the teacher as strictly an Educator—a “drawer-out” of thought. And when thus used,—to suggest rather than define; to direct rather than guide “to the desired haven,”—it will be free from the danger here mentioned.

## CHAPTER II.

## NOMENCLATURE.

VISIBLE ILLUSTRATION, as the term is used among Sunday-school workers, is the process of making truth plain by means of some visible symbol or representation. It aims to simplify thought by clothing it in figures of sight, rather than in figures of speech. It seeks after the heart through the eyes as well as through the ears.

The distinction, *Visible Illustration*, is convenient; although the word *illustration* itself very properly expresses the idea of making plain by means of pictures, drawings, and other visible objects. Indeed, "an illustration" has come to be a synonym for "a picture;" and no publisher scruples to write upon the title-page of a book of travels, "illustrated by maps." Thus the popular judgment declares through the common tongue

the very principle upon which is urged the picture, map, and blackboard teaching of our Sunday-schools, viz., that visible illustrations are helpful in making verbal descriptions plain.

The subject of which I write is so frequently before the public in both its philosophy and its practice, that there is much need that Sunday-school workers should agree upon some convenient nomenclature. I give my own arrangement as an aid to some final agreement in terms.

Strictly speaking, there are but two methods of visible illustration,—OBJECT TEACHING and OUTLINE TEACHING.

The former term is popularly used to designate the entire process of Visible Illustration. This is not improper; but, for the sake of convenience, I have preferred to limit the term Object Teaching to that form of teaching which presents to the eye some familiar object (as a bell, a book, a candle), by means of certain qualities of which the truth meant to be taught is illustrated.

By Outline Teaching, I mean that process which illustrates truth by means of the outlines or

forms of objects and incidents represented upon blackboard, canvas, or paper. This method includes three general divisions: Blackboard Teaching, Picture Teaching, and Map Teaching. The last two are, indeed, fairly embraced in the first division; for, as we shall see, the blackboard affords ample and, I might say, sufficient facility for map and picture teaching. But in accord with the actual fact of Sunday-school experience, I have placed these two among the number of principal methods. I have, however, arranged all the practical exercises with reference to the blackboard alone.

The following gives, in a connected view, the classification which I will adhere to in the following pages:—

*VISIBLE ILLUSTRATION.*

## I.

## OBJECT TEACHING.

## II.

## OUTLINE TEACHING.

## I.

## FIRST DIVISION.

## BLACKBOARD TEACHING.

- |                       |                        |
|-----------------------|------------------------|
| Class 1. Text Lesson. | Class 6. Verse Lesson. |
| “ 2. Head Lesson.     | “ 7. Chart Lesson.     |
| “ 3. Letter Lesson.   | “ 8. Diagram Lesson.   |
| “ 4. Acrostic Lesson. | “ 9. Map Lesson.       |
| “ 5. Motto Lesson.    | “ 10. Picture Lesson.  |

## II.

## SECOND DIVISION.

## MAP TEACHING.

- |                     |               |
|---------------------|---------------|
| 1. Blackboard Maps. | 2. Wall Maps. |
| 3. Class Maps.      |               |

## III.

## THIRD DIVISION.

## PICTURE TEACHING.

- |                    |                    |
|--------------------|--------------------|
| 1. Chalk Pictures. | 2. Slate Pictures. |
| 3. Prints.         |                    |

## CHAPTER III.

## VISIBLE ILLUSTRATION PHILOSOPHICAL.

IF this mode of teaching were well established in the practice, or even in the approval, of Sunday-school workers, it would be of little importance that such a volume as this should contain any thing in defence of it. But the fact is, the greater number still regard it as an unwarranted innovation; many are disposed to wish it well in its new sphere of usefulness, but consider its practicability for general service very doubtful; many look complacently upon the success with which a few others have carried it into their schools, but do not think the matter worth a trial on their part; while others are in doubt whether or not such methods of instruction are entitled to a place in the Sunday-school, and seek for further light to make their own convictions and path of duty plain. Such being the case,

it seems to me right to enter briefly into the inquiry: Is visible illustration a fitting help in the religious instruction of our youth?

Let us go at once to the principle upon which such instruction is based, viz., that *truths associated with familiar objects or events are made plainer to the mind, and are held longer in the memory.* This is the bit of common-place fact that underlies and justifies all kinds of illustration; or, if the reader is disposed to dignify it with a more learned term, this is the philosophy of Illustration. Let us follow this general statement a little, and see upon what authority it rests; and what claims it has at our hands, and to what extent, for a practical application.

We find children and persons in the simplest stages of civilization very largely resorting to this method of fixing and communicating ideas. It is a fact, which will at once occur to all, that among children the notions of abstract qualities, as colors, size, etc., are almost always associated with some natural and familiar object by comparison. If one will listen for any length of time to any knot of boys or girls, he will perceive to what length

this is carried. Or a glance over the following string of nursery "saws" will confirm my statement. I hope it will not be judged that I might have saved the dignity of the text by introducing them into the foot-notes. For one, who would discover what methods are best adapted to train the mind of a child, must pursue his inquiries somewhat on the plane of child-thought and speech and character:—

As red as a cherry, as brisk as a bee,  
 As brown as a berry, as tall as a tree;  
 As sweet as a pink, as bitter as gall,  
 As black as ink, as round as a ball;  
 As big as an ox, as high as a kite,  
 As sly as a fox, as dark as night;  
 As swift as a hare, as straight as a die,  
 As cross as a bear, as blue as the sky;  
 He runs like a deer, he leaps like a frog;  
 He's frothy as beer, he's as dull as a log.

I suppose there is not a gray-haired grandma in the land who will not recognize these similes as current in her childhood days; and since, in full circulation among her children and children's children. They are the result of a felt need of the child-mind. The quality of *redness* is a very



intangible thing to the child's mental grasp; but the blushing crimson of a plump cherry is a most substantial and comfortable quality to his eye. And so he puts his mental picture into a frame of cherry pulp; glazes it with the glossy color which has so often tempted him; hangs it up in his mind, and thenceforth has a definite and available notion of *redness*. One would vainly attempt to get the quality of *briskness* into a child's brain through Ear-gate, as dear old Bunyan hath it. But bring a bee up to Eye-gate! That busy and frisky and tireless little creature whisking from bush to bush, and humming over every open flower, flies straight in, and carries along with it the idea,—*briskness*. And so the child climbs; putting his feet upon the material and known, he mounts, step by step, into the unknown and spiritual. In helping him to climb, we shall be wise if we give him the use of his own helpful ladder, which, I conceive, they who teach by objects and outlines are doing.

I add, that the use of the Fable and Anecdote, as illustrating truth, has approved itself, in every age, as a mode of teaching exactly adapted, I

might truly say natural, to childhood and less cultured adults. The principle is of course the same as above, with a higher application. In these, abstract truths are associated with incidents, either of fact or fancy, which come more easily within the range of thought than the truths themselves, and which excite and impress the mind more pleasantly and forcibly.

Can it make any possible difference in the application of this principle whether we address the ear or the eye, or both? The object is to teach the truth; and the most successful method is surely the most worthy to be used by a careful and conscientious teacher. So that the soul is reached with the healthful and saving influences of Divine Truth, no one should quarrel with the avenues through which it finds its way. If Eye-gate is the straightest, shortest, surest, and safest way to Child-soul, in the name of Common Sense and Religion, let us enter through it!

## CHAPTER IV.

## THE UTILITY OF VISIBLE ILLUSTRATION.

I HAVE stated the principle which underlies and justifies all modes of Illustration, and properly claimed its application to the methods appealing to the eye. I proceed further to show the truth of the general statement, and to apply the argument to the matter under special consideration.

1. *The Illustration of Truth secures the attention of the Scholar by making it attractive.* No winner of souls can afford, nay, can dare to eschew the advantage of proper ornament. Of course, mere tinsel is here both sin and shame. But the substance of truth which every teacher has to impart should be so pleasantly adorned as to secure it a greeting. God has given us a good, solid globe to live upon; and there is little of it that does not find a part in supplying the com-

mon wants of the race. Hills, forests, plains, rivers, mountains, doubtless have been given with reference, in the main, to what is useful for us. Yet the Creator has laid upon all a beauty which wrests from us the constant and hearty tribute of love and admiration! In striving to be a workman that needeth not to be ashamed, the teacher may learn much from the Divine Architect.

To be sure, what he has to bring to his scholar is nutritious food for his moral nature; something that shall give supply for a hearty spiritual growth. But it is just as true in supplying food to the moral, as to the animal nature, that very much of the pleasure and good to be gotten from the repast depends upon the manner in which it is prepared. The most healthful meats may be made nauseous and harmful by unskilled dressing. Sometimes the moral appetite of children needs to be tempted to desire and love the truth; and we shall wisely accept the methods which present truth in pleasant form, provided attractiveness be not secured at the expense of truth or taste. The teacher, in accomplishing his aim

to win the young soul to serve God, will find that the order of his effort will often be, first, to interest, then to instruct and to impress.

His efforts to interest will be to the more substantial parts of his lesson what, among soldiers, the skirmishers are to the main battle-line; they go before to feel and prepare the way for weightier movements. An apt illustration is the most efficient means for such a service. It fixes every eye; it opens every ear; it awakens every mind; it secures, at once, what the teacher first wants and must have,—attention. And if the object or illustration be one gathered from the current and familiar life of the child, it will be all the more effective. Children are always interested in things that they know something of; a “twice-told tale” has earned, by that very fact, its right to rapt attention at a third telling. He who can bring out some new quality in, or associate some fresh truth or fact with, the common things of their daily life, may command at will the minds and hearts of little folks. Perhaps I should not go astray in saying of *big* folks, too!

To this end, there are these additional advantages in visible illustration :—

(1.) It is more *direct* in its work. Such illustration as reaches the mind through the ear very often has to plod its way through the indifference or disorder of the hearers, patiently awaiting the point at which the interest culminates, and thus attracts attention. The reciting of anecdote and incident takes time, precious time, which needs to be saved as much as possible for the enforcing of solid truth. An Object in the hand, or an Outline upon the board, reaches and attracts the mind immediately. Here is an advantage which, in dealing with children, who are naturally restless, and in the Sunday-school, whose influences are necessarily confined to one hour and a half of the whole week, must approve itself to every diligent worker.

(2.) But the method of visible illustration is also a great *economizer* of the teacher's strength, capacity, and resources. The attractive putting of truth is a hard task. Parables, allegories, metaphors, stories, incidents, are by no means so abundant as to hinder care in the selection and

use of such as are appropriate to the matter in hand. One who is constantly before children exhausts his stock of such material, and is often much troubled to replenish it. The use of objects and outlines becomes to him, in such straits, a very great relief. Figures and anecdotes cease to be a necessity; for the truth, being put to the eye, has very much less need to appeal to the ear. I think it will be found true that those teachers who have largely resorted to visible illustration, have gradually dropped the use of "stories," and have composed their speech almost wholly of the plain truths of the Bible, relying upon the appeal to the eye for the advantage of attraction, as well as for the other advantages of illustration. I am quite sure that such is my own experience. I am conscious of relying much less than formerly upon my fund of story, fable, and metaphor, and of making my talk, in far greater degree, simple statements of Gospel truths. To those, at least, who complain so much, sometimes very justly, and sometimes very absurdly, of excessive "story telling" to children, this advantage will have great weight.

(3.) But visible illustration is also a great economy of one's natural powers, and a great substitute for them as well. It is not every one who has facility at reciting interesting matter in an attractive way; and those who have the ability know very well how great an effort is required both to awaken and to sustain the interest. As will appear by and by, I hope, it is not a very formidable task to prepare object and outline lessons; and even in that there is the advantage of previous arrangement and preparation in the case of the outline lesson; and in the object lesson, of a dependence, on the teacher's part, upon the qualities of the object rather than upon his own. In either case, and this is an advantage of exceeding value, *the centre of interest is diverted from the person and manner of the teacher*, and is fixed upon something else wholly associated with his subject. Thus there is every thing to help a diffident or deficient person. He may be as plain in his utterance, and unattractive in his manner as he please, the scholars will not notice the defect, if he only keep his truth



well associated with the object upon which their eyes are fixed.

2. The second practical advantage by which illustration is justified is that *it secures the understanding of truth by making it plain*. It associates the abstract with the material, the unknown with the well known, and thus carries truth more easily within the range of child-thought. I may not dwell upon this, but content myself with a single example. Theologians and schoolmen have exhausted the vocabularies of living and dead languages in expounding the nature, necessity, application, and extent of the Atonement. Our Lord seized upon one of the most familiar and interesting facts in the history of the Israelites; made it the vehicle of what he would have us know of the Atonement; and thenceforth it has come rolling down the ages freighted with the news of salvation made plain to the simplest understanding: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life!" It would be impossible to improve

upon this exposition of that fundamental truth; it gives a better view of it than all the ponderous tomes of all the doctors.

This is the general principle; and it is clearly applicable to visible illustration. For it is a fact, which I suppose will not be disputed by any of my readers, that the impressions which come to us through the medium of the eyes are, ordinarily, much more distinct and reliable than those which come through hearing. To most persons, statements seem more plain when written than when spoken. And this is much more true in case of children than of adults. A text written upon the board, and explained, will be plainer to the mind than if recited and explained.

There is an especial advantage to be had by addressing the eye, when the historical facts of the Bible are to be taught. A Picture Lesson, in which the characters and the event are depicted, presents the whole story with a vividness which no word-painting could attain. A teacher is much more certain to be understood who uses such a help in imparting Bible History.

This point is, perhaps, most fully shown in the

case of Map Teaching. It is next to impossible, by giving a verbal description of a land or place, no matter how correctly expressed, to convey the true idea of its topography. But a rough outline, sketched by a few strokes of the chalk upon a blackboard, lays the whole clearly before the mind. He would be a rash man who should attempt to make the geography of the sacred lands plain to a child without summoning the aid of visible illustration.

And this is also true in no small degree of Object Lessons. For example, if I wish to use as a lesson the Saviour's metaphor of the Lilies of the field, the presence of the objects themselves must make the points to be brought out so much the more plain, as it relieves the mind from the burden of *imagining the facts* referred to,—the Field Lilies; and gives at once clearly and easily the exact feature—their great Beauty—which is the basis of the illustration.

Lack, on the speaker's part, of plainness in expressing, and, on the hearer's part, lack of imagination in conceiving the figures in which truth may be clothed, are difficulties in the way

of the teacher not wholly removed by Object and Outline Teaching; but they are certainly very much lessened. And as the true aim of any teacher of the Law, in our time as well as in Ezra's, is to give the sense and cause to understand, no one need hesitate to accept such efficient aids as the various methods of visible illustration offer him.

3. The third general principle justifying illustration is this:—*It secures the retention and repetition of truths by associating them with the scenes and surroundings of every-day life.*

That the faculty of association is one of the most potent in the mind to awaken, intensify, or allay human passions, both good and ill, needs no illustration. And that this faculty is addressed most largely through the eye, is a truth likewise so well known as to justify me in taking it for granted. What I would urge is, that it be utilized for the teacher's great work. By right use and culture, it may be made, in every child's mind, a most faithful and abiding monitor,—strengthening in virtue, dissociating from vice, and surrounding the soul with a sweet halo of

whatsoever things are pure and lovely and of good report. I would have every bush, and tree, and stone, and shrub, and plant, every thing animate and inanimate, which shall lie along the path of his life, to be associated with some great truth. Every object in life, even the most trifling, may be made to call up lessons of good. It is not a poet's fancy simply, but an admirable and practical fact, worthy of every teacher's consideration, that one may

“—— find books in the running brooks,  
Sermons in stones, and good in every thing.”

The grass in the meadow, the corn in the field, the flowers of prairie and woodland, the birds of the air, the herds upon the hills, the cattle upon the plains; river, rill, brook, pebble, tree,—every familiar object, and scene and sound, may be and should be associated with some healthful truth.

Thus, wherever the pupil may go, he recalls his instructions in holy things. The truth is so inwoven with his every-day experiences and pleasures, that unconsciously it becomes itself pleasant, and grows to be ever present. The

truth which has been associated with some object, will be, in many minds, inseparably connected with that object, and always suggested by it. And so the teacher makes Nature, in her thousand varying scenes and voices, to reproduce or re-echo the instructions of the class and school. The influence of this upon the young mind must be, through early years, most salutary. The teacher may not follow his charge through the temptations of childhood; but he may encompass that soul with a multitude of counsellors, who, though dumb to others, will speak to him faithful lessons; speak them, may-hap, when most needed to check the wooing voice of sin; speak them when and where no other teacher could come to give the word in season.

And when we, who are yoke-fellows in this blessed work of giving religious training to the young, shall have gone to our reward, and our scholars shall have reached those years when the scenes of childhood are enfolded in memory with that strange, bright halo that glorifies the past, we, though dead, yet shall speak to them with a tenderness and power which no living tongue of

ours ever had. When the scenes of boyhood or girlhood come back to their memory, there will come with them those lessons of holy faith and holy living with which a thoughtful hand had linked them. In those years, many of them shall be far-off wanderers from early scenes; and, alas! many far-off wanderers from the pious counsels of early life. And as often as shall come to them an object known and loved of yore, and associated with all the hallowed and melting recollections of youth, then shall come back to them the lesson with which once, in the well-remembered school-room, a well-remembered teacher, before a well-remembered knot of little comrades, had garnished and embalmed it. Yes, and while the heart is solemn and tender with the recollection of the past, the truth shall find way through the open and softened soil, and seed long buried shall break at last into leaf and bloom.

## CHAPTER V.

## EYE-TEACHING OF DIVINE ORIGIN AND AUTHORITY.

**B**UT we may go a step farther. We may take the very highest ground as to the claims of Object Teaching. It originated in the Divine Mind; it has the sanction of God Himself in its use. I will present cases concerning which there can be no doubt. The first one shall be the object lesson which we may call

**The Potter's Vessel.**

It is found in the 18th of Jeremiah:—"The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another



vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." This instance is plainly in point, as it shows us the Divine Teacher instructing his prophet by means of objects.

The next case, quoted from the following chapter (Jer. xix. 1, 2, and 10, 11), shows that God instructed the prophet to teach others by the same method. We will call this object lesson

### **The Broken Bottle.**

"Thus saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee. \* \* \* Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts; Even so will

I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again."

I quote another Bible object lesson from the same book (Jer. xxiv.), which, as in the first case, is meant to instruct the prophet.

### **The Two Baskets of Figs.**

"The Lord shewed me, and behold, two baskets of figs were set before the temple of the Lord.  
\* \* \* One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad. Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil.  
\* \* \* Again the word of the Lord came unto me, saying, Thus saith the Lord, the God of Israel, Like these good figs, so will I acknowledge them that are carried away captive of Judah. \* \* \* For I will set mine eyes upon them for good,  
\* \* \* and I will give them an heart to know me, that I am the Lord. \* \* \* And as the evil figs, which cannot be eaten, they are so evil. \* \* \*

So will I give Zedekiah the king of Judah, and his princes, \* \* \* and I will deliver them to be removed, \* \* \* to be a reproach and a proverb, a taunt and a curse.”

### The Marred Girdle

is another example of like teaching found in the 13th chapter of the same book. The substance of the lesson is as follows:—At the bidding of the Lord, Jeremiah took a linen girdle and put it upon his loins. At a second command, the girdle was hidden in a hole of a rock upon the banks of the Euphrates. A third command came to him, after many days, bidding him take the girdle from its hiding-place. He did so, “and, behold, the girdle was marred; it was profitable for nothing.” The lesson thus taught is this:—As the prophet made the girdle cleave to his loins, so God had caused the houses of Israel and Judah to cleave to Him for a name, for a praise, and for a glory. But, because they were an evil people, refusing to hear God’s words, and walking after the imagination of their heart, God threatens to put them away from Him, and hide His face from

them; and thus, separate from their God, they would become marred and good for nothing; beauty, purity, strength, and usefulness entirely gone.

The lesson of the "Bonds and Yokes," in Jer. xxvii., and that of "The Divided Hair," Ezekiel v.; "The Hidden Stones," Jer. xliii. 9; "The Sunken Book," Jer. li. 63, 64; "The Painted Tile," Ezekiel iv. 1, 2, are also decided instances of object teaching. And for examples of like instruction, where the objects are displayed in vision, the reader is referred to the familiar cases:—"The Dry Bones," Ezekiel xxxvii.; "The Holy Waters," Ezekiel xlvi.; "The Great Image," Daniel ii.

OUR LORD JESUS showed, in his discourse, the same partiality for this method of instruction. The Lilies in the fields; the Birds flying above Him; the Husbandman scattering Seed; the Fisherman and his Net; the Yellow Harvest-fields; the Water of Jacob's Well; the great Light in the temple; the Temple itself; the Vine that grew on the Slopes of the Judæan hills; a Little Child; the Tribute-Money; the

Bread of the Paschal Supper; the Wine of the Cup of blessing;—all these were made by Him the emblems and the vehicles of truths that shall live and be known and loved by even the simplest of understanding as long as men shall know and love flowers, and birds, and streams, and plants; shall yearn over “the wee ones toddlin’” through their homes; or shall weep and joy at once over the Broken Body and shed Blood of the Redeemer of souls.

I have confined myself in this chapter strictly to such Scriptural examples as, in my judgment, may be fairly classed among object lessons as these are explained in the following pages, and are in common use among Sunday-school workers. They establish beyond challenge the position taken, viz., that Object Teaching has the sanction of Divine origin and use. If any have had scruples as to the propriety of such “new and secular methods,” I hope these may be thus removed. It is surely lawful to learn somewhat of method from the master MIND. We cannot go far wrong when honestly shaping our teaching after the manner of Him who spake as never man spake.

PART SECOND

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OBJECT TEACHING.

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CHAPTER VI.

*PRACTICAL HINTS.*

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CHAPTER VII.

*EXAMPLE LESSONS.*

# OBJECT TEACHING.

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## CHAPTER VI.

### PRACTICAL HINTS.

THERE is this difference between the Object Teaching of secular and that of Sunday schools. In the former, the purpose is twofold, sometimes threefold: — *First*, to awaken and stimulate thought, and to excite and strengthen the habit of close observing. *Second*, to impart, in a pleasant and impressive way, knowledge of the qualities of natural objects, or of the uses, processes of manufacture, and history of artificial objects. A *third* design is the incidental one of presenting an attractive general exercise, to encourage promptness and regularity of attendance, to relieve the tedium of school hours and school work; and to elevate school and school duties to a place in the pupil's respect and affections.

The sole purpose of Sunday-school object teaching is to illustrate some religious truth by means of certain qualities of the object. The *first* named aim of the secular teacher is lawful to the Sunday-school teacher when directed towards religion or morals. The *second* aim is lawful only in so far as a knowledge of objects bears upon a better understanding of Bible history, Bible places, and Bible doctrine. The *third* aim is hardly proper as a distinct purpose of the Sunday-school teacher; although the result mentioned is usually a happy accident of wise efforts at visible illustration.

In the Secular-school the object is a *subject*; in the Sunday-school, it is a *symbol*. In the former case, endeavor ceases when the purposed information is developed and bestowed. In the latter, the knowledge had is meant and is made to adorn and preserve a spiritual truth. The results which the secular teacher achieves are taken by the Sunday-school teacher and used as settings for the priceless jewels of gospel doctrine.

To achieve these results, it must appear to any one that, in the main, the same principles of



action obtain in both cases. In other words, such instructions in the science and practice of Object Teaching, as are valuable to secular teachers, are adapted to Sunday-school teachers. And as it is no part of the plan of this work to present formally the scientific phases of Visible Illustration, I must refer the more curious reader to the libraries of professional teachers, or to the lists of publishers of school literature. However, I add some Practical Hints, which, I trust, will be found helpful.

**1. Invention.**—The Exercises which follow, in harmony with the whole aim of this book, are intended to help the Teacher to construct his own lessons, rather than to furnish copies for him to reproduce. It is therefore important to know how and whence are to be had *Themes*.

(1.) The Teacher who bears his lesson about with him for a week will generally find no scarcity of themes. He will be full of illustrations of his topics; and they will likely take a definite, orderly, and available shape before the week's close. This, then, is the first habit which

I recommend: Have the lesson determined beforehand, and keep the subject-matter of it rolling through the mind for the week before use. Eyes, heart, and mind will all work to your helping; and for the rest, God's world is full of works just adapted and, perhaps, designed to illustrate God's word.

(2.) But the most fruitful source of themes for object teaching is the Bible. I would have a poor heart to advocate the system were this not true. I think that a very decided majority of the object lessons which I have given have been shaped after, or suggested by, some figure of speech found in the Bible. Metaphors found in other books, or heard in speech, have done me the same service at times. But I can confidently urge the worker to *rely upon* the Bible. His work will then be, in chief, to translate the Scripture figure into visible metaphor. He will vary or add to the illustration as may be needed; but the root idea will be a Bible truth. For example, in the lesson of THE PLUCKED BRAND ( No. 1 ), the main thought, The Greatness of the Sinner's Deliverance from Eternal Death, is

adhered to; but the idea of Sanctification was very naturally suggested. *The Charred Stick*—bearing the marks of sin; *The Soiled Hands and Napkin*—spreading the marks of sin; *Whittling off the Char*—removing the marks of sin; and *The Burnt Stick built into the New House*—repairing the work of sin, by being built into the new spiritual temple of Christ. The thoughts are here all Scriptural; all suggested by and natural to the Scripture metaphor. There need be little lack of proper objects as themes, if the teacher, with ordinary judgment, taste, and piety, will observe this rule: *Interpret Scripture metaphors into visible illustrations.*

(3.) Little slips of paper kept within the lids of the companion Bible, which may float along with the daily readings, and receive the jottings of such themes and ideas as occur, will be of great value. Also, a Sunday-school Note-book, carried everywhere, and used to record illustrations. A few words made on the spot will suffice to recall the whole. These three habits—Brooding upon the lesson for a week before use; Bible leaves for the Spirit's thoughts and suggestions while

meditating upon the Word; and a Sunday-school Note-book—are of incalculable value to any teacher for this and, indeed, for every phase of his work.

**2. Selection.**—Like a rolling snow-ball, the teacher's mind will pick up no little "wood, hay, stubble," and, possibly, less comely kinds of garbage. How shall he select from his materials? One very good rule has been given above. But to these may be added,—

(1.) Take that which is most familiar to the *children*, or most likely to come easily into the range of their sympathies and understanding.

(2.) Take that which is most familiar to *yourself*.

(3.) Select the most simple and least fanciful in *form*.

(4.) Select the one which most *clearly and naturally illustrates* the matter in hand.

**3. Auxiliaries.**—In order to develop the theme, you will often need the aid of other objects. Have as few of these as possible, and use them

only as auxiliaries,—real helpers in bringing out the points. In a short after-lesson address, the simple object will nearly always be enough. For a concert exercise or children's sermon, more latitude is proper. For example, in the Ink-bottle Lesson (No. 20), the decoration of the bowl with evergreen and flowers was not necessary; but, for special reasons, was made, and contributed to the success of the service. The other items—hammer, little bottle, label, towel—were of use. And, indeed, the bowl was decorated in accordance with a fixed rule of arrangement, viz.: Have all minor details in perfect order; let nothing look slovenly, nothing out of taste.

(1.) As the *fixed* auxiliaries of the Objects, have a small table, a small salver or waiter, and a plain, neat pedestal, upon which to elevate the object when occasion may require. The table should be placed upon the platform, and the object upon the pedestal, when that is used. These precautions are necessary in order to give all a sight of the object without effort. The desk-Bible, or a bouquet or two of flowers, will sometimes be a very pleasant addition to the table.

The salver is convenient for displaying some objects which do not appear to advantage in the fingers or hand.

(2.) The Blackboard will accompany most object lessons with great advantage. Sometimes the object, or some special point in the address, may be figured upon it. But for noting the points of discourse, it is nearly always useful.

(3.) In fixed discourses, children's sermons, and the like, I need hardly say that the BIBLE, with some carefully-selected passage, should never fail to have a part. The hymns should also be carefully selected, often from the regular church hymn-book, and the services a happy blending of the sedate, formal church services, with the brisk movements of the Sunday-school. And thus the children are led imperceptibly from the school-house to the House of God, and the Children's service is made the stepping-stone.

**4. Manipulation.**—I can give no very special directions upon the proper manipulation of an object, *i. e.*, handling it so that it may help the child both to receive and retain the thought.

But it is plainly wrong to keep the object out of sight; for it then fails of its design, which is to assist the teacher. It is just as clearly wrong to flourish the object merely for show; for this confuses and makes ridiculous the whole service. The first fault is the more common, especially with beginners; the illustration ceases to be visible; the object is lost sight of, and plays a sort of supernumerary part, which is hardly noted, never remembered, and which is well understood to be only "filling in." I can only here advise:—

(1.) Consider the true uses of objects, and aim at making each object used accomplish its legitimate purpose.

(2.) Anticipate the difficulties of the subject which will be most likely to elude the children's understanding, so that you may use the object intelligently to aid them in grasping those difficulties. At the points where your own power of description, or the understanding or imagination of the children are most likely to fail, there bring to the rescue the object and the eye.

(3.) Master all the appropriate analogies be-

tween the object and the subject, and consider well how these analogies may be made to appear. As to the rest, your judgment and taste must be the guide.

**5. Deportment.**—(1.) Avoid an appearance of constraint as though you felt doubtful of the propriety of your position, and was either ashamed or afraid of an object lesson. If you show weakness yourself, your lesson will be weak.

(2.) Avoid any thing like a theatrical action in the use of the object; an article that requires such demonstrations is better unused.

(3.) **BE THOROUGHLY IN EARNEST** yourself in your exercise.

(4.) Be yourself convinced of the utility of your illustration to the matter in hand, and your earnestness and conviction will be contagious.

**6. Purpose.**—(1.) It is of first importance that your theme be definitely fixed. Settle in your own mind the point which you want to carry, and bear directly upon that.



(2.) Many things will occur to swerve you from the line of your purpose. Children have a very innocent way of putting obstructions upon the track of one's thoughts; and while you may not over-ride these without danger of wrecking your purposed good; while, very often, these apparent obstacles may be happily turned to advantage, yet you must keep, in the main, the course marked out. A man with the faculty of Association well developed will find (especially before children) exceeding many side-trails crossing his track. They will seem to promise largely often, and possibly might well repay a following; but, ordinarily, the teacher who allows himself to be swerved from his original purpose, if that be well taken, will accomplish little good.

(3.) As a rule, choose but *one* principal thought, and endeavor to illustrate this.

(4.) If other thoughts are illustrated, let their relation to the principal be clear, and pass them quickly.

(5.) Some lessons will consist of several distinct but connected thoughts. Do not multiply these, and group them in some *natural order*.

For example, in the Bell Lesson ( No 2 ),—the purpose of which is to illustrate God's Calls to Sinners, and to stimulate the Sinner's Calls to his fellows,—the bells are introduced in the order of time in which they are generally heard:—first, Milk-bell; second, Rising-bell; Breakfast-bell, Prayer-bell, School-bell, &c. This simplifies the arrangement for both teacher and scholars, and secures easy remembering of it.

**7. Direction.**—It is necessary to economize time, especially in short talks; it is also necessary, at times, to hinder the school from running away with the subject. Hence you must take the direction of the lesson, although, in a measure, also committing it to the scholars. For example: in the Bell Lesson, above cited, were you to send the subject to the school by a question,—“What is the first bell you usually hear in the morning?”—the order of treatment would either run out of your prescribed course, or you would be compelled to spend time in questions, suggestions, and various counter-checks, to bend the current of thought into the desired channel. But

you may direct the current aright at the very start by an introduction of this kind:—"Before you get up in the morning, or while you are lying sound asleep, a man drives up to the door, picks a bell off the seat [imitate the motion], swings it up this way and rings. Who is he?" Every thought is in the right spot now. "*The Milkman!*" "What does his bell say?" And your point, Christ calling us to take "the sincere milk of the word," to "buy wine and milk," is fairly and straightly launched into the children's hearts.

**8. Development.**—Try to develop the scholar's own thoughts upon the subject, and his knowledge of the object. Skillful questioning will often serve your purpose. A description, more or less accurate, of what you would have the scholar perceive, will often bring out the desired answer. A suggestion, an association, a quick sketch on the board, or even a syllable, may be required. An apt manipulation of the object will be very expressive. The point kept in view should be,—to give the scholar the relish of a

partial discovery of a truth. That which *seems to us* to be a discovery, although long known to others, is marked with the greatest attention, cherished with care, received and recalled with pleasure. Children are especially susceptible in this direction, and appreciate even more keenly than adults the joy of finding out facts and truths for themselves. How many times have we heard from little ones the plaint,—“Oh! why didn't you make me try more? I should have guessed it directly!” The teacher of religious truth should at least regard this natural trait, if he do not subordinate it to his high purpose. These “round-about” methods of instruction are, after all, in this branch of education, as in so many other things, very often “the nearest way home.”

**9. Protection.**—Mirthfulness is neither weakness nor sin, but a very natural and proper element of our minds; but liable to perversion, also, as any teacher knows! And, besides that, “children are children,”—if we may quote the efficient grand-maternal shield of our boyhood.—

and they do say some very queer things at times most artlessly. And, therefore, in giving object lessons, you must look out for that style of answer and remark which, for convenience, I will call *Malapropos*. One boy is full of genuine fun, and will boil over if the temperature at all allow; another is ambitious to say "smart" things, and gets no farther than pertness; another, misunderstands; another, has two answers to one thought; and possibly some are stupid. Now put *questions* a-rolling among a crowd of children so constituted, and it is a moral certainty that some of them will strike out a spark of fun somewhere; and very likely the whole school flashes into a broad smile or a gentle laugh. How protect the subject from irreverence? That is a very proper and important query.

We may go back a little. I judge any Sunday-school worker worthy of blame who deliberately attempts to excite mirthfulness by a ridiculous presentation of his subject, or by introducing laughable stories and sayings. But worse things may run through a school than a musical ripple of childish laughter; and, in certain stages of the

subject, you need not go out of the way one hair-breadth either to hinder or check such. Simply wait a moment for the wavelet to die away, a quiet smile of sympathy, if nothing else, on your own face, and then go on. Buffoonery either on the part of teacher or scholar, children generally will despise; and they understand the ring of true earnestness too well to be very long mirthful in the presence of genuine zeal and love for souls. I would then advise, in most cases of mirth in school, that the teacher—*let it alone*. It will best take care of itself. An effort to quench it by frown, or halloo, or thumps, or thugs of the bell, or threats, or platitudes of counterfeit pious horror, will quench every other good emotion more surely than mirthfulness.

Very often, these *Malapropos* answers may be made most effective by giving them a favorable turn. If you can do this, especially in a case where there has been a plain desire to make fun, you have gained a great advantage. For example: You are at the Bell Lesson; a number of bells have been named and discoursed upon. "Can you name any other?" you ask. And

some lad in the corner shouts, "*Slop-bells!*"\* Of course there is a laugh; but what is to be done? You suspect the mischievous intent, but the answer is ostensibly fair enough. If you seem angry or offended, the case goes against you, and the joke will do a permanent damage to your lesson, if not to your influence. Is not this better?

"Thank you! Yes, the Slop-bells. I put that down on the board so—SL. And what do the Slop-bells say?"

Several voices: "*Bring out the slops!*"

Now you have in your hands one of the most effective points of your lesson,—God's call to Repentance. The "slops" give you a fair symbol of "sins;" their dreadful nature, and the need of getting a "clean heart," by having them removed.

"Very good; thank you, sir; please remember the *Slop-bells.*" A kind bow, and you have triumphed.

Another example of Protection will suffice. I

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\* Bells attached to the necks of slop-cart horses, in St. Louis, after the fashion of the old Pennsylvania road-horses.

was giving the Letter Lesson (No. 5). Several kinds of letters had been named and recorded on the board; but one that I had looked for was still wanting. However, I saw that it was thought of. One Bible-class of young men in the corner began nudging each other, smiling, and whispering. The infection spread to a class of young ladies across the way. And so it ran, until the whole school was in a titter, but not a word said. I saw that we must get over the "*Love Letter*," or close the lesson.

I therefore stopped short, turned to the school, smiled, and said, quietly,—

"There is one kind of letter, very common among dear friends, which we haven't had yet; what is it?"

No answer; but a deepening of the mirth.

"Come, out with it! What is it?—L-o—"

"*Love Letter*." There was a perfect explosion of the word; a hearty enjoyment of the idea; and then quiet, except among some of the older scholars.

I wrote the abbreviation, *Lo*; waited a little, and then began:—



“Many years ago, just after I left college, I came out here to Missouri,—it was a far, long way to me then,—and went up into one of the northern counties to teach school. I was a young man; had never been very far from my native State; and you may judge that I was lonely, and watched the post-office closely. What do you suppose I looked for?”

“*Letters.*”

“Yes; and there were some letters that came to me pretty often—pretty often [nods and smiles among the Bible-classes]; letters written in the delicate handwriting of a woman [the smiles broadened and spread over the school]. What kind of letters do you think those were?”

“*Love letters!*” came up the cheery chorus from the school. However, the tone was subdued some; for they saw that my face was serious.

“Yes, they *were* love letters; the outgoings of the purest love [smiles], the deepest love of woman’s heart [the smiles were fewer, for I was very serious now]. Dear children, they were letters filled with the overflowings of—a *mother’s holy love!*”

Every mirthful curve faded out of the faces before me at this quick and unexpected turn; and I had the entire sympathy of the scholars while I spoke briefly of the love and counsels of a dear mother and father,—both in heaven now,—and thence led them on to hear of Him, the Good Father Eternal, whose letters of love breathe sweet counsel to us out of the Holy Scripture.

And then I opened the proper envelope, and read God's letter of Love:—"I have loved thee with an everlasting love. God so loved the world that he gave his only-begotten Son. Herein is love: not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. And we have known and believed the love that God hath to us. God is love."

The words dropped into the midst of a school silent, attentive, receptive; falling, I could not but feel, as dew on Hermon, and as rain upon the mown grass.

And so we over-rode that outburst of mirth; the most violent, I think, with which our school

was ever threatened. And like methods of treatment will usually be not only sufficient defensive protection to the subject, but will prove, besides, a decided protection of offence. To sum up:—

1. Never fight down mirth; as a rule, let it alone.

2. Be perfectly self-poised, and prepared for malapropos remarks.

3. Take advantage of malapropos answers when you can do so with effect; if not, pass them with a smile quickly, or give them no notice at all.

4. If scholars seem in an over-mirthful mood, give them none but well-guarded questions; or stop all questions; or ask by classes or individuals. The last remedy is a very effective one.

5. Allow for the ignorant; never receive or pass an answer discourteously; recognize all; avoid receiving answers too frequently from any one person or class; and when a scholar gives you something very good, or where special encouragement is needed, return a quiet bow and “thank you!”

6. If the state of the atmosphere is against you—for that cause I do believe often excites

children to disorder and inattention, despite themselves—stop! If you find yourself blundering—stop! When you are done—stop! For the best protection which any superior can have against inferiors is a proper regard for their weaknesses, and a proper understanding of his own.

**10. Application.**—Save the warmest, best, most practical and solemn thought for the last. Dr. Beecher's rule for a sermon was: "First, *heavy*; then, *hot*." A Nantucket whaleman's criticism of a sermon was: "It carried no harpoon."

