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A PRACTICAL
HANDBOOK ON
SUNDAY SCHOOL
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A
PRACTICAL HANDBOOK
ON
SUNDAY-SCHOOL WORK

BY

REV. L. E. PETERS

Sunday-school Missionary and Leader of Sunday-school Institutes



PHILADELPHIA
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TO

D. T. C. Farrow

For Twenty-five years

PIONEER SUNDAY-SCHOOL MISSIONARY

In West Virginia

PREFACE

THESE lessons have been prepared in compliance with the request of A. J. Rowland, D. D., Secretary of the American Baptist Publication Society. The author, as Sunday-school missionary, has felt the need of such a series in his work of holding institutes, and to put into the hands of Sunday-school officers and teachers and normal classes.

In the original plan of the book he prepared a series of lessons on the facts and doctrines of the Bible, but a similar work was in the hands of the publishers covering the same ground, and it is deemed expedient to publish only one series at present. We recommend students of this series to study also the series by Rev. Harold Kennedy, entitled "Lessons from the Desk."

INTRODUCTION

1. PEDAGOGY is the science of teaching. It includes the principles and methods of teaching, and may be applied to teaching of any kind or in any kind of school.

2. Teaching is causing another to understand (Neh. 8 : 8). The Bible is the best book on pedagogics. It not only tells us what to teach, but how to teach. Christ is the model teacher, in methods as well as in truth to be taught.

3. Sunday-school pedagogics is the application of the laws and best methods of teaching to Sunday-school work. The object of these lessons is to present these.

4. Suggestions in the use of these lessons.

(1) *Personal Study.* Let the text of the lesson be thoroughly studied and the outline memorized. Then recite it to yourself or some one else.

(2) *Normal Class Work.* Organize a normal class, to meet once a week, and furnish each student with a copy of the book, and have the lesson recited, as in school, the teacher placing the outline on a blackboard or large sheet of paper as the lesson proceeds. It will be well beforehand for the teacher to make a faint outline on the board that cannot be seen by the class ; then trace it. This will give better form and proportion to the outline. Drill on the outline until the class can readily repeat it without the board. The teacher should not be confined simply to the text of the lesson, but be free to add additional matter and illustrations. This will lighten up the lesson text and make it more interesting and impressive.

(3) *Normal Lectures.* By this method the teacher only uses the book and masters the lesson, using the text and outline as the basis of a lecture, which may be extended and illustrated according to time and circumstances. This is probably the best form to use in Sunday-school institutes and conventions. Here only two or three lessons can be given to illustrate the whole course, recommending the formation of classes for regular systematic study.

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PART I

HOW WE TEACH

OR

METHODS OF SUNDAY-SCHOOL WORK

I.

THE SUNDAY-SCHOOL IDEA.

Read Neh. 8 : 1-8 ; Matt. 21 : 23-32.

The Sunday-school idea is the idea of interlocutory (speaking between) teaching. The teacher and pupil ask and answer questions, make statements, and talk about the truth under consideration. It is the school idea and the school methods applied to Bible study. The school method differs from both lecture and preaching methods, and is especially adapted to the instruction of children and youth. It may be otherwise defined as the catechetical method.

The Sunday-school idea is the Bible idea of teaching. The word "teach" occurs more frequently in the Bible than the word "preach." This idea may be traced all through biblical and ecclesiastical history.¹

I. The Sunday-school Idea in Bible History.

Calling to our aid ancient history and Jewish tradition, the idea may be definitely traced.

¹For a full discussion of the subject, see Trumbull's "Yale Lectures on Sunday-schools," to which we are indebted for the main facts of this lesson.

1. *Rabbinical Traditions.* The rabbis say that Methuselah taught school before the flood and after it Eber ; that Abraham was a student of the Torah, and that he took lessons on the priesthood from Melchisedek ; that Jacob went to the Bible school ; that Moses was at the head of a great school, and that because Joshua was such a good pupil he made him his successor. They say, moreover, that the great victory of Deborah and Barak enabled them to open the Bible schools which the Canaanites had closed.

2. *Rays of Light from the Old Testament.* Gen. 14 : 14 shows that Abraham had three hundred and eighteen trained servants in his household. "Trained," or "instructed," as it is in the margin, conveys the idea of a school. 2 Chron. 17 : 7-9 shows that Jehoshaphat sent priests and Levites through the country who "taught in Judea, having the book of the law with them," and through country and city "taught the people." They simply held Bible institutes. (See also Deut. 31 : 12.) Neh. 8 : 1-8 is a good description of a Sunday-school. We find in it the place, organization, superintendent, teachers, devotional exercises, and class work. Ver. 8 gives us the best definition of teaching that can be found. The teachers "caused them to understand the reading." Teaching is causing another to understand.

3. *Light from Contemporary History.* Josephus claims that from the times of Moses it was the custom of the Jews to assemble every Sabbath, not only to hear the law read, but "to learn it accurately." Philo, antedating Josephus about seventy-five years, calls the synagogues "houses of instruction," or, as we would say, "schoolhouses." Trumbull says, from 80 B. C. to A. D. 65, schools were established throughout Palestine and teachers were appointed in every principal town. The evidence of Jewish schools is the evidence of the school idea as applied to religious instruction.

The method in these schools was substantially the Sunday-school method. In the primary grade, from five to ten years of age, the work was learning the simple text of Scripture. After this the Jewish commentaries were studied. The work was laid out in courses of study, and the schools were graded. The method of teaching was interlocutory, and great importance was attached to these schools by the Jews. Jewish schools for Bible study were regarded as the life of the nation. "If you would destroy the Jews you must destroy the schools," was a maxim.

4. *This Sunday-school Idea in the New Testament.* The system of schools mentioned above was in vogue in Palestine in the time of our Lord, and it has been inferred that he attended them while "subject to his parents" in Nazareth. We see him at the age of twelve years "in the midst of the doctors (teachers) asking and answering questions." Christ was an itinerant teacher, for Matthew says he "went about in all Galilee teaching in their synagogues."

Christ's method of teaching was chiefly the interlocutory. We have only two continued discourses recorded as coming from him, the Sermon on the Mount and his farewell address to his disciples. But we have many interlocutory lessons recorded. Study Matt. 21 : 23-32 with this idea in view. The Gospel of John is a series of "conversations of Jesus," as it has been not inappropriately called. The Great Commission is given in the phraseology of interlocutory teaching, "Go teach," make disciples or learners, "train," etc.

Not only Christ, but the apostles, largely followed the interlocutory method of instruction. "They ceased not to teach and preach Jesus" (Acts 5 : 42) ; "Paul and Barnabas continued in Antioch, teaching and preaching the word of the Lord (15 : 55)." Paul's custom was to go into the synagogue on the Sabbath and teach and preach. Thus in

the days of Abraham, Moses, Ezra, Christ, and the apostles, the Sunday-school idea prevailed to a large extent.

II. The Sunday-school Idea in Ecclesiastical History.

In the first two decades of Christianity, when most of its converts were from the Jews, it would be natural for them to follow the synagogue method of teaching; but when Gentile communities were reached, there would be some modification of methods, yet the catechetical method largely prevailed. Baron Bunsen says: "The apostolic church made the school the connecting link between herself and the world." So popular and influential were the Christian schools in the fourth century, that Julian the Apostate issued an edict suppressing Christian teachers from the schools, which he sought to take under his control. Christians were persecuted, and accused of propagating their cause by getting the children into their schools.

Schaff, in his "History of the Christian Church," makes this significant statement, which shows the value of interlocutory teaching:

It is a remarkable fact, that after the days of the apostles no names of great missionaries are mentioned till the opening of the Middle Ages. . . There were no missionary societies, no missionary institutions, no organized efforts in the Antenicene age; and yet in less than three hundred years from the death of St. John the whole population of the Roman Empire, which then represented the civilized world, was nominally Christianized.

This marvelous success is attributed to the use of the Bible method of teaching. This Sunday-school method was largely followed in the first three centuries. The great teachers of these early centuries, as Clement, at the head of the Alexandrian School, Origen, and Augustine, all attribute their success to catechetical teaching.

From a survey of ecclesiastical history from the days of Christ and the apostles we glean the following summary respecting the value and influence of the Bible idea of teaching :

1. Bible facts were most effectively lodged in the mind, and practical truths impressed on the heart, by this method of teaching.

In the ecclesiastical records of the fourth and fifth centuries illustrations abound showing that large portions of the Bible, and in some instances the whole Bible, Old and New Testaments, have been memorized. It is also a recognized fact in ecclesiastical history that the highest and purest types of Christian life are found where Bible-schools prevailed. This is the secret of that type of life found among the Albigenses, Waldenses, Lollards, or Wycliffites, and the Bohemians.

2. When the catechetical teaching has been supplanted by ritualism, piety declined and a fossilized formalism took its place.

Just in proportion as the Sunday-school idea was ignored or recognized, declension or advancement followed, and the church lost or gained spiritual power. This fact is most forcibly illustrated in the seventeenth and eighteenth centuries, when there was a decline in interlocutory teaching in Protestant Europe, Great Britain, and America. The rationalism that followed the French Revolution swept over Germany. England had reached probably her lowest point in moral tone and the waves of these corrupt waters were beginning to sweep over the new world. In the latter part of the eighteenth century and first of the nineteenth, great revivals broke out under Zinzendorf in Germany, Wesley and Whitefield in England, and Edwards and Whitefield in America. With these came the revival of interlocutory teaching, and the Sunday-school idea. During this period Robert Raikes began his work at Gloucester, England.

3. While the preaching of the gospel in sermonic form always has been, and always will be, the greatest power in Christianity, history shows that it must be sustained by interlocutory teaching. It was preaching, faithful, earnest, warm-hearted, majestic preaching, that brought about the great Reformation of the sixteenth century ; but it was the faithful teaching which followed that sustained it. From such teaching the Reformation obtained its best fruits. Rome was quick to learn this lesson from the Reformation and returned to the school idea ; and the secret of her power to-day is not so much her pulpit as her parochial schools.

4. The Sunday-school idea practically applied has had great influence in national reforms and national prosperity. Lord Mahon points to the Sunday-school as the beginning of a new era in the national life of England in the days of Robert Raikes. Green, the English historian, speaking of the dark days following the American Revolution, just after the beginning of Raikes' work, says : "It was then that the moral, the philanthropic, the religious ideas which have molded English society into its present shape, first broke the spiritual torpor of the eighteenth century."

John Bright attributes much of the good of millions of England's people to Sunday-schools. Sunday-schools led to penny postage in England, and paved the way to the organization of British Bible and missionary societies. What Sunday-schools have done for England they have done, and much more, for America. Says Trumbull : "America has been practically saved to Christianity and the religion of the Bible by the Sunday-school."

5. The great men of the world have been identified with and advocated the Sunday-school idea. We have seen how inspired men, in the Old and the New Testament, taught and advocated teaching. In Christian history, men

of all the leading professions and callings have been advocates of the Sunday-school idea. When Celsus, the powerful enemy of Christianity, accused Christians of advancing their cause by getting hold of the children in their schools, Origen, in his reply, admitted the charge, but showed how the children were improved and benefited by the teaching. St. Francis Xavier said: "Give me the children until they are seven years old and any one may have them after that." Luther said, "For the church's sake, Christian schools must be established and maintained," and wrote a catechism for the use of his people. Bishop Andrews, of the Church of England, in the study of ecclesiastical history found that interlocutory teaching was the secret of the church's success. Scotch and English church councils have declared in favor of it. In later days, such men as Lyman Beecher, Francis Wayland, E. N. Kirk, Doctor Doddridge, Albert Barnes, and many others, have been the warmest advocates of Sunday-schools. To-day we have men of all ranks and professions, from the president of the United States down, actively engaged in Sunday-school work. The Sunday-school idea has grown into such vast proportions in organization and methods of work that at present it encircles the entire Christian world.

BLACKBOARD EXERCISE

THE SUNDAY-SCHOOL IDEA IN

- | | | |
|----------------------------|---|---|
| I. Bible History | { | <ol style="list-style-type: none"> 1. Rabbinical Tradition 2. The Old Testament 3. Contemporaneous History 4. The New Testament |
| II. Ecclesiastical History | { | <ol style="list-style-type: none"> 1. Effective in Early Centuries 2. Catechetical Teachings <i>vs.</i> Ritualism 3. To Sustain Preaching 4. In National Reforms 5. Advocated by Great Men |

II.

ORGANIZATION.

Definition. Organization is systematic preparation for work, or the systematic arrangement of the several parts of a whole so that each part contributes to the object of the organization. The organization of a Sunday-school is the arrangement of all its component parts and exercises in the best way to accomplish the greatest good upon the part of the school as a whole. It may be well to study first :

I. The Principles of Organization.

There are fundamental principles that are essential to the proper and complete organization of any body.

1. *Purpose.* Organization is not undertaken for its own sake, but has a purpose. Each part also has its purpose. The human body is an organization as a dwelling-place and convenience of the human soul while in this present state of existence, and each part of the body is organized for a given purpose, as the eye for seeing, the ear for hearing, the foot for locomotion, the hand for handling, etc., yet all work together, animated by a common purpose and toward a common end.

2. The organization must *conform* to the purpose in view. No one would organize an army, an engineer corps, a steamer's crew, a "gang" of railroad men, a set of harvest hands, or a business corporation alike, for the simple reason that they are to accomplish different ends. Each should be organized for the special end in view.

3. Organization is a *means*, not an *end*. The reason why so many organizations fail is not because the organization is not good, but because it is not properly employed. Organization is simply preparation for work, and when the organization is complete the work should begin.

4. Organization means *division of labor*. Each part does what no other part can do. The eye, the ear, the foot, the hand, as well as every other organ of the body, has each its specific functions (1 Cor. 12 : 12-20). Organization seeks to find the right part for the right place and properly adjust it in relation to the other parts in the whole. When the organization is composed of men, women, and children, there must be such a division of labor that each one will be placed where he can contribute most for the accomplishment of the whole.

5. The power of organization is *unity*. "How should one chase a thousand and two put ten thousand to flight?" (Deut. 32 : 30.) By an organization which has God behind it as its life-giving power. If each part works out of harmony with the other parts the friction lessens the power; but when all work together the power is increased. When each part of the organization has a will of its own, as in any organization of human beings, one purpose must dominate all. Then the organization is a power, while otherwise it will soon become a failure. This makes it especially necessary in the organizations of human beings that the body have a HEAD, one whom all will joyously follow. The achievements of an organization are often due to the leaders more than to any other cause. Obedience here is the principle.

6. *Flexibility* is also a fundamental principle in organization. The hand has a unity in its organization, yet it is so flexible that it can be turned from the simplest, crudest labor to a work demanding the utmost delicacy and skill. If it becomes stiffened by age or disease, it loses the deftness it possessed. So with an organization; it must be fitted to the end to be accomplished, and it must preserve intact its capacity to attain that end. If it becomes weakened by disuse or dissensions it must fail.

7. Finally, organization implies *life*. It is essential both to its formation and perpetuation. Aristotle said, "Life is the cause of organisms." Take away the life and the organization dissolves. Take the life from the human body and it becomes dust.

Especially is the principle true and essential in the organization of religious bodies as churches and Sunday-schools. If the organization is social, then a social spirit or life will support it; if it is political, a political spirit or life will sustain it; and if it is Christian, a Christ spirit or life must dominate it, or it will die as a distinctive Christian organization. It may exist as a social compact, but like the church of Laodicea, it may "have a name to live, but be dead." See Ezekiel's vision of dry bones (Ezek. 37 : 1-14).

II. These Principles Applied to the Organization of the Sunday-school.

This brings us at once to consider :

1. The *purpose* of the Sunday-school. This must be clearly understood before we can proceed to form an organization. This purpose is four-fold. (1) To give instruction in the Bible. (2) Through this instruction to lead persons to Christ. (3) To develop in these persons, who have been led to Christ and have accepted him, a symmetrical Christian character, and (4) To train them for efficient and useful service.

2. The organization of the school must conform to this four-fold purpose. (1) As the first great aim is to give instruction in the Bible, the organization must be a *school*, with such facilities as are necessary to give this instruction. (2) As its second aim is to bring persons to Christ, it must be a school of Christ, with teachers who have been to Christ themselves. (3) As its pupils are to be built up in Christian character, its teaching and influence must all be

turned in that direction. (4) As it is to train for usefulness, it must have a distinctively training department for the preparation of teachers, that it may become self-perpetuating.

3. As the school is a means and not an end, it must : (1) Constantly replenish its spent energies, keep down friction, and keep the organization intact, always ready for the best service and results. (2) It must not consider its work as done so long as it can find one person to lead to Christ, and whom it can develop and train.

4. As organization means division of labor, the greatest care should be taken to get the right persons in the right place. Some persons who make splendid secretaries, treasurers, or librarians, would be failures as teachers, while the converse is likewise true. In the application of this principle, assign work to the worker that (1) He wants to do ; (2) That he can do ; or (3) That he is willing to learn to do.

5. Since unity is an essential principle in organization, in its application to the Sunday-school, it must have : (1) An organization preceding and dominating it in order that there shall be unity and harmony in its teaching. This preceding and dominating organization is the church, which must organize the school as a department of church work, by selecting the superintendent and other officers, or at the least by approving them. (2) These other officers then become the superintendent's cabinet, to unify the management of the school ; and he should have (3) a teachers' meeting, to unify the teaching and keep it in harmony with the standards of the church.

6. *Variety.* Since flexibility is a principle in organization, the organization of the Sunday-school should be such as to give the greatest variety in its movements. No unyielding constitution should be adopted. Its government

should be more by principles than rules. The order of exercises should be varied and changed from time to time as necessity requires. The various departments should have ample liberty and latitude.

7. As organization implies life, the most systematic and complete will fail without it. The organization of the Sunday-school must have the Holy Spirit as the vital power. The life of Jesus Christ in officers and teachers will insure the Holy Spirit's aid in the prosecution of the work.

III. A Suggestive Organization.

We say suggestive, because no one can in his study organize every Sunday-school that should be formed in the country. The organization in its details must vary with circumstances. We must have in nearly every school some such organization as the following :

1. *The Scholars.* "Men, women, and children, all who can understand" (Neh. 8 : 3).

2. *Officers.* Pastor, superintendent, assistant superintendent, secretary, treasurer, chorister, organist, librarian, chalk-talker, and committees for special work. These should be appointed or approved by the church, except the committees.

3. *Teachers.* These should be appointed by the superintendent and officers in consultation with the pastor.

4. *Classification.* There are usually four grades : Primary, intermediate, advanced, and adult, according to age and attainment. (This will be fully considered in the lesson on grading.)

5. *Course of Study.* We must have a course of study. There may be more than one course of study pursued at the same time. (1) The international uniform lesson series. (2) A course of supplemental lessons. (3) A normal course for teachers. (4) A catechetical or doctrinal course.

BLACKBOARD EXERCISE

ORGANIZATION

I.
Principles

- 1. Purpose
- 2. Conformity to
- 3. Means not End
- 4. Division of Labor
- 5. Power of Unity
- 6. Flexibility
- 7. Life

II.
Application
to S. S.

- 1. Purpose Fourfold
 - 1. Give Instruction
 - 2. Lead to Christ
 - 3. Develope Character
 - 4. Train for Service
- 2. Conformity in
 - 1. Being a School
 - 2. A School of Christ
 - 3. Trend of Teaching
 - 4. Training Departm't
- 3. As a Means
 - 1. Repl. Spent Energies
 - 2. Never Stop.
- 4. Assign to Worker
 - 1. What Wants to Do
 - 2. What Can Do
 - 3. What Learn to Do
- 5. Unified by
 - 1. Church as Basis
 - 2. Sup'ts Cabinet
 - 3. Teachers' Meeting
- 6. Flexibility by Lib. of Depts. and Vari. Ex.
- 7. Life from Holy Spirit

III.
Suggested
Form

- 1. The Scholars (Neh. 8 : 3).
- 2. Officers : Pas., Supt., As. Supt., Sec., Treas.,
Org., Chor., Lib., Ch. T., Com.
- 3. Teachers : App. by Off. and Pas.
- 4. Classification : Pri., Int., Adv., Adult
- 5. Course of Study
 - 1. International
 - 2. Supplemental
 - 3. Normal
 - 4. Catechetical or Doctrinal

III.

GRADED SUNDAY-SCHOOLS.

In the organization and management of Sunday-schools, two essential characteristics must be kept in view, viz, that the Sunday-school is both a religious assembly and a school. Neither must be neglected or sacrificed for the other. The worshipful and devotional character can be maintained to a very high degree without sacrificing the instructive, and may be made very helpful to it. A system of grading is essential to the school idea. We may learn much from the methods of grading in the public school, yet there is an essential difference. In grading a Sunday-school three difficulties confront us that are not found in the public school:

1. *Voluntary Attendance.* We do not have the authority of the State to put a pupil where he properly belongs. In the public school the sole basis of gradation is the pupil's attainments, irrespective of size, age, or social conditions, while in the Sunday-school we must needs give some consideration to these. However, if we begin with the pupil from early childhood, there will be no difficulty here; but this we cannot do with all our Sunday-school scholars.

2. *The Bible is not a graded text-book.* The grading must be done in the selection of the portions that are to be taught and in the teaching, especially in the latter.

3. *All grades study the same lesson.* This fact is not found in any other school in the world that claims to be a graded school. The grading here must be done in the *teaching* in the International Lesson system and in courses of supplemental lessons.

I. Principles of Grading.

1. *Classification.* No school can be properly graded

without proper classification. The classifications should have respect chiefly to attainments and age.

2. *Assigned Work.* A definite amount of work should be assigned in each grade, and that work should be completed before the pupil leaves that grade.

3. *Promotion.* There should be a fixed day each year for promotion of pupils. This will give them something to look forward to with pleasing anticipation and will tend to hold them in the school. It is no wonder so many scholars drop out of Sunday-school in their teens when there is no inducement for them to remain, nothing to stimulate ambition and desire for higher attainments.

4. *Examination.* Promotion should be made on examination, oral in the lower and written in the higher grades.

5. *Graduation.* This does not mean that the students in the Sunday-school are to cease to attend it, any more than graduates from college are to lay aside all books and cease to study. They are only prepared to *commence* to study. That is what "commencement days" mean. But it means, when a certain amount of work is done, a certain course of study is taken, that there should be a recognition of it in some way that will give pleasure to the graduates and stimulus and encouragement to the undergraduates.

The graduation point may be when a scholar has studied all the lessons, or, say, seventy-five per cent. of the International Lessons in a six or seven years' series. These series are arranged so as to cover the whole field of the Bible in outline. Then, also, an examination may be given on the supplemental lessons that may be adopted.

II. Methods of Grading.

We lay down here no inflexible rule, but give only suggestions. The superintendent and teachers of each school

must determine the details of grading according to the circumstances of each school. Yet in all grading we recognize several great departments, and the grading in these departments will be left to the judgment of those who have charge of them.

1. *The Primary Department.* Age from four to eight years. If this department is large it may be divided into small classes, with assistant teachers over them. As the pupils are to remain in this grade four years, it might be a good plan to subdivide according to the years and put them into four classes. These will seat all first-year, second-year, etc., together, which will represent the grade to the eye.

First Year. Titles, Golden Texts, and simple facts of the International Lessons.

Second Year. In addition to the first, the Ten Commandments, the Lord's Prayer, Twenty-third Psalm, and Beatitudes.

Third Year. Teach most of the regular lessons and begin the work in a good primary catechism—Broadus' "Catechism," first grade—and memorize other portions of Scripture that the teacher may select.

Fourth Year. In addition to regular lessons and memorizing Scripture, finish Broadus' "Catechism."

The instruction in this department should all be oral, using blackboard, charts, and objects.

2. *The Intermediate Department.* Age, eight to twelve years. In passing from one grade to another there will necessarily be a change of teachers. When it is generally known that this is the rule of the school there will be no objections.

In large schools, where there will be a number of classes in each department, it will be well to have a superintendent of each one.

First Year. The International Lesson is studied more thoroughly. The "Intermediate Quarterly" is used and all the blanks filled up in writing. The supplemental work here may be learning the books of the Bible in order and such other memory work as the teacher may assign.

Second Year. In addition to the regular lessons, the books of the Bible reviewed, giving their classification, authors, dates, and design of each book.¹

Third Year. In addition to regular lessons, select portions of Scripture to be memorized. Teach the names and characteristics of the patriarchs, judges, kings of Israel and Judah, and the twelve apostles, teacher arranging so much for each week.

Fourth Year. Here the pupil is in the twelfth year of his life and eighth year of his Sunday-school life, and, if the work in previous grades has been well done, you can give as the supplemental lessons this year a brief outline of the life of Christ. It may be easily arranged by quarters, as: First quarter, from his birth to his baptism; second quarter, Judean ministry; third quarter, Galilean ministry; fourth quarter, Perean ministry.²

3. *Advanced Department.* Age, twelve to sixteen. This is the most important grade in the school because it is the hardest age at which to hold pupils. The best and wisest teachers should be selected for this grade. It is usually the largest department of the school, and will be in the same room with the seniors. They like, at this age, recognition, and in the opening and closing exercises they should receive such as may be suitable. In the regular lessons they study the "Advanced Quarterly," and work should be

¹ For this work, "Lessons from the Desk," by Rev. Harold Kennedy, and published by the American Baptist Publication Society, will prove invaluable.

² "The Life of Christ," by O. C. S. Wallace, D. D., will be found very helpful in this work.

assigned in the lesson to each pupil, as to one the places of the lesson, to another the persons, etc. The supplemental lessons may be :

First Year. Outline O. T. history from creation to exodus from Egypt.

Second Year. O. T. history from exodus from Egypt to the coronation of King Saul.

Third Year. Finish O. T. history.

Fourth Year. New Testament history. Of course the history in this grade will be only in brief outline, so that it will leave with the pupils of this grade the framework of Bible history.

4. *Senior Department.* Age, sixteen to twenty. In this grade the "Senior Quarterly" will be used and all the matter worked up that it suggests in the way of special topics along the line of the International Lessons. For supplemental work, take something like the following :

First Year. "The Dawn of Christianity," Vedder.

Second Year. "Short History of Baptists," Vedder.

Third Year. Christian evidence.

Fourth Year. Christian evidence.

Or, for the whole four years, the Christian Culture Courses of the B. Y. P. U. This latter course would keep the young people's society and Sunday-school together during a most important period of life.

5. *The Normal Department.* From the senior department pupils may be graded and promoted to the normal department. Put into this department all who are willing to become teachers and to prepare themselves for the work, or those who wish to study more systematically the Bible. Of this department we may notice :

(1) *The Teacher.* The pastor, superintendent, or a practical teacher from the public schools may be placed as teacher of the normal department.

(2) *The Course of Study.* The Chautauqua Normal Union Course is the best. Then each student may be enrolled as a Normal Union student, and, on finishing the course, receives a diploma from the Chautauqua Normal Union.

(3) *Time and Place of Meeting.* If the time can be given to it, take a week-day evening or an hour on Sunday, and, if neither of these can be had, take the regular Sunday-school hour and drop the regular lessons.

6. *The Lecture Department.* This takes in every one over twenty years of age and during the remainder of life, if the scholars choose. There is no formal organization as in the other departments. The method of teaching is by practical running comment on the lesson, bringing out the spiritual lessons, and with forcible incident and illustration impressing them on the heart. This department should meet in the main audience room of the church if it is arranged in apartments, and the pastor will probably be the best teacher. If the superintendent has charge of it he must do it while the class-work is going on in the other departments under the supervision of his assistants. Every one not in the other departments may attend this. They may or may not study the lesson previously. Strangers may drop in here and be greatly benefited. It is more like a preaching service with an expository sermon. The lecture on the lesson may often take on the evangelistic form and be a real soul-winning sermon. Special features may be introduced, from time to time, to awaken and keep up interest.

BLACKBOARD EXERCISE

GRADING

Three Difficulties	{	1. Vol. Attendance
		2. Bible not Gr. Text-book
		3. All Grades have same Lesson

Principles for	{	1. Class. by Age and Att.				
		2. Def. Work Assigned				
		3. Day of Promotion				
		4. Examinations				
		5. Graduation				
Methods for	{	1. Pri. Dep't	{	First Year		
				Second Year		
				Third Year		
				Fourth Year		
		2. Int. Dep't	{		{	First Year.
						Second Year
						Third Year
						Fourth Year
		3. Adv. Dep't	{		{	First Year
						Second Year
						Third Year
						Fourth Year
4. Senior Dep't	{		{	First Year		
				Second Year		
				Third Year		
				Fourth Year		
5. Normal Dep't	{		{	1. Teacher		
				2. Course of Study		
				3. Time and Place		
6. Lecture Dep't						

IV.