No amount of ingenuity in construction, or of attractiveness in presenting an object lesson or sermon, can excuse it or redeem it from the error of failing to impress the truth upon the heart as a living call to present duty.

"I WANT YOUR SOULS FOR CHRIST!"

That desire should burn in and leap out of every lesson.





The Plucked Brand.

## CHAPTER VII.

## EXAMPLE LESSONS.\*

## No. 1.

## THE PLUCKED BRAND.

[OBJECTS.—A charred stick taken, if convenient, from the ruins of some burnt building; if not, prepare it for use in the kitchen fire. The blackboard may be arranged as on page —. A napkin. A pocket-knife.]

## ZECHARIAH III. 2.

**1. The Sinner's Danger.**—The noble house which God builded to be a temple for the Spirit is ruined. The soul is consumed by sinful lusts; separate from God; under the curse of the law; sentenced to “dwell with the devouring fire—

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\* The above exercises are intended mainly as helps to the worker in forming and executing his own studies. Many of them are mere skeletons; most of them are given just as used, without any attempt at elaboration, farther than was thought sufficient to indicate the use of the object. While it is expected that teachers will reproduce

with everlasting burnings" (Isa. xxxiii. 14); "where the worm dieth not, and the fire is not quenched" (Mark ix. 44). This is the doom of guilty men. Unless the sinner be delivered, he is lost forever.

**2. The Sinner's Safety.**—Jesus Christ bears in his own body the curse; plucks the soul from the fire by his loving hand; quenches the smoking embers of sin by his grace. "JESUS—who hath delivered us from the wrath to come!"

**3. The Sinner Saved—The Plucked Brand.**—(1.) He still bears the marks of sin; you can see that he has been in the fire; he has no comeliness of outer life; his influence still is bad, just as this stick blackens my hand and mars this napkin. Can this be bettered? Let us see. [*Whittle off the charred surface until the white wood appears.*]

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the lessons in such shape as shall be adapted to their own purposes, they are not to be judged as model speeches. Several of them, however, have been written out more at length for the sake of fuller illustration. Some of these lessons were originally Children's sermons; a fact which those who would use them for short after-lesson talks would do well to remember.



What do we see? Yes, the black disappears, and the pure, clean wood comes out. Christ not only saves us from death, but he, at the same time, takes away our sin. He is "the Lord our Righteousness." We shall never be wholly perfect here; but it is our duty, by the help of God, to cut off every possible mark and trace of sin from our characters. "Be ye perfect;" that is the end toward which we all should strive. Whittle off your sins, children!

(2.) One thing more,—the Future State of the Changed Sinner. I have seen in houses, as I passed, charred boards and blackened bricks nailed and built into the walls again. They had been saved from the fire; and now were once more filling their place in the homes of men. So Jesus takes the sinner—the brand plucked out of the fire—and builds him into His glorious spiritual temple. May we all have a part and place there!

(a.) How grateful the Christian should be for Christ's love and salvation!

(b.) "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

*E.g.*, the mountaineer who, attacked by eagles,

cut the rope by which he was being lifted out of a cleft in the rock where he had been seeking bird's eggs. The single strand which remained when he reached the top—scarcely saved! How the sinner should “*strive to enter in!*”

The following division may be made: (1.) *The charred stick*—Bearing the marks of sin. (2.) *The soiled hands*—Spreading the marks of sin. (3.) *The whittled stick*—Removing the marks of sin. (4.) *The re-built house*—Repairing the work of sin. (See, also, page 40.)

## No. 2.

## THE BELLS.

[OBJECTS.—A collection of bells arranged upon the table,—call-bell, tea-bell, door-bell, &c. A bell without a clapper.]

## GOD'S CALLS TO SINNERS.\*

**1. The Milkman's Bell.**—What does it say when it rings? (*Come and get your milk.*) God calls to the starving souls of children to come and take the “sincere *milk* of the word.” “Come,” He says, “buy wine and *milk* without money and without price.” The Bible has in it much even for children. How they should love this “milk of the word!” The Sunday-school teacher's call,—“milk for babes.”

**2. The Rising Bell.**—The sinner lies like one asleep; he does not hear God's loving call; does not see the heavenly world; does not enjoy the life of God. Christ says: “Awake, thou that

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\* For a proper beginning of this Lesson, see page 48; see, also, page 52. On the top of the board may be drawn a large Bell, inscribed, HOLINESS TO THE LORD.

sleepiest!" (Eph. v. 14.) *E. g.*, Jonah in the storm; the captain's call: "What meanest thou, O sleeper? Arise, call upon thy God!" (Jonah i. 6.) Dear soul, you have long been sleeping in sin; surely now "it is high time to awake out of sleep!" (Rom. xiii. 11.)

**3. The Breakfast Bell.**—What does it say? God's call to the sinner to take of the bread of heaven, the water of life, the wine, and milk, and meat, and honey of the Gospel Feast. The dear Father has made a great supper (Luke xiv. 16), and bids us all to it. Will you "come, buy, and eat?" "Blessed are they which are called unto the marriage supper of the Lamb!" (Rev. xix. 9.)

**4. The Slop-cart Bells.**—See page 53.

**5. The School Bell.**—Disciples, scholars of Jesus; the Bible our text-book; holiness our theme; heaven the "better country" of which we study; "what shall I do to be saved?" the questions which we solve. Jesus, our Principal Teacher; these dear teachers of yours are the Assistants;

and our effort is to make you all Learners of Jesus.

**6. Door Bell.**—“Behold, I stand at the door and knock.” “Open unto me.” “If any man hear my voice and open the door, I will come in.” The gentleness, love, and patience of our Saviour in inviting the sinner.

**7. Church Bell.**—Call to the house of God; to prayer, praise; service of Jehovah. Call to the eternal service in the upper sanctuary, the Temple on high, where

“—— congregations ne'er break up,  
And Sabbaths never end.”

**8. Steamboat or Locomotive Bell.**—The company of the saints, in the church, are Heaven-bound to the Port of Peace. The bell rings! “All aboard!” There is room for all; welcome for all! Don't wait; it may be too late! *E.g.*, the Deluge and the Ark.

**9. Fire Bell.**—Alarm calls; the soul is in danger; there is need of help.

**10. The Bellman's Bell.**—"Child lost! child lost!" Teachers, this is our office,—to seek and save lost souls! Child lost! How many thousands wander our streets or roam our fields "like sheep gone astray." Seek them out! Scholars, each one of you should be as a *Bell for God*, calling souls in every way and at all times to Jesus! Are you doing this?

**11. The Dumb Bell.**—Hear me ring this bell! [Take the bell without a clapper and shake it.] What does it say? (*Nothing!*) Such are they who do not speak for Christ.

**12. The Court-House Bell.**—What does it say? (*Come into court.*) Our Great Trial; the Judgment-seat of Christ. *Death* will call us there! How shall we stand the trial?

**13. Joy Bells.**—Christmas time. In my native village, a signal gun was fired at midnight before Christmas and New Year, and immediately every bell in all the steeples in town rang out a cheery peal. How gayly they rang in the early dawn!

“There is joy in heaven over one sinner that repenteth!” And should not *we* be glad? And should not we use all the other bells often, very often, that we may have the joy bells ringing every day?

N. B.—It is not necessary to give or comment upon all the bells above referred to. Let the teacher choose, and enlarge upon such as suit his own purpose best. The abbreviations should be put on the board thus: 1. Mi.; 2. Ri.; 3. Bk.; 4. Sl.; 5. Sch., &c. After all are down, review the subject; making the application more especially to every one to be one of God's Bells calling others, as He has called us. Said a gentleman who, with his family, had heard this sermon: “We have been hearing God's Bells all week at our house!” “The children remembered it, did they?” “Yes, indeed, and the parents, too!” May the echoes long linger in that beloved household!

## No. 3.

## THE SWORD OF THE SPIRIT

[OBJECTS.—A naked sword. The scabbard and belt.]

1. IF I were to rub my finger along the edge of this sword, or push it against the point, so! what would I find out? That the sword is *Sharp*. Why so made?

The Bible-truth pricks our conscience; opens a way to our hearts for the Holy Spirit. They are very hard, and need just such a weapon. Plain, pointed truths: how they cut down our vain excuses and wicked ways!

2. (a.) What is this belt for? By *Whom* are such weapons *Worn*? (*Soldiers*.) So Christian soldiers wear the Bible; it is their peculiar badge. (b.) Where does this belt go? *Where*, then, is the sword worn? (*Near the side*.) So keep the Bible near; have it in *mind* and *heart*. Importance of committing Scripture, and of getting the spirit of it into the habit of thought.

3. What can you say about this blade? Is it rough or smooth, bright or dull? Why kept so?



What else? What is this? (*Scabbard.*) What is it for? When is the sword kept in the scabbard? When it is to be used, where is it? (*Out of the scabbard.*) No forgotten Bibles; no rust on them through neglect! *An open Bible.* That is our watchword.

4. What part of the sword do I take hold of with my hand? Suppose I should grasp it by the blade? Some handle the word of God deceitfully. Wrest it to their own destruction. Some pervert the minds of others. We ought to study the Bible that we may know the *Right use* of it. If we understand how rightly to use it, we succeed much better. The Sunday-school is the young Christian's fencing-school. What do we learn there? (*Right use of Bible.*)

5. What is a sword for? A weapon of Defence. The Bible is to defend our souls from eternal Death—from the Devil's temptations—from Doubts. To drive off and attack every sin and error. Reason, eloquence, and skill are all good for this; but the Bible is better, and is the only safe weapon. *E. g.*, the Temptations of Jesus in the Wilderness.

The power behind the Bible—the Holy Spirit! If I were to be attacked by enemies, would that sword lying there save me? Should I fold my hands and dare them to come on, trusting the sword to leap out and attack? No; it is useless, unless man's good right hand wield it. It needs the strong arm to make it potent. So all Bible truth needs the Holy Spirit's influence to give it power, point, and success. The Bible is the "Sword of the Spirit."

N. B.—The blackboard should have upon it the initial letters of the topics which form the acrostic—SWORD. Then fill out the line as the lesson progresses.

**S**harp.

**W**orn; by whom? where?

**O**ut of Scabbard.

**R**ight use of.

**D**efence from D. D. D.

## No. 4.

## RUST ON THE SOUL.

[OBJECTS.—A collection of rusty objects, instruments, and vessels.  
Also, some well polished, for contrast.]

WHAT is the matter with all these objects?—this knife, hatchet, hoop, etc. What is rust? Explain clearly the process of rusting; showing how the oxygen of the air unites with the metal, forming rust. Does wood rust? Describe the process of burning, and show that it is, after all, a kind of quick rusting.

**I. What Sin does to the Soul.**—Tell me now what effect rust has on objects; what does it do with them?

(1.) *It makes them look Ugly.*—[Secure the answer by comparing the rusty and bright objects.] I write that word, UGLY. There is a rust of the soul that I want to talk about that does just that thing too: it is SIN. Sin disfigures both body and soul.

(2.) *Rust makes things Unclean.*—[Develop this

answer by showing the stains upon the hand, or upon a piece of muslin.] Sin soils all it touches. (Rom. i. 29.) How corrupt has man's heart become!

Does rust wash out of clothes? Is there any thing that can take it out? I know of only one substance, oxalic acid. This removes the stain. Will the stain of sin wash out of the soul? What cleanses the heart? "The blood of Jesus Christ his Son cleanse from all sin."

(3.) *Rust spoils the Usefulness of objects.*—If I wished to cut, which knife would I take,—this rusty one or this bright one? Why? If to chop, which hatchet? Why not the rusty one? What has made it dull and worthless?

So Sin spoils for use; hinders the right use of both body and soul; perverts them from what God meant them to be and do.

(4.) *Rust eats away—Utterly destroys objects.*—[Compare the two classes; calling attention to the holes in the rusted objects; to the ease with which scales knock off, &c., to show that they are perishing. An instrument well worn away is best here.]

Thus, sin destroys both soul and body here and hereafter. “The wages of sin is death.”

**II. How Rust can be kept off.**—(1.) By keeping (Withholding) from exposure to moisture and air —“Lead me not into temptation !”

(2.) By care and Watchfulness in rubbing all rust off as soon as it gets on. “Strive.” “Men ought always to pray.” Go “daily” to Jesus for help. “Unto whom coming”—always coming. Perseverance.

(3.) Constant use ; Working for Jesus a means of grace. Use keeps our armor and our weapons bright.

At the close of the exercise, the blackboard, which may be used to fix the Heads, should have the following appearance :—

### I. WHAT SIN DOES TO THE SOUL.

*Makes it*

1—	U	GLY.
2—		SELESS.
3—		NCLEAN.
4—		TTERLY DESTROYS.

## II. HOW KEPT OFF.

- 1— **W**ITHHOLD from Temptation.  
2— **W**ATCH.  
3— **W**ORK.

In closing, the Lesson should be reviewed; and, on the reverse of the board, the following Verse Lesson (see page 219) may be placed, from the hymn, “I lay my sins on Jesus.”

I bring my **Guilt** to Jesus,  
To **Wash** my crimson stains  
White, in His **Blood** most precious,  
Till not a **Stain** remains.

## No. 5.

## THE LETTER.

## Lesson I.

[OBJECTS.—A letter with the envelope. The letter may be an affectionate appeal to the scholars to come to Jesus. Several envelopes containing cards or slips with texts written upon them, as described below.]

## 2 CORINTHIANS III. 3.

After developing the various parts of the letter, as, the page, the envelope, the address, date, superscription, signature, stamp, get from the school the various *kinds* of letters. At the close of the list, or after each name obtained, read the appropriate text, and expound. The envelopes should be marked with the proper abbreviation to prevent delay and confusion. It will probably be necessary to use descriptions and suggestions, in order to draw out the answers as wished.

**1. God's Letters to Sinners—to us.**

(1.) *Introduction.*—INT. A voice came out of the cloud, saying: "This is my beloved Son, hear him." (Mark ix. 7.)

(2.) *Inquiry*.—INQ. “Turn ye, turn ye; for why will ye die?” “Lovest thou Me?”

(3.) *Invitation*.—INV. “Come unto Me, all ye that labor and are heavy laden, and I will give you rest.”

(4.) *Recommendation*.—REC. “This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” “God commendeth his love toward us in that while we were yet sinners, Christ died for us.”

(5.) *Love*.—“I have loved thee with an everlasting love. God so loved the world that He gave his only-begotten Son. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. And we have known and believed the love that God hath to us. God is love.”

(6.) *Business*.—BU. “Seek first the kingdom of God and his righteousness. What shall it profit a man, if he gain the whole world, and lose his own soul?”

(7.) *News*.—“Behold I bring you good tidings of great joy which shall be to all people. For



unto you is born this day, in the city of David, a Saviour which is Christ the Lord.”

Thus God writes in the Holy Scripture.

**II. We all should be Living Epistles**, repeating these same gracious words. Pass over the list in order, and make this application, showing the duty of all to be letters known and read as Christ's.

## No. 6.

## THE LETTER.

## Lesson II.

## THE NATURE OF THE GOSPEL CALL.

**1. Who delivers it.**—(The Post-office Department.) God has organized a church, appointed officers, to whom are committed the living oracles to deliver to a world in ignorance and sin.

**2. In what it comes.**—(Envelope.) The sermon, lesson, tract, friendly counsel, admonition.

**3. To whom it comes.**—(Superscription.) To each soul direct. To *you*—Mary, John! *E.g.*, “Samuel, Samuel!”

**4. When the call comes.**—(Date.) NOW! That is God’s time. “Come to Jesus JUST NOW!”

**5. From whom it comes.**—(Signature.) From God our Father. It is GOD who calls.

**6. The evidence of genuineness with which it comes.**—(Seal.) God has given us very many proofs that this is *His Gospel*. This is the best.

It just suits the sinner in every condition. Who could so satisfy the heart of man but He who created it?

**7. From whence it comes.**—(Post-mark.) From Heaven. It is a “heavenly calling.” The mark of Divine love, the savor of the holy land, the sweet perfume of the “ever green shore” is upon it.

**8. It comes to us free.**—(The Stamp post-paid.) “Without money and without price.” Who-soever will may take “freely.” Free to *us*. But it cost the Son of God the travail of soul which He endured for sinners. The salvation which is brought to us was bought “with the precious blood of Christ.” How joyously should we receive this glad tidings, and how gratefully, how freely, and how speedily accept the mercy which is extended to us!

## No. 7.

## THE LETTER.

## Lesson III.

[OBJECTS.—A letter-press and book may be used with the letter. A waste basket with scraps; and, if possible, a bound volume of manuscripts.]

## THE EFFECTUAL CALL—JUDGMENT RECORDS.

## 2 CORINTHIANS III. 2, 3.

THIS lesson is more particularly an explanation of the Scripture passage above, — “The Epistle of Christ.”

**1. What the Letter is written with.**—This with ink, which stains indeed, but which fades out. The Epistle of Christ with the Spirit of God, whose marks are abiding.

The blank page is dumb; conveys no thought to the mind; but, when written upon, it speaks the thoughts of the writer. So the Spirit bears witness with our own spirits, and to those around, that we are Christ's. Our souls thus become an image and utterance of the mind of our Lord Jesus.

**2. What the Letter is written on.**—Paper, or tablets, or rolls in the olden time. The Epistle of Christ on fleshly tables of the heart. The stone tablet over the church will endure when every heart beating here within these walls is decayed. The marble stone over the grave will bear our names when these fleshly hearts are dust. But it is not the flesh that is meant here; it is the *soul*; the thinking and loving part of us. And that endures forever. The writing put on them will last, yes, and grow brighter and clearer, when the world itself is consumed. The records which the Holy Ghost puts upon our immortal spirits are immortal.

*The contrast.*—Epistles of Satan. (Jer. xvii. 1.) “The sin of Judah is written with a pen of iron and with the point of a diamond; it is graven upon the table of their heart.” Every sin leaves a deep trace; writes its frightful features upon the soul; covers it with foul thoughts and dark blots. How careful should we be to keep our hearts with diligence!

Can these sin-stains be removed? *E.g.*, there are ink stains that cannot be removed save by a

chemical fluid compounded for that purpose. And there is a way by which the soul of man may be cleansed; the blood of Jesus Christ cleanseth from all sin. Is it not well to have the heart thus washed, and written upon with the holy characters of the Spirit,—love, joy, peace, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity? These are the alphabet; the words written upon the “Epistle of Christ.”

Which is your choice? To be an Epistle of Christ, or of Satan? “Choose *ye*, this day!”

**3. The File; or, the Letter-press and Book.**— Explain the process by which exact copies of all letters are kept.

God has on high an exact record of every human character. We cannot deceive Him; Judgment-day will make all things manifest; whether good or evil, they will be known.

Nay; the *record is on our own hearts*. Our own hearts will condemn us. *E.g.*, there is a kind of ink with which one may write, and all marks remain hidden until brought out by holding the

paper in the fire, or applying a certain fluid prepared for the purpose. Thus, it may be, the records on our hearts of all thoughts, good and bad, shall be brought out at the Judgment-day. God will then bring to light every secret thing. The Epistles of Christ, God will then approve and honor, and bind together in the sure bundle of eternal life. But the Epistles of Satan he will cast out and burn in fire unquenchable. God save you all from that sad doom! [Illustrate these points by the bound volume and the waste basket.]

N. B.—Frequent occasions appropriate for any of the above lessons occur in every school, as the receiving of a letter from an absent pastor, superintendent, or teacher. Superintendent or pastor may, however, arrange the whole of the above for one children's sermon.

## No. 8.

## THE MATCH.

[OBJECTS.—A few matches in a box ; some lying loose upon the tray.]

**1. Ability to be kindled.**—Undeveloped influence and powers. Made to burn. “No man liveth to himself.”

Q. What is this? describe it; what is it made out of? why of such materials? &c.; what is it made for?

**2. It burns to good or evil purpose.**—Every one ought to live to glorify God, to serve his fellows, to improve his own soul. Many live for just the opposite. All must live for one or the other. Which shall it be with you?

Q. What should we want with such a thing as this? of what good is it? (Light a fire to warm by and cook by; can light a lamp or lantern.) What harm may be done with it? (Burn down houses, &c.)

**3. The friction.**—The power for good is brought out by Sunday-schools, churches, good compan-



ions, good books. Powers for evil by beer shops, theatres, vile books, bad associates, &c. Whose hands shall strike the match for you,—the hands of God's children or of Satan? In whose service shall your life and powers be spent,—in Christ's or the Devil's? "Choose ye this day!"

Q. What is this little black ball on this end for? how shall I light the match? why should I do that? &c.

**4. The Match once burnt out cannot be lit.**—But one life; one probation. Now is the accepted time. Beware of a wasted life; once gone, it is forever gone!

Q. [Take the burnt end of a match and try to light it.] How are we to make matches burn? See me try this one. Why! it will not burn! Again: still no light! What is the matter? (It is burnt out!)

## No. 9.

## OLD RAGS AND WHITE PAPER.

[OBJECTS.—A small basket containing soiled rags ; a plain sheet of white paper.]

## 2 CORINTHIANS V. 17.

**1. Our state by Nature.**—Our souls soiled with sin ; even “our righteousnesses are as filthy rags.” (Isaiah lxiv. 6.)

**2. Our state by Grace.**—[The white paper.]

**3. The great Change wrought—how?**—Compare the two, and describe paper-making.]

*E.g.*, the Rag-pickers. Something more than washing has made this great change. The rags have been made into a new article. [Describe the process.] So, if any man be in Christ Jesus he is a “new creature ; old things are passed away, all things are become new.” Who will be the “old rags” boy or girl ? Who will be the “white paper” ?

## No. 10.

## THE FAN IN THE HAND.

[OBJECTS.—A fan ; a large dish or waiter, containing wheat mixed with dust, and scraps of straw, and chaff, and paper.]

MATTHEW III. 12, sq.

1. **The Fan**—Represents the Truth and Judgments of Jesus Christ.

2. **The Wheat**—The Righteous.

3. **The Chaff**—The Wicked, the finally impenitent.

4. **The Hand**—Represents the Lord Jesus, who sends out his Spirit, his truth, and judgments to separate the Good and the Evil, both now and hereafter.

Show the mixed condition of the wheat and chaff upon the waiter. Show the difficulty of separation, by getting some of the little ones to pick out grains of wheat and lay in a heap. Imitate the ancient process of winnowing, throwing up the mixed mass from the waiter, having one of the scholars use the fan gently.

## No. 11.

## THE CHALK CRAYONS.

[OBJECTS.—Two chalk crayons,—one white, one red. A piece of white marble, or other stone.]

JOHN II. 17; IV. 34.

WHAT can you tell me about this crayon?

**1. White.**—Jesus is holy. The marks which He leaves upon our souls are pure and beautiful.\* Thus should we also be.

**2. Writes.**—Jesus writes the law on our hearts. Transfers his own purity to our own dark character, leaving lessons of purity, beauty, truth. So should we leave, by our *words* and *works*, impressions of good upon all around. *E.g.*, “Foot-prints on the sands of time.”

**3. Wears away by use.**—Christ gave himself; wore himself out for sinners. He was bruised

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\*The teacher may use here the method of covering the *red* word SIN with the *white* chalk, to illustrate Justification, which is used BLACKBOARD, Text Lesson, No. 4.

for our transgression. Thus only could we have been saved.

He is in this our Exemplar; the Divine ideal of the perfect man. The God in flesh is Jesus Christ, the infinite self-sacrificer. "Perfect through suffering."

Note: the chalk must be soft, to make it useful; it must part easily with its particles. This marble, white and beautiful as it is, leaves nothing but scratches on the board. A yielding disposition, a self-denying spirit is required for Christian usefulness. He that would be chief, must be servant of all.

Suppose our marks be ill made, thus: [Write on the board, in irregular and crooked characters, the three words, "*Words, Works, Ways.*"] Or suppose we write evil or false lessons here; we have done a very great wrong indeed; we shall be shamed and condemned for our sad doings. But, then, Jesus Christ can wash away all our sins [erase the marks on the board], as I rub these out!

## No. 12.

## THE BROKEN VASE.

[OBJECTS.—A glass vase, as beautiful as the finances of the teacher will justify, containing a few choice flowers, if possible; without water. A small hammer.]

**1. The original glory and beauty of Man.**—[After having brought out this point, and while enlarging upon the beauty of the vase on the tray, break it by a quick blow.]

**2. The Ruin of Man.**—(a.) How far, how utterly fallen. (b.) The baseness of those who by their wicked temptations help to destroy the beautiful image of God. (c.) God's angry visiting of destruction upon the wicked.

**3. The Restoration.**—[Call up some of the scholars, and attempt to put the pieces together again.] It cannot be done! Is there any way by which these might be restored to their former shape? (Melted by the glass-moulder and made anew.) So man's heart must be melted by the love of God, and moulded anew in Christ Jesus after the image of holiness.

## No. 13.

## THE BASKET OF APPLES.\*

[OBJECTS.—A plain basket or dish containing sound, rosy, ripe apples. A silver fruit-basket containing rotten apples, covered with a napkin; the basket being exposed to view.]

LUKE XII. 1-10.

**1. Let us sit in judgment upon these two dishes of Apples.**—The whole school shall be the judges. Which seems to be of most value, judging from appearances alone? [Uncover the rotten fruit.] Beware of the leaven of the Pharisees. Outward appearances alone do not satisfy the claims of God's word, nor make a good character.

**2. God shall thus sit in judgment upon you all.**—Your true characters shall be exposed. Every "refuge of lies" removed in that day. Nay, "out of your own mouth" He will condemn you.

**3. Which is the good fruit?—Which the bad?—**

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\* This lesson is taken, in the main, from Jer. xxxiv.

Which do you elect? Just as you have acknowledged the good and bad here, so will God do. The good he will elect for the joys of heaven; the bad he will cast away. *E. g.*, the Gospel net; good and bad fishes; the wheat and tares.



## No. 14.

## THE MIRROR.

[OBJECTS.—A looking-glass. A broken mirror, or fragments; a small convex and concave mirror. A pane of window-glass.]

## EDUCATING CONSCIENCE.

**1. A good Conscience a faithful monitor.**—As a mirror in good condition gives a true reflection of all things, fair or foul, lovely or unlovely, which can come before it, so “a *good* conscience” gives back to us a true judgment of all our words and acts. It is a “faithful monitor.”

**2. A bad Conscience a lying witness.**—A bad conscience returns false views of truth, as a bad mirror returns marred images of objects.

**3. Causes and evidences of a bad Conscience.**

(a.) [Breath upon the glass.] Sins, appetite, evil passion, prejudice, ignorance, &c. Keep a conscience void of offence.

(b.) [The concave and convex mirrors.] Distorted views of truth and duty. Too large,—presenting the world, its pleasures, our own merits,

others' faults, in magnified form. Too small,—presenting our sins, others' virtues, the heavenly world, the claims of God, in diminished view. Many “little sins,” so called, become, before a true conscience, the hideous things they really are; prevarication and exaggeration become “a lie;” sharp dealing becomes “theft,” &c.

4. **Educating Conscience.**—[The preparation upon the inner surface of the mirror described. Must be something that will reflect the light.] It is a conscience educated by Divine truth; one which will cast upon all objects the Light of Christ's Example and Doctrine, which alone will give a true answer before God. [Water, mud, wine,—none of those objects will answer this purpose.] Nor will philosophy, morals, false religions, scientific or literary education, social culture, *alone* make our consciences truthful mirrors of duty. Christ on the heart—that must be. [Try if we can make a mirror of this window pane.] No! man's heart alone, however well polished by secular truth, gives no sufficient answer. [Here is a *faint* image, true.] *Christ*

must be on the heart; and Conscience then is, indeed, good. [Erasing some of the preparation.] The less of Christ, the more marred the image.

**5. Destroying Conscience.**—[Breaking the fragments of mirror.] So men sometimes deal with their consciences. Destroy them by wilful, habitual sin. But in the Day of Judgment, in the hour of remorse, as every fragment of this glass reflects an image now, so a conscience, then awakened, shall give back a thousand answers of truth, of duty, which shall reproach and harrow the soul. “Remorse—remorse!” Beware of the “worm that dieth not!”

## No. 15.

## THE BIT AND BRIDLE.

[OBJECTS.—A bridle and reins; a curb-bit; a blind.]

## SELF-RESTRAINT.

**1. Need of Self-Restraint.**—[Describe the construction, purpose, and use of the bridle and bit.] Our passions wild, ungovernable, in great need of restraint and direction.

**2. The consequences of an Unrestrained Spirit.**—[Describe the horse without these; or the horse who refuses to yield to them; the consequences so fatal often.] Such the man whose passions are unrestrained—violent, useless, hurtful, feared, despised, and, in the end, ill used.

**3. The rewards of Self-Restraint.**—[Describe the horse who yields to the bit.] The man who keeps under his spirit becomes useful to others in all the walks of life; obtains influence over others; draws them after him along the way to heaven; is respected, valued, cared for, happy.

He is the true soldier, conqueror, nobleman. He is, for the word means just this, a Gentle-man. [Write the word on the board.]

**4. The Curb-Bit.**—The more stubborn and vicious our passions, the more we must restrain them. “Such a temper” is no excuse for outbreaks of anger and ill nature.

**5. The Blind.**—Horses that are liable to scare at objects along the way need to have these shut out from view, and their vision directed straight before them. There are skittish tempers; so apt to shy off on every occasion; to take offence where none was intended; to show offence at the slightest provocation. Is such your temper? The Bridle needs to be “blinded.” Do not notice provocation; keep away from the cause; let the eye look straight before to the path of duty, to the example of the meek and lowly-hearted Jesus.

**6. Bitted and bridled with every lawful Restraint,**  
—Let the reins lie in the hand of dear Jesus; to

take his yoke upon us is honor; to be subject to his power and control is the proudest conquest, the most noble freedom! Alas, for him, who educates, controls, develops all his faculties only that he may be driven the more freely and surely in the service of Satan!

## No. 16.

## THE PLUMB-LINE.

[OBJECTS.—A plumb-line, water-level, and square. A short board with uneven surface.]

[BRING out the use of these instruments, viz. : to show whether work be done rightly; walls built in straight lines; planks or stones dressed level. Use the various instruments upon the walls, table, &c.; and call up several scholars to test the board, and pronounce upon it.]

In youth one is just building his character. It is important, in order to rightly build, to have proper tests of true character. Here are plumb-lines by which to build a true Christian life.

1. The word of God. Psalm cxix. 9.

2. The life of Jesus.

3. A Christian conscience.

4. Each one's life should be a **Plumb-Line** to all others.—“Be ye followers of me,” said Paul. See 1 Cor. xi. 1; Heb. vi. 12. Frequent tests. Build rightly as you go, and all will be well.

The especial need of a true foundation.

## No. 17.

## G O D ' S R O D S.

[OBJECTS.—A bunch of rods. A whip.]

**1. The Rod of Reproof.**—Sorrows, losses, pains. (Ps. lxxxix. 32.) These for our *good*. What do men whip horses for? (To make them go rightly.) But some wicked men whip them from sinful anger. God does not do so! “He does not afflict willingly, nor grieve the children of men.”

**2. The Rod of Sin.**—Self-scourging! but of different kind and with different intent than the Romish penitents. There is a good bunch of these rods. Prov. xiv. 3, rod of Pride; Prov. xxii. 8, rod of Anger. Sins rebound upon the sinner's head; they find him out; “come home to roost.”

God does not order sin, but orders that it shall be a *rod* to scourge the sinner. *E. g.*, David's sin; Judas's sin.



**3. Rod of Comfort.**—(Ps. xxiii.) God protects His children, as David did his flock from the lion and the bear. He directs, restrains, and defends. Happy are we if we can say: “Thy rod and Thy staff they comfort me!”

## No. 18.

## THE CANDLE.

[OBJECTS.—Two candles, burning, in mantel-candlesticks with glass drops; between them the pulpit Bible; a bouquet of flowers; two candles; a small Christmas taper.]

MATTHEW V. 15, 16.

**1. Every Life should be a Light for others.**

What is the candle made for?—(To give light.) I will write that on the board,—GIVE LIGHT. And what is this that the candle sets in? What is the candlestick for? What is light? Is the word used in the Bible? Yes, often; as a figure of God, of Christ, of the truth, of good, of holiness.

God has so made us that we can all do some good. We can *shine* upon others. We can do them good; show them the right way. How? (Talk to them; pray for them, &c.) This is your duty; God requires it; and dear Jesus has done so much for you!

“But I am so little.” True, yet even children can do a great deal; have done a great deal. Do

what you can, and then God will approve, saying, "She hath done what she could." What is this? [Hold up the taper.] (A taper for Christmas trees.) Is it large? (No.) Can it make much light? (No.) Some? (Yes.) Do you remember our Christmas Festival? how, when the gas was turned down and all the little tapers lit, what a beautiful sight it was! Does this make as much light as this candle? (No.) But it *shines*. Make as great a light as you can; that is what God asks. Do not hide your light under a bushel. How do young people hide their lights? (They do not pray; do not come to Sunday-school; do not obey parents; do not try to get others to come to Sunday-school; do not study lesson, &c.) You see there are a great many ways by which we hinder our influence from going out upon others for good.

Every one should work for Jesus; shine right out; and so others will be helped and blessed; and others will be taught to shine. (*E.g.*) I have watched our sexton lighting the gas in the chapel. He lights a little taper; then takes it around the room; turns on the gas, and, by and

by, all the church is in a blaze! See, I take this candle, put it in the blaze of the burning one, and now it burns, too! So you may do with your fellows.

Look at this other burning candle. What did it do while I was lighting the taper? (*Shone.*) If you can do nothing else, you can, at least, stand in your place and *shine*. Christian Example is a great means of good. Live Christ; others will see and glorify your Father. God puts you in the family circle, as this candle is in the candlestick; he puts you in the Sunday-school class, in the church, in the day-school, so that your light may be held up and reach others. Let every one of your friends see that your works are good. Your example will teach.

(*E.g.*) My old cat had four beautiful kittens. I tried, one day, to teach them to drink milk out of a saucer. I put in their little white noses; they only sneezed, and shook their heads. I put them in the dish; they paddled about and crawled out. I gave it up. By and by I saw our cook, who had been watching me, with a smile on her face, place a dish of milk on the floor, and call

up the old cat. She began lapping heartily ; gave a low, loving “Ma-ow !” the little kits ran up ; down went every nose into the dish, and they all began to do just as the old cat did,—lap, lap, with their tongues. Example taught them.

(*E.g.*) How much the Dairyman’s Daughter has done for good by her pious life, although a poor girl in humble station ! A gentleman passed through the churchyard, in England, where she lies buried, and saw a lady and a little girl sitting by her grave. The lady was telling the story of the Dairyman’s Daughter, and the tears were flowing down the child’s face. That mother was the Duchess of Kent, and the little girl, Victoria, now England’s queen. Ah ! the light even of a little taper shines very, very far ! So, dear children, do your duty, live holy lives, abound in good works, and God will bless your shining.

## 2. Our Life made useful by “Christ within.”

What is the difference between these candles in my hand and this ? (One is lit and the others are not.) Can I light these by the burning candle ? Will they light each other ? If I wanted

to go into yonder room and look up something, would these help me, just as they are? What must I do with them? How could I light these? (At the burning candle.) But how was *it* lit? Well, I cannot decide; it was lit, I know, or it could be of no service in giving light. Now, children, I want to write something else on the board,—BE LIT. We must all go to dear Jesus, who is the LIGHT, and receive salvation and every grace. That is the only way by which our lives can be made useful as Christians.

### 3. Life is fast passing.

Tell me the difference between this candle in my hand and this on the candlestick. (It is not burning.) We had that; any other difference? [Place it beside the burning candle.] Ah, it is *longer*. Why? (One is burnt off.) Burning, then, wastes away the candle; it is growing smaller all the time. So our lives every hour and moment are growing shorter. [Write BURNING AWAY on the board.]

### 4. Bad Habits waste Life.

But this long stream of grease down the

sides, what makes that? (The wind from the open window.) The candle is burning away too fast! Sometimes little motes get on the side, thus. [Place a bit of paper or match upon it.] What do they do? Now I shall write on the board,—MOTES. Children, you have your motes, —bad habits. Name some of them. (Smoking, lying, anger, drinking, Sabbath-breaking, &c.) These waste life, destroy influence, ruin character, squander means, and often destroy souls.

### 5. The whole Life given to God.

How long ought a candle to burn? (Till burnt out.) I write that down. Serving Jesus all our days. Doing good until we die. Never ceasing to shine. We put out candles often; why? But it is always *dark* with sin around us; our good words, and good works, and good example are always needed. Even in old age we are to work for Jesus, and to hope to do good. We used to save the candle-ends to go to bed by, when I was a lad; they were of some use, you see. So may be, and should be, even the ends of life, the last days.

**6. The worst Life may be made glorious by Grace.**

What are candles made of? You have seen the butchers trim off from the meat the tallow and throw it in a heap under the counter. The fat is scraped from the offals of the beef, melted, refined, and moulded into candles. It neither looks nor smells very nice when it goes to the factory; but, see it now, shining here, even in the very house of God! So we, though sinners, though unworthy, though of evil life, though gathered out of the very worst influences and company, from the very lowest walks of life, may, by God's grace, be made fit to shine before men and show the Father's glory here; and at last to shine in the Temple above—the House not made with hands. [Write, MADE OF—MD. TO BE.]

**7. Life made perfect little by little.**

One thing more. How are candles made? Several ways, you see. Let me tell you the old-fashioned way. [Describe the process of dipping candles.] We called them "tallow dips." Why were they dipped in and out that way? When



should the dipping stop? Suppose they were only dipped into the tallow once or twice, what then?

Now, children, if you would be useful, you must have Christian character; if very useful, you must be intelligent Christians. The more you pray, the more you study the Bible, the more you will gather the substance of a Christian life, and the longer and the brighter will be your shining before men. Our Sunday-school is to help you to that; the church, and the instructions of home, help to that. It is "here a little and there a little; line upon line, and precept upon precept." And so you grow in grace and in the knowledge of Jesus Christ. Did you ever see a candle go out? It grows dim, dimmer; flares up; sinks in the socket! But "the path of the just is as a shining light, that shineth more and more unto the perfect day." [Write, GROWING.]

Our candle will soon be burned out; it can never be lit again. Our lives will soon end; but we will not cease to live,—“They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the

stars forever and ever." Let us all so live that we may at last reach that blessed land of which the Apostle wrote: "There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light. \* \* \* The Lamb is the Light thereof, and the nations of them which are saved shall walk in the light of it."

## No. 19.

## THE HEAD-LIGHT.

[OBJECTS.—A locomotive head-light. If this cannot be had, a large-sized lamp with a reflector may be used. A toy engine or train of cars upon the table will add to the illustration. Many teachers will find it preferable to use this as a Picture Lesson. Sketch a track and a locomotive, with head-light throwing a flood of light before it.]

I AM THE LIGHT OF THE WORLD.—JOHN viii. 12.

### 1. The need of Christ, our Head-Light.

(1.) DANGERS — *Obstructions*. — Temptations; oppositions from friends; from the world. *Running off the track*. — Ignorance; neglect of duty; carelessness; zeal without knowledge. *Collision*. — Would you go to Heaven? There are many hurrying the other way, and they will come across your track. False Teachers Infidels, Apostates, Backsliders, with their false doctrines and false lives. These dangers all plead eloquently for the Head-Light to show the peril, that you may seek protection.