SUPPLEMENTAL ORGANIZATION.

In addition to the organization and grading considered in the two preceding lessons, there are other means of perfecting the work of the Sunday-school. These it is not proper to omit in a manual of this kind, and as they may be briefly treated under the head of organizations we include them in this lesson.

I. Class Organization.

The school and its work will be helped greatly by proper class organization. It will promote a wholesome class spirit, unity, and acquaintance. The organization may be simple. There should be :

1. *A President.* This should as a rule be the teacher, yet it would be proper to elect any other member president.

2. *A Secretary,* to keep the class records, call the roll, and mark the attendance.

3. *A Treasurer,* to take the collection in the class and keep the account of all contributions, which he will turn over to the treasurer of the school.

4. *Committees,* to look up absent scholars, bring in new ones, and introduce strangers to the teachers, who will introduce them to the class.

5. *Class Meetings.* These may be held at such time and place as is most convenient for social purposes, and to cultivate a better class acquaintance and class spirit. If the school is in city or town, class outings in the summer will be pleasant and profitable.

II. The Teachers' Meeting.

No Sunday-school is properly organized that does not sustain a weekly teachers' meeting.

WHEN? Every week, as near the middle of the week as convenient, so that the teachers will have time to prepare for it, and time to work up the suggestions they receive at the meeting.

WHERE? At the most central point for all the teachers. This may be a room in the church, the pastor's study, or the home of one of the teachers. Sometimes it works well to meet at the homes of the teachers in rotation.

WHY? We should have a teachers' meeting : 1. Because it promotes mutual acquaintance, sympathy, and fel-

lowship among the teachers. 2. It unifies the teaching. 3. It improves the methods of teaching. 4. It secures better results to the school.

How? How shall the teachers' meeting be conducted? 1. Have a season of prayer. 2. Study the next Sunday's lesson. 3. Discuss methods of teaching it in the various grades. Let teachers be appointed the week before to present plans for teaching—a plan for teaching it to adult classes, another for the intermediate classes, and another still for the primary. 4. Then consider any difficulties which any of the teachers may be laboring under, any encouragements they may be having in their classes, or incidents connected with their class-work. Remember that it is a teachers' meeting and it is proper to consider all questions relative to teaching. It will be well for the teachers to prepare questions for this part of the meeting.

III. The Home Department.

The Home Department is the "pick-up" train of the Sunday-school. It gathers in all that cannot, or think they cannot, attend the regular sessions of the school, but want to study the Bible in a regular and systematic way. When there are a sufficient number who are willing to join the Home Department, it may have an organization of its own. We here briefly describe it :

1. *The enrollment.* The community is canvassed, and all who will agree to study the Sunday-school lessons thirty minutes each week at home are enrolled as members of the school.

This will reach (1) Those who live at too great a distance from the school to attend regularly. (2) Mothers with small children and no one to care for them in their absence. (3) The "shut-ins," who will be glad to occupy a portion of their weary hours in this way. (4) Servants

and employees whose time is not their own. (5) Traveling men who cannot be at home, save at intervals. Those who are enrolled are to have all the privileges of the school. Lesson helps and papers are to be furnished them, and a catalogue of the library to which they may have access, and the privilege of making regular contributions to the work of the school.

2. *Officers.* A superintendent, and visitors who make a thorough canvass of the community and induce all not attending the school to join the Home Department. The territory is divided into districts, and one or more visitors assigned to each district.

3. *Classes.* There may be four kinds of classes formed : (1) Individual classes, who live in the same district, under the supervision of a visitor, who corresponds to the teacher. They study independently of each other, and have no class meetings. (2) Family classes. In some instances there will be families too remote from the school to attend, and will agree to study the lesson together. (3) Neighborhood classes, where several families may agree to study the lesson together. There are not enough to organize and support a school, and are too remote from the main school to attend. They may be formed thus into a neighborhood class. (4) Correspondence classes. Any one may start, in connection with the Home Department, a correspondence class of persons who are scattered and too far away for visitation. Correspondence may thus be opened with lumber and mining camps and remote communities.

4. *Supplies.* Home Department supplies consist of a visitor's book, with full instructions, circulars explaining the work, pledge cards, membership certificates, report cards, etc.¹ The quarterlies and papers are also furnished.

¹ All of these supplies can be obtained from the American Baptist Publication Society, Philadelphia, or from the nearest Branch.

A collection envelope accompanies the report card, for a contribution to be sent in with the quarterly report of the student.

5. *Advantages of the Home Department.* (1) It takes the school to the homes of those who do not attend it at the church. (2) It solves the vexed problem, "How can we get all our church-members into the Sunday-school?" (3) It increases the attendance of the main school. (4) It is an evangelizing agency for the community. (5) It is a good help to the pastor in his work of visitation. (6) It promotes Bible reading in the family. (7) It develops Christian workers.

IV. House to House Visitation.

This visitation is different from that in the Home Department—different visitors, different objects, and different methods. It may be accomplished by an individual school, but it is probably better to make it a general work by a union effort of all the schools in a town, city, district, or county. It is more a department of international work than that of any one school. In such union there will be both strength and impressiveness. To prosecute it successfully there must be :

1. *Organization.* This organization should represent the pastors and superintendents of all the schools of all denominations in the community. Then,

2. *District the Territory.* In the town or city it may follow wards or streets ; in the country the school districts would be a natural and convenient division.

3. *Appoint visitors,* and furnish each with a visitor's book and a list of questions on slips of paper to be filled up by each family visited, for the purpose of obtaining desired information, as whether they attend Sunday-school anywhere, and if so, what school ; if not, what school they

would prefer, and whether they are supplied with Bibles, and what church they attend, etc.

4. *Appoint a Visiting Day.* Then let all the visitors assemble for a season of prayer before they start out, and when the canvass is complete have another meeting for reports. The information obtained will be astonishing. Whole cities and counties have been visited in a day. *Every house* in the community should be visited. Much care and judgment should be exercised in prosecuting the work. Visitors must not be abrupt nor canvass in the spirit of a governmental census taker or commercial agent, but be polite, kind, and winning. Such a day's work cannot fail to make a most favorable impression on a community, especially when it is known that every house has been religiously canvassed.

5. Let this be done frequently enough to have the work efficient and impressive. The *information* obtained can be distributed to the various schools and made useful in their special work. Those, for instance, that would prefer the Baptist school or church can have their names and addresses given to the pastor or superintendent of the Baptist church, and so on of each denomination.

6. The *advantages* of such a work would be : (1) To awaken the whole community religiously and show the people that the churches were really interested in them. (2) It would be a revelation to the churches of the religious condition of the community. (3) It would awaken an interest in the churches themselves for the community they never had before. (4) It would bring all the churches and Sunday-schools of the community into closer touch, sympathy, and co-operation with each other. (5) It would destroy a great deal of denominational prejudice and narrowness. (6) It would increase the number and develop Christian workers. (7) It would prove a great blessing to

the workers themselves as well as increase attendance upon the Sunday-school and church.

BLACKBOARD EXERCISE

SUPPLEMENTAL ORGANIZATION

- | | | | | |
|-------------------------------------|--|--|---|--|
| I.
Class Organiza-
tion | { | <ol style="list-style-type: none"> 1. President 2. Secretary 3. Treasurer 4. Committees 5. Class Meetings | | |
| II.
Teachers' Meet-
ings | { | <p>WHEN?</p> <p>WHERE?</p> <p>WHY? {</p> <ol style="list-style-type: none"> 1. Promote Acq., Symp., Fel. 2. Unifies Teaching 3. Improves Methods 4. Secures Better Results <p>How? {</p> <ol style="list-style-type: none"> 1. Prayer 2. Study Lesson 3. Discuss Methods of Teaching 4. Questions | | |
| III.
Home Dep't | { | <ol style="list-style-type: none"> 1. Enroll : Dist., Mothers, "Shut-ins," Serv., Trav. 2. Officers : Sup't, Visitors 3. Classes : Ind., Fam., Neighb., Corre. 4. Supplies : Vis. Book, Cert., Cards, Helps, etc. 5. Advantages : R. Homes, R. All, Incr. Att., Evan., Helps Pastor, Bible R., Dev. Workers | | |
| IV.
House to House
Visitation | { | <ol style="list-style-type: none"> 1. Organization 2. District the Territory 3. Appoint Visitors 4. Visitors' Day 5. Distribute Inf. 6. Advantages { <table border="0" style="margin-left: 2em;"> <tr> <td style="font-size: 4em; vertical-align: middle;">{</td> <td> <ol style="list-style-type: none"> Awake Com., Inform Ch's, Stim. Interest, Co-op., De- stroy Prej., Dev. Workers, Benefit Workers </td> </tr> </table> | { | <ol style="list-style-type: none"> Awake Com., Inform Ch's, Stim. Interest, Co-op., De- stroy Prej., Dev. Workers, Benefit Workers |
| { | <ol style="list-style-type: none"> Awake Com., Inform Ch's, Stim. Interest, Co-op., De- stroy Prej., Dev. Workers, Benefit Workers | | | |

V.

THE SUPERINTENDENT.

A large Sunday-school which is thoroughly organized may have several superintendents. If the departments are large, with a number of sub-grades and classes, each department may have its own superintendent. Yet all are subordinate to the chief superintendent, who is installed into his office by the authority of the church. What we say of the superintendent here may apply to all. Notice :

I. His Qualifications.

We may not find in one person all the desirable qualifications that may be mentioned, but we should find in the assistants what is lacking in the principal.

To avoid mistakes in his selection we may consider the superintendent's qualifications :

1. *Negative.* (1) We do not want a loiterer, one who is habitually behind time. Tardiness is a crime, and the superintendent must not be a criminal, a time-stealer. (2) We do not want a "lemon squeezer," a sour, sullen disposition, always finding fault with everybody and everything, whose forte is scolding. A superintendent with too much acid in his nature will sour every one else, keep every one in pickle, and fail to sweeten any lives of those he comes in contact with. (3) We do not want a Solomon in his own esteem, a self-conceited man who knows more than "seven men who can render a reason." He takes no suggestions from any one, favors nothing that he does not originate, reads nothing on Sunday-schools, makes no improvement. (4) We do not want one of porcupine nature, whose forte is criticism. His sharp quills are always out; you are afraid to come near him, for you are sure to be stabbed by some sharp remark that hurts for days afterward.

(5) We do not want a talking machine. The talkative superintendent may be a good-natured man, but he is afflicted with the gift of speech. He opens the school with a lecture, he exhorts between every verse of the hymns, he preaches in the review.

I know a school that elected a good business man superintendent, "because he could not make a speech." They succeeded.

2. *Positive.* Having seen what we do not want in a superintendent, it will be more pleasant to search for the qualities that we do want.

(1) *Cheerfulness.* Cheerfulness is the bright sunlight of the soul. He who possesses it makes every one happy with whom he comes in contact. The cheerful superintendent never shows discouragement in his face. If it is a dark, gloomy, rainy day, he commences his school, by saying in fact, if not in words, "It is very dark and gloomy on the outside to-day, but I am so glad that it is so bright and cheerful in here." His face is a benediction on the school.

(2) *Teachableness.* The good superintendent is a thorough Bible student, and hence he is teachable. He never feels that he knows enough. He is always open to suggestions. He reads the best books on Sunday-school work, and attends all the institutes and conventions that he can. Being teachable he is a teacher. He is up on all the latest approved methods of teaching.

(3) *Lovableness.* That quality that excites love. Loveliness is moral magnetism. Add to this deep piety and we have a superintendent who is a moral and spiritual magnet. He has a most tender regard for the feelings of others, studiously avoids saying or doing anything that will disturb uneasy tempers. He is an amiable gentleman. He wins.

(4) *Gentleness.* Gentleness has been defined as love in

society holding delightful intercourse with those around it. This quality in a superintendent gives him a permanent popularity. The virtue that includes in it softness of manner, tenderness of feeling, kindness of action, mildness of speech, and docility of spirit, cannot fail to render its possessor lovable and attractive. As the mission of the Sunday-school is to win to Christ, the more of this quality in the leader, the greater will be the number of those who will be won.

(5) *Firmness.* The superintendent has much to test him. He is the sovereign in the government of the school, and his management depends upon firmness as well as kindness. He must first be sure that he is right, and then, when he takes a position, he must maintain it at all hazards.

(6) *Executive Ability.* As the superintendent is the chief executive officer, he should possess a large share of executive ability. This is the ability to foresee, plan, and execute. He must have a will of his own and know how to use it. He must be a man who brings things to pass. This quality includes in it promptness and perseverance. No one who is not prompt and persevering will bring things to pass.

(7) *Piety.* There are many other desirable traits in the superintendent that might be considered, but our space forbids, and we close this part of our lesson with the perfect number seven. Piety includes so many good traits, and covers so many defects, that we may regard it as the one essential qualification of the superintendent. If he is pious he will be prayerful, patient, and powerful.

II. *His Work.*

1. *In the School.* By "in the school" we mean during the session of the school, and in order to perform his duties there properly he should be in the room fifteen or twenty

minutes before the time to open the exercises, in order to see that the sexton has done his duty and everything is in order for the session. Then his work in the school is :

(1) To begin on time. One tap of the bell should be the signal for order ; then taking his place on the platform he should wait for quietness. The hymn should be announced distinctly, or place the number on the board.

(2) The superintendent should lead all the general exercises according to a well-arranged order of exercises, which may be changed from time to time. It should contain the elements of appropriateness, unity, variety, and impressiveness. Especially should he make the opening prayer, for he knows best the spiritual needs of the school.

(3) During class-work he should remain at the desk, where he can see all that is going on, and keep a note-book to make a record of anything he may wish to call attention to in future conferences with officers or teachers. If the different departments meet in different rooms, a visit from the superintendent for a few moments, if it is only to say, "How do you do," will be welcomed. Five minutes before class-work closes he should give a signal, usually one tap of the bell, that all may close on time.

(4) The platform review should be given by the superintendent, using a blackboard. This review should be short, pointed, practical, impressive, bringing out a practical summary of the lesson. The acrostic form will appeal to the eye and aid the memory.