(2.) DIFFICULTIES — *One track only*. — You must be on it; narrow, straight. *Broken rails*. — Lack

of opportunity, as Sunday-schools, churches, prayer-meetings, Christian society. How many are delayed, even stopped, by these! *Bends in the road.*—One must know when, where, and how to turn away from the perils of sin; to shun the dangers and difficulties of stream, mountain, swamp, and keep in the true path.

(3.) DESTINIES INVOLVED—*Human life.*—The precious interests of the soul; eternal life. *Broken limbs.*—Moral soundness. *Freights.*—Treasures of heaven, that moth and rust cannot corrupt.

**2. The place for and uses of the Head-Light.**—  
At the head of the train!

(1.) To throw the light *forward on the track where you need it.* Christ at the head of all our plans, policies, and acts. The Light of Religion on every thing—even the smallest affairs of life. Look at all things in the Light of Christ's teaching. Get the habit of consulting Christ upon all matters. Ask, *first*, how will it affect my duty to Him. "Seek *first* the kingdom of God." (*E.g.*) Putting up the light after an accident!

The folly and danger of giving Christ no place,

or any other than the first place. (*E.g.*) The head-light between the cars, or hung upon the rear!

(2.) Keep your Light burning where it can be seen, at the Head of the train, to *warn others off the track*. If any are on your track, it will be the signal for them to get out of your way. If opposing trains should come from opposite directions, they may seem to threaten destruction to you. It is well to whistle “down breaks;” to be cautious, to examine, to see what is the true state of things. If you have the right to the road, it will be soon seen and declared; the false claimants to the way,—the heretics and disbelievers, who would endanger your progress to Heaven,—will have to back out, and leave you to your course. But your safety is in keeping your own Light boldly, plainly, at the head. Often the adversaries, like the devils of old, know you are right by the Light you show; they fear it and withdraw, shunning an encounter. With Christ at the head and the right on your side, the Adversary cannot stay you.

Sometimes these usurpers of the way are only

of *appearance*. (*E.g.*) One night I was stopping, belated, at Normal, Ill. A gentleman had put up in front of the hotel a patent lamp, which the landlord was about to buy, to hang over his doors. It was on a little post in the front yard, near the track of the railway, and, on account of a slight bend in the road, it looked, to one at some distance up the track, to be right on it; and its brilliancy was such that it looked just like a head-light. And so the engineer and conductor of the train thought, and stopped their train; backed off, waited, and finally went forward to examine. They found that they had been unnecessarily alarmed and delayed. The caution was wise on their part, nevertheless. And very often the perils by the way, which seem to threaten the progress of Christian Pilgrims, are found to be only seeming. (*E.g.*) Bunyan's chained lions before the Interpreter's house. Keep up the Head-Light; be cautious, watchful, firm; be *right*; and though you may be hindered, yet He who rules the Road will see that you have the way.

### 3. The Reflector.

(1.) The means of grace by which the Light of Christ is thrown upon our path, viz.: the Bible, the closet, the church, the Sunday-school. These are to reflect the light of God's truth and Spirit upon our souls, to make light our path. But the ordinances and the means of grace have no other object or use than to reflect Christ, the brightness of the Father's glory. If He, the true Light, burn not in the midst of them, they are useless, no matter how perfectly polished and made.

(2.) Each one of us should be a reflector of Jesus Christ. The light that shines in us should shine around us. Thus others' paths may be made plain. (*E.g.*) Jesus our SUN, but we all may be as the *Moon*.

(3.) To Parents, Pastors, and Sunday-school Teachers,—engineers or conductors. It is yours to guide the train—family, church, class. Solemn responsibility! Can you do it without the Head-Light, Jesus Christ, burning ever at the head of your little train?

#### 4. Reaching the Station.

Dismissing the responsibility, ceasing the toil, entering the Land of Eternal Light. Joyous end of the perilous and wearisome journey! Our Head-Light will be there, in that Golden City; nay, the "Lamb is the Light thereof!"



## No. 20.

## CLEANING THE INK-BOTTLE.

[OBJECTS.—A pint glass ink-bottle, labelled, and a few drops of ink inside. A label written, “Pure Milk.” A small ink-bottle, black inside, and a tack-hammer. A stone water-basin, placed upon a stand decorated with foliage, representing a fountain. A glass tumbler.]

By suitable questions, bring out such facts as the following concerning the bottle :—It is glass; it is black inside; it is stained on the outside; it has a label on it, &c.

**1. Man created upright.**—What is this made of? Did it always look black? How did it once look? When did it look *clean, bright?* (Just after it was made.) God made man upright. He placed him in Eden a sinless soul; he had then a *clean heart*.

**2. Man defiled by Sin.**—What made this bottle black? Would water have blackened it? Why not? Why should ink do so? Man is defiled by sin; he did not stay holy, as God made him.

[Recite the story of the Fall. Describe the scene, as in Ps. xiv.,—God looking down from heaven ; the various classes, ages, occupations, sexes, nations, races, which He saw ; but none good, not one !] This is the condition of your heart ; it is defiled by sin ; your souls are corrupt and offensive to God ; Heaven, his home, is closed against you, for nothing unclean can enter there.

**3. Christ's Blood the only Cleansing Power.**— I hope you want these hearts cleansed ! They may be cleansed ; their sin removed ; the curse removed ; heaven opened to you. Let us try to find out how this can be. We will take our bottle again, and try to get it clean.

(1.) [Wash the outside in the basin.] Does this cleanse it ? What does it take off ? any thing ? (The outside stains and the label.) Well, let us put on a new label ; how does this read ? (Pure Milk.) I paste it on. so ! Now, is the bottle clean ? (No, no !)

Making clean the outside of one's character alone will not do. Simply having the label, "*bad boy*," washed from your name will not

make you holy. Men may cease to call you sinners; you may reform some of your bad habits; you may have the label, "*Professor*," put on you; but all this will not clean out the heart. Is not this true? Let us try again to get our bottle clean.

(2.) [Take the bottle in the hand uncorked.] There is one thing about this bottle which you did not tell me of awhile ago: what is it? [The children will probably fail to give the answer desired, viz.: *It is not corked*. After a few answers, reverse the bottle, and let a few drops of ink run out, calling attention first to what you are doing.]

Ah, what is this? How did it get out? Why? What is this [holding up the cork]? How can I stop the ink from running out and defiling and injuring surrounding objects? Well, then, I will put the cork in. Now, see [reverse the bottle]; it won't run out! But is it *clean*?

Refer to jails and penitentiaries. Show what the law does,—punishes the offender; protects the life and property of citizens. But it does not reform character. Take a boy; shut him up in

jail; his wickedness and violence will not “run over” upon others, to defile and injure them. Like the ink, he is “corked up;” but he is not cleansed. The very best and strictest government could not make men good in their hearts. God punishes us daily for our sins,—sickness, sorrow, hunger, poverty, pain,—but this alone does not and cannot make us pure in heart.

(3.) Let us try another experiment. I will do it with this small bottle, as I want to save the large one. [Break the bottle with the hammer by a smart blow. Hold it by the neck; strike upon the side and downward, and there will be no danger of injuring the hand.] Now, please, Mr. Superintendent, pick up one of those pieces, the biggest, and tell me, Is it clean? It is not? Well, I thought so. But, children, do you know that there are some people who teach that whenever this poor body of ours is broken to pieces by disease and death, the soul is right away made clean, and enters heaven! No, it cannot be; do not hope it. You might as well expect to cleanse that bottle by breaking it!

And, then, there are a great many people who

do not profess to believe this doctrine, but who act just as though they really think that death brings the soul no danger. Trifling with Eternity, delaying salvation, Death comes quick and unexpected. They "die in their sins," and are lost forever!

(4.) Well, now, how shall we get our bottle clean? Yes, wash out the inside. [Dip the corked bottle into the bowl.] But here is a difficulty; the water will not go in. What shall I do? Ah! take out the cork; but I cannot; it is in too tightly. Will you lend me a knife? There, now! the cork is out.

There are people who shut themselves up against all good influences. Jesus said: "Ye will not come to me!" "My people will not consider." Like Pharaoh, they harden their hearts against the call of God. And that opposition must first be removed before the soul is ready to "wash and be clean." We all can give a little help in the good work of removing stumbling-blocks out of sinners' ways, taking away their difficulties, and thus preparing the way of the Lord.

Now, we will cleanse our bottle. See how the stains come off the inside, and the outside, too! If I should keep on washing, it would very soon be perfectly clean. You see what I want to teach you,—“The blood of Jesus Christ, his Son, cleanseth us from all sin.” “There is a fountain filled with blood,” &c. To-night you will kneel at mother’s knee, and say your little prayer. Add to it this: “Create in me a clean heart, O God!”

Do not be afraid to bring your heart just as it is, even the worst of you, to dear Jesus. He will cleanse it! See this water, how black it has grown! [Hold up some of the stained water in a tumbler.] It has cleansed the bottle by taking its blackness into its own particles. So Jesus has made us righteous before God by bearing in his own body our sins on the tree; but all this did not make Him unclean. No, He is “without sin;” “He knew no sin.” His blood has cleansed millions; might cleanse millions more; yet still a thousand lost worlds might come and find pardon and cleansing through it. Will you come? and now, *just now?*

## No. 21.

## THE CANARY BIRD.

[OBJECT.—A good singer in his cage. Place him upon the table, in full view of the school. He will probably enliven the exercises, especially the singing, by his own cheery whistling; but that will make the occasion so much the more pleasant.]

**1. The Original State of Man.**—The original condition of canary birds. Far, far back, many canary-generations ago, there was a time when the ancestors, the first parents, of this dear little fellow, lived, and soared, and sang in the groves and open air, free, and strong, and independent, like the sweet songsters that make our woods ring with their melody.

**2. Man's Spiritual Helplessness and Need of Heavenly Care.**—Now let us see if we can find out some difference between this canary and our common singing birds. Not in color and size, but in character and circumstances. Name over some of the song-birds you know and love best. [Let the teacher have a brief description of the appearance, character, and habits of each one.]

There is a good deal of difference, we see, on some points,—size, color, songs, nests, &c. ; but there are some points in which they are *all like each other*, and *all different* from our little canary here. What are these ?

(1.) *They are free—he is caged.*—Man's bondage to Satan and bad habit. His holy life, in which God made him, has become one of sin.

(2.) *They love the air—he the cage.*—The greatness of our fall. We come to love our sin ; hug our chains ; prefer our cage.

(3.) *They are independent—he is helpless;* depends wholly upon others for care and protection.

Man's helplessness under sin ; he has no power to save himself from death, to cleanse his soul from sin, nor qualify it for heaven. God alone can help him !

(4.) *They are able to live in freedom—he is not fit for wood-life.*—Most birds can find some way to provide for themselves, and escape from their foes. Turn canary loose, and he would soon be lost.

Man's sinful nature has exposed him to peril



on every side; a helpless creature at the mercy of his spiritual foes. And he is not *fit* for heaven. The holy life of Jesus Christ is impossible to him here; the holy rest and joy of heaven are unfit for him hereafter. There *must be a change*. The heart must be renewed. The nature re-created in the image of God. "Ye must be born again."

## No. 22.

## THE VINE AND BRANCHES.

By Gen. E. ANSON MORE,

Superintendent Carr Place Sunday-School, St. Louis.

[OBJECTS.—A grape-vine; some of the branches having leaves and young fruit; some with leaves, but no fruit; and some with the last year's stalk dead and withered. On the blackboard, "ABIDE IN ME." This may also be used as a Picture Lesson.]

JOHN XV. 1-10.

**1. The True Vine.**—Jesus Christ. (1.) His *Humanity* illustrated by the position of the Roots in the earth; his *Deity*, by the Vine that lifts itself into the air and light of heaven. (2.) The "*True*" Vine as opposed to the Wild Grape, and the poison vines, looking much like grape vines, that infest our woods. False religions, and unscriptural ways of salvation.

**2. Fruitful Branches.**—(1.) United to the True Vine; this is the source of life and fruitfulness; the believer is united to Christ by faith. The branch if not united bears no fruit. True holiness issues from Christ. (2.) The branches have to be trimmed or "purged" by the vine-

dresser; the superfluous wood and leaves cut off. So the Believer must have pruned off Worldliness, Unbelief, Intemperance, every sin. The purging or cleaning (vs. 2, 3) is Affliction and the Reproof of the word.

**3. Fruits.**—(1.) The Christian graces (see Gal. v. 22), Love, Joy, Peace, &c. (2.) These fruits are small now; they are “tender grapes;” but if the branch abides in the vine, they will grow and ripen for the harvest. So the graces of the young Christian—love, patience, peace—all should be daily growing stronger until perfected at last in the light and glory of heaven. (3.) Much fruit and good fruit is a credit to the vine; little and poor fruit dishonors the vine. So the Christian (verse 8) glorifies God in fruit-bearing.

**4. The Fruitless Branches.**—(1.) Those with leaves only. They consume the strength of the vine without adding to the usefulness. These are false professors, whose fruitful lives are rather an injury than a help to the Church of Christ. They must be “purged,” or, if that fails to make

fruitful, cut off. (2.) The dead branches,—no leaf, no sign of life. These *must be cut off*. Such are they who have simply a formal or nominal union with the Church; they belong to Bible-class, to Sunday-school, to the Congregation, or to a Christian Community; they are nominal Christians, as distinguished from Heathens, Mohammedans, Jews; but no living union with Christ. They must be cut off!

**5. The Dissevered Branches.**—[Let the speaker, with knife, cut off, before the school, the fruitless limbs.] What are these good for? Read verse 6: “Men gather them, and cast them into the fire, and they are burned.”

No. 23.

## OIL OUT OF THE FLINTY ROCK.

[OBJECTS.—A can of petroleum. A burning lamp.]

BIBLE TRUTH.—DEUT. xxxii. 13.

**1. The Source is God.**—*Oil out of the Rock.*—  
“HE is the Rock; a God of Truth.”

**2. Antiquity and Fullness of Scripture.**—*The age and abundance of the deposit.*—Describe the supposed origin of coal oil; the distilling by volcanic heat, and by pressure and filtering into the deep caverns where it is found. God’s truth deposited for ages in the Bible. The supply exhaustless. Enough for a world. Job xxix. 6: “The Rock poured me out rivers of oil.”

**3. Searching for Truth.**—*The search for Oil.*—The process of boring and sinking wells described. “Search the Scriptures.” Seek for wisdom as for hid treasure. The Sunday-school to aid in this.

**4. The Benefits of the Bible.**—*The uses of Oil.*

—As a light giver. Truth scatters darkness; brings cheer; gladdens our homes.

**5. Wresting Scripture.**—*The dangers of carelessly handling Oil.*—How many wrest Scripture to their destruction! How many by careless or wrongful use of the Word make it but a stumbling-block,—“a savor of *death!*” Oh, let it be to you “a savor of **LIFE!**”

## No. 24.

## THE BRANCH OF EVERGREEN.

[OBJECT.—A branch of some tree, covered with foliage and fruit.]

THE GLORY OF JESUS.—ZECH. vi. 12.

**1. The Trunk.**—Jesus the Son of God. “God hath glorified his Son Jesus.”

**2. Evergreen.**—The eternal beauty, power, and love of Christ. He is the Eternal Son of God.

**3. The Grafts.**—We are grafted in, and thus, by faith, become one with Christ. We, too, are then branches, and bear fruit unto life.

**4. The Flowers and Fruit.**—All our hopes and joys for Eternity grow out of THE BRANCH. Lovely, fragrant, and pleasant to us is THE BRANCH.

No. 25.

## SINCERE MILK OF THE WORD.

[OBJECT.—A glass vessel of pure milk.]

DESIRING THE WORD.—1 PETER ii. 2.

**1. Why we should desire the Word.**—(1.) *Milk is good for all.*—But especially good for children. Pleasant to the taste, and full of nourishment. (2.) *Its life-giving qualities.*—All the essentials of life are in it. Man could live on that *alone*. Without it, how few would even come to strength of manhood! (3.) *It is sincere, pure.*—Not of “swill-fed” cattle; not watered, and chalked. The pure word of God; it is best for all *just as it is*.

**2. How we should desire it.**—Desire it as babes. How the wee ones do hunt and cry for the mother’s breast! And how glad and still they are when they lie upon the dear bosom with their little lips “murmuring at the fountain of life and love!” So let us go to our Bibles, seeking for food to our souls, desiring it as our greatest good.



## No. 26.

## PLEASANT WORDS.

[OBJECT.—A piece of honey-comb upon a dish.]

PROV. XVI. 24.

**1. Their Sweetness.**—Pleasant words are sweet.

**2. Their Healing Virtues.**—“Health to the bones.” Heal anger, envy, sorrow. How *much* they do heal!

**3. The Habit of Pleasant Speaking.**—Keep a good store of kind words and thoughts laid away. Honey in the comb. Have the heart *full* of this sweetness.

**4. Whence and how Gathered.**—Best from “The Rose of Sharon.” Diligence, patience, needed.

**5. The Soul’s Honey-comb.**—The *Bible* is a most precious honey-comb, in which the pleasant words of Jesus are stored for us. Come and take them; they will be “sweet to your soul, and health to your bones.”

No. 27.

## GOD'S BALANCES.

[OBJECT.—A pair of apothecary's or grocer's scales. This may be used as a blackboard lesson without the object.]

DANIEL V. 27.

**1. God's Standard Weight—Holiness.**

(*E.g.*) The Inspector of Weights and Measures. The Government has a standard fixed; the Inspector passes through the market trying the weights. How does he do it? What for? What is a "just" weight? What is done with the "unjust"? Why?

**2. The Balances with which God weighs.**

**Word.** Ps. cv. 19. Read, Preached, Taught.

**Examples.** Enoch; Christ. 1 Cor. xi. 1.

**Inducements.** Ex. xx. 12; 1 Tim. iv. 8; Heb. 17, 18.

**Griefs.** Isa. xl. 10; 2 Cor. viii. 2. (*E.g.*) Job.

**Happiness.** Rom. ii. 4; Acts xiv. 17.

**Sore trials.** Heb. xi. 17. (*E.g.*) Abraham; Daniel.

Thus God tests us to see whether we *will not*, and whether we *do not*, come up to the required standard. Doubtless it would be pleasing to Him could we all be approved as “just;” for “He is not willing that any should perish, but that all should come to repentance.” Thus, too, may we search our own hearts, and try our own ways. And the result is, and ever will be, with the impenitent soul, “*Wanting.*”

### 3. Wherein Wanting.

**Will**—to do good (John v. 40); for you choose sin; in

**Endeavor**—for you do no good (Ps. xiv. 3); in

**Inclination**—for you love evil (Job xxi. 14); and being thus naturally without

**God's Grace**—(Rom. xv. 10), by which man was upheld in original righteousness; you prove to be without

**Holiness**—(Jer. xvii. 19), and therefore are here and hereafter (John iii. 17, 18) without

**Salvation.**

**4. How Justified.**—Add the righteousness of Christ.

Justified. Let us see if we can find what that means. Beautified, made beautiful; glorified, made glorious, full of glory; magnified (*magnus*), made great; sanctified, made holy; justified—what now?—*made just!* And what is a just weight? Yes, and to be *made just* (what is the other word for that?), is to be made to come up to the standard which God our Sovereign Governor requires. That is? (Holiness.)

Now, how, if the Inspector condemns a weight as “unjust,” may it be made to come up to the standard? Add more weight; lead, perhaps. So the Sinner, by faith, takes hold of Christ; and with *Christ and the Sinner* in one scale and God’s standard, *Holiness*, in the other, the beam stands even, as you see this beam [the teacher should here adjust the weights accordingly], and the sinner is *accounted just* for Christ’s sake. “Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died!”

The Blackboard stands thus :

*IMPENITENT SINNER,*

“Thou art weighed in the Balances, and art found wanting,”

When God **WEIGHS** with

**W** [Fill up the blanks as in Section 2, and after  
**E** the class have caught the key words,  
**I** erase all except the initials, and examine.  
**G** Fill up again with the key-words only,  
**H** at the dictation of the scholars; erase;  
**S** substitute “in” for “with,” after “when  
 God weighs,” and proceed with Sec. 3.]

No. 28.

## G O D ' S    C O I N S .

[OBJECTS.—A collection of coins of different values. A very small foreign coin with the head of a sovereign upon it. A coin defaced. Coins contributed to the school, or some good object.]

LUKE XV. 8-10.

SHOW that in this passage of Scripture souls are compared to coins. In what respect are children like coins?

**1. Purified from the Dross of Sin.**—The coin traced back to its original state in the ground,—ore more or less pure. So our souls are mixed with the *Dross of Sin*, and must first be purified from this. Cleansing out the Dross illustrates Repentance.

**2. Stamped with the Image of King Jesus.**—When the metal is ready, it is then stamped. Describe the process by which the cuttings upon the DIE are transferred to the metal. Thus the Image of Christ is to be stamped upon the heart. Show the meaning of the stamp; the name of

the Government, the motto, the coat-of-arms, the head of the King or Queen. It is this which makes it current coin of the realm; must have "the image and superscription of Cæsar," in token that it is the King's Coin. Thus every one needs to have the Image of dear King Jesus put upon the heart. That will make one a good "coin" in Christ's kingdom, passing with approval before God and men.

**3. The Date of Conversion—God's time to Save.**  
—Read the various DATES, and call out from the class the fact that the figures 1856, &c., refer to the time of coinage. If possible, have a new coin of the date of the current year; read that date. When was this made? Speak of the various dates of the conversion of the teachers and scholars. The Angel's Book has, opposite the names of many here, records like this: "Converted, 1860-61!" Has your name been entered there? When will the record be made? God's date is now! How sweet could it be written on High that in this year of our Lord [here call out from the class the exact day of the month and

year, and write upon the board in full,] all these souls were created anew in the Image of Christ.

**4. Different Gifts, but one Lord.**—Bring out, by questions, the fact of the DIFFERENT VALUES of the coins. Show that if one cannot do service as a double eagle, he can serve as a penny. But he ought to be going always for what he is worth.

Show that the King has little Coins, too; and is not ashamed to have his image stamped upon them. So Jesus will put his seal and likeness upon the Children, even the smallest.

**5. The Defaced Coin.**—This may be used to illustrate Cowper's idea,—

“The soul surrendered to the ruling power  
Of some *ungoverned passion* every hour,  
Finds, by degrees, the truth that once bore sway  
And all its good impressions worn away.  
So coin grows smooth in traffic current passed,  
'Till Caesar's image is effaced at last.”

**6. Lives Dedicated to God.**—Bring out the difference between the coins taken from the money of the contribution, and the others used for illustration, which are private property; and make



the point that the difference between the believing child and the unbeliever is that the first is DEDICATED TO GOD. Close with personal appeal to all to give themselves to Christ and his church. Introduce here the incident of The Lost Coin and the woman who searched for it, and speak of the persistent love of Christ and of his servants, the Sunday-school teachers, in seeking for the souls of children — God's Lost Coins. The points may be preserved upon the Blackboard in the following Letter Lesson:—

**D** ROSS.  
**D** IE.  
**D** IFFERENT VALUES.  
**D** ATE.  
**D** EFACED.  
**D** EDICATED.

## No. 29.

## THE CHRISTIAN CLASS.

[OBJECTS.—A bouquet of flowers. The flowers might be brought one by each of the class, and bound into a bouquet by the teacher, as an introduction to the lesson.]

“BOUND IN THE BUNDLE OF LIFE.”—1 SAM. xxv. 29.

**1. Wherein the Flowers are Unlike.**—In color, size, fragrance, beauty of appearance, &c. Show from this the differences of disposition, fortune, education, appearance, &c., among children; and teach that God permits it for good purposes, just as in case of the flowers he causes variety. Let each one be true to himself, and to what God has appointed him, not envying, or disparaging, or injuring any other, but shedding his utmost fragrance and showing his utmost beauty.

**2. Wherein the Flowers are Like.**

(1.) *The Common Origin.*—Sprung out of the soil, developed by sun and shower. So the Christian Class have one origin; created by God,

and brought into Christian life and beauty by the influences of his Holy Spirit and his word.

(2.) *The Common End.*—To wither and die !

(3.) *The Common Association.*—Bound in one Bouquet,—the Christian Sunday-school Class.

(4.) *The Common Tie.*—Bound together by one Cord,—the love of Jesus and his Church.

(5.) *The Common Cause and Home.*—Held in one Vase,—the Church of Jesus Christ.

(6.) *The Common Destiny.*—To adorn together the same teacher's room,—the Heavenly Teacher's House on High.

The application should be an appeal for Charity toward each other ; Sympathy and Co-operation in the pleasures, employments, and devotions of life.

No. 30.

## THE KNIFE AND STEEL.

[OBJECTS.—A carving knife and steel. A loaf of bread.]

PROV. XXVII. 17.

THE LESSON is one of Personal Influence for good or evil. “Iron sharpeneth iron; so a man sharpeneth the countenance of a friend.”

**1. Every One has Influence upon Others.**—Bring out the above thought from the objects by using the steel upon the knife. Show that we cannot avoid influencing each other; even unconsciously we are shaping the minds and hearts of those around us.

**2. This may be, and should be, used for Good.**—God means this power to be used for the good of others. For example,—this sharpened knife may be used to cut this loaf, that it may be distributed among the hungry.

**3. This may be, and should not be, used for Evil.**—Yet the knife may be sharpened to make it a

more efficient instrument of cruelty; to make it a weapon of death in the murderer's hand! So the influence you exert upon others may make them worse; add to their power to injure the souls of men.

The lesson gives excellent occasion for good advice as to choosing and keeping companions.

## No. 31.

## "THE SAND IS WEIGHTY."

[OBJECTS.—A dish containing sand; a little bag filled with sand; a piece of sand-paper; a sand-box.]

PROV. XXVII. 3.

**1. The Power of Little Things for Good or Evil.**

—Show, first, the great power which little things may have when accumulated. "Little deeds of kindness." The sand in the open dish exhibits the grains separate; the bag shows them united. The children may be called up to try the weight of the bag with their hands.

The usefulness of the combined grains of sand is shown by the sand-paper and the sand-box. Mortar gives an example. The power to injure may be illustrated by the sands of the desert covering the country with dearth; by the sand-storms; by a single grain in the eye!

**2. Attention to Little Duties — The Growth of Habit.**—The ocean beach may illustrate the power of many little atoms to break the strongest

opposition. So, also, this bag would resist the penetrating power of a pistol-ball.

One sinful act at a time, one after another, how soon is gathered a weight of evil that shall sink the soul forever! One sinful habit formed, one at a time, how soon is formed a character that shall sink one to the lowest depths of vice!

One good deed at a time, one after another, how soon is gathered a solidity of character, a power for good, a testimony of good works, which shall be a joy forever!

## PART THIRD.

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# OUTLINE TEACHING.

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### 1. BLACKBOARD TEACHING.

CHAP. VIII. Objections Considered.

“ IX. Practical Hints.

“ X. Classification and Exercises.

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### 2. MAP TEACHING.

CHAP. XI. Practical Hints.

“ XII. Blackboard Mapping.

“ XIII. Map Lessons.

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### 3. PICTURE TEACHING.

CHAP. XIV. Practical Hints.

“ XV. Classification and Exercises.



## OUTLINE TEACHING.

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## BLACKBOARD TEACHING.

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### CHAPTER VIII.

#### OBJECTIONS CONSIDERED.

**T**HE examples of Object Teaching which have been quoted from Scripture establish clearly the Divine authority of such a method. This is admitted by some who yet triumphantly point to the Blackboard, and say: "But you have no Scripture for that, at least! It is a purely secular mode, and should be left to the unsanctified atmosphere of the daily school."

We may as well admit that there is no such positive Bible sanction of Outline as of Object Teaching. The only case that I can recall, which seems in anywise to approach the modern use

of the Blackboard, is that of The Painted Tile, recorded in Ezekiel, chapter iv. The prophet is thus instructed by the Spirit of God: "Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, even Jerusalem; and lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about." (Verses 1, 2.) It may be that this morsel of authority shall better satisfy many objectors than the arguments in behalf of the whole system of Visible Illustration, presented in the opening chapters of this book. At all events, I would recommend any person who finds himself publicly put upon the defence of the Blackboard as a helpmeet for the teacher of Divine truth, to try this plan: Sketch upon the board a rough view of Jerusalem; upon one of the hills round about it place a fort; upon another, a mount; upon others, a camp; and at the gates put battering rams. Let this, if you please, represent the perils of the impenitent, or the sore straits to which the soul is put when it turns from God. Jerusalem, with its great privileges,



The Siege of Mansoul.



its natural and provided defences, its temple with the in-dwelling Presence of God, its beautiful location and surroundings, is a very suggestive type of the soul, and the powers and privileges bestowed upon it. Having brought out this point, portray the scenes of siege and sack, the vision of which caused Jesus to weep over the city; show how impossible to prevent those sad results when the outlying defences are in the hand of the enemy, and manned against it. Now let the scene (in word-picture) be changed. Let the camp be filled with the soldiers of Immanuel; let the fort represent our stronghold, CHRIST; the mount, our holy ordinances and sacraments; the flag, not the black flag of the pit, but the Banner of Love; let the rams be faced against the foe; the whole representing the *safety* of those of whom it is written (Ps. cxxv. 2), "as the mountains are round about Jerusalem, so the LORD is round about his people from henceforth, even forever." The lesson will give a very fitting occasion for the introduction of some facts concerning the geographical location of Jerusalem; and the whole will not be foreign to the general

design and spirit of the original Tile Lesson in Ezekiel.

It may be well to withhold the source from which the sketch is taken, until the merits of the lesson and the method have been thoroughly discussed, and the objectors have spent the full force of their criticisms. A simple reading of the passage, with appropriate comments, and a few thoughts in defence of the Blackboard, will go far to remove prejudices and objections, and will, very likely, establish its use beyond any further need of defence. I have tried a similar line of argument in the matter of Object Teaching proper, and found it a very satisfactory answer to those who declaim against the whole system as unscriptural and secular.

But, in sooth, what reason is there in demanding for the Blackboard a plain "thus saith the Lord," while other methods of Sunday-school work go unchallenged? For example, what direct Divine authority is there for the Library and the Children's Papers? Where is the greater sanctity in teaching children and youth by the ink-pictures printed from wood, which fill our

Sunday-school books and periodicals, than in teaching them by chalk-pictures upon a board? If it is unlawful for me to print a Bible text in chalk from which to teach my school, is it not quite as illegitimate a method to print a text on paper with ink for the same purpose? For that matter, give us a "thus saith the Lord" for the Sunday-school itself! I should despair of vindicating this noble institution as of Divine authority on such evidence as some of its best friends demand for the use of the Blackboard in it. And then, let it be understood, the same argument which rules out the Blackboard banishes *all* Outline Teaching; and thus, to be consistent, we must abandon the use of Maps of Bible lands, Pictures of Bible scenes, and the Charts of alphabets, words, sentences, and of Bible texts, so common in our Infant-schools.

There is one class of persons who, I conceive, may consistently oppose the Blackboard, viz.: those who oppose the Sunday-school itself; who advocate the teaching of the Scripture, and all branches of knowledge needed to make it plain, in the secular or day school; who, of consequence,

reprobate our American system of Public schools as well as our American system of Sunday-schools, and who claim for the Pulpit and the Minister the undivided field of Sabbath Day Instruction out of the Word of God. This is, indeed, the only logical stopping place for one who opposes, on the above principle, the use of the Blackboard in Sunday-schools. But, surely, no man can consistently claim to be a friend of our modern Sunday-schools and hold to the objection which I have considered; since his objection obtains equally against that which he favors and adopts and that which he opposes and rejects.

The fact is, our Divine Lord, with the Prophets and Apostles, established certain *principles* of teaching the Word, which must control all our methods; and that mode is of Divine authority which is the natural growth of these principles. That Visible Illustration is such, I think I have already shown. And there can be no reason why one should discriminate against the Blackboard, while admitting the propriety of the system of which it is so important a feature. The axiom here holds good: "The *whole* includes *all its parts*."



## CHAPTER IX.

## PRACTICAL HINTS.

**T**HERE is very little that can be said which will be of practical service to the Sunday-school worker in the management of the Blackboard, without entering upon a field which properly belongs to the drawing teacher. But I have some thoughts which may be of service.

**1. What to Attempt.**—The following pages will show that any one who can write or print letters may successfully use the Blackboard for the purposes of the Sunday-school. Many of the very best lessons which I have heard and seen have been entirely within the abilities of any teacher, as to delineation simply. It is the substance of the address, after all, that must determine its merit. The Blackboard, Map, and Picture must, almost invariably, play a subordinate part. The

cases in which a lesson is made successful solely by virtue of the visible illustration of it, are very rare. The Truth itself is the arrow whose execution upon the scholars' hearts and consciences must settle the question of success; and illustrations of whatever kind are but the feathered wing to give Truth directness, and the barb to fix it in its place. Permit me, then, the caution that the Blackboard is not to be the main dependence; only the useful helper. It is not to be lugged into every talk without regard to utility or fitness; the lesson, review, or address is not to be shaped with reference to blackboard effect; but the Blackboard is to be used with reference to the clearer putting of the truth in hand.

It is true of visible, as of other illustration, that, if it does not come in naturally, simply, easily, and appropriately, it had better not come in at all. Any illustration which is dragged into discourse simply for effect, produces an ill effect.

I need hardly add, that if one finds himself to have no ability for lessons of the more complicated class, he should never undertake them.

But, if one begins with the simpler lessons, he will, doubtless, find himself, by degrees, executing with success the most difficult ones. The Blackboard and chalk-finger are tools of the teaching art; and, like any other mechanical tools, are handled with ease and efficiency as the craftsman gathers experience.

## 2. Materials Needed.

THE BLACKBOARD is, of course, the first matter of thought; and, perhaps, the safest, cheapest, and least troublesome plan will be to write to some well-known school-furnishing house for a descriptive list of blackboards. Many of the houses that make Sunday-school furnishing a speciality, may now be applied to with equal success. The selection will, of course, be regulated very much by the depth of the purchaser's purse, the width of the platform or space appropriated to the board, and the size of the room in which it is to be used. If you can afford it, buy the best. If your room is handsomely furnished in other respects, good taste will require that the Blackboard should correspond. By no means, unless for a small

Bible-class or infant-class, get a *small* board. The letters and figures require to stand out clearly to the vision of the scholars in the farthest seats; and, if the room be of the ordinary size, there will be need of considerable space for the display of an ordinary text. The smallest sizes that should be selected are, four feet by five feet, and five feet by five feet.

QUALITY AND STYLE OF BOARD.—First of all is the veritable old-fashioned black-board. If the Sunday-school worker decides to have this, let him call in a good carpenter; caution him to use well-seasoned lumber, so that there will be no warping; and see that the surface is made *perfectly smooth*. Send for a pint of liquid slating, and lay it on according to directions. If it is desired to shift the board at pleasure, the most convenient support is a strong easel.

Another class of blackboards in use in Sunday-schools is the ordinary *wall-board*, used in our common schools. There is no reason why every Sunday-school should not be so constructed that the ample space of wall usually left behind the superintendent's platform shall be appropriated

to this purpose. The surface may be painted with liquid slating. It is well to have a curtain of black stuff suspended by sliding rings from an iron rod above the board, so that any picture or other design, which it is not desirable to expose during the time of class instruction, may be concealed. This answers the same purpose as a revolving board.

But the greatest number of boards, which one now sees in the Sunday-school, are made of a very thin board, prepared especially for the purpose, blackened on both sides. They are hung in an elevated frame, and are made to revolve. Thus, the Golden Text, or Motto, or other exercise, may be kept standing before the school during recitation, without disturbing the outlines upon the other side; or thus leaving the teacher space for chalking, without the annoyance and loss of time caused by erasing during an address or review. The same boards are sold with *easels*, so that they can be readily moved. *Solid slates*, mounted in the same way, are used by some schools; but these are more expensive. To these I may add what is advertised as the *Stiff*

*Bristol Card*, which is a heavy Bristol-board, prepared with a silicate surface, and furnished with eyelets for hanging upon the wall.

PORTABLE BOARDS.—It is sometimes inconvenient, especially in case of Picture Lessons, for the person who makes the drawing to attend during the week at the chapel or school-house; or it is more desirable to spend spare moments at the study or home in the pleasant work of preparing the design for the Sabbath following. In such case, a portable blackboard is necessary. This need is provided for by the school furnishers, and purchasers can procure *Silicate Rolls*, of various sizes, or *Silicate Folding Slates*. The Roll or *Blackboard Paper* is also, and, indeed, chiefly, intended to make a permanent surface. It can be purchased of any length at less than fifty cents a running foot. It is a pleasant surface to work upon; but its usefulness is much hindered by the fact that it is only three feet wide; so that, to have a board six feet square, it is necessary to make a seam in the centre. This paper may be tacked upon a wall; but a cheap frame or moulding is arranged by which it can be conveniently

fastened, and so present the appearance of an ordinary board. The difficulty in using this paper roll as a portable board is the impossibility of preventing the picture from being blurred in the portage. Still, it can be done, and a little time will restore the damage after the roll has been placed in the school-room. The seam or hinge in the folding-slate makes it exceedingly objectionable. In fact, it is hard to overcome the difficulties which are in the way of any effort to compress within portable compass the unwieldy proportions of a really serviceable black-board surface. And it is doubtful whether, ordinarily, it is *worth while to undertake the task*. However, it can be done, and an ingenious person will readily find a way to supply his own wants.

For example, during my ministry to the Carr Place Church, St. Louis, a portable board was needed for the gentleman, Dr. George M. Wyeth, who presided over the picturing department of the Sunday-school. No roll or portable slate could be found large enough to allow such a display of the characters as would make them visi-

ble throughout the spacious chapel. Mr. Wyeth purchased a large wall map of the world, which had been outgrown by the progress of geographical science, and manipulated it with liquid slating, thus forming an excellent portable board on which, for nearly a year's studies in the Last Year of our Lord's Ministry, he admirably illustrated the lessons of almost every Sabbath. No. 19, p. 423, and No. 20, p. 427, are drawn from designs used in this series. The same difficulty as to the erasing of the pictures had to be endured, and was remedied as noted above.

ACCOMPANIMENTS. — These are a Pointer, a sheep-skin Rubber, and a wide Rule, made a yard long, with a knob fastened in the middle, so that it may be handled easily in drawing lines, &c.

CHALK.—The Chalk-fingers or Crayons can be purchased by the box at a very small price, and are the only material fit to use in Sunday-school chalking. The colored crayons can be had by the box, or in quantities to suit the purchaser. Serrated chalk can be purchased for drawing coast-lines; or one may make his own chalk for this purpose by notching the side of half a crayon.



Green, blue, yellow, and red are the colors for which one will find the most need.

LAYING ON COLOR.—The only hint upon this point, which seems warranted by the design of this book, is this: In picturing, aim at nothing more than a *simple outline*, the simpler the better. In *all* chalking, make broad sharp lines, and test them from the part of the room farthest distant. Draw for the farthest seat, not the nearest. Except in a very small room, the blackboard gives no field for fine strokes and elaborate details. Study sharp, simple outlines!

TEACHERS' SLATES.—It is a prevalent opinion that the Superintendent's Desk is the only legitimate and fruitful field for outline teaching. This is a great mistake. The system is equally appropriate to and useful in the Class. The *Stone Book-Slate*, a pretty and convenient form of silicate slate, with several leaves, has been prepared, and is sold at a small sum, which enables the Teacher to carry to his scholars, very conveniently and to any desirable extent, such outline illustrations as may be helpful. There is very little that the Superintendent may venture on which is not

equally practicable to the Teacher; and there is very much, especially in the illustration of Bible Antiquities, which is not practicable in the Desk, which may easily be made successful in the narrower circle into which one would take the outlines constructed on a scale suitable for the Class. Any teacher who will try this use of the slate will, I think, find a new interest in Bible study awakened in the minds of his pupils.

## CHAPTER X.

## PRACTICAL EXERCISES.

## 1. TEXT LESSON.

THE simplest class of Blackboard lessons is the TEXT LESSON. It is an arrangement of a text of Scripture upon the board in such a way as to impress upon the scholars the whole text, or one or more points in the text to which it is desired to call especial attention. This is done by breaking the text into proper portions; by printing the prominent words or thoughts in different colors and larger letter; by omitting prominent words, substituting dashes; or by two or more of these methods at once. However, any portion of Scripture, written across a board in plain character, is, properly, a Text Lesson. The following exercises exemplify this class:

## No. 1.

Behold the LAMB of GOD,  
 which taketh away the  
 Sin of the  
 World!

John i. 21.

## No. 2.

**1. Behold**

**2. The LAMB of God,**

**3. { Which taketh away  
 the Sin of the World!**

**☞ SINNER—Stop, Look, Live!!**

## No. 3.

Behold  
**THE LAMB**  
 of God,  
 Which taketh away the Sin of  
 the World!

## No. 4.

Saith the LORD,  
Though your SINS  
be as Scarlet,  
They shall be as White  
as Snow;  
Though they be Red  
like Crimson,  
They shall be as Wool!  
Isa. i. 18.

---

1. What our Souls are.
2. What they may be.
3. How and by whom changed.

1. What our Souls are.—Sinful, very sinful. Scarlet and red, the brightest colors, are used as the figure of them. These can be seen a great way off, they show so distinctly. So our sins show out plainly to God, to our fellows, to ourselves, if we search our hearts. They are not hidden, nor covered, but seen and known of all.

(1.) Scarlet is a lasting, a “fast,” color; it does not easily fade, and is difficult to remove. So

our sins cleave to us; they are hard to shake off; nothing, no person, can remove them; their stain and their guilt abide upon us.

**2. What our Souls may be.**—White as? or, as? The snow flakes, when they first fall and the sun comes out and shines upon them, how bright! This is the emblem of what our souls may become; pure from sin, with the bright smiles of God upon them. (*E.g.*) The sheep, in shearing time, taken into the stream, washed, coming up with clean white fleeces, which they shake in the bright sun. Our souls may be free from the *guilt* of sin, its just punishment; and from the *dominion* of sin, its strong, corrupting, and destroying power. What a happy deliverance! What a merciful God who thus pardons! What gratitude, and constant devotion, and service, should be ours!

#### JUSTIFICATION AND SANCTIFICATION.

**3. How and by whom our Souls are Changed.**—By the Lord himself; He who gives the guarantee of the good work: “Thus saith the Lord.” By the love of Jesus the Redeemer. So says

God's true word,—“the Bible tells me so.” Therein we learn “That by the grace of our Lord Jesus Christ we are saved.” Let us see how this is.

(1.) *What is Justification?* [—] Yes, we are counted righteous before God for the sake of Christ's righteousness imputed to us and received by our faith alone. We are robed in the righteousness of Christ, and thus clothed, the Lord our Judge looks upon us not as “red” with our sins, but as “white” with the holiness of Jesus, which covers us. Now, observe closely, and tell me what I do. [Take a white crayon, and pass over each letter of the red word SINS on the board, gradually applying more and more chalk until the red marks have nearly disappeared. Let this be done slowly and very quietly. The impression will be marked and solemn.] What do you see? What is becoming of the “red” of this word? (The red is disappearing; the white chalk is covering it.) Just so, I repeat, Christ Jesus covers our sins with his own perfect works and infinite purity, and the righteous Judge, as we stand before him, sees Christ's righteousness,

not our sinfulness; and thus we are adjudged holy, and are admitted into God's family as sons and daughters. Dear children, have you sought an interest in the atoning blood of Christ? Then come, and trust Him now. "Being justified by faith, we have peace with God through our Lord Jesus Christ."

(2.) *What is Sanctification?* [—] Growing holier. (*E.g.*) Snow soon gets defiled by soot and dirt; more snow must fall to cover that up. Wool soon gets soiled by mud and dirt; more washing is often needed to make it clean. You saw, as I wrote over the word "SINS," that, as I put on the white chalk, the red —? And, now, if I keep on, and on, what will happen by and by? Yes. So, even the best of us are "prone to wander." Let us sing that verse:—

Prone to wander, Lord, I feel it,  
 Prone to leave the God I love;  
 Here's my heart, Lord, take and seal it,  
 Seal it from thy courts above!

CHO.—I love Jesus, hallelujah, &c.

Now, then, when we do sin, when we, like sheep, go astray, we are to come back to Jesus



“Put ye on the Lord Jesus Christ.” When you have sinned, put on more Christ by faith, that you may be forgiven. And let all always strive to grow in grace and in the knowledge of Jesus. More prayer for Jesus’ sake; plead more of his righteousness; seek more of his grace, strength, spirit, works? More and more Christ; until every thought is brought into captivity to Him; until you have come to the stature of perfect men in Christ; until for you to live is—Christ! (*E.g.*) “The Path of the Just is as the shining light that shineth more and more unto the Perfect Day.”

There is a fountain, filled with blood,  
Drawn from Immanuel’s veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains.

---


The two exercises which follow are examples of Text Lessons, in which part of the text is left blank. This is of especial value in teaching Scripture texts in the Infant School. The text may first be written in full, and parts erased; or, written as above, and supplied verbally.

## No. 5.

MATTHEW XI. 28.

Matt. — 28.

Come — ME,  
 all — — — and are — —,  
 and  
 I — — — you  
 R—!

 **Will you come?**

## No. 6.

MATTHEW VII. 12.

THE GOL — R —.

Matt. vii. —.

All — — ye — — that  
 men — — to —,  
 Do ye — —  
 — —!

“Love one another!”

## 2. THE HEAD LESSON.

The second class of blackboard lessons, both as to the simplicity of its character and the frequency of its use by Sunday-school workers, I have called the Head Lesson. It is a running accompaniment upon the board to an address; its object being to fix the several heads of thought, or "points" brought out in the course of speech, so that they may be impressed upon the mind separately, and, as a whole, may be preserved for final review or examination. This, like the Text Lesson, has the advantage of being available for the most inexperienced teacher. Any one who has thoughts to give children, or to get from them, can put these thoughts in the order in which they are spoken, or to be spoken upon the board. This is the single aim of the Head Lesson. And the only matter which requires any great degree of care is the selection of such a word or phrase as shall be a proper head or key to the thought. This lesson is a most useful accompaniment to an Object Lesson, or to a Picture

or Map Lesson, which has been previously placed upon the board.

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No. 1.

From the CANDLE LESSON, see Objects, p. 104. The purpose is to illustrate the use, abuse, source, and reward of personal influence, by means of candles. In the course of the lesson, the following key-words are written upon the blackboard :

- 1. Give Light.**
- 2. Be Lit.**
- 3. Burn'g away.**
- 4. Motes.**
- 5. Till burnt out.**
- 6. Made of—m<sup>d</sup> to be?**
- 7. Growing.**

No. 2.

## FIGHTING GIANTS.

## I. Our Giants' Names.

(Goliath.)

- |                   |                       |              |
|-------------------|-----------------------|--------------|
| 1. Anger.         | 2. Smoking.           | 3. Fighting. |
| 4. Swearing.      | 5. Playing Marbles.   |              |
| 6. Sab. Breaking. | 7. Staying from S. S. |              |
| 8. Base Ball.     | 9. Theatres.          |              |
| 10. Disob.        | 11. Cross.            | 12. Lazy.    |

## II. How to Kill our Giants.

(David.)

 Sling and Pebbles.

- |                         |         |          |        |
|-------------------------|---------|----------|--------|
| 1. Pr.                  | 2. Bib. | 3. S. S. | 4. Ch. |
| 5. Faith in Dear Jesus! |         |          |        |

[First, give an account of the battle between David and Goliath, 1 Sam. xvii.] That was a brave act, a noble act; and David was worthy of all the praise he received. Would you like to be as great, as brave, as worthy, as he? You may be so. You have giants to fight, every one of you. Could you guess what I mean? (Sins.) What was the name of the giant that David killed? There, I write down David's giant, and

I want you now to give me the names of some of your giants. Speak out; give me the names of some of the children's sins.

Some effort will be required to obtain answers from the scholars; but urge them to tell their own besetting sins. The above is, in substance, the record of sins made from my own school. Some of the answers surprised me; but I put them down. For example: *Playing Marbles*. When that name was given, I was, at first, rather puzzled to see how that familiar friend of my boyhood could reckon his genealogy among the giants; but, as I wrote, the whole thing flashed before me. "Aha!" I said, "here's one old fellow who sneaks about in disguise, killing little folks! Look here, who is this? (Playing Marbles.) Yes, yes; but he has another name: *Giant Gambling!* There he is, out of his castle; and when you are invited to 'play for keep' next time, you will know him, and may kill him." So with "Base Ball:" I put the name down; then called out, "We have his name!" Over the list we went, and it was not hard for the children of a St. Louis Sunday-school to trace

*Base Ball* and *Sabbath Breaking* to the same den! The remainder of the lesson needs little explanation. The help of God needed in our warfare; and the weapons,—Prayer, Bible, Sunday-school, Church, Faith.

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## No. 3.

## PASSAGE OF THE RED SEA.

The following shows how this class of black-board lessons may be used in teaching Bible history. It will be found an admirable help in this very important part of the Sunday-school teacher's work. The historical fact to be taught here is related in Exodus xiv. The lesson is divided into three sections, and may be used at one or three lessons. The narrative is arranged with reference to the principal characters, but the Bible order is preserved. If the teacher should have difficulty in remembering his analysis, the first letters of the several sections may be written out beforehand, and the remainder filled in as the narrative proceeds.

## Israelites and Egyptians at the Red Sea.

---

### I.

1. PHAR.—regrets.
2. ISL.—saw—fear.
3. MOS.—fr. not!
4. THE LORD—com'ds Mos.
5. ANG'L OF GOD—removes.

### II.

1. MOS.—str'ch hand!
2. LORD—caused sea.
3. ISL.—went in.
4. PHAR. & EG'P'S—pursue.

### III.

1. LORD—tr'bl'd host.
2. EG'P'S—s'd "Flee!"
3. LORD—s'd to Mos., "Str'ch," &c.
4. MOS.—sea returns.
5. PHAR. & HOST—destroyed!
6. ISL.—pass on dry gr.
7. LORD—sav'd Isl. fr'm Phar.



## No. 4.

## THE FIRST

## MISSIONARY JOURNEY OF ST. PAUL.

ANTIOCH.	
GOING	TO
1. Selucia.	
2. Sa. (Cy.)	
3. Paph.	Attal. 6
4. Per. in Pam.	P. 5
5. Ant. in P—a.	A. 4
6. Ico.	I. 3
7. Lys. (Lyca.)	L. 2
8. Der.	D. 1
	RETURN.

1400 ms.  
18 mos.

The above illustrates the use of the Head Lesson in teaching Bible history, with reference especially to the geography. The incidents proceed from the stand-point of the chief places at which the Apostle wrought; and these are therefore made the heads which appear upon the board, and around which the body of the narrative is associated. The main endeavor is to fix in the

memory the various points of interest in this journey; and this as an efficient means of retaining more surely the useful lessons which the facts, transpiring at these places, are meant to teach. See Acts xiii., xiv.

*Going*—From ANTIOCH to Selucia, Sal'amis, Paphos, Perga in Pamphylia, Antioch in Pisidia, Iconium, Lystra in Lycaonia, Derbe. *Returning*—From Derbe to Lystra, Iconium, Antioch, Pergo, Attalia, ANTIOCH. Travelled fourteen hundred miles in eighteen months.

## No. 5.

## CALL OF THE DISCIPLES.

MATT. IV. 17-23.

The following Head Lesson was given by R. G. Pardee, at a Sunday-school Convention, in Louisville, Ky.:—

At Thy word I will

Repent,  
Pray,  
Believe,  
Love,  
Obey,  
Suffer.

## No. 6.

## THE UNJUST STEWARD.

LUKE XVI. 1-9.

By ALEX. G. TYNG, Peoria, Ill.

“The children of this world are, in their generation, wiser than the children of light.” They show it by Thinking (v. 1), “said within himself;” then, by Resolving (v. 4), “I am resolved;” and then (vs. 5, 6, 7) by carrying those resolutions into Action.

*The Contrast.*—When God’s word is taught, but few think; fewer turn these thoughts into resolutions. How few resolutions are kept! [The great and continual need for the Heavenly Wisdom to bring every *Thought* into captivity to Christ; to subdue every *Will*, and to compel, sustain, and direct every *Word* and *Work*! Illustration:—The Prodigal Son, who first *Thought* of his own poverty and the plenty in his father’s house; then *Resolved* to arise and go to his Father, and then *Arose and Did* what he had determined to do.] On the board:—

## WISER IN

1. *Thinking.*2. *Resolving.*3. *Doing.*

## 3. LETTER LESSON.

This lesson is of much the same nature as the Head Lesson; the difference being chiefly in the alliteration of the heads. Words commencing with the same letter are chosen to express the several thoughts, and this letter made prominent to the eye. There is also a species of the Letter Lesson which consists simply in expressing some Scripture text, or an analysis of some Scripture narrative, in phrases or sentences, each beginning with the same letter, which letter, instead of being repeated, is enlarged to extend,

like a brace, over the space occupied by the number of lines used. Examples of this are also given. Both of these methods are readily adapted by the teacher, and require very little peculiar skill either in invention or preparation.

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No. 1.

## JUDGMENT AND JUSTIFICATION.

J	<b>UDGMENT,</b>	Rom. v. 12, 18.
	<b>USTICE,</b>	Job viii. 3; Rom. ii. 3.
	<b>ESUS,</b>	1 Thess. i. 10; Rom. v. 6, 8.
	<b>USTIFICATION,</b>	Rom. iv. 24, 25; v. 9, 10.
	<b>OY,</b>	Rom. v. 11.

The purpose of this lesson is sufficiently shown by quoting the texts following each head.

1. Rom. v. 12, 18. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "Therefore, as by the offence of one **JUDGMENT** came upon all men to condemnation."

2. Rom. i. 20. "So that they are without excuse." Rom. i. 32. "Who, knowing the judgment of God, that they which commit such things are worthy of death." Rom. ii. 2. "We are sure that the judgment of God is according to truth." Job viii. 3. "Doth the Almighty pervert **JUSTICE**?"

3. Rom. v. 6. "Christ died for the ungodly." Verse 8. "While we were yet sinners, Christ died for us." **JESUS** who hath delivered us from the wrath to come!

4. Rom. v. 9, 10. "Being now justified by His blood, we shall be saved from wrath through Him." Rom. iv. 24, 25. "Jesus our Lord, who was delivered for our offences, and was raised again for our **JUSTIFICATION**."

5. Rom. v. 11. "We also **JOY** in God, through our Lord Jesus Christ, by whom we have now received the atonement."

No. 2.

## THE LIFE OF MOSES.

M	MOSES—Mir'm.	Ex. ii.
	MANSLAUGHTER—Midian—Mt. H.	Ex. iii.
	MIRACLES—Magi—Migration.	Ex. vii—xix.
	MONTE SINAI.	Ex. xix.
	MUTINY AT PAR.	Num. xiv.
	MERIBAH.	Num. xx.
MONTE NEBO—Moab.	Deut. xxxix.	

This lesson is an analysis of the life of Moses. The facts should be stated briefly and clearly, and the initial word impressed upon the memory by writing each head as the narrative proceeds to the next, but abbreviating. Or, the lesson may be first freely written out as above, the heads erased, and the abbreviations supplied from answers of the school.

MOSES.—I. His early life; “Saved from the waters;” Miriam gets his own Mother for nurse;




adopted and educated by Pharaoh's daughter. 2. Flees from Egypt after the Manslaughter; Married in Midian; called at Mt. Horeb in the burning bush; returns to Egypt. 3. The Miracles of the plagues wrought; conflicts with the Magi; the Migration or Exodus of the Israelites. 4. MOUNT SINAI.—God reveals the law to him. The great event; the central point of his life. 5. Mutiny of the people at Paran after the return of the spies; they refuse to go on; their punishment. 6. Moses fails to sanctify God in the eyes of the people at Meribah, the waters of strife, and is forbidden to enter Canaan. 7. His death and burial on Mt. Nebo (Pisgah), in the plains of Moab. The Prophet like unto Christ; the Great Deliverer.

## No. 3.

## DANIEL IN THE LIONS' DEN.

**D**ANIEL, the Heb. captive, refused to  
**E**FILE himself with the King's meat and drink; & by  
**I**LIGENCE in study proved himself  
**E**SERVING of highest honors.  
**E**VOUT and faithful in his religion, he  
**E**CLINED to worship the golden image, and was cast  
 into a  
**E**N of lions. Out of this he was  
**E**LIVERED by GOD, and afterward  
**A**RIUS the King proclaimed the true Worship.

 Do your Duty through self-Denial and Danger, and  
 Depend for Deliverance upon Divine aid.

The above is an example of the Letter Lesson after the second kind referred to. It has been much used by some teachers, and seems to be useful. The large initial and the first words in the analysis, and also the common initials (D's) in the moral, should be printed in colored crayon. The moral may be omitted, or expressed without alliteration.

In using this exercise, the first words alone should be placed upon the board, the narrative

being supplied by the teacher. Or, if written fully as above, all but the first words should be erased in review.

---

No. 4.

## THE TRANSFIGURATION.


The following was used in reviewing the facts of the Transfiguration, Matt. xvii. 1-13. It is an analysis of the section.

<b>THE</b>	<b>T</b>	HREE WITNESSES.
		RANSFIGURATION.
		WO HEAVENLY VISITORS.
		ABERNACLES.
		ESTIMONY.
		ERRIFIED DISCIPLES.
	OUCH OF JESUS ONLY.	

No. 5.

## BLIND BARTIMEUS.

THE following is an analysis for review of Mark x. 46-52,—the cure of Blind Bartimeus.

1. CHRIST'S		OMING.
2. BARTIMEUS'		RY.
3. PEOPLE'S		ENSURE.
4. BARTIMEUS'		ONTINUANCE.
5. CHRIST'S		ALL.
6. APOSTLES'		OMFORT.
7. BARTIMEUS'		OMING.
8. CHRIST'S		URE.
9. BARTIMEUS'		ONSECRATION.

## 4. THE ACROSTIC LESSON.

THE Acrostic Lesson is of the same character as the Head Lesson; the various points brought out being so arranged that their initials express the subject of the lesson in acrostic form. This style of lesson seems to be in great favor among

Sunday-school workers, and has been used in illustrating all manner of Scripture topics. Several examples have already been given in connection with Object lessons. The first five of those following are taken from "Sunday-school Work in the Benton Street Mission, St. Louis," by E. D. Jones. The captions and reference texts have been added.

---

No. 1.

JESUS, THE TRUE FRIEND.

JOHN XV. 15.

TRIED.

RICH.

USEFUL.

ETERNAL.

What kind of a friend is Jesus? The children, guided by the explanations and illustrations of each point, as the lesson proceeded, gave answers as above.

—  
No. 2.

## THE GOOD GIVER AND HIS GIFTS.

JOHN IV. 10.

To show the good things Christians get from  
JESUS.

JOY.

ELEVATION.

SALVATION.

USEFULNESS.

SAFETY.

No. 3.

THE BEST BOOK.

PROV. VIII. 10, 11.

Four reasons why the Bible is better than  
GOLD.

GUIDE.

OPEN.

LIGHT.

DIVINE.

No. 4.

## THE POOL OF SILOAM.

JOHN IX.

 "GO WASH!"

SITUATION.

ISSUES.

LOOKS, LENGTHS.

ODDITIES.

ALLUSIONS TO.

MEANING.

The Blind man	}	<i>sent</i>	{	to Siloam	}	<i>to wash</i>	{	and see.
The Sinner				to CHRIST				and be saved.

---

"I went, and washed, and I received sight."

The facts concerning this interesting place may be fixed in memory by the above arrangement, and should never be separated from the touching incident, and the great truth concerning the saving efficacy of Christ's blood, with which the Pool of Siloam has been associated from the earliest days. An excellent engraving of the Pool may be found in Smith's Dictionary,



article "Siloam," which may readily be transferred in outline to the blackboard, and will add much to the profit and interest of the lesson.

**Situation.**—Siloam is situated in the mouth of the Tyropæon valley, at the foot of Mounts Zion and Moriah, near the southeast corner of Jerusalem. It is one of the few undisputed localities in the topography of the city.

**Issues.**—The water of the Pool issues from under the hill Ophel, between Zion on the west and Moriah on the north. It is slightly brackish, sweetish, and not unpleasant until late in the summer. The water was more abundant in earlier days than now. Siloam is not a pool in the ordinary sense of the word,—being neither a marsh-pool nor a natural gathering of water, but a regularly built reservoir or tank. The water flows into this from a small basin or fountain a few feet higher up, and thence out of an opening in the bottom it "goes softly" through the King's Gardens into the Kedron. When it is desired that the water should rise in the

reservoir, this opening is closed with a few handfuls of weeds (formerly by a flood-gate), and the water then rises to the height of three or four feet. At this distance the walls widen out several feet, forming a rim, in the lower end of which is another opening, from which the water escapes.

**Looks, Length.**—The upper basin is a vault or chamber cut in the rocky cliff of Ophel, five or six feet broad, and about fifteen feet high. A few rude steps lead down on the inside of this vault to the water, which flows underneath these into the main reservoir or pool. The pool is oblong, eighteen feet broad at the upper end, fourteen and one-half feet at the lower or eastern end; fifty-three feet long and nineteen feet deep, although the water never rises to a depth of more than four feet. It is thus the least of all the Jerusalem pools. Several columns are built into the side walls, part of a former chapel; or, perhaps, used to support a roof for the shelter of those who resorted to the spot, which has always been sacred to Christian, Jew, and Moslem. The

pool is a ruin,—the sides falling in; the stair a fragment; the walls, of gray, crumbling limestone, are giving way, and their ruin adorned by little verdure, except that around the edges; wild flowers and, among other plants, the caper-tree grow luxuriantly.

**Oddities.**—The first peculiarity is, that the water enters the fountain from an underground channel, one thousand seven hundred and fifty feet long, and large enough to admit the passage of a man, sometimes walking erect, which communicates with the fountain of the Virgin. Other similar branch-channels enter this main aqueduct, all cut in the solid rock. The ancient wall of the city probably included both these fountains, and the purpose may have been to prevent a supply of water from being cut off from the point near Siloam. Another peculiarity is the intermittent character of the pool; the water flowing and ceasing at irregular periods. The natives have a superstitious tradition to account for this irregularity, viz.: That a great dragon lies under the fountain; when he is awake he

stops the water, when he sleeps it flows. Thomson thinks there is a connection between the fountain and the wells, cisterns, &c., under the Temple area, now occupied by the mosques Omar and El Aksa; and that the irregular flow is caused by draining into the channel, from time to time, the water used in these mosques.

**Allusions to.**—Nehemiah ii. 16; Isaiah viii. 6, and John ix.

“Or if Sion’s hill  
Delight thee more, and Siloa’s brook that flowed  
Fast by the oracle of God.”  
—*Milton’s Paradise Lost.*

“By cool Siloam’s shady rill,  
How fair the lily grows!  
How sweet the breath beneath the hill  
Of Sharon’s dewy rose!”  
—*Bishop Heber.*

**Meaning.**—“Which is by interpretation, SENT.” The Talmudists say that the pool was so called because it *sent forth* streams to water the King’s Garden. The fountain is a figure of Christ, the ONE SENT for the Cleansing, Refreshing, Enlightening of the world.—Luke iv. 18; John x. 36. It was to Siloam that the Levite was sent with

the golden pitcher on "the last and great day of the feast" of Tabernacles (John vii. 37); it was from Siloam that he brought the water which was then poured over the sacrifice, in memory of the water from the Rock of Replidim; and it was probably to this Siloam water that the Lord pointed, when he stood in the Temple on that day and cried: "If any man thirst, let him come to Me and drink."

NOTE.—Authorities: "Robinson's Researches;" Thomson's "Land and Book;" Barclay's "City of the Great King;" Smith's "Bible Dictionary," article "Siloam."

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No. 5.

## HOW TO WORK FOR JESUS.

MATTHEW XXI. 28-33.

WILLINGLY.

ORDERLY.

REGULARLY.

KINDLY.

No. 6.

## PROVING LOVE.

JOHN XIV. 15.

Four ways of showing Love to Jesus.

LABOR.

OBEDIENCE.

VALOR.

EXAMPLE.

NOTE.—Lessons No. 5 and No. 6 are from “Sunday-School Work in the Benton Street Mission, St. Louis,” by E. D. Jones.

No. 7.

## THE MORNING STAR.

*JESUS, THE MORNING*

**S**HINES with  
**S**PLENDOR on the  
**S**INNER'S soul.

**T**IME of shining: the Night  
of Sin, Sorrow, Death.

**A**LL may see.

**R**ISES as we turn to Him.

☛ Find John i. 4-10; John viii. 12; John xii. 35, 36, 46; Luke i. 79.

**1. The Splendor of Christ's Shining.**—Like the Morning Star among other stars, Jesus SHINES with a SPLENDOR above all else upon the SINNER'S SOUL. (See Diagram Lesson, No. 3, p. —.)

**2. The Time of Shining.**—There are three other points in which the Morning Star is a figure of Jesus that I want to talk to you about. What time do we see stars shining? Put that down:

“Time of shining, the Night.” So Jesus gives light to our souls when in their night-time.

(1.) *Sin* is a night-time of the soul; the soul cannot see God; cannot have peace. Sinners wander in by-ways and stumble in pits; they cannot see the way to heaven. Jesus shows God to the soul; gives it peace; establishes its goings; opens up the way to heaven, points out, leads in it.

“When marshalled on the nightly plain,  
 The glittering hosts bestud the sky;  
 One Star alone, of all the train,  
 Can fix the sinner’s wandering eye.  
 Hark! hark! to God the chorus breaks,  
 From every host, from every gem;  
 But One alone, the Saviour, speaks,—  
 It is the Star of Bethlehem!”

—H. K. White.

(2.) *Sorrow* is a night-time of the soul. Jesus comforts us, gives us rest, makes us content and happy.

(3.) *Death* is a night-time. Jesus has gone into the dark valley, and left a pathway of light through the grave for our cheer. His rod and staff shall comfort us there; he plucks the sting from death, the victory from the grave.



“Jesus can make a dying bed  
    Feel soft as downy pillows are,  
While on his breast I lean my head,  
    And breathe my life out sweetly there.”

A girl thirteen years old was dying. Lifting her eyes towards the ceiling, she said, softly, “Lift me higher; lift me higher!” Her parents raised her up with pillows; but she faintly said, “No, not that; but *there!*”—again looking earnestly towards heaven, whither her happy soul fled a few moments later. On her grave-stone these words are now carved:—

“JANE B., aged 13, LIFTED HIGHER.”

A beautiful idea of dying, was it not?—lifted higher!

Another little girl, gasping for her last mortal breath, said, “Father, take me!” Her father, who sat by her bedside, in tears, lifted her into his lap. She smiled, thanked him, and said, “I spoke to my Heavenly Father,” and died. Thus Jesus makes the hours of death bright with his love and presence.

When did you say stars shine? Never in day-time? The Morning Star has sometimes been

seen at noon ; not often. But the Soul's Morning Star—who is that? Shines *always!* Day and night, summer and winter—everywhere, always! (*E.g.*) You have heard of the Polar Star, or Cynosure. There is something about this that is like Jesus, too. It has always one place ; never gets below the horizon ; is easy to be found ; and thus, being fair in the north, was a guide to the mariners all night long. In the early days, before the compass was known, they could always turn to it by night, unless cloudy. But no clouds ever hide our Morning Star, our heavenly Cynosure. No sun ever obscures : He shines *always* for our souls.

**3. Jesus loves all, and all may be saved by Him.—**No one who says in his heart, “I would see Jesus,” shall be denied. He “Lighteneth every man.” “Look unto Me all the ends of the earth!” (*E.g.*) The stars shine for *all*—all can look up into the blue sky and admire the beauty of the bright twinklers. The Morning Star has as much glory for the poor as for the rich ; for one as for another ; has equal glory for all. ALL may see.

4. **Jesus turns to the Sinner with Salvation, as the Sinner turns to Him for Salvation.**—(E.g.) What makes the star rise? The stars *seem* to come up, because the earth turns toward them. So trees and houses fly by the rail-car window. If we would be saved, relieved, enlightened, we must *come* to Jesus; we must leave sin, and turn into the way of holiness. We must *look* unto Him—*see* Jesus, or we shall not be saved. Have you seen Jesus? Then seek Him—*Look up!* (E.g.) One day, during the summer of 1864, I noticed, while walking along the streets, an unusual excitement among all classes of people. Men, and women, and children were standing at the shop-doors and on the house-steps, and on the street-corners, in knots of two, three, and sometimes many more. All seemed to be looking and pointing *upward!* At length I stopped on one of the corners where a large group was gathered, staring, gesticulating, and talking. I asked what was the matter? “There’s a star, sir; and the people are looking at it.” A star in broad daylight! I looked, and looked, and presently, sure enough, I saw Venus, the Morn-

ing Star, shining plainly in the sky overhead. As I passed on, I noticed that nearly everybody had a curiosity to see that star; all were stopping to see it, and point it out. Ah! I thought, would that all could be thus interested to see Jesus, and show him to their fellows! Would that all would stop, and *look up!* that they might receive into their souls that light and wisdom which cometh from on high!

Would you be like Jesus? Would you shine as the stars forever and ever? Believe in Him, serve Him, and you shall dwell with him, and be like Him in glory and happiness.

Now let us try to remember these four things about Jesus, our soul's Morning Star. You can remember the word S-T-A-R. You can remember, also, the words, Shines, Time, All, Rises; they are the keys to unlock your memory; each one unlocks one of these four truths.

No. 8.

## GOD'S WEIGHTS AND MEASURES.

DANIEL V. 27.

(For the two following, see Object Lesson,  
No. 27, page 136.)

**IMPENITENT SINNER,**

"Thou art Weighed in the BALANCES, and art found Wanting,"

When GOD WEIGHS with

<b>W</b> ORD.	Ps. cv. 9.
<b>E</b> XAMPLES.	1 Cor. xi. 1.
<b>I</b> NDUCEMENTS.	Ex. xx. 12; 1 Tim. iv. 8 Heb. vi. 17, 18.
<b>G</b> RIEFS.	Isa. xl. 10; 2 Cor. viii. 2.
<b>H</b> APPINESS.	Rom. ii. 4; Acts xiv. 17.
<b>S</b> ORE TRIALS.	Heb. xi. 17.

No. 9.

## MAN'S DEFICIENCIES.

DANIEL V. 27.

## IMPENITENT SINNER,

"Thou art Weighed in the Balances, and art found WANTING,"

When God WEIGHS in

<i>WILL.</i>	John v. 40.
<i>ENDEAVOR.</i>	Psalm xiv. 3.
<i>INCLINATION.</i>	Job xxi. 14.
<i>GOD'S GRACE.</i>	Rom. xv. 10.
<i>HOLINESS.</i>	Jer. xvii. 19.
<i>SALVATION.</i>	John iii. 17, 18.

No. 10.

## CHRIST CALMS THE SEA.

MATTHEW VIII. 23-27.

By W. S. SURTON.

What does Matthew call this great storm?  
 "A great tempest." Spell tempest. T-E-M-P-E-S-T.

Which, being filled in by the answers of the children to the questions as to the meaning of each letter in *Tempest*, the blackboard presents the following:—

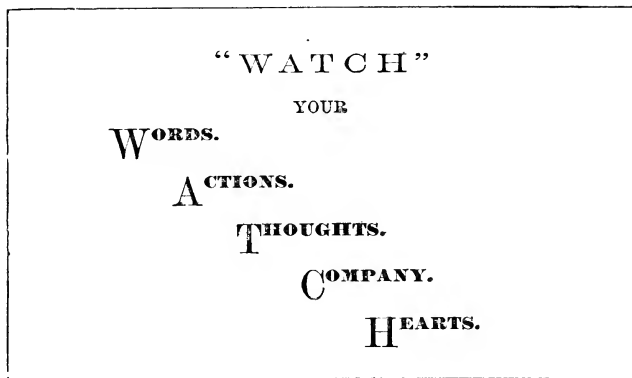
T H E  
T R U E D I S C I P L E  
E A R N E S T L Y C R I E S T O T H E  
M A S T E R I N  
P R A Y E R I N  
E V E R Y  
S T O R M O F  
T R O U B L E .

No. 11.

“W A T C H .”

The two lessons following were used by Mr. JOHN H. WATT, Superintendent of the Sunday-school of the Penn Square Presbyterian Church, Philadelphia.

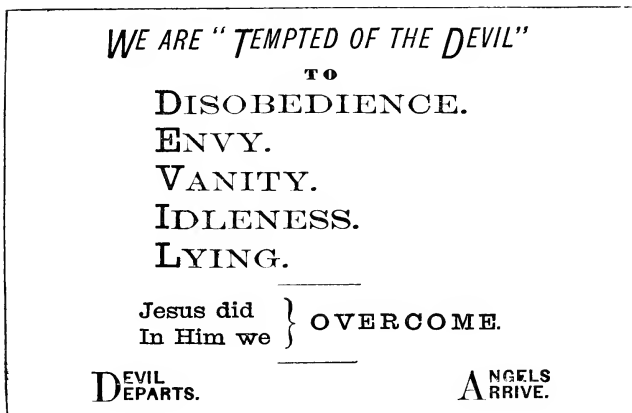
During the lesson, the board, of course, displayed the word “WATCH!” only.



No. 12.

THE TEMPTATION OF CHRIST.

MATTHEW IV.





## 5. THE MOTTO LESSON.

Many superintendents use a simple motto, or sentence, or phrase, as suggestive of the central thought of the lesson. These mottoes have, in many cases, had a very deep impression upon the mind of the scholar, whose eye has caught the inscription looking down upon him as he entered the room. A few examples suffice.

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No. 1.

## THE SYROPHENICIAN WOMAN.

MATT. XV. 24-31.



MY MOTHER'S PRAYERS.

No. 2.

MY SINS!

I remember to have heard Mr. Pardee speak of this phrase as one of the most suggestive and impressive blackboard lessons he ever saw.

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No. 3.

“JESUS ONLY.”



## No. 4.

The following was used by Rev. GEO. A. PELTZ, of Philadelphia. The entire question was first remarked upon; then the word "Do" rubbed out, and so on until the word "JESUS" alone remained.

DO I LOVE JESUS?

## No. 5.

## CONSECRATION.

Little Emma, a child of Grace Mission, New York, lay dying. Her parents were very poor. She reached out her little hands, and said to her grandmother, "Granny, will you bring me my

forty-eight cents that I have *saved for Jesus* to give to the mission-school?" The money was brought in the little purse; and, as the child received it, she said, "Dear Granny, *see that Jesus gets it all!*" The dear child was fearful lest her mother, in the pinchings of poverty, might be tempted to appropriate to her own use the little sum she had thus "*saved for Jesus.*" On the next Sabbath, Raph Wells, the Superintendent, had written in bold letters upon the board little Emma's words:



**"SEE THAT JESUS GETS IT ALL!"**

The incident, with its lesson of Consecration, was the theme of the closing exercises. There are many dying words and pleasant sayings that may thus be utilized and perpetuated by the friendly help of the blackboard.

## 6. THE VERSE LESSON.

The Verse Lesson is a metrical Head Lesson adapted to some familiar tune; the heads alone being first expressed upon the board in such order as to be in proper place when, at the close of the lesson, the verse is written out complete. This class of lesson, I believe, originated with Rev. Mr. TAYLOR, of Philadelphia;\* and I give the following description and illustration of his mode, taken from the *Sunday-School Times*:—

“Mr. Taylor’s mode is to refer the scholars to proof passages in their Bibles (each pupil being expected to have a Bible in hand, ready for use). By questioning, the subject of the text thus found is drawn from the scholars and written upon the board. Several texts having thus been looked up, and their meaning and connection shown by the teacher in a sort of running lecture, catechising and comment, the points are written down on the board with seeming indifference as to position; but, as it afterwards proves, with

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\* Now editor of the “Sunday-School Workman,” New York.

intentional care. For example, in the lesson before us, after all the points are drawn from the scholars, the board appeared as follows:—

No. 1.

	depraved	
		saved
Unfaithful	wicked	unclean
Jesus' merit		
		nothing good
	purchased	Saviour's blood
Helpless		
Show mercy		me.

“The points having been thus expressed on the board, a brief recapitulation of the whole lesson is gone over; the teacher filling in while giving it the connecting links, so as to make a complete and, as we may note below, a rhythmical, arrangement of the lesson. The exercise then stands out on the board as follows, and is sung by the school to the tune of ‘Sweet hour of prayer.’

By nature totally **d**epraved,  
In Jesus Christ I'm fully **s**aved;  
**U**nfaithful, wicked, and unclean,  
On **J**esus' merit let me lean.  
Though in myself there's **n**othing good,  
I'm **p**urchased with my **S**aviour's blood,  
**H**elpless, myself, I look to Thee;  
**S**how **m**ercy, gracious Lord, to me.

“The audience sung the tune with spirit, and with seeming delight at the success of the whole representation. It is not necessary to say how keenly young people appreciate such an effort to combine instruction with delight, for their special use. They sing a hymn thus written specially for them, as if it was their own, with spirit and with vim, and the lesson it contains is impressed with deep and abiding power upon them.

“The sense of the convention plainly was that the above exercise was a skillful success. Few, however, are gifted with the requisite power of versification to make such a lesson; and the great body of superintendents and teachers

scarcely need the caution that they make not themselves ridiculous, and their subject contemptible, by an attempt at rhyming when the gift is wanting.”

An analysis of this lesson shows that the teacher had two thoughts which he wished to impress: (1.) The Sinner's depravity and helplessness; (2.) Christ's infinite merit. These thoughts are expressed in alternate lines through the verse. This hint will be helpful to others in the construction of similar lessons.

It is plainly better to use original verses, as the scholars cannot, then, anticipate the theme, and thus impair the interest of the exercise. But teachers may make this class of lessons profitable by choosing some verse from the singing book in use, in which the points sought to be impressed are suitably expressed. An examination of almost any collection of hymns will supply such verses, and the concordance will supply proper texts for the key-words and main thoughts. I have tried this plan with success in my own school; and it makes the use of this method practicable for those who have no gift for rhyming.



No. 2.

## F A I T H.

EX. XIII., XIV.; HEB. XI. 6.

This exercise is also one of Mr. Taylor's lessons. The verse is in L. M.