(5) He should aim to make the closing exercises helpful in impressing the teaching of the hour. Abruptness in closing should be avoided. The secretary's report should be placed on the board that all may see it, the papers distributed in the classes to avoid confusion.

2. *Out of the School.* As the superintendent can be with his school only an hour in the week, it is evident that

most of his work must be done out of the school. It may be summarized as follows : The work of the superintendent is to prepare for the work in the school. But to specify :

(1) Hold cabinet meetings. His cabinet is composed of all the officers of the school and the pastor—who is really an officer of the school. They should meet at least once a month, and consider all questions of interest to the school, decide on new methods that are to be employed. No new method should be employed as a mere experiment, but should be first considered in the cabinet meeting, then submitted to the teachers, then put into practice. It will be well for members of the cabinet to visit other schools, observe their methods, and report. The cabinet meeting can be made very helpful to the school.

(2) To hold a weekly teachers' meeting. If the superintendent is determined to have a teachers' meeting, he can have one. The best and only way to have a teachers' meeting is to have it. If the teachers cannot meet every week, meet every other week and take up two lessons.

(3) The superintendent should visit his pupils as often as possible. If the plan of house to house visitation is adopted, he can occasionally go with the visitors. Children will be delighted to see their superintendent in their homes.

(4) Out of the school the superintendent should read and study along the line of his work, keeping up with the latest and best books on the subject of Sunday-schools.

(5) He should also attend Sunday-school institutes and conventions, both as a worker and a learner. The superintendent who does not attend such meetings will soon win for himself the appropriate title of a "back number."

(6) Out of the school the superintendent should prepare all the details of work in the school, as the lesson review, selection of hymns, Scripture passages that are to be used, and notify persons whom he wants to take part in the exer-

cises in any way. Then after the school has closed and he returns home, let him review all the work of that session, and ask himself where he could have improved it.

SUGGESTIONS :

The Superintendent's Library. Every wide-awake, up-to-date superintendent should have a library. I suggest the following: "The Baptist Superintendent," a monthly magazine, published by the American Baptist Publication Society, 25 cents a year; "A Model Superintendent," Trumbull, \$1.00; "The Church School, and its Officers," Vincent, 75 cents; "Ways of Working," Shauffler, \$1.00; "Sunday-school Success," Wells, \$1.25; "How to Make the Sunday-school Go," Bener, \$1.00; "Seven Graded Sunday-schools," edited by Hurlbut, 60 cents; "Teaching and Teachers," Trumbull, \$1.00. "The Sunday School Times" and "International Evangel," are among the best periodicals outside of the regular denominational papers, quarterlies, and teacher's journal, with which the superintendent should be familiar.

BLACKBOARD EXERCISE

THE SUPERINTENDENT

His Qualifications	{ Negative Positive }	{ 1. Slow 2. Sour 3. Solomon 4. Sharp 5. Talking Machine }
		{ 1. Cheerfulness 2. Teachableness 3. Lovableness 4. Gentleness 5. Firmness 6. Executive Ability 7. Piety }

His Work	{ In the School Out of the School }	{ 1. Begin on Time 2. Lead General Exercises 3. During Class Work 4. Reviews 5. Closing Exercises }
		{ 1. Hold Cabinet Meeting 2. Hold Teachers' Meeting 3. Visit Pupils 4. Read and Study 5. Attend Institutes 6. Prepare all Details }
His Library		

VI.

THE TEACHER.

While the office and work of the superintendent cannot be too highly regarded, we must not underestimate the sacredness and power of the office and work of the teacher. What the teacher needs first and foremost is a just conception and appreciation of his sacred office and God-given work. In this lesson we notice six things concerning the Sunday-school teacher.

I. His Calling.

Alas, too many Sunday-school teachers never have a serious thought about their work, and teach simply because they have been asked to "take a class" and can give it up as easily as they take it. Our teachers *never will be brought up to the fullness of their efficiency until they feel that they are called of God to teach.* Hence we announce :

1. *This calling is of God.* All Christians are called of God to some purpose : 1 Cor. 1 : 26, "For you see your calling, brethren." Then in answer to prayer he designates

some particular work. Paul's first prayer was : "Lord, what wilt thou have me to do?" and the Lord answered by calling him to be an apostle (Rom. 1 : 1). The Holy Spirit said to the church at Antioch : "Separate me Barnabas and Saul for the work whereunto I have called them." This was not the general call of all Christians, but a special call to these two men and *no one else*. But this calling was to ministers or missionaries? In this same church there "were certain prophets and teachers" (Acts 13 : 1). In 1 Cor. 12 : 28 the office of teacher is distinctly pointed out : "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." The teacher must realize this and feel that he is teaching because God wants him to teach.

2. *This calling is often made known through the church.* The church is instructed to pray for workers : "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." The church at Antioch sent out Saul and Barnabas as missionaries and the Holy Spirit made it known to them that he had called them. A praying church will be sure to find workers. The teacher should regard the voice of the church as the voice of God. Yet he should feel impressed in his own heart that God has called him to teach ; one is the internal, the other the external call. They corroborate each other.

II. *His Qualifications.*

Since the office of teacher is a divine calling, it follows that he who fills it must possess proper and essential qualifications. The Sunday-school teacher should be

1. *A Christian* ; not a mere professor, but a true Christian in belief, experience, and life. He should *believe* the truth he is to teach, he should *feel* its power in his own soul, and *live* it every day before the world and his class.

2. *He should be a consistent church-member.* This means that he should have a church preference, with conscientious beliefs concerning its doctrine ; that he should belong to the church with which the school is connected, and that he should be loyal to it in its doctrine, officers, and work. He is expected to lead his pupils into the church, and he cannot do it unless he goes into it himself.

3. He should be *pious, prayerful, and punctual.* His piety will show him his own weakness, keep him close to God, and warm his heart. Prayerfulness will establish pious habits in the teacher, keep his class constantly before a throne of grace as their intercessor, and give him the light of the Spirit for study and teaching. Punctuality will show him the value of time and enable him to economize every moment.

4. *Personal magnetism* and enthusiasm will add immensely to his power. He will draw his pupils to him and kindle a flame of zeal in them that will glow in the study of their lessons and warm a frozen recitation.

5. The teacher must *love his work.* If he loves God and feels that he has called him to his work he cannot help loving it. It should be a part of his very being. The expression "wedded to one's work" has more in it than we think. The relation between the teacher and his work is a most tender and loving relation. Divorce means death. Teacher, if you would succeed, learn to love your work and value it as your own life.

6. *The teacher should be friendly,* one who can make friends, appreciate friends, and keep friends. Each member in the class should feel that the Sunday-school teacher is a *friend* at all times, and that he can go to him with any trouble or at any time. The teacher should also encourage these friendly feelings, sympathy, and helpfulness between himself and his class.

7. Finally, on this line the teacher should be a TEACHER not simply in name, but in knowledge, skill, tact, and power. A natural teacher with all the acquired qualifications is the best. If we would rely more on God to make and choose our Sunday-school teachers for us we should have fewer failures, for he knows whom to call. A teacher is one who wants to teach, loves to teach, can teach, and does teach.

III. His Preparation.

Preparation means getting ready. By preparation here I do not mean the preparation of a given lesson, but the general preparation in getting ready to prepare and teach any lesson. The minister's preparation for his work does not consist in making sermons, the lawyer's in trying cases, nor the physician's in writing prescriptions, but in getting ready to do these things. The teacher, in preparing to teach, should take three courses of study :

1. *He should study what he is to teach.* A course of outline study of the Bible as a whole, its origin, interpretation, structure, history, geography, institutions, doctrine, etc., such a course as is outlined by the companion volume to this, "Lessons from the Desk," by Mr. Kennedy. This general outline study of the Bible will make the study of a given lesson much easier.

2. *He should study how he is to teach.* In these days of advanced methods of Sunday-school work and the many helpful books on the subject brought within easy reach of the teacher, he is inexcusable for ignorance. Besides, most of our children are taught in the public schools according to the latest and best methods, and they will soon detect poor teaching in the Sunday-school, and it will fail to hold them. A course of study in the principles and methods or science of teaching is essential to efficiency in

the Sunday-school. This course of study it is the purpose of this manual to furnish.

3. *The teacher should study whom he is to teach.* It is not enough for the teacher to know the truth he is to impart and the method of imparting it, but he must know the personality he is to teach. He is to use *all* the pupil's powers of thinking, feeling, and willing, and how can he do this if he does not know these powers, their strength and laws of operation. He must know how to reach his pupil's mind, heart, and will. A course of study in human nature, and especially child study, is essential. Part II. of this manual is a mere outline of this branch of study. We hope the teacher will greatly extend it.

IV. *His Study.*

We do not give here the method of the teacher's study, but the general characteristics of it. Five points may be given the teacher :

1. *He should study prayerfully,* that is, he must ask God to help him understand the spiritual truth he studies. The Bible is unlike all other books in that it has a spiritual interpretation that can be discerned only by the spiritually minded, and the spiritually minded teacher is the prayerful teacher. Hence prayer helps him to study.

2. *He should study reverently.* It is a serious matter to prepare to teach God's word. The teacher is dealing with divine truth and immortal souls with a view of bringing the two together. How reverent we should feel in the bodily presence of Jesus. We are no less in his presence when we come before his open word to get a message to deliver to precious souls. Study reverently. He should

3. *Study habitually.* Mental habits may be easily formed as well as physical, and by training the mind to think habitually along certain lines, it will naturally recur to those

topics. If the teacher will form the habit of studying his Bible every day, and especially along the line of the lessons, he can utilize many moments that would otherwise be lost. When he once has formed the habit of finding spiritual lessons from the text of the lesson, they soon become easy. Besides this he will begin to turn everything else into lessons, as the preacher turns everything he learns into sermons. Form studious habits.

4. *The teacher should study systematically.* Study along similar lines, collecting and arranging similar truths in their proper relations to each other. Systematic study is the easiest and most aids the memory and prepares it best for teaching. Many an otherwise good sermon has been lost to the audience because it had no system in its make-up. The same is true of a lesson that is to be taught. Much depends on arrangement.

5. *The teacher should study thoroughly.* Superficial preparation discourages, if not disgusts, an intelligent class, and is very harmful to the teacher. Thorough preparation in our Sunday-school work is the remedy for many an ill. Thorough preparation gives the teacher self-confidence when he comes before his class, and inspires confidence on the part of the class. This also "increases their faith" in the word and its author. Be thorough.

V. *His teaching.*

Three points will describe in a general way the teaching of the Sunday-school teacher.

1. *It should be sound in doctrine.* We are often asked if we should teach doctrine in the Sunday-school. My reply is, that if we teach at all we must teach doctrine. But what is sound doctrine? It is evangelical: a proper conception of God, our relations to him, his love, and our relations to it, proper conceptions of ourselves, proper con-

ceptions of Christ, the work of the Spirit, and the way of salvation. For a Baptist, sound doctrine includes that system of belief held by the denomination. Teach the distinctive doctrines of Baptists? Certainly, that is what they are for. The Jews were instructed to teach their distinctive doctrines to their children, and why not we? We should hold no doctrine that we are not willing to teach in the Sunday-school or elsewhere. Let the teaching be sound in doctrine.

2. *It should be natural in method.* There is a natural way to teach all truth and a natural way to teach every lesson. The teacher must find that way, and follow it. There is a natural point at which to begin every lesson, a natural way to proceed to unfold it, and a natural way in which to reach every heart. The skillful teacher will soon find it. There is a natural way to reach the child mind, the boy mind, the girl mind, the youth's mind, and the mind of the adult and aged; the same is true of their hearts. Teaching should be natural.

3. *It should be practical in application.* The Sunday-school class is not a debating society for the discussion of knotty theological questions, nor a factory for spinning fine theories, nor a social club for "a good time," but a conflict in which head and heart come in contact with head and heart, where souls are to be won as the fruits of the greatest victories, and lives are to be made better and happier. Let much time be given to the practical lessons. Better take only one or two and impress them well than to skim over a large number. Practical teaching is clear, impressive, and moves to action. If your teaching causes the pupil to think, understand, feel, and act, it is practical in the highest sense.

VI. His Pastoral Work.

The teacher bears something of the relation to his class

that the pastor does to his congregation. He is their shepherd in spiritual things. This relation readily suggests duties in this direction.

1. *He is to know his flock.* The shepherd of Palestine, of whom Jesus spoke, knew the name and face of every sheep in his flock. So the teacher must know his class, their names, places of abode, dispositions, and the world in which they live, their home life, school life, street life, social life, business life—must know their moral and spiritual condition. To do this he must visit them at their homes, their school, in short, must go into the world in which they live.

2. *He is to lead his flock.* The shepherd went before his flock, never driving, but leading them. The teacher must lead his class, in thinking, study, and living, influence them for good. Often he will lead them out of the world in which he finds them into a better world, or life. To do this it is well to have them at his home and cultivate a good social atmosphere for them. This will be leading them into "green pastures and beside the still waters." Lead them to Christ and into the church.

3. *He is to feed his flock.* The shepherd made every preparation to feed well his flock. So the teacher must prepare out of school to feed well his "little flock" in school.

4. *This pastorate means to care for the flock.* The shepherd nurses the sick of his flock and carries the lambs in his bosom across the streams. So there is much pastoral work for the teacher, in looking after the sick, and helping the lambs over the many streams of trial and doubt.

5. *It means to defend the flock.* In the East the sheep were in danger of being attacked by wolves, and the shepherd would hazard his life in defending them. How many ravenous beasts seek to prey upon our children and youth,

as the saloon, the theater, the ballroom, and many other social evils! Let the teacher be found on the right side of these questions and ready to defend his class from them.

BLACKBOARD EXERCISE

THE TEACHER

His Calling { 1. From God
2. Made Known Through the Church

Qualifications { 1. A Christian
2. Consistent Church-member
3. Pious, Prayerful, Punctual
4. Personal Magnetism
5. Must Love the Work
6. Be Friendly
7. Natural Teacher

Preparation { 1. Study WHAT
2. Study HOW
3. Study WHOM

Study { 1. Prayerful
2. Reverent
3. Habitual
4. Systematic
5. Thorough

Teaching { 1. Sound in Doctrine
2. Natural in Method
3. Practical in Application

Pastoral Work { 1. Know
2. Lead
3. Feed
4. Care for
5. Defend

VII.

HOW TO STUDY A SUNDAY-SCHOOL LESSON.