**"Without FAITH, it is impossible to please Him."**

Though spies with Eshcol fruit returned,  
The people's hearts in anger burned,  
Their murmuring reached Jehovah's ears,  
He made them wander forty years.

---

Lord, give us Faith to trust Thee well,  
Nor ever murmur or rebel,  
Be with us, guide us by thy hand,  
And bring us to the promised land.

## No. 3.

## THE JUST JUDGMENT.

My soul lies humbled in the dust,  
 And owns thy dreadful sentence just;  
 Look down, O Lord, with pitying eye,  
 And save the soul condemned to die.

**Psalm li. 1, 2.**

In using this lesson, I first prepared seven tickets, marked as follows: No. 1. *Humbled*. Jas. iv. 10; Lam. iii. 20; Dan. v. 20; 1 Pet. v. 6. Mrs. J. (teacher's name.) No. 2. *Sentence*. 2 Cor. i. 9; Rom. vi. 23; Gen. ii. 17. Miss C. No. 3. *Just*. Rev. xv. 3; John v. 30; Rom. iii. 8; Ps. li. 4. Mr. F. No. 4. *Look down*. Isa. lxiii. 15; Deut. xxvi. 15; Ps. xxxiii. 13; Job xxxiii. 27. Mrs. M. No. 5. *Pitying eye*. Ps. ciii. 13; Jas. v. 11; Joel ii. 18; Isa. lxiii. 9. Miss L. No. 6.

*Save.* Jer. xvii. 14; Matt. xiv. 30; Ps. lxxi. 2; Ps. vi. 4. *Mr. D.* No. 7. *Condemned.* John iii. 18; Job ix. 20; Job x. 2; Matt. xii. 37. *Miss A. M.* These I gave to the teachers; having made request that at the close of the class lesson, or, in connection with the lesson, as the subject was in harmony with the exercise, the texts should all be looked up, and the classes ready to read them as called upon. I kept duplicates of these cards for my own use.

As each class was called, the scholars in turn read (some recited) the texts, the key-word was written in red chalk; and at the close filled up as above and sung to "Hamburg." I thought it a profitable exercise. No remarks were needed but to apply and explain briefly the texts. The lesson may be shortened at pleasure by lessening the number of texts.

It is scarcely necessary to give further models of this class of blackboard lesson, as any teacher, with a little pains, can construct exercises similar to the above. A hymn book, concordance, and Bible will furnish the requisite aid.

## 7. THE CHART LESSON.

In the Chart Lesson, the analysis of a text, subject, or fact is presented with the various connections, divisions, and sub-divisions represented by their location chiefly by means of braces or columns. This method of analysis is familiar to most teachers and pupils of our common schools, and can readily be mastered or adapted to religious instruction. Of course, there can be no invariable form into which, as in a mould, the chart must be cast; the teacher must arrange that according to his own views of the lesson, and the simpler the arrangement the better.

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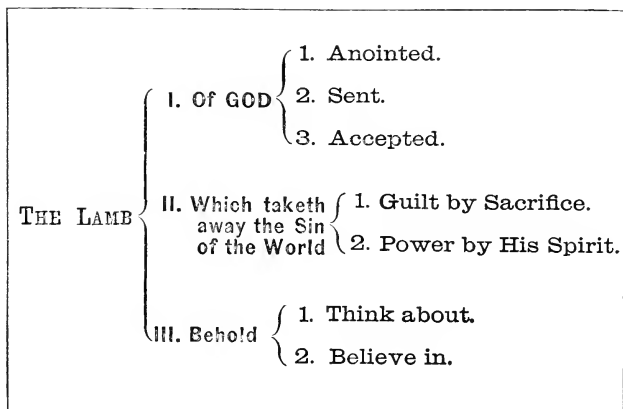
## No. 1.

## THE LAMB OF GOD.

JOHN I. 29.

The following is a chart arrangement of the familiar text, "Behold the Lamb of God, which taketh away the sin of the world." The lesson

develops around the questions:—1. Who was the Lamb? 2. What does He do? 3. What are *we* to do?



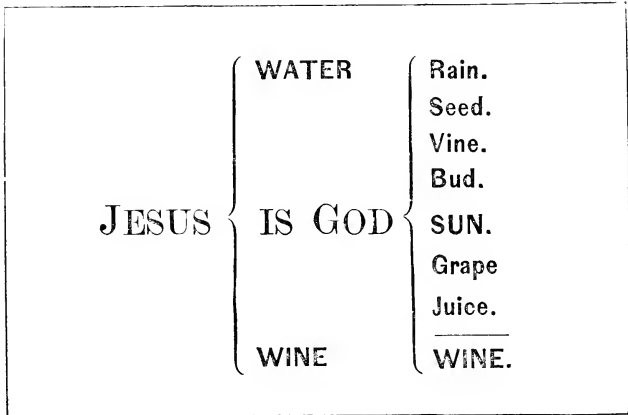
No. 2.

## THE MARRIAGE AT CANA.

JOHN II. 1-12.

This has been the lesson for the day. At the close, the board being clear, the teacher says: Of whom have we been learning to-day? (JESUS.) [Write this word, as below, in blue chalk.] What did Jesus do? (Made water into wine.) [Extend the brace; write WATER in white crayon;

and, below, WINE in red.] There it is: JESUS  
(made) WATER (into) WINE. That is our lesson.



Now I have some other things to ask you about.

Did you ever see water? What is it made up of? (Drops.) How large is a drop? Not very big, then; just a little, wee thing. Did you ever see one fall from the sky? Could you make one fall? No! Why? (Couldn't.) Couldn't I? (No.) Couldn't the Superintendent? Couldn't Mr. A.?—he is a great, strong man? Could any one? (No *man*.) But think; who makes the water-drops? (GOD.) Now I shall write up here

RAIN, and down here to remember who makes it. Who? (GOD.) If you take off the skin of the grape, what do you next find? (Pulp.) And in the centre of that? (Seeds.) Couldn't you make such a little thing as that? Could the carpenter, jeweler, sculptor? (No.) Who could?—speak it softly—who? (GOD.) Yes, God alone can make the [write] SEED.

In the same way follow the seed through the soil, bringing out the impossibility of any power but GOD creating the VINE and BUD. Show that no one could cause the SUN to rise a second earlier, or shine a moment later. That the President might order, and General Grant and Admiral Farragut might bombard with all the great guns of army and navy, and the SUN, which ripens and makes the GRAPE, will obey only the bidding of—GOD. He causes the SUN to shine; the GRAPE is formed; its JUICE is expressed from the purple cluster, and we have the WINE. Thus, through the processes of Nature, GOD makes the RAIN into the JUICE of the GRAPE, OR WINE.

Review the lesson thus: Pointing to the word GOD, and the words in the second column suc-

cessively, have the school repeat: GOD [made the] RAIN; GOD [made the] SEED; GOD [made the] VINE, &c. GOD [made the] GRAPE JUICE, or WINE. Then return to the first column: What did Jesus do at the marriage in Cana? JESUS [made] WATER [into] WINE. What did God do every year in the vineyards of Judea? GOD [made] RAIN [into] WINE. Could any one but GOD do that? (No.) Now, children, notice what I do. I want to add another word here. [Take the blue chalk and write, as above, IS. What is the word? (IS.) Read this line across,—JESUS IS GOD. Very softly, now,—JESUS IS GOD. Yes, does not our lesson prove it? Who among you can tell me why you believe this? (*Because Jesus did by his own power what only God can do.*) Therefore, (very softly again,) JESUS IS GOD.

The above lesson, if skillfully handled, and closed solemnly and quietly, will make a deep impression upon the children. In approaching the conclusion, let there be no hurry; allow the argument to enter the minds of the children, and fasten itself. It will surely do so, if I may judge from my own experience with this lesson.



In repeating this exercise before a State Convention of Sunday-school Teachers, some one raised the query as to the propriety and truth of the statement, God made wine. A child would hardly have done this. I have shaped the lesson so as to restrict the use of the word "wine" to the juice of the grape. I have also spoken in the past tense, and cannot see how the fact or statement that God, by natural means, made water into wine, can have any different bearing upon the present phases of the Temperance question than the fact that Jesus, by supernatural means made water into wine.




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No. 3.

THE THREE TREES.

The substance of the lesson is sufficiently suggested below. As to execution, write, in white chalk, the caption, the braces, the figures 1, 2, 3, and the headings, description, name, &c. Then, with yellow crayon, sketch the outlines of the apple-tree. These outlines of the apple, the

cross, and the pine may be omitted, or may be made beforehand. The whole board being prepared, ready for filling up the chart, proceed with column No. 1, as follows:—Write the reference text; have the scholars look it up; give the name, location, and fruit; making such remarks or farther Scripture references as may be wished. So, also, with No. 2, which should be with red chalk; and No. 3, with green. If it is desirable to shorten the lesson, write the references, also, beforehand, and assign them to classes or scholars to be ready with answers.

<i>THE THREE TREES.</i>			
	1.	2.	3.
			
Description,	Gen. iii.	1 Pet. xxii. 4.	Rev. ii. 7.
Name,	Knowledge of Good & Evil.	The CROSS.	The Tree of LIFE.
Place,	Eden.	Calvary.	Heaven.
Fruit,	Death.	Redemption.	Eternal Joys.



Scripture references should be placed upon the board at the opening of school. The rest of the lesson should then proceed thus: *First*, the certainty of death; (2 Cor. v. 10,) the judgment-seat at which departed SOULS shall stand; CHRIST the Judge. *Second*, the reward of the Righteous; the Right hand the place of honor, welcome, blessing, Heaven. *Third*, the doom of the Wicked. The texts should be used in their proper order, as shown above. The application from 2 Peter iii. may be read in concert.

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No. 5.

## PRAYER FOR THE HOLY GHOST.

LUKE XI. 13.

This example and the following are a combination of the Chart and the Acrostic Lesson; but are classified as charts because the acrostic is rather an incidental than a principal feature. The purpose of the lesson is sufficiently plain. The words in the column "ye," &c., should commence with small letters, and should be written

in red chalk. The design here represents the board as at the close. See note, next example, for further instruction.

<p>The Promise.</p> <p>MATT. vii. 7.</p> <p>Ask - - - - - Given.</p> <p>Seek - - - - - Find.</p> <p>Knock - - - - - Opened.</p>																
<hr style="width: 20%; margin: 0 auto;"/> <p>The Argument.</p> <p>LUKE xi. 13.</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 30%; vertical-align: middle;"> <table style="border: none;"> <tr> <td style="font-size: 3em; vertical-align: middle;">}</td> <td style="padding: 0 5px;">ye</td> <td rowspan="4" style="font-size: 3em; vertical-align: middle;">}</td> <td rowspan="4" style="padding: 0 10px;">how much more</td> <td rowspan="4" style="font-size: 3em; vertical-align: middle;">{</td> <td style="padding: 0 5px;">Fath.</td> </tr> <tr> <td style="padding: 0 5px;">evil</td> <td style="padding: 0 5px;">Heav.</td> </tr> <tr> <td style="padding: 0 5px;">g.g.</td> <td style="padding: 0 5px;">H. S.</td> </tr> <tr> <td style="padding: 0 5px;">chl.)</td> <td style="padding: 0 5px;">th. ask.</td> </tr> </table> </td> <td style="width: 40%; vertical-align: middle; text-align: center;"> <p>“ASK!”</p> </td> </tr> </table>		<table style="border: none;"> <tr> <td style="font-size: 3em; vertical-align: middle;">}</td> <td style="padding: 0 5px;">ye</td> <td rowspan="4" style="font-size: 3em; vertical-align: middle;">}</td> <td rowspan="4" style="padding: 0 10px;">how much more</td> <td rowspan="4" style="font-size: 3em; vertical-align: middle;">{</td> <td style="padding: 0 5px;">Fath.</td> </tr> <tr> <td style="padding: 0 5px;">evil</td> <td style="padding: 0 5px;">Heav.</td> </tr> <tr> <td style="padding: 0 5px;">g.g.</td> <td style="padding: 0 5px;">H. S.</td> </tr> <tr> <td style="padding: 0 5px;">chl.)</td> <td style="padding: 0 5px;">th. ask.</td> </tr> </table>	}	ye	}	how much more	{	Fath.	evil	Heav.	g.g.	H. S.	chl.)	th. ask.	<p>“ASK!”</p>	
<table style="border: none;"> <tr> <td style="font-size: 3em; vertical-align: middle;">}</td> <td style="padding: 0 5px;">ye</td> <td rowspan="4" style="font-size: 3em; vertical-align: middle;">}</td> <td rowspan="4" style="padding: 0 10px;">how much more</td> <td rowspan="4" style="font-size: 3em; vertical-align: middle;">{</td> <td style="padding: 0 5px;">Fath.</td> </tr> <tr> <td style="padding: 0 5px;">evil</td> <td style="padding: 0 5px;">Heav.</td> </tr> <tr> <td style="padding: 0 5px;">g.g.</td> <td style="padding: 0 5px;">H. S.</td> </tr> <tr> <td style="padding: 0 5px;">chl.)</td> <td style="padding: 0 5px;">th. ask.</td> </tr> </table>	}	ye	}	how much more				{	Fath.	evil	Heav.	g.g.	H. S.	chl.)	th. ask.	<p>“ASK!”</p>
}	ye	}							how much more	{	Fath.					
evil	Heav.															
g.g.	H. S.															
chl.)	th. ask.															

The *argument* is brought out by *contrast* of the opposite words: ye—Father; evil—Heavenly; good gifts—the Holy Spirit; children—them that ask.

No. 6.

## GOD THE HEARER OF PRAYER.

## God is the Hearer of Prayer.

## The Promise.

Matt. vii. 8.

“Every one that  
Asketh,  
Receiveth.”

## The Proof.

1. Psalm lxxvii. 1.

I cried                   unto God;  
He gave EAR unto me.

2. Ps. xciv. 9; cxv. 6.

3. Isa. lix. 1.

## The Application.

1.  PSALM cxv. 2.2.  ISAIAH lv. 3.

**1. The Promise**—(1.) made to every one (2.) on the sole condition of asking in faith, is (3.) that he shall receive.

**2. The Proof**—given is (1.) God has always given EAR to his people's cries. (2.) “He that planted the EAR shall he not hear?” Ps. xciv. 9. He is able to hear us, unlike the gods of the heathen who “have ears but they hear not.” Ps. cxv. 6. (3.) He is always *willing* to give ear to

prayer. "Nor is His ear heavy that it cannot hear." Isa. lix. 1.

**Applications.**—(1.) Ps. cxv. 2, "Because He hath inclined his ear unto me, therefore will I call upon Him as long as I live."

(2.) Isa. lxxv. 3, "Incline your ear, and come unto Me; hear, and your soul shall live."

---

In using the board, leave the acrostic arrangement for the close of the lesson, just before the Applications; then write the initials E-A-R, and fill up the text. The discovery of the acrostic will be a pleasant surprise to the scholars, and aid in impressing the truth of the lesson. The same method should be observed in the preceding lesson with the arrangement of the text, A-S-K, &c.

No. 7.

## THE CALL OF ZACCHEUS.

LUKE XIX. 1-9.

By RALPH WELLS.

"He sought to see Jesus."			
<i>Place.</i>	<i>Man.</i>	<i>Meeting.</i>	<i>Result.</i>
—	—	—	—
J—	ⲕⲣⲏ		
100—	little	call	Salvation
trees	rich	at once	pay back
	cheat		
	ran		

This lesson was given at the New York City Institute, of 1867, to an Infant Class, and was printed in the report of that body. I had the pleasure of listening to it, and would be glad could that pleasure be made practicable to many others by the printing of the entire exercise in tract form. Mr. Wells's management of his sub-



ject, and *of the children*, would be a profitable study for any Sunday-school worker. The black-board was also used to illustrate the palm-tree and the ancient city walls; but the chart was, in substance, nearly as given here.

**1. Place.**—Jericho; population of one hundred thousand; palm-trees grew around it and it was called the City of Palm-Trees.

**2. Man.**—His name was Zaccheus; he used to write it thus, 𐤆𐤑𐤅𐤍; he was a little man; a rich man; a cheat. “He sought to see Jesus;” he ran to see Him.

**3. Meeting.**—Jesus saw Zaccheus, and called him by name, and Zaccheus came down at once; made haste.

**4. The Result.**—“This day is Salvation come to this house.” Zaccheus made restitution; payed back.

No. 8.

## COMING TO CHRIST.

By Rev. G. C. LORIMER.

THE following exercise is a happy combination of the acrostic and chart:—

<b>“COME.”—Matt. xi. 28.</b>		
<i>To Whom?</i>	<i>How?</i>	<i>Why?</i>
<b>C</b> hrist,	<b>C</b> onfidingly,	<b>C</b> omforted,
<b>O</b> nly,	<b>O</b> bediently,	<b>O</b> rdained,
<b>M</b> ighty,	<b>M</b> ournfully,	<b>M</b> erited,
<b>E</b> ternal.	<b>E</b> arnestly.	<b>E</b> nriched.

No. 9.

THE DEBTOR CONDEMNED.

Bible Book-keeping.							
Rom. xiv. 12.							
<i>Dr.</i>		<i>Un-Believer.</i>				<i>Cr.</i>	
1867					1867		
Jan. 1	To Sundries	Gal. v. 3	x	Jan. 1	By Sundries	Rom. x. 3	00
"	"	Gal. v. 19	y	"	"	Isa. lxiv. 6	000
"	"	Gal. xx. 21	z				
			Rom. iii. 18				Rom. iii. 10
1868							
Jan. 1	Due		Heb. xii. 14				

JUDGMENT OF THE COURT.  
2 Cor. v. 10.  
Recorded Matt. xxv. 30; Rom. vi. 23.

This lesson, and the following, will be received with great favor by the young men especially. The chart itself sufficiently explains the tenor of the lesson. In the course of the address have the references looked up by the scholars, from the Bible (the Journal), and make the application. The Sinner is shown to be a bankrupt debtor. A debtor to do the whole law (Gal. v. 3), yet charged with sins of most aggravated

character and incalculable number. The sum of his sins lies in the fact that there is no fear of God before his eyes (Rom. iii. 18), and the sum of his debt to the law is *Holiness*, without which no man shall see the Lord (Heb. xii. 14). The effort to cancel the debt by going about to establish his own righteousness (Rom. x. 3) is vain; for his righteousnesses are as filthy rags (Isa. lxiv. 6). No good thing *meritorious for salvation* has he to offer in payment; no, not one (Rom. iii. 10). And so charged with infinite merit—holiness; and with nothing save infinite demerit to meet the just demand; his accounts go into Court, the judgment-seat of Christ (2 Cor. v. 10), and the sentence is: Cast ye the unprofitable servant into outer darkness (Matt. xxv. 30), for the wages of sin is death (Rom. vi. 23).

No. 10.

THE DEBTOR JUSTIFIED.

Bible Book-keeping.							
<i>Dr.</i>		<i>Believer.</i>				<i>Cr.</i>	
1868 Jan. 1	To Sundries	Heb. xii. 14	x	1868 Jan. 1	By Sundries	Rom. x. 4	x
"	"	John iii. 5.	y	"	"	Rom. viii. 6	y
"	"	John iii. 18	z	"	"	Rom. iv. 5	z
	}	Heb. iv. 9		"	"	Rom. viii. 32	x
		John xiv. 2					
		Heb. xii. 28					
		1 Pet. v. 4					
		1 Cor. ii. 9					
	Balance	1 Cor. i. 30.				1 Cor. i. 30.	

JUDGMENT OF THE COURT.  
Recorded Rom. viii. 33; 1 John i. 7.

The Believer's account is treated in the same way as above. The sum of his debt to the law is Holiness; and against this is credited (Rom. x. 4) Christ the end of the law to every one that believeth. To inherit the Kingdom, he must be born again (John iii. 5); but to be spiritually minded is peace (Rom. viii. 6), and spiritual mindedness is set to his credit. He that believeth

not is condemned (John iii. 18); but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness (Rom. iv. 5). And, besides this, He that spared not his own Son will freely give all things (Rom. viii. 32). The sum of all his credit is, Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption (1 Cor. i. 30). The Believer's balance is, the Rest that remaineth (Heb. iv. 9); the many Mansions (John xiv. 2); the Kingdom that cannot be moved (Heb. xii. 28); the Crown of glory (1 Pet. v. 4); and the things which God hath prepared for them that love him (1 Cor. ii. 9). The sum of all his joys is, CHRIST. The Judgment of the Court is: Who shall lay any thing to the charge of God's elect? It is God that justifieth (Rom. viii. 33). The blood of Jesus Christ his Son cleanseth us from all sin (1 John i. 7).

N. B.—The word *Balance*, with references, and the double line should be written in red chalk. The Bible references correspond to the Journal entries; the letters x, y, z are used with the algebraic idea of unknown quantity.

## No. 11.


## THE FEEDING OF FIVE THOUSAND.

MARK VI. 35-44.

The four following examples (Nos. 11, 12, 13, 14) were given by Capt. W. H. HAYDEN, Superintendent of First Presbyterian Sunday-school, Springfield, Ill. The simplicity of the plan and the fullness of the matter alike commend them.

## THE LOAVES AND FISHES.

Jesus	}	gave to	{	Disciples,
Disciples				Multitudes.

 They did ALL eat.


## THE WORD OF LIFE.

Jesus	}	gives to	{	Teachers,
Teacher				Scholars.

No. 12.

## THE SOWER.

MATTHEW XIII. 1-9; 18-23.

THE SEED.	THE SOIL.
GOD'S WORD.	OUR HEARTS.
—	
 May Fruit be borne TO-DAY!	

The lesson aims to show how great is the danger that the instructions of the Church and Sabbath-school may be lost; and to point out the nature of those dangers as illustrated by the loss of seed. Knowing the *fact* of danger, and what the dangers are, let the hearer *take heed!* “Who hath ears to hear, let him hear!”—[ED.]



No. 13.

## THE DISCIPLES PLUCK CORN

ON THE SABBATH.

MATTHEW XII. 1-13.

## THE SABBATH

A DAY OF

REST

*from*

TOIL,

CARE,

PLAY.

LABOR

*for*

JESUS,

SOULS,

HEAVEN.

The original appointment of the Sabbath as a Day for REST from selfish Toil, disturbing Care, and worldly Pleasure is the *first* division. This, in the *second* division, is compared with our Lord's views of the Sabbath as a Day of HOLY LABOR. The two ideas are shown to be in harmony as being both in the spirit of the law: "I will have *Mercy*, and not *Sacrifice*."—[ED.]

No. 14.

## THE CALLING OF LEVI.

LUKE V. 27-32.

JESUS { CALLED LEVI.  
CALLS YOU!

LEVI left all, and followed HIM!

☞ Will YOU follow HIM?

Publicans and Sinners

Scribes and Pharisees

Feasted with Jesus.

Rejected Jesus.

☞ WE may do the same.

☞ Let Us not reject HIM.

The divisions of the above chart are marked by the dashes; they are *three*. (1.) LEVI'S Call. *Your* call. (2.) LEVI'S Prompt Response. Will *you* so respond? (3.) LEVI'S Feast of Gratitude.

The lesson derived from the conduct of the Pharisees, as compared with the Publicans, is one of the incidents of the feast.—[ED.]

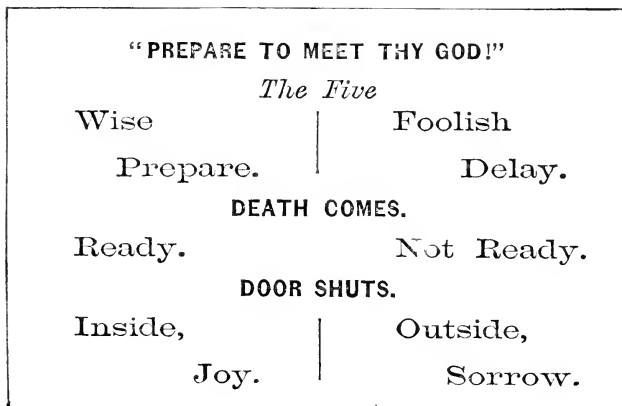
No. 15

## THE TEN VIRGINS.

MATTHEW XXV. 1-14.

By W. H. SUTTON.

The following exercise is an admirable illustration of the Chart Lesson. The board had upon it, during the school exercises, the Golden Text alone. The chart was constructed as the lesson proceeded; and, at close, stood as below.



No. 16.

## THE LORD'S PRAYER.

MATTHEW VI. 5-15.

## OUR FATHER

—  
 THY { NAME  
 KINGDOM  
 WILL  
 —

GIVE )  
 FORGIVE ) US  
 LEAD )  
 DELIVER )  
 —

"These things saith the  
 AMEN,  
 The Faithful and True."

REV. iii. 14.

## 8. THE DIAGRAM LESSON.

I have classified as Diagram Lessons those in which the text or truth is presented in the form of some geometrical figure, or is so arranged as to make the outline of some familiar object. It is a sort of stepping-stone from the Chart to the Picture Lesson, but is sufficiently distinct from each to justify a separate classification.

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## No. 1.

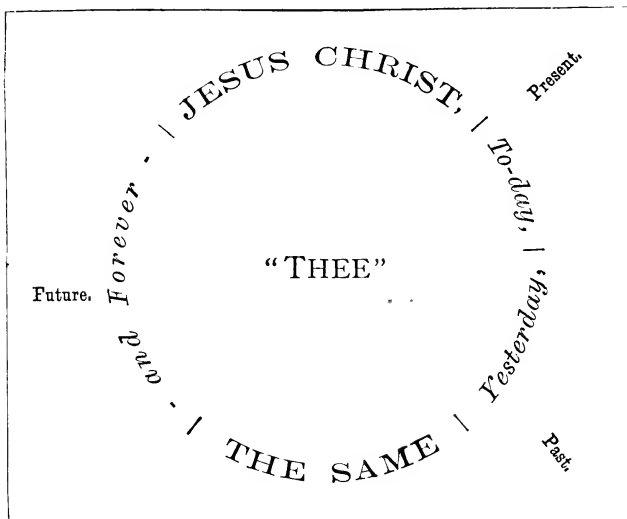
## THE DIVINITY OF CHRIST.

## HEBREWS XIII. 8.

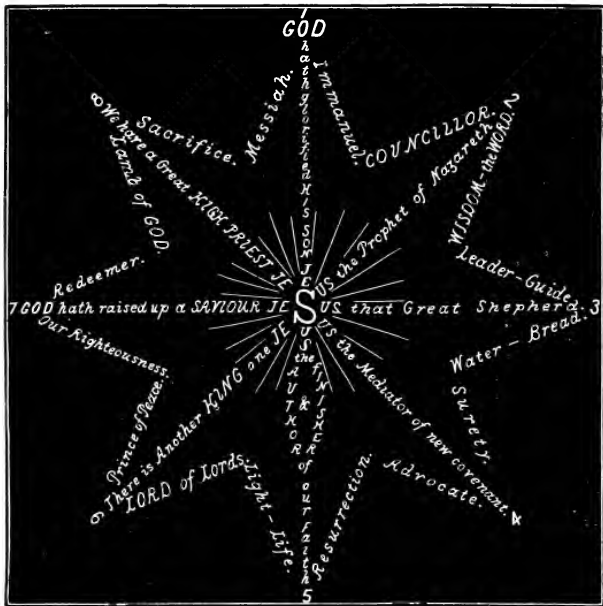
The circle is the emblem of eternity; Christ is forever the same; therefore, Divine.

At the close of the lesson, the security of the believer is shown to be in this Divinity of Christ. His love and care encircles him with safety. Ps. cxxv. 2, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." Jer. xxxi. 3, "I

have loved thee with an everlasting love." At this point write the word "THEE" in the centre of the circle.







The Soul's Morning Star.



## No. 2.

## THE MORNING STAR.

REV. XXII. 16.

1. *Acts iii. 13*; John i. 41; Matt. i. 23.
2. *Matt. xvi. 11*; Isa. ix. 6; 1 Cor. i. 24; John i. 1.
3. *Heb. xiii. 20*; Isa. lv. 4; Luke i. 79; Jno. iv. 10; Jno. vi. 35.
4. *Heb. xii. 24*; Heb. vii. 22; 1 John ii. 1.
5. *Heb. xii. 2*; John xi. 25; John viii. 12; John xiv. 6.
6. *Acts xvii. 7*; Rev. xvii. 14; Isa. ix. 6.
7. *Acts xiii. 23*; 1 Cor. i. 30; Isa. lix. 20.
8. *Heb. iv. 14*; John i. 29; Heb. x. 12.

This lesson is especially appropriate for the Christmas holidays; it is meant to be one of instruction or drill in the offices and attributes of Jesus Christ. All Sunday-school scholars should be made familiar with the names of Jesus, and their meaning as applied to him.

The design of the lesson is to show the glory of Jesus above all others and all else, by showing those features which make up his glory; and this is done by using the metaphor used, Rev. xxii. 16. The Morning Star is the brightest of all stars. Its beauty and brightness depend upon the *rays* which it sends out. Each of the eight

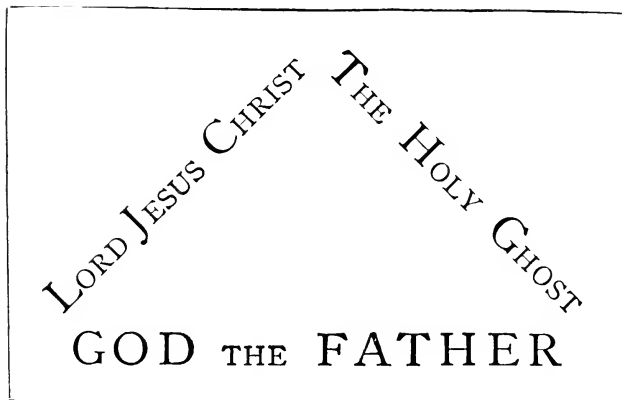
offices of Jesus represented is one of the principal rays in the brightness of his glory. The names that form the *points* of the Star explain and strengthen the *rays*. All the texts composing the central rays should be quite familiar to the teacher, and may be easily made so to the scholars. The references are given in the order in which they occur as numbered, thus : 1. SON, Messiah, Immanuel ; 2. PROPHET, Counsellor, &c.

DRAWING.—Mark off a large square on the board ; bisect the sides ; and on each side, as a base, erect a triangle, the apex being the point of bisection opposite. This forms the outline of the Star. The centre S, and the other letters of the words JESUS, may be written in red chalk. If the board is too small to allow the entire texts, names alone may be used, thus : (1.) His Son JESUS ; (2.) JESUS the PROPHET ; (3.) JESUS the SHEPHERD ; (8.) GREAT HIGH PRIEST JESUS, &c. JESUS is made the *first* word of four of the principal rays and *last* of those opposite, and in line with them. For an Acrostic Lesson upon the same text, see page 205.

No. 3.

## THE HOLY TRINITY.

MATT. III. 16, 17; LUKE III. 22.



Rom. i. 7, God Our Father. Heb. i. 8, Unto the Son He saith, Thy throne, O God, is forever. Tit. iii. 5, Saved by the renewing of the Holy Ghost. Matt. xxviii. 19; 2 Cor. xiii. 14.

Q. "How many Persons are there in the God-head?" Explain the Doxology.

"Praise God from whom all blessings flow;  
 Praise Him all creatures here below;  
 Praise Him above, ye heavenly host,  
 Praise Father, Son, and Holy Ghost!"

No. 4.

## THE TREE OF LIFE.

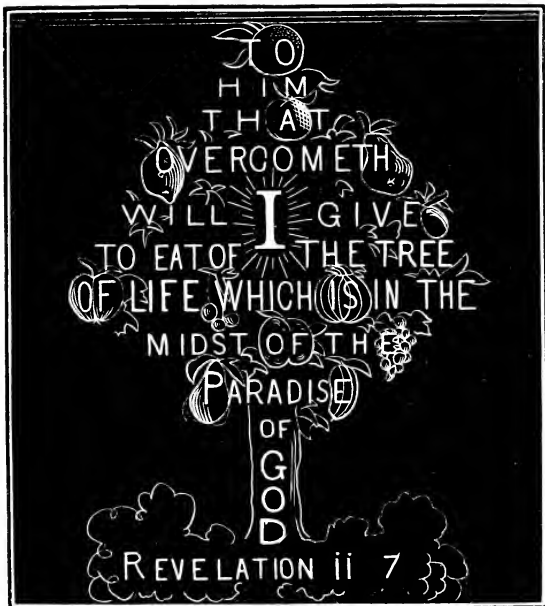
REV. II. 7.

THE discourse was a contrast between the Christmas trees which men build here, and the Tree of Life which God has planted for us.

**1. Where it Grows.**—Our trees here are on earth, in our parents' homes, in boxes or frames; mid-winter outside. That is in heaven, in the Father's Home, on the banks of the River of Life, in eternal spring.

**2. What it Bears.**—*These* are covered with toys and buns, that soon are gone; that are tied on; and that very often cause illness from eating: the tree looks green, but it is a dead bough, and will soon wither away, be stripped, and cast out or burned. *That* is living; bears real fruit of many kinds; is ever green and ever bearing; and its leaves heal and comfort men's hearts.

*These* have gifts for friends and children of our families; *That*, God's children. *These* are



The Tree of Life.



usually for all, without regard to character; *That* for those who love and obey God. Many little ones were too poor to have Christmas trees; but *ALL, without money or price*, may have a "right to the Tree of Life." Only by Faith become one of God's dear children.

**3. For Whom are its Fruits.**—"Him that overcometh." (John xvi. 33; Rev. vii. 14.) "Blessed are they that do His Commandments, that they may have right to the Tree of Life." (Rev. xxii. 14; Prov. iii. 18.)

---

This lesson was given in my school as a Christmas Lesson. The diagram was placed upon the board in colors; the letters green, except the trunk, G-O-D, which was brown. The "I," in the centre of the tree, was put in red, with a halo around it, penetrating to the ends of the boughs, illuminating them. The round letters, o's, e's, a's, and others, were enclosed in various fruits, as oranges, cherries, lemons, strawberries, pears, &c., which was readily done by extending

outlines, and using appropriate colors. The letters thus appeared as printed upon the fruits. Leaves, vines, and other combinations were also formed; the whole making a novel and very pleasant "Christmas Tree" for the children.

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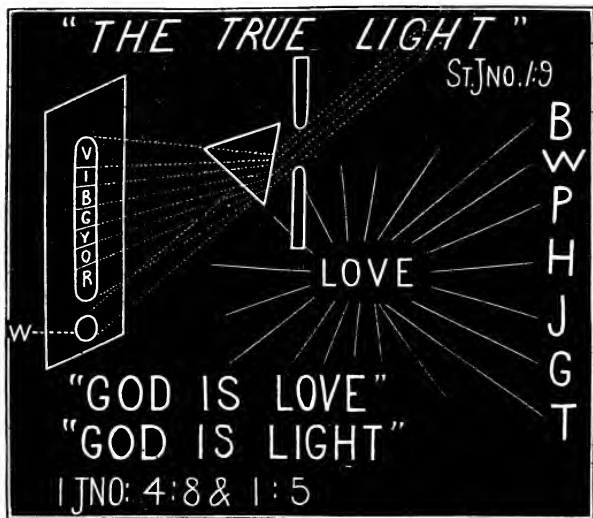
### NO. 5.

## ATTRIBUTES OF GOD.

JOHN IV. 19-27.

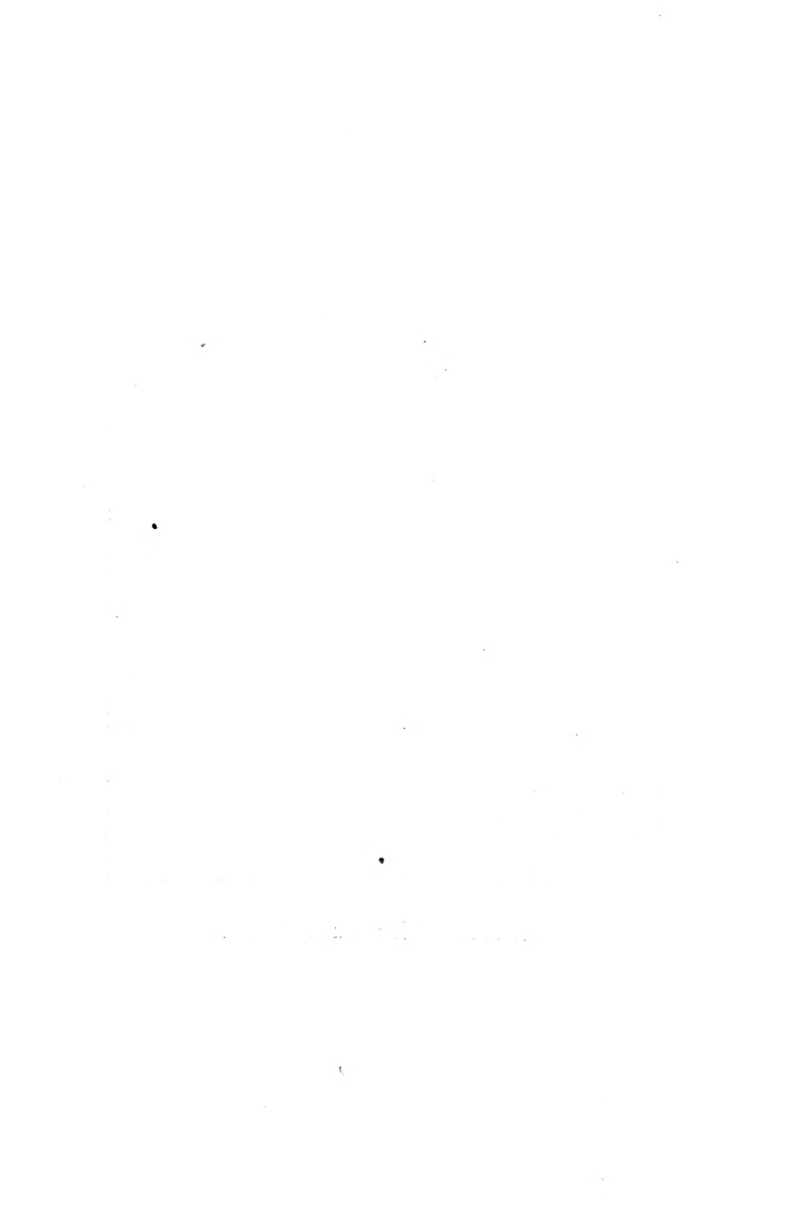
THE diagram is a view of the attributes of God under the usual manner of representing the Solar Spectrum. The teacher may first take the catechism question, "What is God? Ans. God is a Spirit, infinite, eternal, and unchangeable in His Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth." (John i. 5.) "God is Light" may be taken as suggesting the figure upon the board. A ray of light passing through a prism is separated into the seven colors,—violet, indigo, blue, green, yellow, orange, red.