I once visited a mansion on a hill near a town in the mountain region of West Virginia. My object was pleasure and information. I made a study of the building and premises. In doing so I did three things: (1) I went *all around* the building, viewing it from every point of the compass. (2) I went *all through* it from cellar to dome, getting a magnificent view of the surrounding country from the observatory; I also studied the plan of its construction, the great halls and stairways, the various apartments and rooms and their relations to each other. (3) Then the gentleman who showed me through told me all he knew *about* it. That visit and study suggested to me three rules for the study of a Sunday-school lesson, which I give in the following outline:

I. Study all Around the Lesson.

If I had viewed the mansion from only a single point, I should have gotten only a partial view of it. So with a Bible lesson, we must study the lesson text in all its surroundings, look at it from many points of view.

We should study the lesson

1. *In its historical surroundings.* For illustration, we take a passage from some portion of one of the Minor Prophets, *e. g.*, Hosea. We cannot understand it until we know when Hosea prophesied, and what was the object of his prophecy, determined only by a study of the condition of Israel at the time of his prediction. In other words, we must know the history that called forth the lesson text. The same is true of many of the psalms. If the lesson be Ps. 137, we must study the condition of the Jews in

Babylon, or we cannot understand it. This is what is called "the historic setting of the lesson."

But we must also study the lesson

2. *In its logical surroundings*, that is, study it in relation to the context. Get the connection between the present and the preceding lesson. If we are to take a few verses from a given book, we must study these verses in relation to the book as a whole. It is often necessary to read the whole book through, as one of the Minor Prophets, or Epistles, to get the logical connection of the lesson text.

Again, it is often essential to an understanding of a lesson, to study it

3. *In its geographical surroundings*. Many of the allusions and figures of Paul's Epistles will be much better understood when we know where he was and how he was situated when writing. When a prisoner, surrounded by soldiers and military accoutrements and weapons, it was natural for him to describe the Christian as a soldier and the Christian life as a warfare. Dr. David Gregg has drawn a most interesting, as well as strong and conclusive, argument for the divine inspiration of the whole Bible from the setting of its revelation, the testimony of the land to the book in its geography and history. This method applies to the study of any given portion of the Bible.

Study all around the lesson.

II. Study all Through the Lesson.

To study all through a lesson is to study it from beginning to end, to explore every part of it and note carefully the relations of these parts to each other, to thoroughly analyze it. It is said that in every lesson there are seven elements: time, place, person, fact or thought, difficulty, doctrine, duty. To study all through a lesson involves several distinct processes. They may be briefly mentioned:

1. Read the lesson and its setting until the mind is familiar with it.

2. Make a paraphrase of the facts of the lesson in your own language, either oral or written or both.

3. Be sure you understand the meaning of every word and phrase of the lesson text. Here use the helps.

4. Find all the practical lessons that are taught in the lesson text and context, and write them out in a brief concise statement, placing them in their natural order.

5. Then go over the whole lesson with your class before you, and select such truths as you think they most need and that you will have time to teach.

6. Then make a plan of teaching it to *your* class. The plan must suit the grade of the class; a primary plan, an intermediate plan, an advanced plan.

7. Pray before you begin the study. Pray all through it, and enfold it with prayer two or three days before you teach it.

III. Study all About the Lesson.

By this I mean that the teacher should study the lesson independently all that he can, and then use the best helps available. It is a very poor teacher who will use no helps at all; it is a worse one who depends entirely upon helps. If the teacher can find for himself what is in the help, so much the better. The helps are a great convenience and time-saver. We offer here a few suggestions in regard to lesson helps:

1. Use the best of your own denomination. The quarterly your class uses, and the teachers' magazine,—for the teacher should study the lesson in line with the pupil, only more extensively and thoroughly. For that reason he should have the teachers' journal and a good lesson commentary. While denominational helps should come first, the

teacher is not confined to them. There are some excellent undenominational lesson helps, as "Peloubet's Select Notes," "The Sunday School Times," and "International Evangel."

2. Use lesson helps as *helps*. Do not depend too much upon them. Study independently until you get all you can, then use the helps to perfect your work. Or study the lesson independently until you get hungry, then read about it until you get full.

3. Use the helps in the *study* of the lesson, and not in the teaching before the class. The questions in the helps are to stimulate study upon the part of the teacher. He should use nothing before the class but the Bible, neither should the class use anything else.

4. In addition to the usual periodical lesson helps, the teacher should use maps, charts, and commentaries, and especially a good Bible dictionary, or an encyclopedia, if he has access to one.

5. But the best help is the *Bible itself*. What the Bible says about the lesson in other passages is most helpful. Consult the parallel passages. This is especially necessary when the lessons are from some of the historical books of the Old Testament or from the Gospels.

In conclusion, let me suggest another form of presenting the three rules I have given for the study of a lesson ; this will give the heart preparation as well as the intellectual. Memorize them in this form :

FIRST.

1. Study all *around* the lesson.
2. Study all *through* the lesson.
3. Study all *about* the lesson.

SECONDLY.

1. Pray all *around* the lesson.

2. Pray all *through* the lesson.
3. Pray all *about* the lesson.

Additional Hints on Preparation.

1. Begin early.
2. Read often.
3. Prepare much more than you expect to teach.
4. Make several plans of teaching, then adopt the best.
5. Talk with others about the lesson, especially at the teachers' meeting.
6. Remember that a studious teacher makes a studious class.
7. Remember also that a full teacher makes a full class, and an empty teacher an empty class.

BLACKBOARD EXERCISE

HOW TO STUDY THE SUNDAY-SCHOOL LESSON

- | | | |
|--|---|--|
| <p style="text-align: center;">I.
Study All Around</p> | { | <ol style="list-style-type: none"> 1. Historical Surroundings 2. Logical 3. Geographical |
| <p style="text-align: center;">II.
All Through</p> | { | <ol style="list-style-type: none"> 1. Read Less. Fam. 2. Make Paraphrase 3. Und. Meaning Word and Phrase 4. Find Prac. Lessons 5. Select Truths 6. Make Plan : Pri., Int., Adv. 7. Pray |
| <p style="text-align: center;">III.
All About the Lesson</p> | { | <ol style="list-style-type: none"> 1. Use Best Denom. Helps and Others 2. Helps as Helps 3. Helps in Study not Teaching 4. Use Com., Map, Bible Dict., Encyc. 5. Bible Best Help |

MEMORIZE : Study, Pray

Hints on
Preparation

- | | |
|---|-------------------------------------|
| { | 1. Begin Early |
| | 2. Read Often |
| | 3. Prepare More Teach |
| | 4. Several Plans |
| | 5. Talk—Teachers' Meeting |
| | 6. Studious Teacher, Studious Class |
| | 7. Full Teacher, Full Class |

VIII.

THE LAWS OF TEACHING.

What is teaching? The Bible, to my mind, furnishes the best definition. We may formulate it from Neh. 8 : 8 : "They (Ezra's teachers) read in the book in the law of God distinctly, and gave the sense and caused them to understand the reading." *Teaching is causing another to understand.* As it is a cause of which learning is the effect, it must be governed by law. Teaching is as much governed by law as are "the circling planets above us or the growing organisms beneath us." If we would teach we must know and observe these laws, then we cannot fail to teach. For a full, thorough, and philosophical discussion of these laws we refer the student to Gregory's "Seven Laws of Teaching." In this lesson we can do no better than to give a summary of them, stating them in Doctor Gregory's own language, and illustrating them from our own experience in teaching. There are seven factors in all teaching, no matter what the subject may be. There must be a teacher, a learner, a medium of communication between teacher and pupil, a lesson, a teaching process, a learning process, and a test. These he formulates into laws as follows :

I. The Law of the Teacher.

It is so simple and self-evident, that a mere statement of

it would seem all that is necessary. It is thus: *The teacher must know what he would teach.* How often we attempt to teach what we do not know, that is, understand. If we do not understand a truth ourselves, how can we expect to make others understand it? When we have studied a lesson until we are so full of it that we feel we must teach it, then we have the law, though reversed in terms, in its deepest significance. But there are degrees in knowledge. We may know a truth so as to be able

1. *To simply recognize it.* This is the degree of a knowledge of thousands of persons whom I have simply met once or twice. This is the lowest degree of knowledge. Any teacher should be ashamed not to go beyond this. The teacher should know the truth so as to be able

2. *To reproduce it at will.* This requires a degree of familiarity with it. It may be only a surface knowledge of it,—ability to state the facts of a truth or lesson without the reasons therefor. This degree is insufficient for a teacher. He must know the truth so as to be able

3. *To explain it.* They “gave the sense” in Ezra’s Bible-school. The inquiring pupil always wants to know the whys. The teacher must be able to give them, or to confess ignorance. There are some Bible truths that must be taught without explanation, as the Trinity and the nature of Christ. But this does not change the law. But no truth can be fully understood by itself. The teacher must

4. *Know it in its relations, beauty, and power.* All truth is related. This is especially true of Bible truth. How often do we get new views of old and familiar texts. These views have always been there, we have simply discovered their new relations. Only thorough and persistent study discovers them. The Bible is a great kaleidoscope—every time we turn it we get a new view of truth.

II. The Law of the Learner.

No matter how much a teacher may know, and how well he can impart it, there can be no teaching without an attentive and interested pupil. Hence the law of the learner is as follows: *The learner must attend with interest to the fact or truth to be learned.* There can be no teaching without attention, and hence it is sure failure to attempt it. Under this law we may inquire

1. *What is attention?* It has been defined as "mental attitude," the attitude of the whole mind toward the thing to which it is attending, "the will power marshaling all the faculties of the mind for some expected onset." Or to avoid all technicality, attention is being "ready to learn." The mind aroused, active, and eager for work.

2. *What kinds of attention do we have?* Two, compelled and attracted. The first is forced by an effort of the will in obedience to a command. It is short-lived and easily exhausted. Attracted attention is full of power and is long-lived. Forced attention is wearisome to the mind. This is why so many people get tired in church and Sunday-school scholars in class. The preacher, or teacher, fails to interest, and attention is forced for courtesy's sake. Attracted attention is strengthening to the mind and delightful to give. Forced attention may be made to grow into the attracted, or the attracted may degenerate into the compelled.

3. *Upon whom devolves the responsibility of attention?* With the teacher, if it is attracted attention. It is his duty to win and hold the attention of the class. Of course it is the duty of the scholar to give respectful attention. But the teaching should be of such a character that it is delightful to attend to it.

4. *What hinders attention?* Lack of interest upon the

part of the pupil, and interruptions, such as taking collections or distributing papers during class work, or receiving visitors. The teacher must awaken interest in the subject, and remove the first hindrance, and then suppress all interruptions or distractions. Attention must be a unit; if there is division in the mental forces, there will be failure, hence the preachers say, "give us your undivided attention." It is a law of the mind to attend to that which interests it; so the one sovereign remedy for inattention is INTEREST.

5. *Violations of this law.* The law of attention is violated when an attempt is made to teach without it; when an effort is made to hold it after the mind of the pupil is exhausted; when no interest in the subject is excited; when the teacher reads a list of questions out of a lesson help, never raising his eyes from work or paper. To win and hold attention, know and obey its laws.¹

III. The Law of the Language.

We may have a teacher with head and heart full of knowledge, a pupil eager to learn and all attention; but there can be no teaching, without a medium of communication between them. This medium must be physical and be a sign, object, motion, written or spoken language; but both teacher and pupil must alike understand it. Hence, the law of the language is: *The language used in teaching must be common to teacher and learner.* Words are signs of ideas. If the idea is wanting in the mind, the word is a senseless sound to the ear. I may use a combination of sounds, as, auto, igna, inpo, solga, dib, sur; but what sense is there in them? But if both the speaker and hearer recognize an idea in each sound, thought is communicated. In the application of this law

1. The teacher must keep within the vocabulary of the

¹See Lesson IX.

pupil. The teacher usually knows many more words than his pupil, and is constantly violating this law, and failure in teaching is the result. I heard a preacher "explain (?) hope" to a class of little girls in this way: "Children, you know this beautiful stream of water running behind the meeting-house is composed of oxygen and hydrogen; so hope is composed of two elements, desire and expectation." It would have been a good illustration for a class that had been studying chemistry.

2. Words of double meaning must be explained. A boy hitched his horse to a post, and then read to his mother in the Bible, "My days are swifter than a post," and he was puzzled, for the post did not go ahead. Another boy read, "The wicked flee when no man pursueth," and said he would like to see that wicked *flea* that no man pursueth.

3. The figurative language of the Bible often puzzles children, because they give to words their literal meaning. Trumbull says, when he was a boy in Sunday-school they told him he had to be either a sheep or a goat, and he wanted to grow up and be a *man* .

4. The teacher should avoid high-sounding words, or "big words," just for the sake of using them. A story is told of a teacher who asked the following question on the "husks" that the swine did eat in the parable of the Prodigal Son: "Boys, are you of the opinion that the customary aliment of swine is congenial to the digestive apparatus of the *genus homo ?* " All the answer he got was, "Eh?" No law of teaching is more violated than this law of the language. Teacher and learner must perfectly understand each other if there are to be the best results in teaching.

5. It must also be remembered that the language of things is as forcible in expression as that of words. The eye is often more eloquent than the voice; the expressions of the face, the movement of the limbs and body, aid the

words in expressing their ideas. A German described John B. Gough as "the man what talks mit his coat-tails." Use objects and pictures, which make the most lasting impressions on the child mind.

6. A few suggestions grow out of this law. (1) The teacher should know, improve, and use the pupil's vocabulary. Use child language with children, and technical language with scholars and critics. (2) Use short words and sentences. (3) Use variety of expression. (4) Use objects, pictures, and illustrations.

IV. The Law of the Lesson.

The lesson is the center of the teacher's work. It is the truth that is to be transferred from the mind and heart of the teacher to the mind and heart of the pupil. It has to do with the known and the unknown. With the teacher it is known, and the pupil unknown. It is a fact that we can learn the unknown only by comparison with what we already know, hence, Doctor Gregory's fourth law is: *The truth to be taught must be learned through the truth already known.* "Knowledge is truth discovered and understood." Hidden truth is not knowledge until it is revealed and explained. Truth is like the precious metal, it may be hid in a deep mine, known only to God who put it there; but when it is discovered, mined, and put to use, it is the known, or knowledge. The known to an individual is what he has mastered and made his own. With this we must begin to teach. In the application of this law we must

1. Begin with what the pupil knows. What he knows of the lesson, or what he knows that is like the lesson. Find what the pupil knows and make use of it.