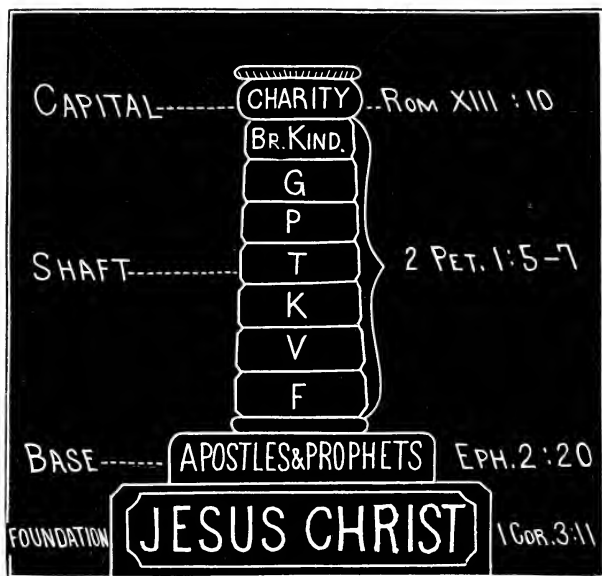




The Solar Spectrum—The Attributes of God.







The Column of Christian Character.

All these combined make the white ray. So we read, "God is Love." This is the single view of His character; the prevailing "Light" that fills the world. The seven attributes indicated in the catechism question may be brought out and each dwelt upon as may be judged proper. The aim should be to give the class a true idea of God, especially as a God of Love.

---

### No. 6.

## COLUMN OF CHRISTIAN CHARACTER.

USED WITH MATT. VI., VII. 27-20.

THIS column may be built one stone at a time, with fitting remarks as each stone is laid. The speaker may call upon the scholars to assist in the work. The outlines of the blocks may be made with colored crayons, if preferred; the foundation and capstone being white. The propriety of representing "CHARITY" as the crowning grace, and of printing it in white, the com-

pound of all colors, may be pointed out; for "Love (charity) is the fulfilling of the law." (Rom. xiii. 10.)

The column may be built as above before the lesson, if the teacher desire to take more pains with the drawing; and a second column may during the lesson be built beside it. A comparison of the two will illustrate the value of *care* in forming character.

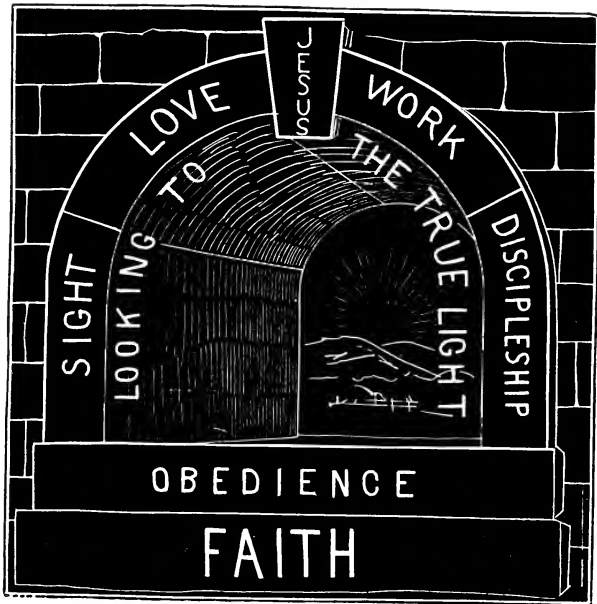
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## NO. 7.

# THE KEYSTONE OF THE ARCH.

By H. M. BLOSSOM, St. Louis.

In this exercise, the inscriptions, "FAITH, OBEDIENCE, Sight, Love, Work, Discipleship," were written during the lesson. The board, otherwise, faced the school during the whole session. JESUS is the keystone, or fastening stone of the arch. The lesson was a narrative, explanation, and application of the healing of the



The Keystone of the Arch.





blind man at Siloam given John ix. 1-7. The closing review which follows is a sufficient key to the entire exercise.

We have, as the foundation of our arch what?  
*Faith and Obedience.*

And these produce? *Sight.*

And what else? *Discipleship.*

And the fruit of sight is what? *Love.*

And the fruit of discipleship, what? *Work.*

He "passeth by." We hear his voice. It comes to us in tones of judgment, trumpet-tongued, or in mild and melting accents of mercy, from this sacred volume. "Passing by," He stops and knocks at the door of our hearts. If we admit him, the light of His presence banishes every vestige of darkness forever. "Passing by," He says, "Look unto Me, and be ye saved." If in Faith we make the effort, by that act of Obedience the eyelids of our spiritual vision are unsealed, and we receive our Sight. The revelation is one which fills us with "wonder, love, and praise." Seeing Him, we worship him, and are found with his disciples. *Sight* and *Discipleship* are the fruits of our obedience; and

the fruits of these are enduring Love and unwearying Labor for the Master. And, beyond, we catch a view of the hills of the Heavenly country in the glory of "the True Light" forever; for "the Lamb is the Light thereof."

## MAP TEACHING.

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### CHAPTER XI.

#### PRACTICAL HINTS.

**M**AP TEACHING is one of the chief divisions of Outline Teaching, and yet is plainly included within the classes of Blackboard Teaching; and as such, in the main, it is my purpose to treat it here. I have, however, somewhat to say upon the methods of Map Teaching separate from the blackboard.

**1. Wall Maps in Outline.**—Good wall maps of Palestine, of the Peninsula of Sinai, of the Land of Goshen, and of the Shores of the Mediterranean illustrative of the travels of St. Paul, these four, at least, ought to be in every Sunday-school. And yet it is not easy to find such as,

*for school purposes*, are fairly entitled to be called good.

The difficulty with most maps is, that they are too small, too much crowded, and are marred by large capital-lettered names of prominent sections and localities, which effectually hinder any effort to fix these in the child's memory, since the child will not take pains to rely upon his memory while his eyes serve his purpose without any trouble. This last blemish is strangely retained even in Prof. Osborne's new map of Palestine, which comes, by very much, the nearest to the real wants of the Sunday-school worker, and should be in every Sunday-school and lecture-room in the land. Of the travels of Paul, the American Sunday-School Union published a map (now out of print) which would have answered very fairly had it not been so sadly marred by the great printed names pasted over it. The same society prints a map of the Journeyings of Israel, which does very well except for large schools. I know of no large outline maps of the Peninsula of Sinai, or of Jerusalem and suburbs.

The probability is that such maps as are really needed by Superintendents and pastors would not yet find sufficient sale to justify their publication by private enterprise. There is, therefore, a wide field for some benevolent society to occupy in the direction of practical and *genuine outline* maps of Bible lands.

**2. Home-made Maps.**—In this exigency, the only and, perhaps, the best way for the teacher is to make his own maps. And this can be done much more readily than one would at first suppose, as my own experience may attest. I had made an engagement to lecture at an institute on the Physical Features of Palestine. There were “plenty of maps, and good ones, too,” I had heard; but, on the afternoon preceding the night of the lecture, I learned casually that the “good maps” would not, for the above reasons, suit my purpose at all. I must, therefore, either make a map, or have my lecture fail. I bought five yards of muslin; cut the piece in two; had the sides sewed together, and went to work with pencil, brush, and water colors; and, guided by the sketch-

map in Smith's Dictionary (article Palestine), was soon ready. Since then, I have made a few additions to this map, as they were needed, in our school; *but no names*; and, although the affair would hardly pass a board of topographical engineers, it suits for the general uses of a Sunday-school very well; better, indeed, than any map I have ever yet had. And I would recommend this course to all workers. Stanley's *Sinai and Palestine*, and Conybear & Howson's *St. Paul* will furnish the worker accurate and complete "copy" for any maps which he may need to make, either upon muslin or upon the board.

**3. Locating Places.**—Once get the bare outlines of a country traced with approximate correctness, and, as occasion requires, new points can be added. It will be a help to the scholars to add the new points in the presence of the school before the lesson is given. If guidance is needed, a light pencil-stroke on the muslin, carefully drawn beforehand, will be a sufficient guide to the eye for laying on the water color. In con-

structing the above map, I used the "Triangulation" given below, page 281.

**4. Color Signs.**—It will be well to have uniformity in the colors used for the various divisions of the surface. That is, let mountains be *always* printed in yellow, rivers and lakes in blue, towns in red. Of course, it will not always, perhaps not often, be desirable to use colors in off-hand mapping; but when the teacher does want to give his work a little better finish, or when it is necessary to distinguish clearly between lines, it will be well to have the scholars understand that each color has a definite and fixed significance.

**5. Time for Map Lessons.**—I would recommend that the use of the map be made one of the regular exercises of the school, and that five minutes be given for it in the order just preceding the recitation. For, sacred geography is nevertheless geography; and when the lesson is mere drill in that science, there will be danger of dissipating the serious impressions made by

the teachers during their lessons, should the exercise follow the recitation. The last moments of school should be wholly given to deepening the spiritual impressions made in the class. Nothing should be permitted to change this aim.

In the ten minutes, at the close of school, allowed me, as Pastor, for address, I have, indeed, sometimes given what might be called a Geography Lesson; but it was such an one as used the geographical references of the regular text as a handle upon which to fix the one great spiritual truth with which I wished to assail the hearts of the children. The examples given below explain my habit in this particular.

A very satisfactory plan is to divide the lesson so as to give the geography proper in the five minutes before recitation, and the historical references and the spiritual application afterward.

**6. Class Maps.**—The use of maps in the class would be found a great help to all teachers. There is no reason why the entire geography teaching of Sunday-schools should be confined to



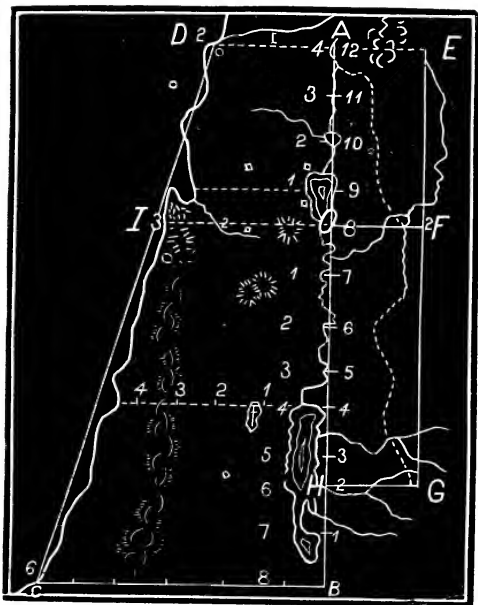
the Superintendent and wall maps. Several series of Class Maps have been published, which make Map Teaching practical to any one. But the most helpful aid for this work is the RELIEF MAP, in which the physical features of the Holy Land are brought out in relief; *i. e.*, the relative elevations of the surface, as well as the locations of the various mountains, rivers, plains, &c., are fairly represented. This map is of convenient size for class use; its cost is about *one dollar*.

**7. The Final Aim.**—I have nothing to add upon this point save the caution that we are to remember that giving knowledge of Bible lands is no more to be justified as a proper aim of the Sunday-school teacher than giving knowledge of other lands, *save only* as it leads to a better knowledge and following of Bible truth. This, as all other scientific learning, is but the “school-master” that leads to Christ!

## CHAPTER XII.

## BLACKBOARD MAPPING.

MAP LESSONS upon the blackboard cannot be given with much success without at least so much skill, on the part of the teacher, as will enable him to sketch at will a rough approximate outline of the locality under consideration. To master the boundaries of Palestine, I recommend the following "Triangulation," which I have found very helpful to myself. Draw a perpendicular line of any length  $A B$ ; at its base, draw  $C B$  perpendicular, equal to one-half of  $A B$ ; divide  $A B$  into twelve equal parts. Or thus: draw the line  $O B$ ; bisect and add  $O A = \frac{1}{2} O B$ , and then subdivide. Draw  $A D = 2$  parts, and unite  $D$  and  $C$ . This gives the outlines of the Holy Land proper. The boundaries of the trans-Jordan tribes, Reuben, Gad, and half-Manasseh, are determined by a parallelogram  $H G E A$ , whose base  $H G = 2$  parts, and side  $= 10$  parts



Triangulation of Palestine.



reckoned from E. To complete the outline, the Sea of Galilee is the unit of measure, being = 1 part. It lies between 8 and 9 (reckoning from the foot of the line B), in the shape of a *kidney*, and is divided into nearly equal parts by the line A B. From O, the point on A B, at the end of the Sea of Galilee, to the Mediterranean sea coast, is three parts; the point of the elbow of Carmel being about two-thirds of one part above this line. This much being determined, the rest is easy. Calling the *one part* x, for convenience, we have the following table of Relative Distances from this map, and any other localities may be in like manner determined by the teacher. If a first reading does not give the key to this Triangulation, a little study and trial with pencil and paper will make all plain.

*RELATIVE DISTANCES.*

Sea of Galilee =  $1x^*$  in length,  $\frac{1}{2}x$  wide.

Southern end of Sea of Gal. =  $8x$  N. from base line at B.†

## RECKONING FROM O.

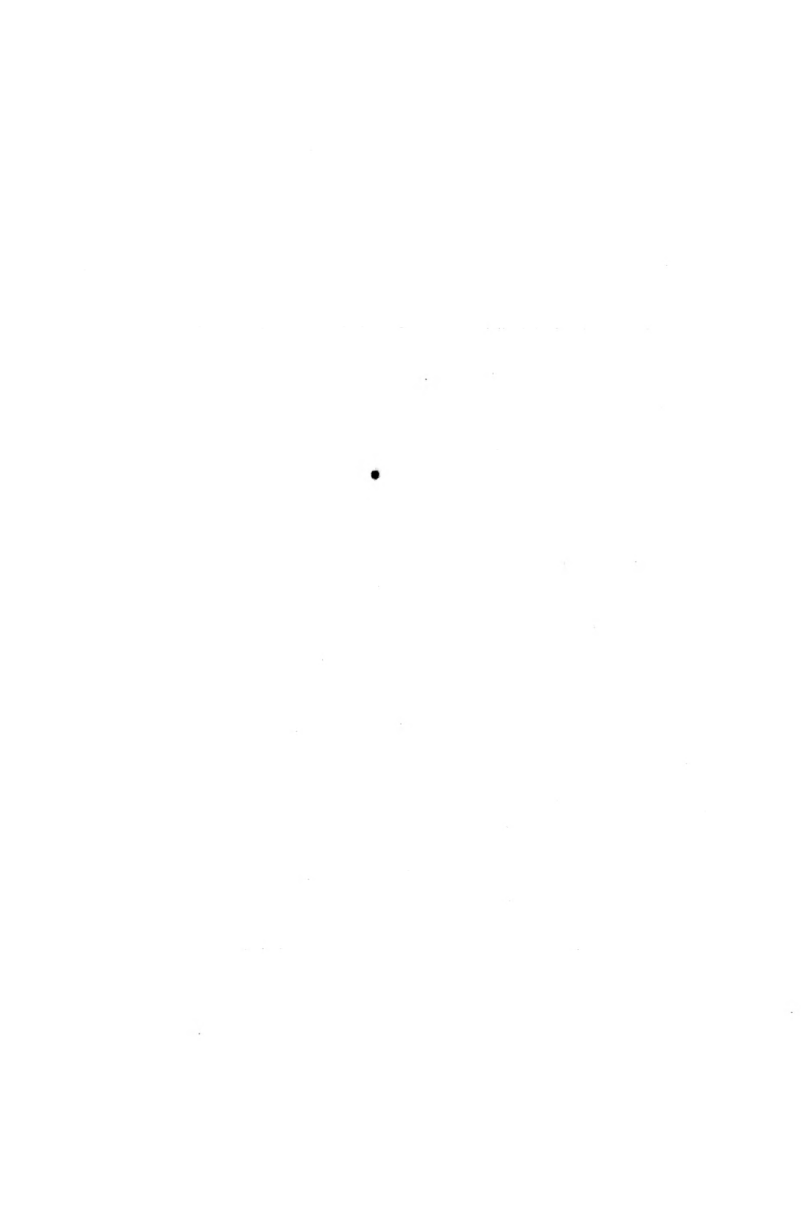
Foot of Carmel	= $3x$ west.
Lake Merom	= $2x$ north.
Northern boundary	= $4x$ “
Eastern boundary	= $2x$ east.
Mt. Tabor	= $1x$ west.
Nazareth	= $1\frac{1}{2}x$ “
Head of Dead Sea	= $4x$ south.
Foot of Dead Sea	= $7\frac{1}{2}x$ “
Southern boundary	= $8x$ “

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\* Twelve and six being the proportion used in the triangulation, it is easy to use our linear measures for constructing maps;  $x$  representing 3, 4, or 6 inches, according to the size of the board or muslin.

A sufficiently accurate *scale* is thus had by which distance in miles may be *approximated*. The unit  $x$  being equal to about twelve miles, the length of the Sea of Galilee, other distances can readily be computed.

† Divide A B into three equal parts,—the points of division will mark the head of the Dead Sea and the foot of the Sea of Galilee.





Map Lessons—Nazareth and Vicinity.



## OTHER DISTANCES.

Dead Sea (head) from B	=	$4x$	north.
“ “ in width	=	$\frac{1}{2}x$ .	
“ “ in length	=	$2\frac{1}{2}x$ .	
Root of “The Tongue”	=	$1x$	from B.
Tip of “ “	=	$1x$	“ “
Jerusalem from A B	=	$1\frac{1}{2}x$	west.
Coast line of Med. op-			
posite Jerusalem	=	$4x$	“
Tyre (D) from A	=	$2x$	“

## No. 1.

## CHRIST CAST OUT OF NAZARETH.

LUKE IV. 16-33.

Having tested and proved his own ability to sketch the outline of Palestine, the teacher may stand before his school, with a clean-faced board, to give a lesson upon NAZARETH. I suppose, of course, that he has “read up” his theme, and has selected his own points of interest. I propose

now to take him at that stage and help him place upon the board the above outline. A hint to begin with. If you doubt your ability to get through with the sketching, mark your distances beforehand by little *dots*, which, even if seen, will convey no idea to any one but yourself. Draw, *first*, the kidney-shaped Lake Tiberias, regulating its size according to the proposed size of your map. As it is the unit of measure, you can make it as long as you please, and half as wide as long. Three dots—three lengths of Sea of Galilee—west from the south end, you have the Mediterranean at Carmel. Run up the coast line until your hand is at a point nearly opposite (within one-third) the top of Sea of Galilee; make the bend in the elbow which forms the Bay of Acre, and sweep the line up towards the point where your eye (or your dot) has located Tyre  $2x$  west from the top of your perpendicular line. Lake Merom and the Jordan, above and below the sea, may be made, and any other points around, which are familiar to the school, as a review; stroking all the time slowly, and asking such questions as, “What sea, mountain, town, lake, river?” &c. After these

outlines and other points of review have been run over, stop, and speak a few words to excite interest in the place which you are about to locate.

A little south of this line, which touches the foot of Lake Tiberias, just at the foot of these mountains of Galilee, on the northern edge of the plain of Esdraelon, is ——? Here is the river ——? (Kishon); its branches stretching out around and through the plain. Here, just opposite and midway to Jordan, is Mt. —— (Tabor), &c., &c. (Endor, Nain.) Now look at verse twenty-ninth. What was this town —— built on? (A hill.) Yes; and we may see that hill to-day. The present village lies along the lower edge of it; and above a large part of the town are several rocky ledges or precipices; one of which is almost perpendicular, and rises forty or fifty feet high. This is likely the very “brow of the hill” from which the Nazarenes wanted to cast Jesus.

In reviewing the lesson, take the school in imagination to the top of the western hill, above Nazareth, where stands the tomb of Neby

Isma'il. (See Robinson's Res., vol. ii., pp. 336-7.) As the description of the interesting scene is detailed, point to the various localities, and have the scholars name them, thus: "There lies the magnificent plain of ——? (Esdraelon.) On the left is seen the round top of ——? (Tabor); with portions of ——? (Gilboa) and the opposite mountains of ——? (Samaria.) There is the long line of ——? (Carmel) running up into the ——? (Mediterranean), which is seen to the left across the foot of Mt. ——? (Carmel), and then again, on the right, when it forms the bay of ——? (Akka.) There the coast stretches far north towards ——? (Tyre) and ——? (Sarepta)," &c.

If time permits, distribute among the classes the following texts referring to Nazareth:—

Class A. Luke ii. 39. ("Own City N.," of Mary and Joseph.)

Class B. Luke i. 26-34. (Annunciation at N.)

Class C. Matt. ii. 23. (Return to from Egypt.)

Class D. Luke ii. 51. (Boy Jesus comes to N., after loss in J.)

Class E. Luke iv. 16. (Is "brought up" and worships there.)

Class F. Matt. xxi. 9, 10, 11. ("The Prophet of N." Palm Sunday.)

Class G. John xix. 19. (The Superscription of Accusation.)

Class H. Mark xvi. 6. (The Angel at Resurrection. "Fear not," &c.)

Class I. Acts xxii. 8. (Conversion of Paul.)

Class J. Acts iii. 6. ("His name hath made him whole.")

These texts having been announced as above, let some one in each class, directed by the teacher or named by the Superintendent, read the reference.

These people of Nazareth cast out Jesus; did you ever do any thing like that? How sad should Jesus at last turn from you, and leave you to die in your sins!

I had intended to give other similar examples of lessons upon points of interest in Palestine; but so much space has been consumed in explaining the method, that the reader must prepare his own models. A concordance will

furnish the Scripture references, and a Bible dictionary the facts of geography. The next exercise is somewhat different in method of conducting.

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## No. 2.

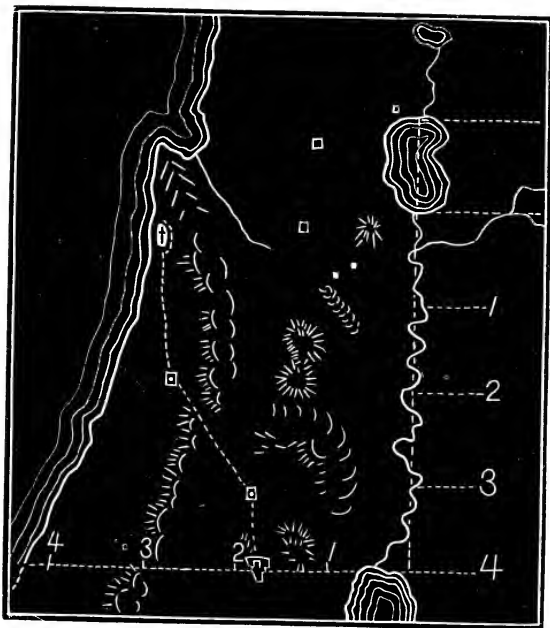
## PAUL'S FLIGHT FROM JERUSALEM.

ACTS XXIII. 12, SEQ.

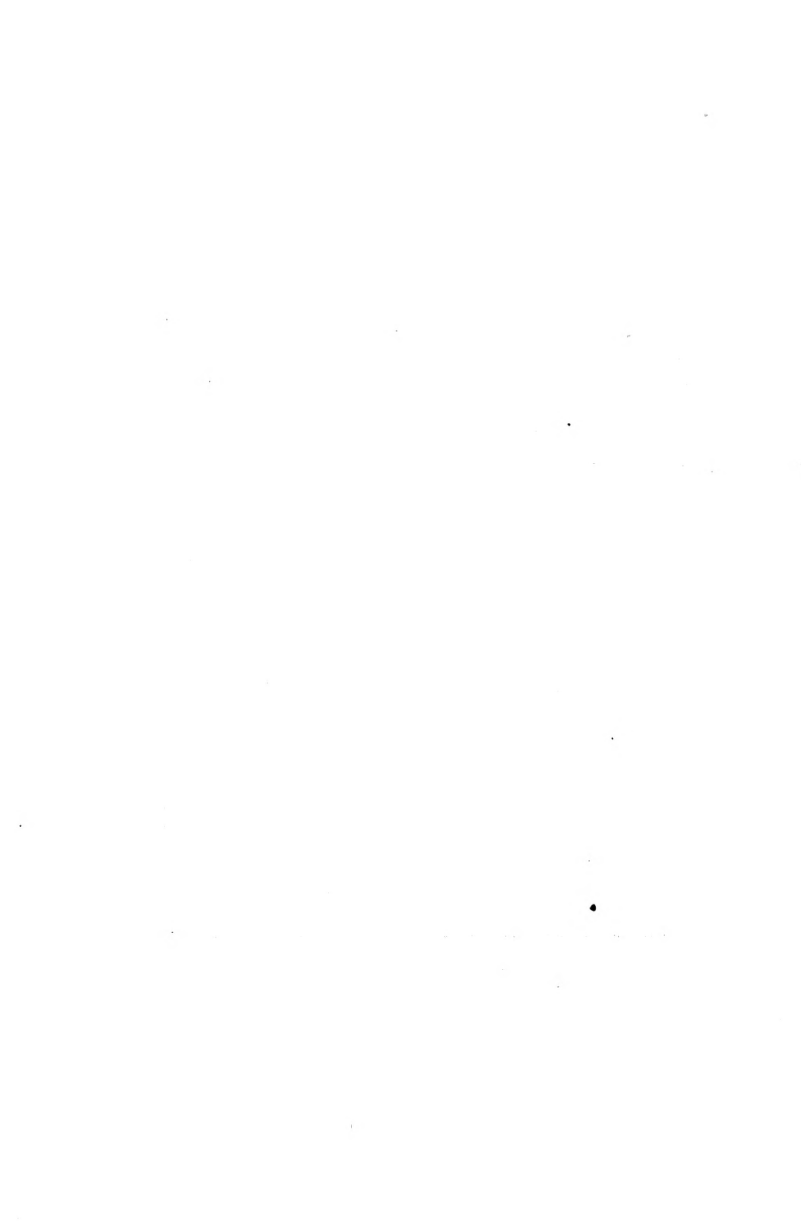
The lesson is intended to be a running talk and chalk description of Paul's escape from the conspiracy of the more than forty Jews. In drawing the map, proceed as in No. 1, except that the Jordan may first be extended from the Sea of Galilee, the distance of  $4x$ , to the head of Red Sea;  $4\frac{1}{2}x$  west touch the coast line, and then sweep northward to Carmel. The various points being located, except those in the line of the route, the scholars naming them as they are drawn, the lesson may proceed as follows.\*

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\* This lesson I gave at Decatur, Ill. It is published in the "Proceedings of the Illinois State Sabbath-school Convention." The report from which I copy was made by Mr. I. Newton Baker.



St. Paul's Midnight Escape.





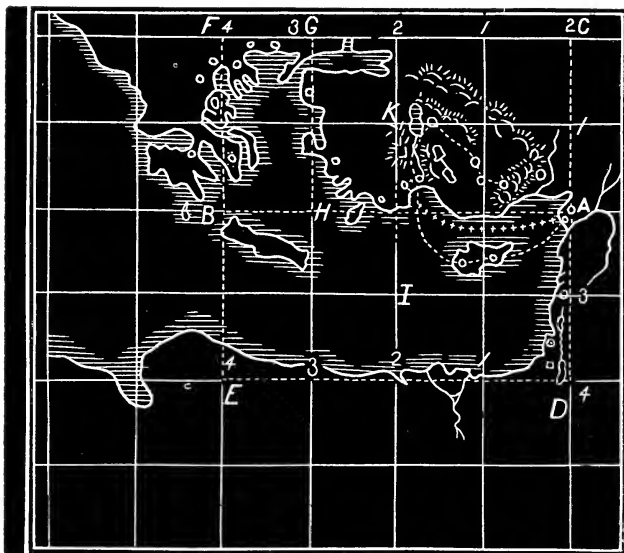
Where was Paul now when the Jews wanted to kill him? (At Jerusalem.) The chief captain, Lysias, had ordered a little army of soldiers, composed of infantry and cavalry, to accompany him. They started about nine o'clock, tramping through the city, out of the gate, watching at every turn for the Jews who had tried to kill Paul. What sort of country lies just north of Jerusalem? flat or hilly? (Hilly.) [The scholars soon learn to interpret the motions of the chalk.] Yes, they started to go into this hill country. They marched until about midnight—how many hours? (Three)—to a little town called Gophna. [ $\frac{2}{3}x$  N. W. Jer.] Here they turn to the left, toward the sea-coast, and presently begin to descend from the mountainous region through which they had been travelling. About day-break, they came to a town called Antipatris. [Kefr-Saba,  $2\frac{1}{3}x$  N. W. Jer. twenty-eight miles.] Where were they at midnight? (Gophna.) At daybreak? (Antipatris.) From Jerusalem to Gophna is nine miles; from Gophna to Antipatris is seventeen miles; how far from Jerusalem to Antipatris? (Twenty-eight miles.) Antipatris

was just at the foot of the mountains in the Vale of Sharon. Do you know any text with that name in it? (The rose of Sharon.) Yes; it was a beautiful valley. Paul goes up this Vale of —? (Sharon.) At this town — (Antipatris) the foot soldiers left him, and the cavalry went on with him. Paul was on horseback, too. It was about harvest time, in April. The wheat was ripening on the hills and on the plain; and, as far as the eye could reach, smiling fields were stretching out to their view as they rode along. To the left, only seven miles distant, was the Mediterranean Sea, and a line of low hills along the shore. Thus they travelled until, some time in the afternoon, they reached Cesarea, the political capital of Palestine, here on the sea coast.

The application is: God's Providential care over his own children. Be Faithful to God and Fearless in duty, and God will Provide Deliverance from the Evil, or Strength to bear it.

The exercise, exclusive of the review, lasted but five minutes; and yet the localities, with incidents, &c., were firmly fastened by it on the





St. Paul's Missionary Journeys.

scholars' minds. [Cesarea is  $2x$ , twenty-four, miles N. W. from Antipatris, and fifty-two miles from Jerusalem.]

The reader is referred to Conybear & Howson's Life of St. Paul, vol. ii., p. 266. This valuable book is full of similar Map Lessons, which may be abundantly gleaned from it, and arranged with the help of Robinson, and Smith's Dictionary.

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No. 3.

## THE JOURNEYS OF ST. PAUL.

Next to Palestine, Asia Minor and Greece, the principal theatres of Paul's Missionary Journeys are, perhaps, the most interesting lands to the Sunday-school worker. A knowledge of their geography is of great importance to him, especially in the study of the Acts of the Apostles. I propose, therefore, to give a Mnemonic Outline, or Triangulation, of these countries. The unit of measure  $x$  is = 100 miles, about the length of the island of Crete. The point of departure (A)

is Antioch. Having selected the proper position of Antioch, A, through that point draw the line C D, bisected at A; bisect these halves, and take the parts formed as  $= x$ . Draw the square C D E F. Draw A B  $= 4x$ ; and complete the parallelogram B H G F, of which B H  $= x$  and G H  $= 2x$ . From this the coast line may be determined.

Begin at the north point of the Gulf of Issus,  $\frac{1}{3}x$  north of Antioch; keep west of C D, and carry the hand in a broken line, due south, as far as A 3 (Sidon). Thence, in a diagonal line, southwest to D 1. From 1 to 2, round out the coast, marking the Nile Delta. About the middle point of 2-3 bear the line northward, crossing B E about the middle of its lowest division. Returning to the starting point, observe, in making the northern Mediterranean shore, that the line beyond the Gulf of Issus forms two bold curves, something like a rude letter W, resting on the line A B; the first curve determined by the line 1-1, and the second by 2-2, by which they are respectively intersected. South of the first curve lies Cyprus, on either side of line 1-1,

shaped like a leg of mutton; its northeast promontory corresponding with the Gulf of Issus, toward which it looks. From the second curve the coast bears nearly northwest for one  $x$ , and then, with indentations, north.

Three points will help to determine this: *First*, the promontory on which Cnidus is situated, which pushes out toward the angle II. *Second*, that at whose base Ephesus is situated, which is in the shape of a boot, the foot cut by the line G H; and, *third*, that on which Troas is situated, which rounds into the Propontis.

The eastern or European coast of the Ægean Sea has, also, three points which will sufficiently mark it: *First*, the three-fingered Chalcidic peninsula, which pushes out southeast from the angle F. Across the neck of this peninsula Paul travelled with Silas from Phillippi, through Amphipolis and Apollonia, to Thessalonica. *Second*, the coast of Thessaly, which has a rude resemblance to a profile head; the nose (the promontory, extending from the base of Mt. Pelion) being long and curled at the end; the chin double; and the peninsula of Attica and the

island of Euboea stretching out to the southeast like two arms or paws. The *third* feature is the Morea, whose peculiar leaf shape is well known. Crete lies across the mouth of the Ægean, northwest and southeast, and resembles somewhat a decapitated fish or a modern burial-case.

These combinations may seem fanciful to many; but they have nevertheless been very helpful to me, and, I am persuaded, will aid others. I have no hope, however, that any one will receive benefit from them without studying them and testing them, and then practising them with pencil or chalk until they are thoroughly mastered.

If but a part of the above map is needed, it may be divided without destroying the proportions. Thus, if the First Missionary Journey of St. Paul, or any point in its course, is to be presented, the board may be divided as in the section K I 3 A 1; and the outline drawn as described above.



## PICTURE TEACHING.

## CHAPTER XIII.

## PRACTICAL HINTS.

AN artist of great merit has put upon canvas this scene :\* A mother sits before an old-fashioned hearth, whose open fire-place is framed with a mosaic of Dutch tiles, upon which are painted Scripture scenes. Standing at the mother's side, encompassed by one of her arms, is a bright-faced boy, whose eye is following the extended fingers of the other arm, which are pointing out the figures upon the chimney-place. The index finger of the woman and the intelligent

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\* A few weeks ago (May, 1870),<sup>•</sup> this picture was reproduced in a fine, large wood engraving, printed in an illustrated sheet of one of our most widely-circulated religious papers, the *N. Y. Independent*. It was a telling *Picture Sermon* on the utility of *Picture Teaching*.

eye of the lad seem to be fixed upon one of the tiles which displays a crucifixion scene. The woman is the mother of Doddridge; the round-cheeked boy is the good commentator himself; and the scene represents the well-known fact in his history that his first most serious and permanent religious impressions were those made upon his mind by the Picture Lessons which his mother taught him from the painted Dutch tiles that encompassed the fire-place.

There are very, very many of us who can recall similar scenes—golden hours in the days of childhood—when we stood by the knee of mother, or father, or sister, and followed with eager attention the story that unfolded the meaning of the pictures which adorned the pages of some pretty gift-book that good Santa Claus had brought to make our Christmas a “merry” one indeed, or that had come to us on some birthday anniversary with “mamma’s” or “papa’s love,” and a warm kiss and loving wish of “many happy returns” that gave the present its sweetest savor. And if we could recall all the associations, or weigh all the influences that such stories and

such pictures have contributed to mould into goodly shape the plastic nature of our childhood, doubtless many of us would be surprised to learn how much we are indebted for whatever of comeliness our characters may have, to the Picture Teaching which, happily, is almost inseparable from the education of every child.

Happily? Alas! there are some who read these lines, who may understand, either from a bitter personal experience, or from a painful observance of the influences which surround many of the children of this land, that the tendencies of Picture Teaching are not always happy. There are under-currents in the social life of our young people, hidden streams set in motion and kept in vigorous action by the basest of men, on which are floated, within the reach of children, pictures and books abounding in obscenity of the grossest kind. They are sold in secret, and bought in secret; they are secretly passed from hand to hand, conned and commented upon in secret, and in secret translated into actions of corresponding lewdness. It is a painful theme to reflect upon; but surely no apology is needed

for recalling the simple facts to the minds of those who have given themselves to the work of purifying the hearts of children? For the most painful feature of this devilish mode of corrupting human souls is the fact that these lewd prints find a very large proportion of their most greedy purchasers and admirers among youth. There are hundreds of Sunday-school teachers who, I do not doubt, could they but trace the secret ways of their own scholars, would find these misuses of uncleanness in their hands, or would uncover the images left by them upon their young hearts. The magnitude of this evil appears at the simple mention of the facts. Those impure images once photographed upon the mind are not easily erased! The currents of evil thought which they set in motion, oh! how hard to turn back and replace with thoughts of purity!

And yet it is the teacher's duty to undertake the work. And will it not occur to every thoughtful person that the endeavor *to fill the mind with images of beauty and purity* is a wise line of action, both to *guard* the mind and *deliver* the mind from the power and presence of this

evil. For in the same degree that we educate the child to love and seek that which is morally lovely, do we educate him to hate and shun its opposite; in the same degree that we fill his soul with images and thoughts of "whatsoever things are pure and lovely and of good report," do we leave less and less room for the indwelling of all that is of the contrary part; just in the degree that we surround his daily inner and outer life with forms of beauty and virtue, do we guard him against the incoming of aught that could sully his innocence and corrupt his ways.

I do not mean to carry the inference that such Picture Teaching as may come within the sphere of the Sunday-school teacher's effort will suffice for this work. I do not think so. It will be remembered that these pages have not been printed for the *exclusive* use of Sunday-school workers. It is hoped that many parents will find here a practical help in the culture of the home field, which will add to their furnishing for the delightful and responsible work which God has given them. And upon them, after all, must come the burden or, at least, ought to come the

burden, of guarding their nestlings from harm by this as by so many other means. But so far as Picture Teaching can be helpful in shielding and delivering the child from the danger which I have pointed out, the Sunday-school teacher should feel himself called upon to take his part. And he may cherish the hope that his part will not be insignificant.

The almost universal approval which teachers have given to Picture Teaching as applied to the religious instruction of children, justifies the presumption that nothing more need be said to commend it. But, if this were not so, the arguments presented in the opening chapters in behalf of Visible Illustration of Religious Truth apply with equal force to this as to any other mode. It, therefore, only remains for me to add a few practical hints to the teacher, and to close my task with such exercises as may partially exemplify them.

**As to Place and Time.**—The Infant School is, undoubtedly, the most fruitful and natural field for Picture Teaching. And, as it is impossible to

prescribe with any great exactness a programme for conducting exercises among the little ones of Infant Schools, it would be vain to propose any fixed time during the regular Sabbath lesson as the *best* at which to introduce the picture. The teacher should not allow himself to be governed by arbitrary customs and rules in this particular, but should leave himself free to introduce or to omit his illustrations according to the tone of the scholars' minds and the character of the lesson. Yet it may be well to remember that the picture will, probably, be to the children the centre of greatest interest in all the hour's exercises; and that it is very difficult to sustain attention when the thoughts move from matters of greater to matters of less interest. This fact would suggest the propriety of introducing the picture lesson *after* such exercises as may be supposed to be less attractive to the scholars, as, for example, committing and recitation of texts and hymns, of catechism, and creed.

In case of blackboard pictures, it is sometimes a question whether the picture shall be exposed during all the school hour, or covered with a

screen, or turned to the wall until it is to be used. There is this slight inconvenience (especially with a certain class of children) in the latter plan,—as the board is turned or the screen drawn, the appearance of the picture is apt to be greeted with sundry “Oh’s!” and “Ah’s!” coupled with divers remarks not exactly conducive to edification. If the picture is exposed during the entire school hour, the occasion for such expletives is withheld. This plan has this advantage also; it gives a theme for conversation in class before the time of opening school, which is directly associated with the lesson; it is suggestive to both teacher and scholar of the central truths or facts of the lesson; it serves as a sort of rallying point for the teacher when the interest in the recitation flags. Nor will this be to the prejudice of the superintendent’s closing address; for it is a fact that the interest of children is rather increased than diminished by their familiarity with the subject of remark. On the other hand, it may happen that the presence of the picture may divert attention from other exercises to such a degree as to seriously interfere



with their success. And it will often be found that it will have a happy influence in stimulating the interest of the scholars to reserve the sight of the picture until that period in the recitation when the wee folks have become a little wearied and restless, and stand most in need of some fresh exercise. In many cases, also, the impression is deepened by the sudden exhibition of the illustration. On the whole, I would recommend that, in the main school, the picture be exposed during all the service; in the infant room, that it be kept out of sight until it is to be used.