2. Proceed step by step by comparison, comparing the known with the unknown, connecting lessons already learned with those to be learned.

3. Make the steps short, easy, and natural. Learning is like climbing a ladder, but the rungs must not be too far apart. Yet these steps must be in proportion to the ability of the student to climb.

4. Avoid violations of this law. They are many, as, assigning too long and too difficult tasks, attempting to teach too much at a time, attempting to explain the unknown by the unknown, by using strange illustrations, failing to use the pupils' knowledge, or to show the connection it bears to the new truth.

V. The Law of the Teaching Process.

The first four laws of the teacher, the learner, the language, the lesson, show the nature of teaching; the next three, the processes or these laws in motion. Truth cannot be conveyed from one mind to another as a basket of potatoes can be emptied into another basket, but it must "be recognized, re-thought by the receiving mind." There is no teaching unless the pupil's mind is active on the same thought of the teacher. Hence, the law of the teaching process is: *Excite and direct the self-activities of the learner, and tell him nothing he can learn for himself.*

By careful study of this law of the teaching process, we may find the *function* of the teacher—not to tell a truth, nor read a truth out of a book, but to lead out the pupil to discover the truth for himself. This he may do by creating in him a desire to know, by showing him the value of knowledge, by being thoroughly familiar with the truth himself, by waking up the mind and setting it to work by proper questions, by setting before the pupil the knowledge he wants to teach as a prize and encouraging him to win it, by keeping constantly in mind that the great aim of study and teaching is *to acquire knowledge and to develop power*. Many learn without a teacher, which shows that

the work of the teacher is not to cram information into the mind of the pupil but to aid him to self-learning, and strengthen him in self-confidence.

The function of the Sunday-school teacher is wider and deeper than that of any other teacher, except the gospel minister, because he not only excites and directs the intellect of his pupil, but has an influence over all his powers, moral and religious. By the exercise of these the pupil's intellectual powers are more evenly adjusted, and he is much more of a man for this symmetrical development.

From this law we may deduce a few practical suggestions for the teacher :

1. Do not mistake telling for teaching. You may tell the same fact ten times and no one will learn it. You only have to teach it once.

2. Thorough teaching aids the memory. If the pupil fails to remember the last lesson it is because he failed to learn it well.

3. In the recitation do not be in too great a hurry for answers. Give the pupils time to think.

4. Do not put the answer into the question ; that is only another way of telling.

5. Do not exhaust the subject of the lesson, but raise additional points for pupils to look up afterward.

VI. The Law of the Learning Process.

On the learning process we pass to the side of the pupil. The law of the teaching process shows the means of self-activities, and the law of the learning process the manner of employing these activities. Doctor Gregory thus states the law : "*The learner must reproduce in his own mind the truth to be acquired.*"

This law can be of great service to the pupil in studying his lesson. Simply repeating back to the teacher in the

same words what has been told him, is no evidence of learning on the part of the pupil. The pupil must re-think and reproduce the lesson in his own words, is the meaning of this law. Yea, more, the learner must use the new truth thus gained in investigating for himself the discovery of additional new truth. Both teacher and pupil should be investigators.

Doctor Gregory makes five stages in learning a lesson :

1. Memorized and recited word for word.
2. Understanding the thought of the lesson.
3. Translating the thought into the pupil's own words.

Here the work of discovery begins.

4. Proving the statements made in the lesson. Especially the Bible student should see that "these things are so."

5. The highest stage is to see the uses and application of the knowledge thus learned.

No lesson is completely learned that does not pass through these five stages.

To this law there are two limitations :

1. The age and power of the pupil.
2. The kind of knowledge studied.

SUGGESTIONS.

This law suggests :

1. Slow, patient, thorough study, until clearness is reached.
2. Avoiding the slavish habit of clinging to the language of the book or teacher.
3. Original thinking.
4. Finding the whys and wherefores of the lesson.
5. Above all to find the practical applications of the truth learned. There is always more in a Bible lesson than lies on the surface of its facts.

VII. The Law of Review.

We might think that when the processes of the foregoing laws have been employed by teacher and pupil together that the work would be done. Not so. One more thing, often the most difficult to do, must be done. The work must be tested. This is done only by review. The law is stated as follows: *The completion, test, and confirmation of teaching, must be made by reviews.*

The law states:

1. *The aim of reviews, which is three-fold.* (1) To complete knowledge, dressing it up, putting on "the finishing touches," polish. (2) To confirm knowledge. "Line upon line, and precept upon precept," is the Bible injunction. Continuous drill on the same truth confirms it, and fixes it in the mind. General Grant said, that he was kept saying for six years in school, that "a noun is the name of a person, place, or thing," and after a while he came to believe it. (3) To facilitate the use of knowledge. The reason why a skillful musician can "run the scales" of a piano so rapidly and gracefully, is that the hands have gone over that keyboard thousands of times. I have learned that the oftener I teach the same lesson, or preach the same sermon, the better I can do it. It is the result of review.

2. *The nature of review.* (1) It is more than mere repetition. Review is a new view in many respects. A machine repeats exactly the same process, but a teacher should not be a mere machine. Review in different forms of expression. (2) Reviews may be partial or complete. In our Sunday-school system, we should have a weekly review of every lesson, and a quarterly review of all the lessons of the quarter. (3) Reviews often bring out new truth. This is especially true in Bible study. Our last study of a given passage is the best.

BLACKBOARD EXERCISE

LAWS OF TEACHING

- | | | | |
|----------------------------|---|---|---|
| I.
Teacher | { | <ol style="list-style-type: none"> 1. Recognize 2. Reproduce 3. Explain 4. Relations, Beauty, Power | |
| II.
Learner | { | <ol style="list-style-type: none"> 1. What is Attention? 2. Kind of Attention 3. Responsibility for Attention 4. Hindering Attention 5. Violations | |
| III.
Language | { | <ol style="list-style-type: none"> 1. Pupil's Vocabulary 2. Double Meanings 3. Figures of Speech 4. Big Words 5. Of Objects 6. Suggestions: Use | <ol style="list-style-type: none"> 1. Pupil's Vocabulary 2. Short Words and Sentences 3. Variety of Expression 4. Objects, Pictures |
| IV.
Lesson | { | <ol style="list-style-type: none"> 1. Begin with the Known 2. Steps of Comparison 3. Make Short, Easy, Natural 4. Violations | |
| V.
Teaching
Process | { | <ol style="list-style-type: none"> 1. Function of Teacher : Aid, Strengthen | <ol style="list-style-type: none"> 1. Telling Not Teaching 2. Thorough Teaching Remembered 3. Don't Hurry 4. Answers in Questions 5. Don't Exhaust Subject |
| VI.
Learning
Process | { | <ol style="list-style-type: none"> 1. Memorize, Recite 2. Understand 3. Translate 4. Prove 5. See Uses | Limited by { <ol style="list-style-type: none"> Age of Pupil Kind of Knowledge |

VII. Reviews	1. Aim	1. To Complete Knowledge
		2. To Confirm Knowledge
		3. To Facilitate Use of Knowledge
	2. Nature	1. More than Repetition
		2. Partial or Complete
		3. Develops New Truth

IX.

HOW TO TEACH A SUNDAY-SCHOOL LESSON.

If the teacher will master the principles of teaching as outlined in the last lesson, he will have but little difficulty in teaching any lesson. We assume that the teacher and class are both prepared on a given lesson, and are now brought face to face in the class. To secure the best results of a recitation, we must

I. Have Favorable External Conditions.

There are some circumstances under which it would be impossible to teach. If the house were on fire we should not attempt it. If everything around us is in confusion it were almost as useless. To do my best in teaching, I would want :

1. *A classroom for myself and class alone.* If it were only curtained from the main room I would want this. That I could have in connection with almost any school.

2. *A blackboard.* Semelroth's endless, gum-cloth roller-board is the best. I would make my own maps on the board or large sheets of paper.

3. *Freedom from interruption.* Register attendance, take the collection, and introduce visitors or new scholars, all before the teaching begins. After beginning allow nothing to interrupt the class-work.

II. *Get and Hold the Attention of the Class.*

This is absolutely essential, as there can be no teaching without it. Never begin without it. It is the "Law of the Learner," and if it is violated, failure will be the inevitable result. How?

1. *Through the eye.* Exhibit an object, no matter what; make a mark, or even feign to make one on the board, and it will attract the attention of the class at once.

2. *By startling or odd questions.* I once got the attention of a wriggling class of boys, on Easter Sunday, by beginning with the question: "Boys, do you like eggs?" "How do you like them cooked?" etc.

3. *Hold the attention by keeping up the interest in the lesson.* If any one pupil seems to grow inattentive, wake him up with a question. The question is the instrument to awaken interest. Encourage the pupils also to ask questions. But avoid discussion for discussion's sake.

III. *Review the Last Lesson and Connect it with the Present.*

This is in accordance with the "Law of the Lesson." New truth is learned from the truth already known. If the lesson is the beginning of a new series, then begin with the approach to the lesson. This approach should always begin with something the pupil knows.

IV. *Bring Out by Questions the Facts of the Lesson.*

The facts must be gotten as the basis of doctrinal and practical teaching in the lesson. This may be done

1. By questioning from the pupils what they know.
2. By questioning into them what they do not know.
3. By questioning out what has been questioned in.
4. By letting in the light through the windows of illustration.

V. Then Find and Formulate the Great Doctrinal Points of the Lesson.

Do not aim to bring out every doctrine and formulate it, but a few of the most prominent. This may be done in two ways :

1. Get each pupil, if possible, to find and state a doctrine. If several find the same thing so much the better.
2. Or ask, "How does this lesson teach the doctrine of 'the atonement'?" for instance.

VI. Find and Apply the Practical Lessons.

This is the part of the teaching most important and most neglected. Never consider the lesson taught without the practical lessons applied.

Illustrations that move the heart make the best application. The aims of the application are :

1. To awaken the impenitent.
2. To lead the inquirer to Christ.
3. To encourage, comfort, and consecrate the believer.

VII. Review and Leave the Lesson as a Whole on the Mind.

This can be done best by putting it on the board. Alliteration aids the memory. I used with good effect in the lesson on The Three Hebrews in the Fiery Furnace, the following summary :

FURIOUS
FIERY FURNACE
FEARLESS
FAITHFUL
FOUR

The furious king had the Hebrews thrown into the fiery furnace because they would not worship his image ; but they were fearless and faithful, and the fourth person, the Son of God, was with them and protected them.

I have also used the following in teaching the lesson on Philip and the Eunuch.

After getting the setting and circumstances of the text, note that here we have

	S	SEEKING			
	I	INSTRUCTED IN		T	T
A	N	BELIEVING		H	R
	N	OBEYING		E	U
	E	REJOICING IN			T
	R				H

Hints on Teaching the Lesson.

1. If in a separate room begin and end the lesson with prayer. Yet that may be done anywhere.
2. Make the recitation sprightly. Don't let it drag.
3. Preserve a reverent spirit throughout the lesson. Avoid frivolity, but be cheerful.
4. Encourage the class to ask as well as answer questions.
5. Assign work to each pupil on the next lesson.

BLACKBOARD EXERCISE

HOW TO TEACH A SUNDAY-SCHOOL LESSON

I. Favorable Ex-ternal Conditions { 1. Separate Room
2. Blackboard
3. Freedom from Interruptions

II. Getting and Holding Att'n { 1. Through the Eye
2. Startling Questions
3. Keep up Interest

III. Connec'g Rev'w { See "Law of Lesson"
Use "Law of Approach"

IV. Question on Facts { 1. Questioning Out What Pupil Knows
2. Questioning in What Pupil Does Not Know
3. Questioning Out What Pupil Has Learned
4. Illustrations

V. Formulate Doctrinal Points { 1. Each Pupil Find One
2. How is the Doctrine Taught?

VI. Practical Application { 1. To Awaken Impenitent
2. To Lead Inquirers to Christ
3. To Encourage, Comfort, Consecrate, Believers

VII. Review, Whole Lesson, Examples

Hints { Prayer
Sprightliness
Reverence
Questions by Class
Assign Work

X.

QUESTIONING.

There is nothing so important, so essential, and difficult in teaching as questioning. The question may be said to be the instrument in teaching.

Definitions. The question has been variously defined, as : "an incomplete statement," the teacher stating part of a proposition in such a way that it requires the answer to the question to complete it, *e. g.*, "Who baptized Jesus?" *Ans.*, "John the Baptist"; putting it in the declarative form, we would say : "Jesus was baptized by——." Here it takes the addition of John the Baptist to complete the statement. Again, a question is "a corkscrew" to draw out thoughts from the pupil ; "a shuttle" flying back and forth between teacher and pupil, weaving the warp and woof of the lesson ; "a pickaxe" to dig into the deep mine of Bible truth ; "a probe" to prick the conscience of the pupil.

I. The Value of the Question.

1. *It awakens attention.* A question being "an incom-

plete statement," and the mind recognizing only a part of the statement, at once interest arises to know the remainder of it, or the answer. Nothing wakes up a drowsy, listless audience in public address so quickly as for the speaker to throw in a few sharp interrogatives. If a pupil becomes inattentive, fire a few questions at him.

2. *It tests the pupil's preparation of the lesson.* The pupil cannot complete the statement of a partial proposition unless he knows it, and he cannot know it without previous study. If he knows that his knowledge is thus to be tested, it will also stimulate him to study. If the teacher lectures to his class, the pupil may depend upon him to tell everything about the lesson.

3. *It develops thought.* If the mind does not, at the time the question is propounded, recognize the answer that completes the partial proposition, it goes at once in search for it. Thus it awakens desire, prompts inquiry, directs research, and is "a positive teaching power."

4. *It tests the teacher's work.* The question is especially valuable in review. The teacher cannot know whether he has imparted a single idea until the pupil gives it back to him. The teacher, especially in a Sunday-school class, where study is voluntary, must necessarily tell much of the truth he wants to communicate, but he should never leave the lesson until he has gotten it all back from the class by questions.

5. *It arouses the conscience.* Here is where it is "a probe." I was first awakened to a sense of the need of conversion, by the minister coming to me in the congregation, taking me by the hand, and looking me straight in the face, saying, "Young man, are you a Christian?" It went to the heart. A superintendent once asked his secretary, a moral young man, "What became of Noah's carpenters?" That question led to his conversion. He felt

that he was helping to build the ark without any hope of getting into it. (See John 6 : 67 ; Luke 10 : 36, 37.) The teacher has no more powerful instrument in reaching the heart of his pupil than the question.

6. *The question is also valuable in correcting the pupils' mistakes.* When pupils answer wrongly, do not flatly contradict them, but lead them to see the errors by a series of questions. It is much better to lead pupils to find their own mistakes than directly to point them out to them.

II. *The Preparation of Questions.*

"Any fool can ask a question," says an old proverb, but the question of a fool will be a foolish question. It takes a wise man to ask wise questions. To learn the art and wisdom of questioning :

1. *Study the questions of children.* They go directly to the point. A minister once, after preaching a very noisy sermon, went home with one of his deacons for dinner, who had a bright little girl, five or six years old. The minister took her on his lap to talk to her, when she looked up into his face, and said : "Mr. —, what for you scream so?" That was sufficient. Arouse the questioning spirit in a child, which is easy to do, then watch it work. Then think how you can apply what you have learned to teaching. I learn some of my most valuable lessons from children.

2. *Ask questions with others.* For instance, at teachers' meeting let all take their turn in asking questions on the lesson. At first the exercise will drag, but after a little persistence it will begin to grow, and become an easy and delightful exercise. The same may be practised in any social gathering on any subject. We used to have spelling matches and pronouncing "bees," why not get up a questioning "bee" ?

3. *Write questions on the lesson.* If the teacher will

write twenty-five or thirty questions on the lesson, keeping in mind the needs of his pupils, the scope of the lesson, and the line he proposes to pursue, he will find it exceedingly profitable in acquiring the art of questioning.

4. *Study the published questions in the lesson helps.* As we have said before, and cannot too often insist upon, these printed questions are for the teacher's study of the lesson at home, and not for his use before the class. They are helpful in awakening thought, stimulating inquiry, and directing a line of preparation. If the teacher will prepare a list of questions on the lesson, before he examines those in the helps, he will be encouraged with his own work, and find valuable aid in revising and perfecting his own list. He may not use exactly either list before the class, but the preparation will make him able to use what at the time of teaching he feels is necessary.

III. Some Characteristics of Good Questions.

It must be borne in mind that good questions and good answers come out of a thorough and complete knowledge of the subject upon which they are asked. The following are some of the characteristics of good questions to a Sunday-school class :

1. *Originality.* They are to be bred and born in the teacher's brain, not read from a printed list. I once heard a man give a "model lesson" (?) in a Sunday-school convention. He copied *verbatim* the list of questions in the quarterly on the blackboard, and read them off to the class. If he had simply handed the printed list to the class it would have saved him that labor. No one knows so well as the true teacher what questions should be propounded to his class, for no one knows the class as he is supposed to know it. Hence, he should seek to make his questions his own.

2. *Clearness.* The word clear (from *clarus*, bright, brilliant), originally refers to that which shines and impresses the senses through the eye without any obstruction. A clear question is one that comes to the mind of the pupil without dimness, dullness, obstruction, or obscurity. The pupil must know what the teacher means by the question, and this he cannot know if the question is not clear. It should shine with divine truth as the subject of its inquiry. If the teacher would be called a "bright" teacher, let him ask clear questions.

3. *Simplicity.* That is singleness. A simple question contains a single idea and requires but one answer. "Conjunctions," says W. T. Young, on the art of questioning, "should never be employed in crowding several details into one question; too many points presented at once to the mind of the pupil distract his attention, and render an answer, if not impossible, at least slow and uncertain." Suppose a teacher should ask concerning John the Baptist, "Who was John the Baptist, and what was his mission, how did he dress, and where and how did he preach, and how did his plain preaching cost him his life, and at whose hands?" At once the mind of the pupil is confused at so long a compound question. Break it up into simple questions and he will easily and readily answer all of them.

4. *Variety.* The same question may be put in a variety of forms. If it is not understood because the teacher has made it too difficult, then it should be stated in an easier form; or it may contain language familiar to the teacher, but unknown to the pupil, then the phraseology must be changed. Again, the same thought in a question may be put in a variety of ways, when the teacher wants to impress it on the memory, *e. g.*,

What prophet was taken to heaven without dying?

Elijah.

Who was taken to heaven in a chariot?

Elijah.

Who besides Enoch was translated?

Elijah.

5. *Suggestiveness.* Not so much should the question suggest the answer as thought along the line of the answer. If, for instance, you want to make the pupil think of the new truth you want to teach, ask him questions about something he knows that is like the new truth. Thus according to a law of the mind you help the pupil to make a comparison between "the known and unknown" himself, which is far better than making it for him.

6. *Practicalness*, or the quality of being practical. The aim of teaching in the Sunday-school is broader than that of the secular school. The aim of the latter is to develop and instruct the mind, while that of the former, in addition, is to reach the heart and the moral and religious life of the pupil. This is its main aim, and hence the teaching must largely be practical, and the questions must not only test the intelligence of the pupil, but the state of his heart as well. Here the question is a probe.

IV. Suggestions Concerning Answers.

Good questioning brings as a rule good answers, and poor questioning poor answers. Note a few suggestions :

1. The answer should be clear, direct, and understood by the whole class.

2. As a rule the answer should be given in the pupil's own language. Proof-texts should be an exception. They should be given in the exact words of Scripture.

3. The answer should be in as few words as will express it, and in the best phraseology that the pupil can command. Encourage this always.

4. Allow no guessing as answers.
5. Do not be in too great hurry for your answer. Give pupils time to think ; especially favor timid and dull ones. In review the questions may be put more rapidly.
6. Correct incorrect answers by helpful questions.
7. Commend occasionally especially good answers, and if an answer gives part of the truth, give credit for that part, and say "yes, but——"

V. Cautions and Hints.

1. Avoid foolish and frivolous questions. I once knew a class to spend the whole time of the lesson discussing the question, "How did Nebuchadnezzar know that the fourth person in the fiery furnace was like the Son of God?"

2. Avoid loading down the question with big words and high-sounding phrases.

3. Avoid questions that can be answered by "yes" or "no." That is putting the answer in the question, *e. g.*, Was Jesus born in Bethlehem? Yes. Was Bethlehem in Judea? Yes. Was he born in a stable? Yes. Was he not cradled in a manger? Yes. There is no teaching in such questions, no matter how many may be asked.

4. Avoid routine questioning or questioning "up and down" the class. Only the one whose "turn" it is to answer will give attention. Put the question to the whole class, then call upon some one to answer.

5. Avoid confining your questions to the bright and bold members of the class. Give the timid and dull ones a chance.

6. Avoid puzzling questions to make it appear that you are very smart.

7. Grade your questions in words, thoughts, and spiritual application.

8. Put questions before explanations.

9. Go after something in every question, and do not come away until you get it.

10. Rub in the truth thoroughly with questions. Some one has said, "Grease the class with new truth, then while they shine with intelligence and are warm with interest, rub it in with questions."

BLACKBOARD EXERCISE



Def. : Inc. Stat., Corksc., Shuttle, Pickaxe, Probe

I. Value

- 1. Awakens Attention
- 2. Tests Preparation
- 3. Develops Thoughts
- 4. Tests Teacher's Work
- 5. Arouses Conscience
- 6. Corrects Mistakes

II. Preparation

- 1. By Children
- 2. Practice with Others
- 3. By Writing on Lessons
- 4. By Those in Helps

III. Characteristics of Good

- 1. Originality
- 2. Clearness
- 3. Simplicity
- 4. Variety
- 5. Suggestiveness
- 6. Practicalness

IV. Answers

- 1. Clear, Direct, For All
- 2. In Pupil's Own Language
- 3. Few Words, Best Phrase
- 4. No Guessing
- 5. Don't Hurry
- 6. Correct by Questions
- 7. Commend Good Ones

V.
Cautions

- | | | |
|---|---------|------------------------------------|
| { | Avoid { | 1. Foolish Questions |
| | | 2. Big Words |
| | | 3. Putting Answer in Question |
| | | 4. Routine Questions |
| | | 5. Partial Distributing |
| | | 6. Puzzling Questions |
| | { | 7. Grade Questions |
| | | 8. Put Question Before Explanation |
| | | 9. Get Something |
| | | 10. Rub in Truth |

XI.

ILLUSTRATIONS.

I have seen dwelling-houses without windows, but they were built in Indian times, when it was better not to have such openings than to have the Indians in the house. But that day has passed. A lesson without illustrations is like a house without windows. Illustrating means to let in the light. After the teacher has thoroughly mastered the lesson in his own mind, the next step in preparation is, "How can I make this truth clear to my pupils' mind?" By letting the light in through appropriate illustrations.

I. The Value of Illustrations.

1. They appeal to the two senses most used in conducting impressions to the brain, *sight* and *hearing*. The first thing a young child notices is a bright light. It soon learns to cry for it. The mind is always craving light; let it in. Knowing that these are the two senses that he must most use, especially in the instruction of children, the good teacher will soon learn the value of appropriate illustrations. From this fact, it follows that

2. *Illustrations win and hold the attention.* It is a good

plan to begin a lesson with an illustration. A material object is always the best with young pupils; for more advanced, a story or incident will answer. Tell of something you have seen or heard that is like the truth you want to illustrate. If during the lesson the interest lags, use a bright illustration. Light wakes up. When I want to rise early to make an early train, I leave the window shade up, and I am sure to wake at daylight.

3. *Illustrations make the teaching easy.* They follow a law of the mind that we learn by comparison. The proposition is self-evident. Light reveals, and as illustrations let in light they reveal the truth to the pupil. The masses like illustrative preaching because it is easy and delightful to follow. I once heard a masterly argumentative discourse before a popular audience of eight thousand people, and more than two thousand five hundred left before the close.

4. *Illustrations aid the memory.* When the mind fails to hold the whole truth of a lesson, sermon, lecture, or book, the illustrations hold part of it and suggest the remainder; that is, if they are well chosen. It is said that a preacher may repeat frequently the same sermon to the same congregation if he will change the illustrations. I knew a college student who frequently prepared his lessons while taking a walk, associating the different points to be remembered with some object he saw. Then when he went to the recitation room, he simply took his walk over again.

5. *Illustrations impress the truth.* Nothing is so impressive as a well-told incident or story, especially if it is pathetic. This is also the secret of holding it in the memory.

6. *Finally, illustrations awaken the conscience.* This is the secret of evangelistic preaching. The great soul-winners have been powerful in illustration. The picture that

is so well drawn as to reveal the soul to itself will be sure to reach the conscience and move the will. Many Christians attribute their first conviction of sin to a well-put illustration in sermon or lesson.

II. Kinds of Illustrations.

1. *Those which appeal to the eye*, as material objects, pictures, actions.
2. *Those which appeal to the imagination*. They are word-pictures and stories.
3. *Those which suggest comparison*, as similes, metaphors, and parables.
4. *Those which appeal to the love of facts*, as incidents, history, scientific truth, etc.

III. Sources of Illustrations.

Their source is inexhaustible. The teacher has the world before him.

1. *The world of material objects*. Nature is profuse in her supply. A flower, a twig, a leaf, a spear of grass, plucked by the hand of the teacher on his way to the school, may be made a splendid messenger of divine truth. Our Lord drew more from this source than from any other. He proceeded from the natural to the spiritual. But the teacher must learn while passing through the material world to keep his eyes open. Let him get the facts of the lesson well in mind early in the week, then the remainder of the week keep watch for illustrations. I once was attending a Sunday-school institute when the next Sunday's lesson was on "Jesus and Zaccheus," and a very short man—a dwarf—came into the room. The first thing my mind said to me was, "There is Zaccheus." If the truth we are to teach is impressing us, the illustrations will be more easily found.

2. *The world of human life.* There is no more fruitful source than the manifold affairs of everyday life in its social relations, varied callings and pursuits, its business, manners, and customs, etc. Here too, the teacher can draw from his own experience, which is one of the very best sources of illustration. The great preachers excel here. How much more forcible is an incident from human life if the teacher is able to say, "I saw it," "I heard it," "I felt it," for then it is more real to the class. The narration of our own Christian experiences is especially effective. I knew a man who had been under deep conviction of sin for months and was brought into the light by hearing a lady relate her conversion before a Baptist church preparatory to membership. There is no phase of human life that does not abound with illustrations of Bible truth.

3. *The world of literature.* History, biography, arts, sciences, poetry, fiction, and every form of literary production may be used as illustrations. There are many valuable books of illustration, from a small handbook up to the encyclopedia, that may be consulted with much profit.

Yet we must not forget that *the Bible* itself affords the best illustrations of its own truth. It has been said that for every abstract truth the Bible teaches it also furnishes an illustration. The profound doctrine of election and predestination is forcibly illustrated by reference to the homely art of the potter. A professor once advised his class to read the eighth and ninth chapters of Romans, and then go down to the pottery and see how the designer had power over the same lump "to make one vessel unto honour and another unto dishonour." Where do we find better illustrations than our Lord's parables? The miracles of the Bible are but "acted parables," and are very forcible as illustrations. The healing of blind Bartimeus is a most excellent illustration of conversion.

IV. Suggestions in the Use of Illustrations.

1. *Use appropriate illustrations.* Illustrations must illustrate, fit the point. They should, if possible, focus the light on that particular point, by having a single analogous point to the truth to be illustrated. Then the mind cannot help seeing it, for it can see nothing else.

2. Do not make the illustration more prominent than the truth illustrated, else the mind will retain the illustration and forget the truth.

3. Do not use too many illustrations. Too much light dazzles and blinds. The illustrations will be remembered while the truth taught will be forgotten.

4. *Never use an illustration for its own sake*, or just because it is a good story and you want to tell it. Teaching is not telling stories. I knew a teacher in the primary department of a city Sunday-school who carried magazines to the classroom and read stories to the children !

5. Do not be afraid of homely illustrations. They are far better than the "classic." Jesus used them.

6. Gather and preserve objects, incidents, etc., and have them ready for future use. When you go to the seashore from an inland country school, supply yourself well with new objects for illustration, especially if you are a primary teacher. Make a scrap-book of the good things you read in papers.

7. *If possible, begin and close with an illustration.* An illustration at the beginning that will open up the subject, will at once awaken attention and interest. One at the close that gathers the whole subject up, and holds it before the mind in its unity, and impresses it, makes the whole subject stick. Christ closed his Sermon on the Mount with the illustration of the two builders, one on the rock and the other on the sand.