**Supply of Pictures for the Superintendent.**—If the superintendent have any skill in drawing, and taste in designing, and leisure for executing, of course he will find it most pleasant and profitable to prepare his own blackboard pictures. But, in case of his inability to do so, from lack of any or all of these qualities, he will rarely be at a loss to find some one who will very gladly and, oftentimes, with great skill and enthusiasm, undertake the work,—some amateur or professional artist, some student of the fine arts, the

person who does the designs upon carriages, cars, and omnibuses, a painter in frescoes, or some of the older Sunday-school scholars, who, as pupils in an advanced public or private school, will, very likely, have had more or less practice in blackboard graphics. Indeed, if the superintendent is fully determined to avail himself of the advantages of blackboard picturing, he will not want for efficient helpers.

**Supply of Prints.**—Happily there need be little difficulty here, for the great demand for pictures suitable for illustrative teaching has produced an abundant supply. Without any disparagement of other efforts in the same direction, I feel that I shall do the teacher a real service by calling to his attention a series of admirable English prints which have been prepared especially for use in Sunday-schools and at popular lectures. These illustrations are printed on cloth, and are colored; and may be used at a night exhibition as well as by day. These prints may be purchased at the usual school-furnishing houses; but arrangements have been made by which the

several sets may be *lent*, on reasonable terms, at the various depositories of the American Sunday-School Union; possibly, also, by some denominational and private publishing houses. The following *list of subjects* will not be out of place here. Further details may be had by sending for "A Descriptive Key of the Large Colored Diagrams for Popular Lectures to Sunday-schools."

**List of Subjects.**—Nineveh and Assyria, first series, thirty diagrams; Eastern Habitations, ten diagrams; Paganism, six diagrams; Catacombs at Rome, twenty-one diagrams; Missionary Scenes, first series, twenty diagrams; Domestic Arrangements of the Orientals, ten diagrams; Nineveh and Assyria, second series, twenty diagrams; Literary History of the Bible, fifteen diagrams; Scenes in the Reformation in England, ten diagrams; Missionary Scenes, second series, twenty diagrams; Fulfilled Prophecy, Old Testament, thirteen diagrams; Fulfilled Prophecy, New Testament, eight diagrams; Ancient Egypt, fourteen diagrams; Pompeii and its Remains, ten diagrams; Tabernacle of Witness, &c., nine

diagrams; Palestine, its Cities, &c., twelve diagrams; Mountains of the Bible, nine diagrams; Types of Scripture, eight diagrams; India and the Hindoos, twenty diagrams; Journeyings and Voyages of the Apostle Paul, twenty diagrams; Labours of Dr. Livingstone, fourteen diagrams; Map of Palestine, Views of Cities, &c., eight diagrams; The Druids, six diagrams; China and the Chinese, twelve diagrams; The Book and its Missions, fifteen diagrams; The Pilgrim Fathers, ten diagrams; Egypt and the Bible, thirteen diagrams.

There are few schools that are able to own all these diagrams; although money would be more wisely spent in providing them than in the supply of some things that are thought essential to the success of the school. But surely some of the sets might be purchased as part of the library outfit each year; and so, gradually, the most useful of them would be accumulated. I know at least one superintendent who has thought it a good investment to buy for his own use the entire collection, and to furnish himself with the information required to explain the illustrations.

There are others quite able to follow this example, who, if they would do so, I am sure would obtain a very satisfactory increase from their investment.

**Parlor Pictures.**—Besides these illustrations, which have been especially prepared for Sunday-school purposes, there are many beautiful and appropriate engravings, chromos, and oil paintings which might be utilized for the teacher's purposes. And why should not the most skillful creations of genius be given a part in that noblest aim of human energy—the imprinting of the truth and likeness of Christ upon the plastic mind of children? The force of the illustrative teaching will be none the less on account of the superior display of the artist's power in the illustration; the happy influence of the lesson upon the young learner's heart will be none the less, I trow, for the charm of the symbol whose forms and colors have conveyed the moral. There are master-pieces of the graver's and the painter's tool that, with great propriety and, I am persuaded, with good results, might take occasional

journeys from the parlors and galleries of the wealthy to the walls of our mission schools! To the lover and patron of art who has the right view of the true mission of art and its relation to spiritual truth there would be nothing anomalous in such an act. And to the happy owners of such pieces as are capable of conveying a moral lesson. I am sure there would come no minishing of appreciation of their possessions on account of the hearty admiration with which young hearts shall have greeted them; the beauty would be no less in their own eyes because of the beauty that, for a little season, had lighted the eyes of God's little ones; the colors would have no less warmth because they had served for a time to warm into a glow of pleasure hearts that too rarely—God help them!—feel such warmth; and the forms upon the canvas would have no less of grace because they had been made to carry to infant minds a lesson of the abounding grace of the eternal Father!

**Supply for Class Use.**—I have already referred to the *Book-Slate* as a helpful companion to the

teacher in class work. There is no limit to the variety and number of illustrations which may be sketched with the pencil at leisure and brought to the class to enliven and enlighten the recitation. The use of small engravings is also legitimate to the class.

**Picture Teaching at Home.**—There are few homes that have not been made happier and wiser by a practical experience of the advantages of picture illustration; for, those who make and they who buy books for children understand very well indeed the importance of Eye-gate as an avenue to the heart and understanding of children. Yet there is not enough made of the pictures with which books for juveniles abound. If parents and the elder members of the household would take the necessary pains to master entire details of the engravings, and would have the patience to unfold the stories with all the minutiae of the narrative interwoven with the details of the picture, the children's library would be found to be a perennial source of pleasure and instruction to the little ones. And the black-

board also has its part in giving intelligent enjoyment to the home-circle. I can think of no toy that would more freely and agreeably occupy the energies of our children than a blackboard and a box of colored crayons. The clumsy wooden structure which may be associated with the word blackboard, in the minds of some, would not, indeed, be a very graceful article of furniture for a nursery; but the articles which our modern school-furnishers supply us are not lacking in the qualities that would make them quite as much an ornament upon a nursery wall—and quite as readily hung there—as a large framed picture. With such a board, and with engravings illustrating Bible scenes and Bible customs, the child has before him a pleasant enough mode of instruction by transferring the prints to the blackboard. The very act of copying the picture will impress upon the mind many facts that would otherwise escape notice; and the home-teacher will surely find that the details of a Scripture narrative and the practical application lose none of their interest and point in an Outline Lesson,



when the *outline* is wholly or partially the work of the scholar's own hand.

**Putting on Chalk.**—It may save those who may attempt blackboard pictures the mortification of one or two failures, if I suggest here that *bare outlines*, sharp and clear, will make the best picture for school use, especially if the school-room is a large one. The surface should be kept perfectly clean; and the contrast between the black back-ground and the colors of the picture be thus made as great as possible. A cloudy surface and indistinct outlines will mar any picture for practical use. The artist should not rely upon a judgment of the effects of his chalking as it appears while he is standing close to the board; he should consider what will be the effects of his lines as seen from the farthest parts of the room. If the drawing looks well from a distance, it is a good outline picture. Of course, this suggestion does not apply to pictures intended for the nursery and for small infant school-rooms.

**Management of the Picture.**—The success of a

Picture Lesson depends rather upon the manner in which it is used than upon the merits of the picture as a work of art. It will not do to depend upon the general effects of the picture to make the fact or truth illustrated clear to the child's mind and to fix it in his memory. Children hunger for details; and he who would successfully cater to them must have respect to the very smallest things; indeed, he must have especial respect for the smallest things. I would, therefore, give the following hint as covering, as fully as any one maxim may cover, the entire qualifications for the successful manipulation of a picture: *Thoroughly master all the details of the picture and of the thought or incident which it represents, and appropriately introduce and explain these details in the course of the lesson.* In this matter of attention to and appropriate use of details lies the secret of success in Picture Teaching. There is nothing in the picture, if it be properly drawn, that cannot be used to further the general aim of the lesson. The posture of the figures, their costume, the houses, the animals, the trees and plants, every minute detail will be a hint of

some fact in the geography of the scene, the customs of the people, the peculiarities of the age and country, which may be introduced to enliven the story, make it seem more real, and give it an association that will tend to fix it in the memory.

For example, let us suppose the lesson for the day to be the familiar story of David and Goliath. The picture has the usual features,—in the foreground, the young shepherd lad running towards the giant who, with proud look, stalks forward to crush his young adversary. A little way off is the giant's armor-bearer; a few birds hover in the air; on the right and left, in the background, the tents of the Israelites and Philistines are pitched upon hills, separated by a narrow valley or dry water-course; their respective armies are arrayed in front of the camps to witness the combat. This is the rough outline of the picture. Now for its treatment. Not unfrequently the teacher proceeds somewhat as follows: What does this picture represent? (David killing Goliath.) Which is David? (The little fellow.) Who is this? (Goliath.)

What is David going to do? (Kill Goliath.)  
What has he in his hand? (A sling.) Who  
are these people up here? (Don't know.) Is-  
raelites. And who are these? (Philistines.)  
What are they doing? (Watching the fight.)  
Then follows an account of the combat and its  
results, and the lesson closes. I think that some  
of us could testify that this is a fair model of  
many Picture Lessons, at least so far as it illus-  
trates the actual part which the picture is made  
to take in conveying information. It represents  
a large class of lessons which are Picture Lessons  
with the *pictures left out!*

Let us suppose that the lesson is treated some-  
what as follows: The teacher starts with the  
intention of first giving his scholars a correct  
general idea of the geography of the locality of  
the battle. Did you ever see a hill? (Hands  
all up.) Is there any hill in this picture? (Yes,  
sir.) How many? (Two.) Mary, point out  
one of them. (Mary points.) John, point out  
the other. (John points.) What sort of a coun-  
try is this, a flat or hilly one? (Hilly.) Yes,  
and the name of this country is Palestine. What

country is it? (Palestine.) Where is Palestine? (No answer.) You don't know? Very well: I will tell you.\* If you were to start in a ship from Philadelphia [here] or New York [here], and sail a great many days across this ocean ——? (Atlantic Ocean), taking this direction ——? (southeast), by-and-by you would pass through the Straits of Gibraltar [here], and enter this sea ——? (the Mediterranean). Still sailing toward the southeast, your ship would touch Palestine, or the Holy Land, at this point. At the time when the battle happened, of which this picture tells, there stood here a great city called Gath. What city? (Gath.) What country was it in? (Palestine.) Was Gath in the interior of Palestine, or on the sea-coast? (Sea-coast.) Of what sea? (Mediterranean.) What part of the coast, northern or southern? (Southern.) All around Gath, for a great many miles,

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\* In giving this description, the teacher will be guided by the age and mental attainments of his class; I suppose here that they have some little knowledge of geography. Also, that the teacher has (for certainly he ought to have) suitable maps to help his explanation.

it was quite flat; for several miles to the east, and many miles north and south, was a great plain, on which there were no hills at all. It was called the Plain of Philistia. What was the plain called? (Philistia.) And what were the people called who lived there? (Philistines.) Yes; and a great many of them lived in Gath. Do you think this battle happened near Gath? (No answer, probably.) What sort of a country lay around Gath? (Flat.) What sort of a country is this? [Pointing to the hills.] (Hilly.) Now for that other question,—Did this happen near Gath? (No.) Why? (Because it happened in a hilly country.) Yes. Now if our ship had touched at Gath in the days of King Saul of Israel, we would have seen a Philistine army march out of Gath. [Describe their armor, their chariots, &c.] Among them was a great giant, who had armor like the rest, but much heavier and larger of course. [Describe it.] You know the giant's name? (Goliath.) They marched in this direction (northeast), across this great plain ——? (Philistia) until they reached these hills, the Hill Country of Judea.

There, on the very border, they met the army of the Israelites, under King Saul. The two armies pitched their tents on these opposite hills; a valley or dry water-course between them. What army is this? [Point to the one on Goliath's side.] (Philistines.) And this? (Israelites.) What hills are these? (Hills of Judea.) And what is this? (A valley), or —? (dry water-course.) The place was called—spell after me—E-p-h—Eph, e-s—es, Eph-es; D-a-m—dam, m-i-m—min, Dan-min. (Ephes Dammim.) The word means, The Bound of Blood; and was so called because the Israelites and Philistines had many a bloody fight right here on the bound or frontier of their respective countries. What is this between the hills? (A valley.) Yes; the natives call it “a wady.” What? (A wady.) We would say a water-course, or the channel or bed of a stream. Do streams ever go dry? (Yes.) When? (In hot, dry weather.) Exactly; and that is the way with the streams of this Hill Country of Judea; there is no water in the beds except during the rainy season, or winter; during the summer, or dry season, the water-courses

are dry. Is there any water in this wady or water-course? (No.) What time of the year is it then? (Summer, dry season.) What do you usually find in the bottom of dry streams? (Pebbles.) True; remember that, for we will hear of the pebbles by-and-by.

I will not continue this lesson farther. The above sufficiently shows the mode of using the *picture* which will best serve the teacher's purpose. The next point in the above lesson would probably be to take the picture of David and use it to bring out the points of the narrative. The difference between the *dress* of David and that of the Israelites affords the cue to the story of his shepherd life, and of his appearance in the camp with presents. This introduces the Philistine champion, the sharp rebuke of the brothers, the interview with Saul, and the rejection of his armor. Now comes the battle. David goes out to meet Goliath; he picks up his five smooth stones as he crosses the dry water-course. A description of the young warrior is well here [see Stanley's Hist. Jew. Ch., vol. ii., pp. 53-4]; his red or auburn hair; his bright, flashing eyes;



his strong arms that can bend the stoutest bow; his sturdy limbs, like hinds' feet for swiftness; above all, his simple, unswerving faith in his God. The giant's appearance may be now referred to; the armor-bearer and the birds hovering above give the cue for the relation of Goliath's contemptuous boast and threat. Then the scene may close. The Israelites rush down the hill [here], across the valley [here]; the Philistines flee down their hill [here], away, away over the plain toward Gath, falling in multitudes by the way.

At every point where any feature of the picture can be brought in—and it will readily be seen how many such points there are—the teacher should call the minds of the scholars to that feature. Thus the details of the lesson will be closely interwoven with the details of the picture, and, with Ear-gate and Eye-gate in this manner kept continually wide open, the Scripture lesson, with all its practical applications, will enter into and take possession of the minds of the children. By this method the picture is made a real help in conveying instruction. The

frequent reference to it keeps the attention of the scholars riveted upon it. But this is not to the prejudice of the narrative itself; for the idea is to carry the story into the mind along with the picture; so that the more thoroughly the scholar is interested in the picture and the more complete is his knowledge of it, the more thoroughly he will be interested in the lesson, and the more perfectly will he comprehend it, and the more likely will he be to remember it.

The following suggestions—which I add without special regard to connection—will be found worthy of attention:—

**Aim to build the Lesson upon a goodly foundation of Information.**—Children love to learn new truths. Especially do they love to learn new *facts*. They do not differ in this respect from adults; and if the teacher can succeed in making the little ones feel that they have really learned something new, especially if he can give them some new facts in an old and familiar story, he will have attentive hearers and intelligent learners. There is scarcely one of the dear old

Bible stories around which may not be clustered most interesting facts that do not appear upon the surface of the narrative, but which may be uncovered by reference to Bible antiquities, geography, and history. Of course these items cannot be secured without labor; but it is supposed that the faithful teacher is willing to undertake the toil of mining for these hid treasures for the sake of the things new and old which he may bring forth for the enriching of his scholars in Bible knowledge. Many of these facts are suggested by the details of the engravings and colored prints which are prepared for use in picture teaching, and thus will afford the teacher great help in recalling important items to his own mind, as well as in imparting them to others. It would, therefore, be well for the teacher to be particular in making his purchases that the pictures are *faithful to the accessories of the historical facts* which they purport to represent. For, unfortunately, many artists have great difficulty in separating their imaginations from their own era and surroundings in the matter of details, such as the physical features of the scene,

the national peculiarities of the characters, their costume, armor, dwellings, household appointments, and social customs. I have seen a picture of Moses holding the tables of the law, which had a striking resemblance to a very fair-faced German schoolmaster, with flaxen curls. The Jewish lawgiver was robed in a modern dressing-gown, with turn-up cuffs; his table of the law was a round-topped blackboard, such as small shop-keepers use to advertise, at the front of their doors, fresh butter and eggs; and, as if to sustain the idea of a blackboard, he carried in one hand a small pointer—his “rod,” I suppose. This case will suffice to recall many similar incongruities—shall I call them anachronisms?—which our picture-makers unconsciously or ignorantly, or, it may be from sheer indolence, admit into their representations of Scripture scenes. It may be for the artist’s ease to figure his Bible men and women as modern people with the surroundings of modern times, and to locate their actions in America, England, or Germany; but such a course is hardly for the edification of the pur-

chaser. At least, the purpose of the picture teacher is wholly defeated by such pictures.

**Illustrating Bible Stories.**—It is scarcely needed, after what I have written above, to say that I would give the illustration of Bible stories a very prominent place in Picture Teaching. But I desire to emphasize this opinion. The lodgment of *plain Bible facts* in the minds of children should be one of the chief endeavors of the teacher; and it is surely an endeavor that has most abundant promise of success. Children easily master and retain incidents,—stories, if you please. And the incidents of Scripture are usually themselves the best applications which one can make. It is to be feared that teachers often err in giving too large a proportion of their lessons to exhortation. Not that earnest pleas, in due season and due proportion, are to be discouraged. Nor is it a loss of time to point out to the children the best application of a Bible story to their own lives. But, after all, I must repeat the belief that *the stories are their own best application*. And where so little time is given a

teacher in which to influence the moral nature of the child, I judge that the time is best improved when spent mainly in efforts to fasten the Scripture facts in the memory.

The teacher may always rely upon the simple revelation of the Holy Ghost to do the good work in the heart. There is a power in Bible thoughts and Bible facts and Bible words themselves which can quicken souls into spiritual life, even though they be sent out "without note or comment." Let the teacher, then—especially with the smaller children—make it his chief aim to instruct in the contents of the Scripture, and to "cause to understand" those contents. In that case his work will not be lost. How often have our hortatory exercises, our most stirring appeals, our most eloquent applications our most happy metaphors and illustrations addressed to the emotions, and our ablest assaults upon the intellect, proved to be mere beating of the air; they have returned to us "void!" But not so with the precious words of God. The promise is that they shall *not* return void unto the Good Giver. Would it not, then, be a wise and pious

denial of self to abate somewhat of the current hortatory style of teaching, and put the main energy to the work of letting the scholars know what God says, rather than what we think about his sayings, or what our scholars ought to think or ought to do? Would not this course greatly simplify the teacher's work in class? Would it not encourage many godly people, who now withhold their services from the Sunday-school under the impression that they have no gifts at expounding and exhorting and moralizing upon texts, to enter the schoolroom to tell and teach to the children the plain telling and teaching of the simple word?

The point to settle is, not what is good in itself, or what may be good under some circumstances, but what is best under the peculiar relations of the Sunday-school teacher to those who, for one hour in each seven days, are to receive spiritual instruction at his hands. And as between choosing to spend the time in teaching the plain record of God's thoughts and ways, and expressing our thoughts upon the record, I have no hesitation in deciding for the former. It is to

be set to the credit of Picture Teaching that it almost necessarily holds the recitation to this preference for *imparting the simple contents of the Bible*. Yet it may be that this caution shall guard the teacher against perverting this tendency by making his picture a text for an exhortation rather than a guide to a narrative.

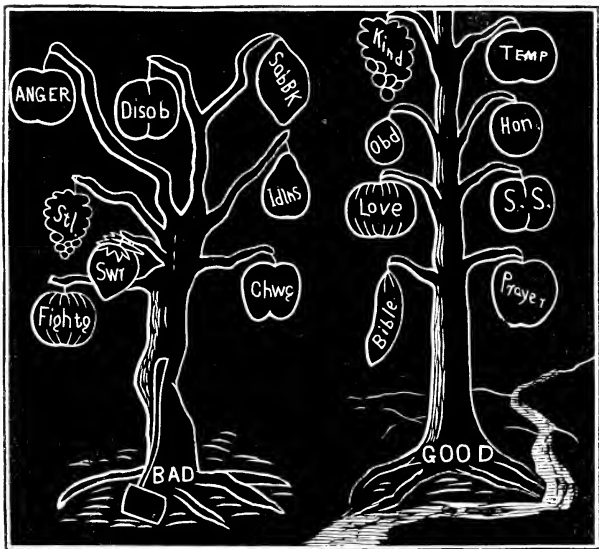
**Reading the Scripture Version.**—The necessity for seizing upon every detail of a story, expressed, suggested, or implied has been spoken of. But I cannot forbear, in closing these practical hints, to protest against the habit which some teachers have of giving the Bible version of the story the go-by in their Picture Lessons. I would recommend this general rule, to which doubtless the wise teacher will know how to make exceptions: *After the Picture Lesson, let the Bible record of the incident be read.* The reasons for this rule are obvious. The authority of Scripture as the source of all spiritual truth, is thus maintained before the school or class. The errors which little ones are so apt to fall into during a free



narrative are thus likely to be corrected on the spot. The information which the scholars have received from the picture, and the details of the lesson, are immediately and intelligently applied to the standard version; and thus the vivid impressions and explanations of the lesson will be permanently associated with the text in which the story will be read in all coming years. And, finally, the pleasure which the pictorial illustration of a Bible incident has given to the scholars' minds will be more certainly associated with the Book itself; and thus is taught the invaluable truth, which many are so slow to learn, that the Bible is a fountain of pleasure, and that its reading and study may be a great delight, and need not be a dull and irksome task. If the picture be an illustration of a single text, the lesson should not close until that text be committed to the memory of every pupil. It will be a great matter if the teacher have succeeded in imprinting indelibly upon the minds of his scholars a few well-understood Scripture texts during the course of the year. However much of his own

word shall perish, these words of the Lord shall abide forever, and shall testify to the hearts in which they dwell of the mercy and truth and saving power of the Author and Finisher of faith.





The Two Fruit Trees.

## CHAPTER XIV.

## EXERCISES IN PICTURE TEACHING.

## No. 1.

## THE TWO FRUIT TREES.

MATTHEW VII. 17-20.

THIS lesson is given as an example of off-hand chalking, such as may frequently be used with great effect in the illustration of a lesson. However much so rude a sketch may be open to criticism on the grounds of execution, I can say, as the result of careful observation and frequent trial, that, *practically*, the roughness of the outline does not hinder the good effect of the lesson. I mention this because the use of such lessons has been publicly questioned. I recall, while penning these lines, at least three occasions upon which I saw Ralph Wells make use of outlines,

chalked very rapidly and with little regard to shapeliness, with the most happy effect. To be sure, there are certain pictures which require to be prepared carefully before school; but when the teacher can, with any passable accuracy, place his outlines in the presence of his scholars, and make his chalking current with his talking, he will have a decided advantage. Lesson No. 2, *The Voyage of Life* (the accompanying analysis of which has been kindly furnished by the author, Mr. Bolton), was delivered in this off-hand style before the Philadelphia Sunday-School Teachers' Association.

The exercise following (No. 1) consists simply in making a rough outline of two trees, placing upon them their several appropriate fruits, the names of which have been given by the scholars. Such comments upon the various virtues and vices as the teacher desires may be made as the fruits are named. The trees are then marked at the roots, GOOD—BAD. At the latter, the ax indicates doom,—“the ax laid at the root of the tree.” The stream of water around the roots of the GOOD tree, indicates the prosperity of the right-

eous (see Ps. i.). In constructing the GOOD tree in my own school, some such question as this was put: "Shall I make it as large as the other?—larger, or less?" The answers were various and curious. "Less; it has a less crop to bear!" "Good trees are scarce and small in these parts!" "Bigger," said another with emphasis; "it's so much harder to carry a good crop!" Of course, this opened up profitable points of remark. And the conclusion was somewhat as follows: "Well, no matter now. We'll try, at least, to make the good tree the greater, to cause it to grow. How can that be?" [Refer to the good influences symbolized by the stream.] "See! I won't finish the top; it runs up into the very heavens. And, by and by, God will transplant it there!"

No. 2.

## THE VOYAGE OF LIFE.

By Rev. JOHN F. BOLTON, of West Chester.

JOHN VIII. 12.

THE life of man is like the sea on which we travel,—the highway of nations. [Draw with blue chalk the ocean.]

How is the ocean like life? It is a very dangerous place; so is life. It has its tides, which rise and fall; so has life.

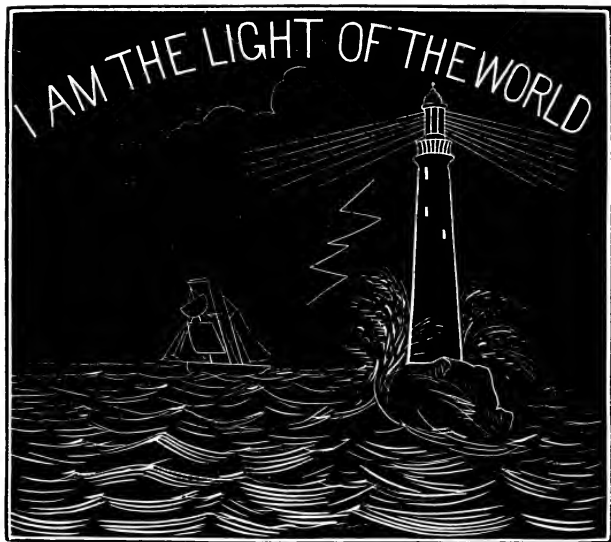
“There is a tide in the affairs of men  
Which, taken at the flood, leads on to fortune.”

*Shakspeare.*

Refer to the passage of the Red Sea in safety by Israel; the Egyptians drowned. (Ex. xiv. 15–30; Ps. xcv. 3–5.)

Life is “a sea of troubles” to many; it has its currents of temptation, &c.; it has its storms of trial; it has its whirlpools of destructions; it has its rocks of danger. Illustrate by well-known characters, as Saul and David; the drunkard;





The Soul's Lighthouse.



the youth frequenting the theatre, &c. It has its shipwrecks. Instance Judas, Napoleon, &c.

[Draw the rocks in yellow chalk.] Rocks are sometimes sunken out of sight; sometimes seen,—so with the dangers of life. The devil sets his snares,—some in secret, some openly; some under the darkness of night, some in open day. [Describe them.]

Now, we are all on this voyage. When we were born, we were “launched to sail” to eternity. At first the sea was very calm. Speak of God’s care of the infants. Then the rising wind rippled the water so that it sparked with beauty. Speak of God’s love to the children and youth *now*. Then the winds began to make waves for the young man or woman. Soon it will blow a gale amid the struggles of manhood.

[Draw a vessel with white chalk.] There *you* are, boy, girl, sailing to eternity, amid all the dangers of the sea! What a frail thing a boat is,—a few planks, beneath them the great deep! What a weak thing is human nature!—“crushed before the moth,” liable to accident, the prey of disease, &c. But, on the other hand, how great

a thing a ship is,—it carries Columbus to the discovery of a new world! How good a thing it is,—it bears the missionary to convert the heathen! How bad a thing it may be made,—it carries the opium to destroy the Chinese! It is a merchantman, freighted with wheat to save starving Ireland. It is the slaver, freighted with immortal souls, to sell them as beasts of burden. What kind of a craft are *you*? A good or a bad ship? A noble steamer, or a water-logged hulk? A trader, or only a pleasure yacht? A pilot-boat, or a pirate ship? You must be something. See, whatever you are, the rocks are ahead, and the storm and the currents are beneath; and, away off in the distance, is the port of heavenly peace and eternal rest. No sea there! (Rev. xxi. 1.)

We have said how dangerous a place the sea is. Refer to Ps. cvii. 23. We all know how awfully dangerous life is. Refer to Matt. vii. 13. Now what is wanted to make it safe? What do the various governments of the world put along the coasts to insure safety to the mariner? [Draw a “light-house.”] Recite the story of

Eddystone light-house, begun by Wistanley, who perished in the attempt; but whose noble example led to its final success. What is the use of a light-house? To save the mariner. How does it do this? By showing him the danger; by lighting him on his way. [Draw the rays of light with red and yellow.] Repeat the text, John viii. 12. Now that is just what Christ is. (Luke ii. 32.) He is the "Saviour." (1 John iv. 14; John iv. 42; Luke ii. 11.) Who put this "light-house" in the world? (John iii. 16.) How was it built? (Luke ii. 52.) What did it look like? (John i. 29.) What was it? (John xix. 5.) Whom will it save? Only those who trust in it, and believe upon it: so Christ said to the Jews. (John iii. 19; Acts xvi. 31.)

Do *you* believe on the Lord Jesus Christ? Do you trust in Him as the sailors in the light-house? The sailors so trust the light-house as to sail by its light. Is your life-voyage thus guided by Christ? Are you a Christian? If so, the command is: John xvi. 24. Then you are to try to save others; to be a little "light-house" in the world. (*E.g.*) The story of a fisherman's daugh-

ter on the coast of Cornwall. Her father was lost for want of a light. She ever after kept a rush-light in her window to warn the fishing-boats of the danger. Sing the hymn :—

“Jesus, lover of my soul,  
Let me to thy bosom fly,” &c.

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No. 3.

“THE RIGHTEOUS SHALL FLOURISH.”

PSALM XCII. 12.

THE following extract gives most beautifully and forcibly the lesson of the palm :—\*

“At one part the winter torrent had cut deep into the soil some three or four feet; and, in doing so, had laid bare a complete side section of the roots of a palm. We examined these with great interest, as they are quite unlike any other

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\* The Desert of Sinai (p. 191), Horatius Bonar, D. D. Carter & Bros., N. Y.



The Palm-tree Christian.





tree-roots we had seen, and peculiarly fitted to absorb every drop of moisture that the sand contains. In general form and structure they put us in mind of the dahlia and ranunculus, consisting of long fleshy strings or ropes, shooting straight down into the soil, in numbers quite beyond reckoning, and extending over a large circle, whose width we could not ascertain, but which, as in the case of other trees, corresponds probably to the width of the circle formed by the branches above. What an apparatus for drawing up the moisture of the desert, so that not a drop is allowed to slip away! Casting the eye up from that wondrous network of roots to the long green tresses above, ever fresh and verdant, the ‘psalm or song for the Sabbath day’ comes to recollection :—

“‘The righteous one shall flourish like the palm tree;  
He shall grow like a cedar of Lebanon.’

“Of all Eastern trees, the palm is most useful. The apple is only for fruit; it is not ‘meet for any work,’ and, if it fails in its fruitfulness, it is fit only for the fire; a true figure of Israel and

of the church,—useful only when fulfilling their office of fruit-bearing. (John xv. 6.) But the uses of the palm-tree are very numerous; not a part of it but is turned to some purpose. Its rough trunk we used to see in Cairo cast across a ditch for a bridge. Its fruit we were enjoying every day; the stones of which were sent to be ground for food to camels. Its leaves formed the baskets, great and small, in which our oranges and fowls were mounted for conveyance. The shavings and their yellow fibres formed the sponge which was laid down along with soap in our baths at Alexandria. Its sap forms the spirit called *arrack*, which the abstemious monks use at Sinai. Besides all this, its branches are cut down to be the ensigns of joy and triumph; for with these Israel was commanded to cover their booths in the most joyful of all their feasts, the feast of tabernacles, when they were to ‘rejoice before the Lord seven days’ (Lev. xxiii. 40). With the figures of these the gold of ‘the holiest’ was carved (1 Kings vi. 29); and the ‘wall of the house round about,’ and ‘the two doors’ of the temple; and ‘the ledges and borders of the

bases' (2 Kings vii. 39); and the golden 'ceiling of the greater house' (2 Chron. iii. 5). On all parts of Ezekiel's temple, which is in reserve for the day of Israel's glory, the palm-tree is seen,—on the 'posts' (xl. 16), on the southern gate, on the eastern gate, on the north gate, on the doors and windows,—everywhere. For great and marvellous will be the triumph of that day. It was 'branches of palm' that the people took, when bidding welcome to the King of Zion (John xii. 13). And with this same emblem the triumphant multitude appears,—'I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and PALMS IN THEIR HANDS' (Rev. vii. 9)."

The primary thought of the text is in the verdure of the palm, and the tenacity and vigor of its life in the midst of the desert sterility. But the figure may be appropriated to show the great worth of a true Christian character and life. His motto is: "To do good, and to communicate, and forget not." His signet may well be "the Palm."

## No. 4.

## CHRIST OUR STRONGHOLD.\*

ZECHARIAH IX. 12.

AT the close of the lesson the board will stand thus:—

1. OUR STRONGHOLD IS	} CHRIST.
2. DANGER OUT OF	
3. SAFETY IN	
4. TURN TO	
5. SHOW THE COLORS FOR	

**1, 2. Our Stronghold, and our Danger when outside of it.**—What is this? What is a fort used for? Would it be built if there were no *danger* to the

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\*The above, and one or two other lessons, are developed by questions, as some indication of the method of drawing out the thought, and awakening and fixing the interest of the scholars. The questions given are intended simply to be hints of the line of questioning which may be taken. The answers which one might anticipate are not printed, because they are sufficiently suggested by the questions.

TURN YE TO THE STRONGHOLD



Christ our Stronghold.



country from enemies? What is it built of? Why of such materials? Why ought it to be *strong*? Suppose this ship were coming to attack this coast, where would the soldiers go to fight it? Why not get behind a fence—a house—a barn? Why go to the fort? Do people build forts in places which they do not want to *hold* and protect? What do you say of this spot, then? Could they *hold* it without a fort? If the ship has heavy guns, how should the fort be built to be safe? If the *fort* is built *strong*, can the soldiers likely *hold* it? What other name can you give this fort now? (Stronghold.) And what could you say to the soldiers when the ship approached? (Text.) Repeat. Whom do we mean by this STRONGHOLD? Why and for what was Jesus given? Your souls are in *Danger* of death: God gives you *Christ* as a stronghold,—a place of deliverance and safety.

**3. Our Safety in Christ.**—Where will the shot from this ship strike? If no fort were there, would the men be safe? Will they be safe behind the fort? Why? Does the fort help the

soldiers to resist the ship? How? In Christ you are safe; he comes between you and death; the bolts of death have stricken him. In HIM you can resist Satan; subdue sin; overcome death.

**4. Turn to Christ.**—What would you think of soldiers who would let the fort stand empty, and fight off the bare coast? What would you say to them, if you saw them doing so;—if you were their captain? (Text.) Just so I say to you; just so Jesus says: Turn! Fly from danger to Christ for *safety!* To tarry is death,—to turn is Life!

**5. Show the Colors for Christ.**—Let us see. We have learned now (following with the pointer) that our stronghold is——? that we are in——, out of——? that our only——from death and sin is *in*——? that it is our duty and interest to turn to——? that is, to turn to our——? But there is one thing about our picture that we have not said a word about. What is it? Yes, the flag! What is it there for? Does it mean any thing? What? It shows to what government







“The covert of Thy wings.”

or party the soldiers belong. Are the soldiers proud of their flag? Why do they keep it floating? Wouldn't they put up a different flag? What if they should be ashamed of it? Show the colors for Christ! Confess *Jesus*; march, fight, and conquer under the Banner of his Love!

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No. 5.

## THE COVERT OF THY WINGS.

PSALM LXI. 4.

At the close of the lesson the board will stand thus:—

“I will trust in the  
covert  
of Thy Wings.”

Psalms lxi. 4.

Because

1. I need God's care.
2. God knows my danger.
3. God loves me, and will help me.
4. I shall be safe with Him.
5. He calls me.

**1. I need God's Care.**—What am I? A child, —young, weak, not very wise. I can do some things useful for father and mother, but I cannot take care of myself. I would have no food, no clothes, no home, without help. I am not quite so helpless as these little chicks, but pretty nearly. Not so badly off as baby; it cannot do a thing for itself. But I would soon die, without care. That is my body's condition.

My soul? Why, it must be so, too! I can do little to help it; nothing to save it. If I am so helpless in this world's matters, what of the next? I NEED a Helper,—a “covert” for my soul.

**2. God knows my Danger.**—He knows just who are my foes, and what my dangers. He knows all things around me. He made my soul. He sees everybody, and all things. What dangers are the chicks in? The old hen knows them all, —dangers, from hawks, and snakes, and cats, and rats, and weasels, and from the pond. How she clucks, and frets, and raises her feathers when the chickies are in danger! But God knows much better from what I am in danger. He knows of

Satan, sin, my bad heart, wicked boys and girls, and men. And he knows how to keep me; to hide me under his wing; to save me from all the enemies of my soul. He knew the dangers before little Moses in the rush-basket,—bad soldiers, water, crocodiles, starving. And out of them He delivered him.

**3. God loves me.**—Therefore, I will trust in him. Does he love me? Yes; he gives me all I have,—life, home, friends. I have seen the old hen scratching for food; hunting all day, because she loves her little chicks. But God does a great deal more for me. He gave his Son to die for me. And dear Jesus loved me so much that he was willing to die. A little girl in Grace Mission Sunday-school, New York, told her teacher that, once when she was living way off in Maryland, she saw a hawk flying down to where a hen and her little chickens were. Swoop! he came down towards them. But the old hen flew forward, and met the hawk, “and fit, and fit (so the little girl said it) until the bad old hawk flew away, and left the chickies safe.” But the poor

hen staggered about a bit and then dropped down and died. But the little chicks got off. So Jesus did for us; he gave up his life to save us; and how that shows his love!

**4. I am safe in God's Care.**—I will, therefore, trust Him. To love, serve, and obey God is the best safety for the young; when they depart from his will they are in danger. Listen to this fable. Among the tall grass in the fence-corner, close by the barn-yard, an old hen, called Pullet, hatched out a brood of beautiful chickens. It was not long before they were able to follow their mother through the meadow, and along the wheat-field, and about the barn-yard, and up and across the great barn floor. Spotty, Dominec, Whitey, Shanghai, Runty, Top-knot, and Daf-fodil, were their names. All day they could be seen following close behind their mother, pecking with their little bills at the fresh soil scratched up for them; and when the sun was hot, or the showers fell, or when night came, they would all cuddle away under Mother Pullet's wings, safe enough, and sleep quite soundly.

“Keep close to me, dear children,” Mother Pullet would say, “and you will be always safe.” And then she would tell them of the dangers which threatened all little chickens, and would warn them not to wander off. And then she would say, “Remember, dear children, at the first call, to fly straight to the shelter of my wings.”

Now, by and by, as the chicks grew older, they began to think themselves altogether too large to be kept so close to mother. And so they would stray off by themselves, and get scattered in the grass, and would cause poor Pullet a great deal of trouble and anxiety. “Whitey, Whitey, my poor boy, do keep closer to me! What a fright I had yesterday about you! Oh, cluck, cluck! Did you see that great hawk swooping above you? No? But if Master Tom hadn’t happened just then to come out to the barn-yard, you would have been carried off. Do be careful! You of all the rest are in danger, for those bright feathers of yours show a long ways off, and the Whiteys are always the first to be caught by the hawks!”

“Cheep, cheep! I’m not afraid!” said Whitey,

as he strutted over the yard. But the next day, while chasing a little grasshopper, among the short meadow-grass, far off from Pullet and all the rest, down swept a hawk upon him with a great thug of his wings, and seizing the poor chickie in his great sharp talons, carried him away. Up, up, he was borne, shrieking and crying in pain and fear, but no cry ever reached his good mother, who never heard of little Whitey more. Dominec went next, killed by an old fox while roosting one night by himself, against Pullet's orders and entreaty. Next Shanghai went; he stumbled into a pond and was drowned. Another hawk took Top-knot; and now none were left but Daffodil, Runty, and Spotty. These kept close to Pullet, who watched them, and led them, and advised them, until they grew up to be fine, strong chickens, able to look out for themselves.

Can you tell me what this fable teaches? The true place for the children is close by Jesus; they are safe there. But if they will not trust in the covert of His wings, they must perish. Tell me what Jesus said to the people of Jerusalem, Matt. xxiii. 37?



**5. I will trust because God calls me to trust.**— Listen, now, to this old hen : “ Cluck, cluck ! ” and the chickens gather around her and nestle under her wings. That is her alarm call. She has several kinds of calls. There is her call for food ; when she scratches up a bug or worm, or finds some nice morsel, she straightway calls up all her little family to share it among themselves. Then she has a loving cl’k-cl’k-cl’k, which she keeps up all day, as she goes about, and which she often sounds when her little ones are safely under her wing. So God has his calls to me : his loving calls ; his warning calls ; his calls to come and take of the heavenly manna. Surely I will hear Him, and come and trust in the covert of his wings.

At the close of the address, the refrain, “ Come to Jesus just now,” may be sung ; the leading thought of each division being expressed in the refrain thus :—

1. I need Jesus, I need Jesus, I need Jesus, just now, &c.
2. He knows my danger, knows my danger, just now.
3. Safe with Jesus, just now.
4. Jesus calls me, just now.
5. I will trust him, just now.

At each verse the corresponding word upon the board should be pointed out. The scholars will join with much spirit in this exercise, and it will very much help to impress the lesson upon their minds.

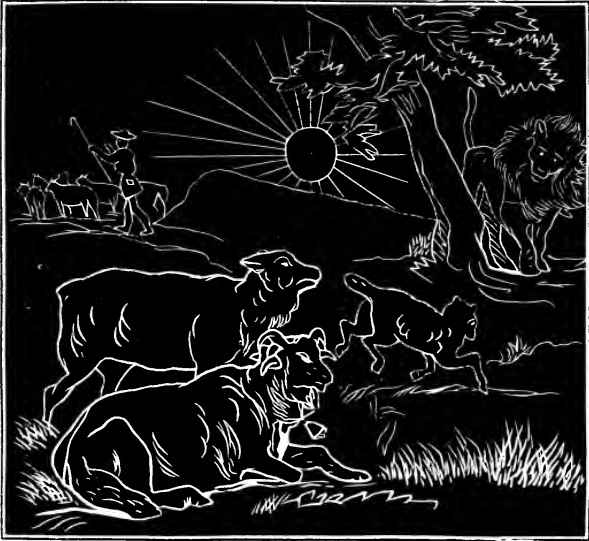
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## No. 6.

## GONE ASTRAY.

ISAIAH XL. 60.

**The Lost Sinner.**—Do you see this man way off here? Who is he? What is the shepherd doing? What are the sheep with him doing? Is that the right place for them; why? What are *these* sheep doing? Are they in the right place? Where ought they to be? What would you say of them? (Astray.) Or, what other word could you use? How do you know they are *lost*? How do you think they got lost? Can you tell any thing in which *we* are like these sheep? (Text.) What and whom have we strayed from? Are *you* lost? Yes; we are all lost sinners, wanderers



"Gone Astray."



from God, and the way of holiness. How are you to know that you are lost? (Not with Jesus the Shepherd, and his flock.)

**2. The Lost Sinner's Danger.**—Which way have these sheep their heads turned? Where does this path to the right lead? Is that a safe place for sheep; why? Do lions *like* sheep? Do shepherds? What is the difference between the lion's like and the shepherd's? What time of day do you suppose it is here? Why? (Sunset.) Does that make the danger less or greater to the sheep? Why? Can wild beasts find prey at night? Are we like sheep in any thing else than being astray? What *danger* are we in? From whom? Are our bodies only in danger? Our souls are every moment in danger of death.

**3. The Lost Sinner's Helplessness.**—Of yourselves you cannot escape that danger; cannot save yourselves from it. What will this lion likely do when night comes on? What if the sheep should stray farther towards the woods? Couldn't they run away from him; why? Couldn't they fight

him off; why? Is there any chance for them, without some help? What shall be their fate? What is the first thing we are like sheep in? (Text.) What next? (In danger.) What else, now? (Cannot save ourselves.)

**4. The Sinner's only Safety.**—With Jesus you would be safe. Are these sheep [to the left] in this danger? Why? (With shepherd near the fold.) Would those strays be safe there, too? What is the best thing for them to do? Could they find the right path now, may-be? Can they safely wait very long? Why? Can *you*, little wanderer? What should you do? When?

Stop! Leave the path of sin! Follow Jesus! Without him you will be left in darkness to die. Remember, the night cometh,—and blackness of darkness forever!





"A little child shall lead them."



## No. 7.

## A LITTLE CHILD SHALL LEAD THEM.

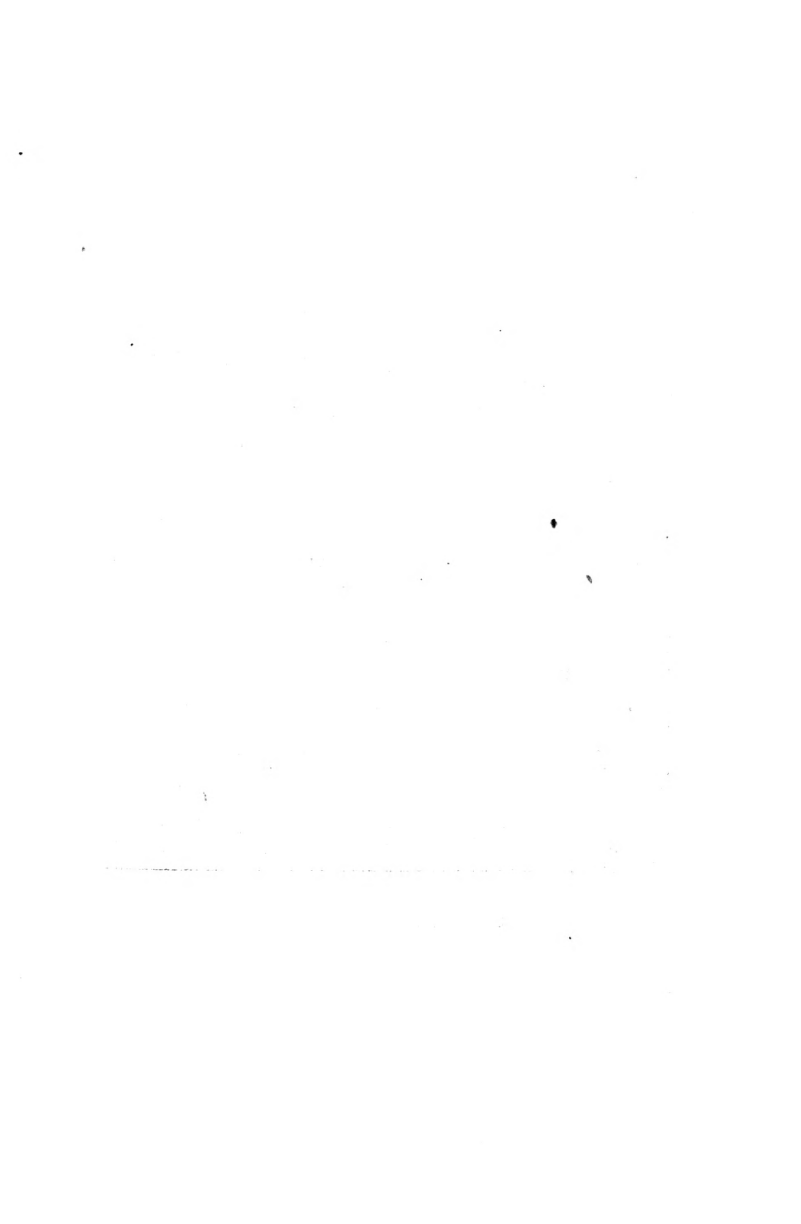
ISAIAH XI. 6.

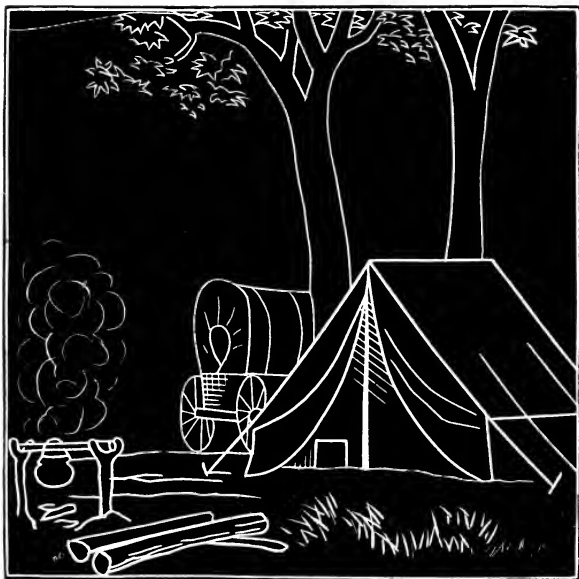
**1. Children's Influence.**—[Refer to last lesson.] Have you seen this picture before? Any thing like it? What were the sheep then doing? the lamb? the shepherd? Where is the lamb now? Why has the shepherd the lamb in his arms? Why did he not pick up one of the old sheep? Why the lamb? What makes the ewe follow? Would she have followed any other lamb than her own? What do you call that feeling? [Children all have influence over those who love them.] Who gave this feeling to the sheep? Have your parents any feeling like that? What do you call it? Who gave it? Why, think you, did God make your friends so? Is it better for you so? Would you be well cared for if your friends didn't love you? You see, now, how God gives you influence over parents and friends, by putting love for you into their hearts. That is what I want to teach

you and talk to you about from this text. Repeat it.

**2. How to use this Influence.**—Another thing I want to teach you. You may use, and ought to use, this influence to lead your friends to Christ. Do you ever get things from your parents? What? Do they give to other children so? Do you get from other people? [Refer to Christmas preparations for children.] Do you ever ask your parents to do things for you? Do they? Can other children do as much with them as you? Did you ever get them to take you any place? Where? To concert; show; park? Ever to go with you to Sabbath-school concert; festival; pic-nic? Can you get them to go with you to church, think you? *To Jesus?* Ever get them to read stories to you? Couldn't you get them to read Bible stories? Ever get mamma to ask papa for any thing? Papa to ask some one else for something? Couldn't you get them to *ask God* for blessings for you? Don't you think you ought to try?

**3. Children in Christ's Arms.**—Here is the best





Our Earthly Tabernacle.

way to do this: FOLLOW CHRIST YOURSELVES; *your friends will follow you!* Which way is this shepherd going? Which way the sheep? Why are they going the same way? What makes them follow after the lamb? Do you want your friends to follow Jesus? Won't they be more apt to follow if you lead them; if you follow too? *Are you following Jesus?*

The experience of many teachers will furnish one or more illustrations of the above lesson. A very tender appeal may be made to parents if any be present, to follow through Jesus the little lambs who have been gathered into the Heavenly Fold.

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No. 8.

OUR EARTHLY TABERNACLE.

1 COR. V. 1.

**1. The Shortness of Life.**—Our earth-life is represented by the tent of the soldier, or of the emigrant to the West, or of the Arab of the desert. The body is the soul's tent—"tabernacle." The

tent is pitched in the evening, the soldier spends the night in it, and the next morning it is taken down (“dissolved”),—as the soldiers say, struck. Thus short is our earth-life.

**2. Heaven the Soul’s Permanent Home.**—The soldier does not expect to live in his tent alway. There is a house, a home somewhere to which he will go when the war ends. So the body serves us for our probation life on earth; it is the earthly house of tabernacle. But for our life in heaven, which is, after all, the soul’s true life, there is a “building,” our Father’s house, where are the many mansions, in which our blessed Lord is preparing us a place.

**3. Our Duty to Prepare for the Heaven-Life.**—Who would spend time, and means, and labor, to adorn and make comfortable a tent, intended for a night’s stay, as one does to make a fixed home beautiful and comfortable? Yet how many live their earth-life as though it were to be forever, the only life! How many fail to fit themselves for the eternal life in the “Buildings of God!”

**4. Our Soul's Tenting Place.**—Many of the tents of the soldiers, I have observed, have painted upon them the name of the company, regiment and date, thus: Co. F, 41st Regt. Illinois Volunteers. So our soul's tenting place, the life that now is, should bear the marks of Him "whose we are and whom we serve." Whatever local church (company) or denomination (regiment) we belong to, above all, we are Christ's,—volunteers in the army of Immanuel,—and we are to contend for the glory and good order of His kingdom. And, above us all, is the blessed banner of His Son,—the Cross of Jesus Christ!

I'm a soldier of the Cross,  
 Little soldier of the Cross,  
 Listed in the army of the Lord, the Lord of Glory.  
 See the flag that floats above,  
 'Tis the banner of His love,  
 And the Lord, the Lord of hosts will bear it on before me.

I'm a soldier of the Cross,  
 Little soldier of the Cross,  
 Marching on with steady step, where Jesus leads before me.  
 Long the marches are, and fast,  
 But I'll pitch my tent at last  
 By the pleasant streams that flow along the Plains of Glory.

Marching on, marching on,  
 With the Saviour marching on!  
 Christ the Captain gives the word, and we are marching on!

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## No. 9.

## THE SOUL'S REFUGE.

EX. XXXV. 9-29; HEB. VI. 18.

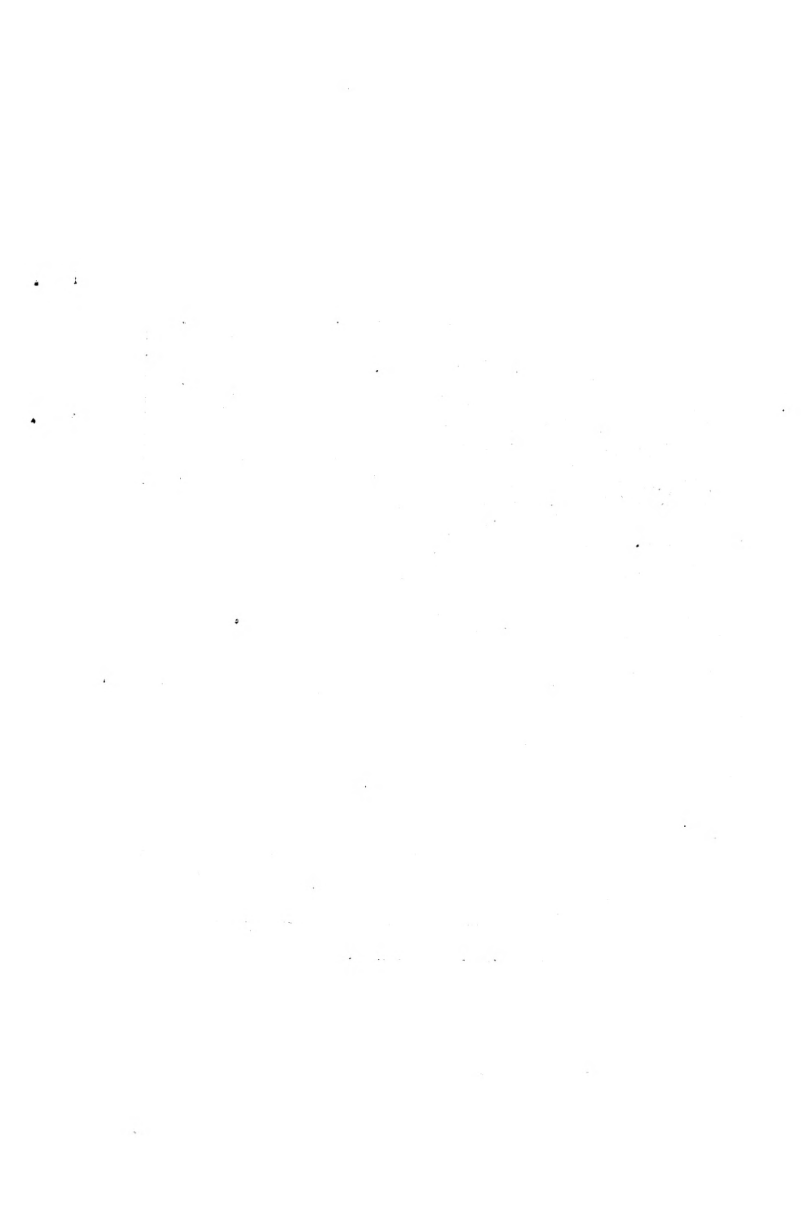
THE Jewish traditions state that at all the cross-roads leading to the Cities of Refuge, guide-boards were placed, on which was written the word מִקְלָחַת, *Miklaht*, REFUGE! The picture represents one of these. If preferred, the Hebrew word may be placed on the guide-board, and the English word above after the explanation of the Hebrew.

After teaching the interesting feature in the Jewish law which the picture refers to, the teacher should apply the whole as a metaphor somewhat as follows: *The Avenger of blood*—the just penalty, the guilt of sin. *The Fugitive*—the sinner seeking escape. *The City of Refuge*—





The Refuge of Souls.







The Resurrection and the Life.

Christ Jesus. *The Guide-Board*—the minister, the teacher, every Christian, the Bible. In Christ the sinner is safe, but if he wanders away from Him, he is in danger. (See Ex. xxxv. 26.) When our High Priest Jesus offered up himself a sacrifice on the cross, our guilt was forever removed (*id.* v. 28), and we restored to God's favor.

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No. 10.

## THE RESURRECTION AND THE LIFE.

THE inscription upon the stone I transferred from the note-book of Rev. George Appia, of Naples, who copied it from the catacombs at Rome. It is the name of a Roman Christian, "TENTIANUS," with the simple but expressive epitaph: "Vivit,"—He lives! The lesson may be (1) a contrast between death and life; the grave and the glory of heaven; the hope of the righteous and the despair of the wicked. (2) The power through whom this is wrought,—Christ;

who is life to the soul; who is life also to the body, —for even the body “*lives,*” and shall re-awake from the dust at his voice.

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No. 11.

THE HOLY FISHES.

THIS and the following are also from the note book of Mr. Appia. The sketch on the right is an inscription from the catacombs. The hands above carry bread to lay with the fish. I have often been asked the meaning or appropriateness of the fish as a Christian emblem. The origin of the symbol is doubtless the metaphor which our Saviour used in the case of the Apostles. They being “fishers,” the saints, in carrying out the metaphor, would be known as “fish.” The “Holy Fish” were taken in the Gospel Net and secured for the Master. The acrostic as given above, is of very ancient date. The corresponding letters and words are as follows:—

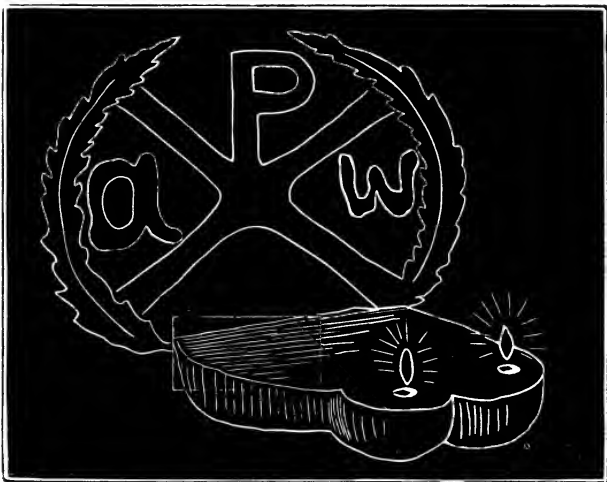


“Ichthus.”—The Holy Fishes.









Christ the Alpha and Omega.

I = J — Iasus = Jesus.

X = Ch — Christos = Christ.

Θ = Th — Theou = of God.

Υ = hU — Wheos = the Son.

Σ = S — Sotar = (our) Saviour.

Which reads:

JESUS CHRIST, the Son of God, our Saviour.

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No. 12.

## THE ἈLPHA AND ΩMEGA.

REV. XXII. 13.

THE custom of putting lamps in the tombs, was practiced by many of the ancients. Those of the heathen dead bore some heathen device, or image of Jupiter or other god. The above is a sketch of a sepulchre lamp found at Rome, bearing a Christian device.

The monogram which the wreath surrounds is a combination of the Greek letters Chi and Rho.

XP—Chr, the first two characters in the

Greek word, Χριστος (Christos),—Christ. The letters on the left and right are α, Alpha, and ω, Omega, the first and last letters of the Greek alphabet. The monogram then signifies: “CHRIST, the Alpha and Omega.” This is the theme of the lesson. The teacher will of course dwell upon the care of God in preserving our childhood from harm, and the goodness of Christ in comforting the close of life. Indeed He “is all and in all,” just as all the alphabet is included within and represented by these two letters.

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No. 13.

THE PRISONER OF SIN.

ISAIAH XLII. 7.

THE points to be brought out from this picture are as follows:—

**1. The Sinner's Condition.**—A prisoner under the power of sin (Rom. vii. 23) and Satan (2 Tim. ii. 26).



The Prisoner of Sin.



**2. A Breaker of God's Laws.**—And, as such, under its penalty. He is “condemned already ;” awaiting final sentence.

**3. The Sinner's Helplessness.**—He is unable to escape the power of sin, or to remove the penalty of the law without Divine aid. His sinful friends cannot save him if they would ; the great adversary of his soul, Satan, would not save him if he could.

**4. Christ's Gracious Work.**—To break the bonds of sin ; to remove the sentence of the law ; to set the prisoner free. Contrast this prisoner of sin with “Paul, the prisoner of Jesus,” Eph. iii. 1. Dear soul, flee to-day from the bondage of sin, and take the yoke of Christ.

I have seen the fact that prisoners are numbered (losing thus their proper names among men) used very impressively to bring out the idea of the alienation from the family of God, which sin produces ; thus losing to the soul the name as well as the place and privilege of the child of the Eternal Father. The speaker introduced the point by asking, “How many of you know your

names?" Then followed the statement of a man whom the speaker had seen who went by no name; he was only known as "No. 3." And thus on to the point in hand.

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No. 14.

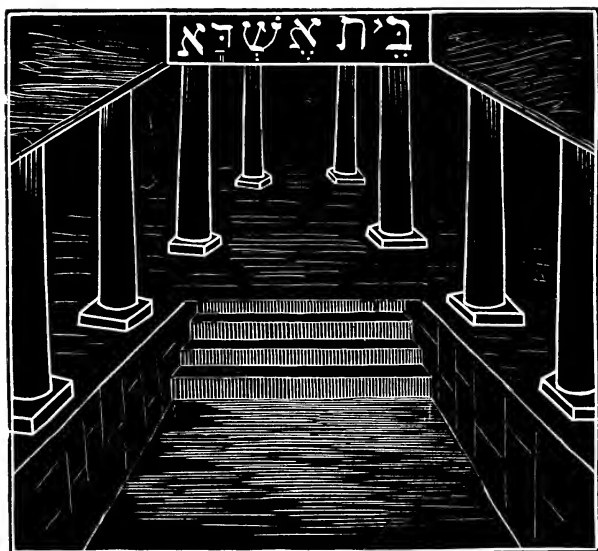
THE HEALING AT BETHESDA.

JNO. V. 1-10.

IN giving this exercise, at the close of the regular lesson, John v. 1-10, I first referred to the ancient custom of erecting pools by cities and by benevolent people. The porches over *this* pool were probably placed by some kind Jews to shelter the sick. We may suppose that it looked something like this. [Questions upon the various features of the picture.] Persons who have travelled in Palestine give this description of the ruins of this pool, [describe briefly, see Bib. Dict.] and locate it *here* on the map, (—) of Jerusalem.

What is this upon this slab? (The name.)





Bethesda—The House of Mercy.



Read it. (Cannot.) Cannot you guess? (Bethesda.) Yes; and if the Jews had the name above the pool, it was written somewhat as you see it. It means, *Beth*,—can't you tell that? (No.) Where did Jacob see the vision of the ladder? (Beth-el.) What does that word mean? (Place or house of God.) Can you name any other Bible words beginning with *Beth*? (Bethany.) That means House or Place of Dates. (Bethphage.) That means House or Place of Figs. Now what does *Beth* mean? (House or Place.) Yes; and Beth-esda means *House of Mercy*. Why was it called so? (—) What are these? (Pillars, columns.) What are they for? (To hold up the roof.) What is the roof for? (To protect the sick people.) From what? (Sun, rain.) What are those places around the pool? (Porches.) How many were there? (Five.) Yes; the pool may have been a pentagon, or had five sides. Who lay in these porches? What were they there for? &c., &c.

The details of the narrative having been fully brought out by like questions, the application may be made. (1.) The Sabbath-school is a

Bethesda,—house of mercy. (2.) The “impotent folk,” are those scholars who have not yet learned to know the love of God in Christ Jesus. (3.) The pool of water represents the Gospel of God, the Fountain opened for sin and uncleanness. (4.) But there is this difference. How often each day did the pool have healing power? (Once.) How many could then be healed? (Whoever *first* stepped in.) Why did not this poor, infirm man get in? (Couldn't, and no one to help him.) Now here are the points of difference: The Gospel always has healing power. All who come to Christ, no matter how great the number, will be saved. Here are pastor, superintendent, teachers, all waiting and anxious to help you, dear children, to the saving knowledge of Christ. May this house to-day be a BETHESDA—a House of Mercy to your souls!

Rough as this sketch seems, and unpromising of interest to children, I was happily surprised, in using it, to find that it excited more general attention and commanded a better hearing than any blackboard lesson that I can recall. I note this as illustrating the fact that elaborate pictures





The Little Foxes.

serve no better purpose, often, than the rudest outlines. The entire surface of the board had been covered with the accompanying sketch, the water shaded in blue, the Hebrew letters (the only lettering used) in red.

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## No. 15.

## THE LITTLE FOXES.

SOL. SONG II. 15.

ONLY the points brought out in using this picture are given. Illustrations of each point are abundant in the experience of teachers.

Did you ever see a fox? Where do foxes live? What do they do for a living? What are they doing here? What ought to be done to these foxes? Why? What says the text? ("Take us the foxes.") What is to be done with them when taken? Why? Why are the foxes to be taken?—text. ("They spoil the vines.") And what are on the vines? ("Tender grapes.") And if the tender grapes be spoiled, the whole crop is spoiled. Is it easy to take foxes? Why? What

saying have we about the fox's cunning? ("Cunning as a fox.") The above questions will sufficiently indicate the drift of thought concerning sins, *little sins* particularly. (1.) Their *character*, expressed by the cunning nature of the fox. (2.) Their *consequences*, spoiling the vines with tender grapes, destroying the usefulness of the vineyard. (3.) Their *treatment*, they are to be "taken." And none the less because "little." Kill the cub, and you need not fear the dam.

Now there are three little foxes that spoil the Christian usefulness, and often ruin the souls of children and youth. We shall talk about them particularly to-day. Hear their names:—

FIRST FOX—"Too Little." How many say "I'm too little" to be a Christian! "I'm too little" to do good! Ah, we must kill *that* fox.

SECOND FOX—"Little Harm." "Oh, we may do this," you have heard children say, "it's little harm!" Aye, but the *little* harms grow to big sins; and a little harm to a little child is always a very great harm!

THIRD FOX—"Little Longer." "Love and serve God *now*," you are told. "Oh, I will wait a little







The Red Flag.

longer." That sin will work your ruin! "Well, I will only hold on to it a little longer!" And so that cunning, thieving fox,—whose other name is *Procrastination*,—keeps in the vineyard and destroys the tender grapes.

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NO. 16.

## THE RED FLAG.

INCIDENTS often occur which may be utilized by a blackboard illustration. This picture serves as an example of such. It moreover gives a desirable association to one of the most common features of our railroad-traversed land,—the flagman.

**1. What the Red Flag Means.**—The teacher may explain this, and illustrate by the following incident, or some similar one which may be fresh in the minds of the scholars. The incident is copied from a Pittsburg paper:—

“A well-known gentleman of this city, passenger on the Pacific Express train, Pennsylvania

Railroad, coming west on Saturday last, hands us the following interesting item :—

“ This Saturday morning (March 26th), about twelve minutes past nine o'clock, one and a-half miles west of Altoona, as the Pacific Express going west was rounding a curve on the mountain side at a rapid rate, a deep precipice on one side and high impending rocks on the other, a wee lad was seen ahead waving his hat and tossing his little arms aloft. The train was stopped within a few feet of a mass of rock and dirt upon the track sufficient to have thrown passengers, engineer, and cars over the precipice. The lad (whose name I gratefully record is WILLIE CAHKO, not ten years old) had seen the fall and hastened to signal the approaching train.

“ While this act of forethought and humanity in one so young and mountain-bred deserves especial public record, and will ever be a source of satisfaction in his after-life, yet we have no doubt he will receive from the railroad company a more substantial recognition, as he would have done from the passengers had they known at the time of his provident interference.”

The spiritual dangers which imperil the souls of youth may be noted here.

**2. How to Receive the Warning.**—The minister, the teacher, the pious parent, or friend, act for you the part of this good lad: they give the signal of danger. How have you received their act? Have you paused, stopped in your career of impenitence?

**3. Waving the Red Flag.**—Every child should seek to warn his mates and fellows, just as his teachers have warned him. *Confessing Christ* is waving the red flag. *An honest Christian example; kind, helpful words*,—these, too, are waving the red flag. Let us think what we have done to warn others of their spiritual dangers.

**4. What makes the Red Flag Necessary.**—In good part, the carelessness, indifference, or ignorance of people. This is especially true of the railroad-crossings in cities. Your whole life is criss-crossed with paths over which divers enemies of your souls may rush upon and destroy you. Yet

you are careless, indifferent, ignorant! Heed the red flag, and help us to use it to warn others.

The character of those people who tempt children to sin, may be illustrated by the hardened wretches who, at times, place obstructions upon the track to destroy trains, out of spite toward the railroad company, and for sake of plunder. Indeed, these furnish a good illustration of Satan's hostility to souls.



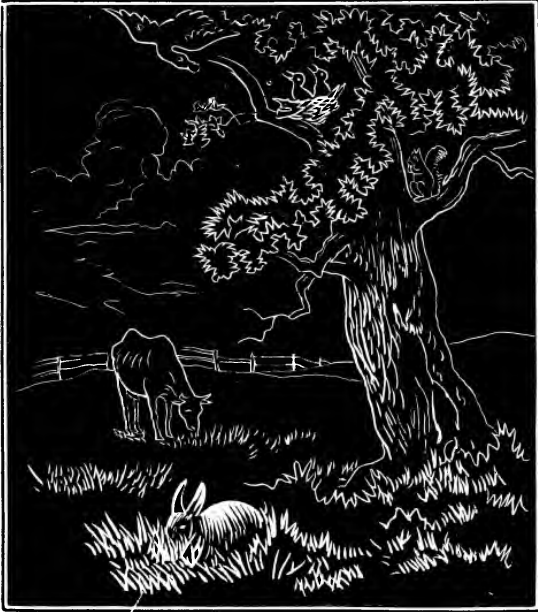
No. 17.

## “CONSIDER THE RAVENS.”

[PS. CXL. 9; LUKE XII. 22-32.

THE lesson is a simple lesson upon the providence of God. The text, Psalm cxl. 9, “He giveth to the beast his food, and to the young ravens which cry;” the lesson for the day, Luke xii. 22-32.

The teacher should call attention, in turn, to the living things represented,—the young ravens and the mother raven; the squirrel, rabbit, and

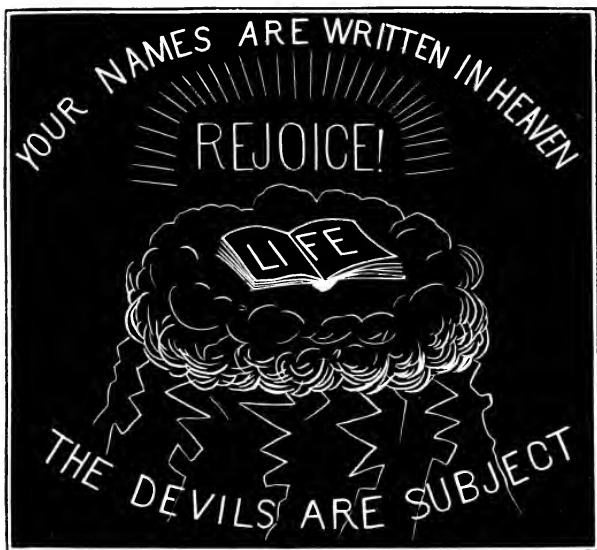


Consider the Ravens.









Light or Lightning.

cow. The appearance, position, and habits of each one should be brought out by questions, thus showing how God does give the beast his food.

The application is two-fold:—*First*. God provides for all the wants of our bodies. Little Moses, “saved from the waters,” and the feeding of Elijah at the brook Cherith by ravens, will illustrate this. *Second*. God provides for our souls. He gives his Son Jesus Christ; he sends his Gospel to us; he gives us the Holy Ghost. A *third* application may be made, inciting the children to “cry,”—to pray unto God for help in every need.

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No. 18.

LIGHT OR LIGHTNING?

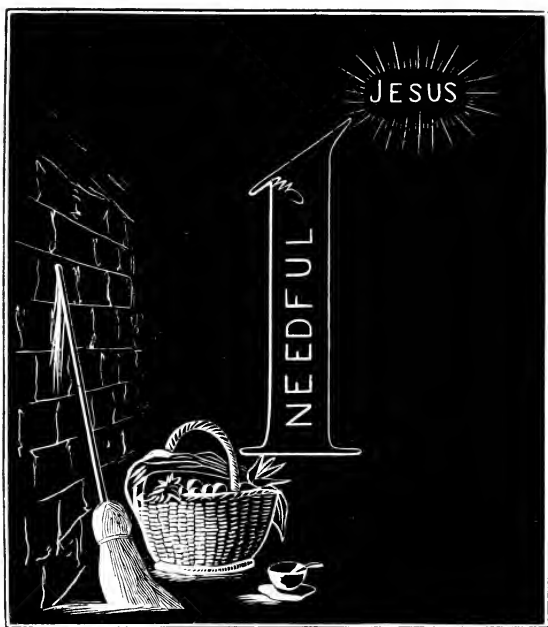
LUKE X. 17-12.

THIS and the following pictures belong to a class that might appropriately be called *Devices*. They are intended to *suggest* and *symbolize* the

thought which the teacher would make prominent.

The thought in this lesson is that expressed by our Lord's words to the Seventy on their return, as recorded Luke x. 20, "In this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven." The upper part of the board represents the joy of the Christian and its grounds; the part of the cloud upon which the book rests is lightly shaded, as are the words above. The lower part of the cloud is shaded with dark blue, the rays of lightning being in red. This represents the fate of those who oppose the kingdom of God. The points of appreciation are, (1.) The soul's choice: joy with the angels in heaven, or subjection with devils in hell. (2.) The true ground of the Christian's joy: his own and his fellows' *salvation*, rather than the *destruction* of any, even of devils. One should triumph over the fall of *sin* in human hearts, not over the fall of *sinner*s. That any one should feel the weight of God's anger, is a matter for sorrow to the good.





The One Thing Needful.

No. 19.

## THE ONE THING NEEDFUL.

LUKE X. 38-42.

THESE outlines are intended to symbolize the choice of the two Sisters of Bethany, to which Jesus refers, Luke x. 38-42.

The implements of housekeeping,—broom, market-basket, cup and saucer,—are emblems of Martha's choice, which was to give a splendid and showy hospitality to the Saviour, at the expense of his society and teachings. For while preparing the extra dishes which her pride in housewifery suggested (as well as her love), she must be absent from the conversation of the guest-chamber.

Mary chose to assist her sister in preparations for a plain but sufficient hospitality, and then to leave her in order to sit at the feet of Jesus, and learn from him the precious Gospel. This choice Christ calls the "better part." For the words of Jesus are "words of eternal life;" they lie upon the soul and bring forth fruit *unto* everlasting life,

and *throughout* eternity. The truth of Jesus is symbolized by the *sun* or halo in the right hand corner of the board.

This—the *Christ-given truth*—is the one thing needful. The eater and the meat both shall perish, but not one word of Christ shall fail. It is only through Christ's Gospel that life and immortality come; hence only the Gospel is the "thing needful;" that without which every blessing and comfort of life is short-lived indeed.

A practical application of great value may be made, by giving cases in which the scholar's desire of ease, pleasure, pride, &c., comes in contact with the duty and the desire that call to Church, Sabbath-school, and private Bible-reading. As often as any selfish motives whatever lead one to forego the means of growth in the "knowledge of our Lord and Saviour," the soul makes *Martha's choice*.







Dives and Lazarus.

## No. 20.

## DIVES AND LAZARUS.

LUKE XVI. 19-31.

IN teaching this parable from the accompanying sketch, I would begin with what would, in all probability, first attract the child's thought, viz. : *the dog*.

From this point the lesson may be developed by questions as to what the dogs are doing; why they are doing so; who the man is; what is the matter with him; why his sores were not bound up; how he happened at that place, &c. The *place* where Lazarus lies may now be referred to; the pillars of the gate; the peep of the beautiful garden inside; why Lazarus had been brought there; why he wasn't sent to the hospital, &c.

Query as to the extended hand, will introduce the rich man just passing out of his gate; the sight which he sees may be again detailed; what he is doing; why turning away. [Indifference, probably, rather than avarice.] The comparison

of the conditions of the two men as to clothes, health, friends, home, wealth, &c., follows.

Then may come the ending of the story,—the riches which became the portion of Lazarus, the house not made with hands, the Paradise of God, the fruits of the tree of life, and the food and service of angels. These may be brought out and impressed by questions and contrasts drawn out from the picture. In the same way the last estate of the rich man may be pictured. The reasons for this difference is to be pointed out as the consequence of the difference in *the character and life* of the men. Show how Dives might have blessed Lazarus temporally; and how the blessing would have wrought the happiest effects upon his own character, and favorably influenced his future estate. How many like opportunities are we *carelessly passing by* every day!





Cleansing the Temple.

## No. 21.

## CLEANSING THE TEMPLE.

MARK XI. 15-19.

THE treatment of this lesson should be similar to that indicated in the last, and to that recommended for all Bible sketches, and illustrated on pp. 321-7.

Our Lord himself is the central figure. The place where he stands leads to the fact that he has come *out* of the temple, driving the crowd before him. The uses of the temple, the sacrifices made therein, and the sacrificial animals, the doves, oil, incense, wine, and other articles necessary, which were kept in the court of the Gentiles for sale, as well as the money-changers' tables, all have opportunity for remark furnished by the various details of the picture. And of course the teacher will weave into his descriptions the lessons which the incident furnishes, viz.: Reverence for the house of God; regard for the religious rights of others (offended by the profanation by Jews of the Court of *the Gentiles*),

—and the Brotherhood of Man in Dependence upon the HEARER AND ANSWERER OF PRAYER. We are *all one* at the Throne of Grace and in the “House of Prayer.”

THE END.



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