BLACKBOARD EXERCISE

ILLUSTRATIONS

- | | | |
|------------------------------|---|---|
| I. Value | { | <ol style="list-style-type: none"> 1. Appeal to Two Senses 2. Win and Hold Attention 3. Follow Law of Mind 4. Aid the Memory 5. Impress the Truth 6. Awaken Conscience |
| II. Kinds | { | <ol style="list-style-type: none"> 1. Appeal to Eye 2. Appeal to Imagination 3. Suggest Comparison 4. Appeal to Love of Facts |
| III. Sources | { | <ol style="list-style-type: none"> 1. Material Objects 2. Human Life 3. Literature |
| IV. Suggestions
as to Use | { | <ol style="list-style-type: none"> 1. Appropriateness 2. Prominence 3. Number 4. Telling Stories 5. Homely, Classic 6. Gather and Preserve 7. Begin and Close With |

XII.

METHODS OF REVIEW.

Probably no work in our Sunday-schools is more important and more neglected or poorly done than stated reviews. The value of review in general was considered in the lesson on "The Science of Teaching." Here we shall consider principally methods, not of class review, which belong to the class-work, but of the review of the whole

school. These are of two kinds and may be considered in their order.

I. The Weekly Review.

No session should ever close without a review of the lesson. It tests the teachers' work in the classes, and gathers up the points in the lesson as a whole and impresses them on the whole school.

1. *Who should conduct it?* The superintendent. But what if he can't? Then get a superintendent who can. But what if he won't? Then get one who will. He wants to know what his teachers have done, and he wants his school to be impressed with the truth of the lesson according to their spiritual needs, which he knows or should know better than any one else. It is his only opportunity to teach the whole school. He may teach it indirectly through the teachers' meeting, but he wants to come in direct contact with the minds and hearts of all in his school.

2. *What time should be given to it?* From five to eight minutes at the close of the class-work.

3. *What should be its character?*

(1) A *summary* of the truth of the lesson.

(2) A practical application of the central truth of the lesson.

(3) A forcible and *affectionate expression* of the central truth of the lesson.

4. *By what method should it be conducted?*

(1) By question and answer.

(2) By statement and exhortation.

(3) By illustration. A good illustration at the close may be made very effective. The superintendent should always have one ready.

5. Put the outline on the blackboard as the review proceeds.

6. *How should it close?* With prayer and the lesson song. If the pastor is present, and in the ideal church and school he is always present when at home, he should make this review prayer. Let the spirit and aim of the prayer be to bring God and the school together through the medium of his truth.

Then if the lesson can be clinched with an appropriate song, the review will be a success.

II. *The Quarterly Review.*

A good *pre-view* will help the *re-view*. If an outline of the quarter's lessons could be given to the school such as appears in the "Baptist Teacher" or "Sunday School Times," putting it on the board and spending a little time on it, it would help the review very much. As in the weekly review, the quarterly review should be conducted by the superintendent. We may consider :

1. *Its value.* (1) It secures better study. The very fact that there is to be a review at the close of the quarter stimulates it. If soldiers did not expect dress parades and inspection of arms, they might not keep their guns clean and uniforms in order. (2) It tests and completes the teaching work of the school. (3) It exhibits to the church and community what the school is doing, and thus gains their sympathy and co-operation. (4) It helps to present Bible truth as a whole, especially if the review is topical. (5) It is made a blessing to those who take part in it.

2. *Method of conducting it.* I have known one superintendent who has made the quarterly review a success, and kept it up for twenty years. He has kept up an interest in the quarterly review according to the following general

SCHEME.

I.

A drill in the lesson titles and Golden Texts. Place

catch-words of titles and Golden Texts on the blackboard. Suppose the title to be, *The Resurrection of Jesus*, and the Golden Text, "I am the resurrection and the life." You place on the board, if it be the first lesson in the quarter, I. RES. JE. "I am the——" and so on with all the lessons in order. Drill on it in this form. Then erase catch-words of Golden Texts, and drill until all can repeat. Then the same with the catch-words for the titles—leaving only the number of the lesson on the board. Then clear the board and repeat all from memory.

II.

A word picture review. The superintendent then gives one or more word pictures on each lesson, in promiscuous order, and calls upon the school to name the lesson. Thus: "I see a pit; it is full of wild beasts, and I see a great crowd of men around it, and there are soldiers there. See, they have a man bound. What lesson is it?"

"Daniel cast into the lions' den," will be the answer he will receive.

In this way the lessons are brought again before the school in pleasing pictures. The children can play this at home, drawing pictures and calling for the lesson.

III.

Practical lessons recited. The Sunday previous to review the superintendent assigns each lesson in the quarter to different members of the school, some to teachers and some to scholars, to find, prepare, and recite from the lesson assigned a practical, spiritual lesson, and thus we have twelve short practical sermons preached. Additional thoughts may be given by other members of the school extemporaneously from the same lesson or from the quarter's lessons as a whole.

SUGGESTIONS :

1. The quarterly review should be previously arranged for and well prepared.
2. It is usually given in the time of the school session.
3. It may be made to take the place of a preaching service of the church, and the congregation and parents invited to attend.
4. The exercises should be interspersed with lively, spiritual songs.
5. An occasional short, spiritual prayer may be thrown in as the exercises progress.

BLACKBOARD EXERCISE

REVIEWS

Weekly	<ol style="list-style-type: none"> 1. Conductor 2. Time 3. Character . 4. Method . . 5. Blackboard 6. Closing 	<ol style="list-style-type: none"> 1. Summary 2. Application 3. Expression 1. Question and Answer 2. Statement and Exhortation 3. Illustration 			
			Quarterly	<ol style="list-style-type: none"> 1. Value 2. Methods 3. Suggestions 	<ol style="list-style-type: none"> 1. Secures Better Study 2. Tests and Completes Teaching 3. Exhibits Work of School 4. Presents Bible Truth as Whole 5. Blesses Participants
					<p style="text-align: center;">SCHEME</p> <p style="text-align: center;">I.</p> <p style="text-align: center;">Drill on Titles and Golden Texts</p> <p style="text-align: center;">II.</p> <p style="text-align: center;">Word Pictures</p> <p style="text-align: center;">III.</p> <p style="text-align: center;">Practical Lessons Recited</p>
					<ol style="list-style-type: none"> 1. Prepare Well 2. Instead of Lesson 3. Instead of Preaching Service 4. Songs 5. Prayers

XIII.

CHRIST THE GREAT TEACHER.

“Never man spake like this man.” While the Sunday-school teacher may be greatly benefited in the study of the world’s masters in the art of teaching, nothing will be so helpful and inspiring as a study of Christ as the world’s great Teacher. He represents himself as teacher and his followers as disciples. His life record was one of doing and teaching (Acts 1 : 1). He is our model, not only in what he taught, but in the spirit and manner of his teaching. We may say of him, as the Roman orator to his emperor : “Those who dare to speak of you are ignorant of your greatness, those who dare not are equally ignorant of your goodness.” As the great Teacher, we may consider—

I. His Knowledge.

Christ knew what he taught. His knowledge was both intuitive and acquired. As divine, he knew intuitively ; as human, “He grew in wisdom,” or knowledge. What did he know ?

1. *He knew God.* He said of himself : “All things are delivered unto me of my Father : and no man knoweth the Son, but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him” (Matt. 11 : 27). He knows God with power to reveal him to us, or in pedagogical terms, “to cause us to know” him, and to experience the fullness of his love. “That the love wherewith thou hast loved me may be in them” (John 17 : 26), he prays to his Father.

2. *He knew himself.* He knew that he was the Son of God, that he came from the Father, and what his mission was in the world, and that when that mission was accomplished he would return to the Father. He knew his own

spotless character, and challenged the world to convict him of sin ; he knew his own power and exercised it in working miracles and forgiving sins.

3. *He knew man.* He knew man better than man knew himself. He knew his physical limitations, his mental weakness, his moral unsoundness, his corrupt heart, and his greatest spiritual needs, and came to minister unto them. He knew the motive of Nicodemus, who came to him by night ; the avarice of the young ruler, who wanted eternal life without the consecration of his wealth ; and the heart of the Samaritan woman who talked to him at the well. The secret of his teaching was his deep insight into human nature, a knowledge of which is as essential to the best teaching to-day as it was then. Though we must not expect to have it to the *degree* of the divine Teacher, we may know more of it than we do.

4. *He knew nature.* His life and teachings, as seen in the Gospels, which show that he was familiar with the birds of the air, the trees of the forest, the beasts of the field, the fishes of the sea, and the insects and creeping things of earth, as well as "the times and seasons." He used more effectively his knowledge of nature in teaching spiritual truth than any others, because he knew nature better.

5. *He knew the Bible.* He quoted it in proving his doctrine, resisting temptation, and urged all to "search the Scriptures," for they bore testimony of him. He knew the Old Testament prophecies so well and minutely that he fulfilled them to the very letter in his life, and made an advanced revelation upon them in his own teaching. Even at the age of twelve years he astonished the Jewish doctors with his questions and answers concerning the Jewish religion. If Christ studied and learned the Bible in order to teach it, how much more should we !

6. *He knew the people.* Not only did he know their

nature and constitution, as shown above, but he knew the special people among whom he labored and taught. He knew their affairs of government, manners, and customs, methods of business, the history of their country, current events, as well as their religious opinions. (See Matt. 17 : 24-26 ; 25 : 1-12, 14-18 ; Mark 12 : 15-17 ; Luke 7 : 44-47 ; 16 : 1-8 ; 13 : 1-5 ; John 3 : 14 ; 14 : 22.)

II. *Characteristics of His Teaching.*

1. *Originality.* We must teach what we learn from others ; but Christ was absolutely original. We may discover truth, Christ creates it ; we may *learn* the truth, but Christ *is* the truth. In this characteristic we do not despair of our own teaching, but are greatly encouraged. When we teach the truth he taught we may know it is not tradition, but absolutely original. This we should not try to imitate, since the truth we teach is not ours, but his.

2. *Authority.* "He taught them as one having authority, and not as the scribes." He made assertions solely upon his own authority. "Moses said unto you, so and so, but *I* say unto you," etc. (See Sermon on the Mount.) He left the impression that a truth was so because he said so. This manner we should imitate ; make our pupils feel that when the Bible speaks on any subject, *that* is final.

3. *Simplicity.* Though he uttered the most profound truth ever taught, every word was brought within comprehension. Hence, "the common people heard him gladly." He made no pretensions whatever to science, philosophy, or oratory. He was a plain "meek and lowly" man and simple gospel teacher and preacher. He taught only adults, so far as the record of his life shows, yet a child can understand his teaching. His thought was profound, but language simple. This is the highest characteristic of good teaching—"to cause another to understand."

4. *Adaptability.* His teaching suited his pupils. The question he virtually asked in contemplating his learners, was not, what do *I* want especially to teach them? nor what will be most popular? but, What do they *need*? What is best suited to their mental capacities and spiritual needs?

He adapted his teaching to the capacity of his pupils. Some he taught by parables, because they could learn best by that way, and in that way he could win their attention; others he taught more plainly, because they could understand. We see this degree of adaptation in the many ways in which he set forth the kingdom of heaven.

He also adapted his teachings to the spiritual needs of his pupils. These needs he knew. He prescribed according to his spiritual diagnosis. He was a "Great Physician." If we would study more the needs of our classes as well as individual pupils, we would be more successful in our teaching, because we could better meet their spiritual needs.

III. The Spirit of Teaching.

The influence and results of a teacher depend largely upon the spirit that pervades his work. If he has "an excellent spirit" in him he will have power. "Never man" had such a spirit as Christ. His was :

1. *An unselfish spirit.* He sought not his own will, but the will of his Father. He pleased not himself. His work was one of ministering. He "came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20 : 28). His first recorded words were, "Know ye not that I must be about my Father's business?" (Luke 2 : 49.) He was so deeply and entirely absorbed in his work that he lost sight of self.

2. *A catholic spirit.* He was not prescribed and narrow, like the scribes and Pharisees. He fearlessly overrode their customs, and publicly exposed their bigotry.

He broke down the walls of sectional and national prejudice, and gave his gospel to the whole world. He knew no bounds along the line of the useful and right. We want to learn from him to be broad-minded teachers, because there is no measuring the breadth of divine truth.

3. *A patient spirit.* Although many disciples "went back and walked no more with him" (John 6 : 66), and others rejected him openly, while very many entirely ignored him, he never became discouraged nor grew lax in energy. When the authority of his teachings was called in question he did not lose his temper, as we so often do, but patiently reasoned with his opponents (Matt. 12 : 24-26).

4. *A prayerful spirit.* Jesus communed much with his Father. He spent whole nights in prayer. He went "from closet to desk" as a teacher. He not only prayed for himself, but for his disciples, that they might be sanctified through his teaching. (See John 17.)

5. *A lovely spirit.* Not only lovely, but loving,—loving, because he was "the fairest among ten thousand, and the one altogether lovely." His teaching was with power, because he knew ; but his greatest power was HEART POWER.

IV. His Method of Teaching.

We should expect one who knew his subject and his pupils as Jesus did to employ the best methods of teaching. His method might be described in one word, *natural*. He taught according to the nature of his subject and the nature of the human mind. There is always variety as well as unity in nature. His method was :

1. *Interrogative.* He asked and answered questions. "He started the questioning spirit." He was a master in the art of questions. He encouraged his pupils to ask questions. He knew when and how to answer. His teaching of individuals and groups of persons was much like the

class-work in our modern Sunday-school. The interrogative method can never be dispensed with without changing the constitution of the human mind. Christ knew this and employed it, which fact becomes to us a perpetual example.

2. *Illustrative.* He was a master in illustration. Should we say he excelled more in one thing than another we should instance illustration. We cannot too thoroughly study his method. He used nature, the manners, customs, and character of the people ; all kinds of human industry, history and government, signs and symbols. Take the following partial list and see how readily you can recall the truth illustrated : Birds, bottles, candlestick, corn, child, cloth, dog, eagle, eye, fishes, foxes, figs, fields, grapes, gate, hill, holes, journey, light, lightning, lily, leaven, market, night, platter, reed, sower, seed, soil, sparrow, serpent, stars, sheep, vine, viper, yoke, wind, wedding, etc.

3. *Demonstrative.* He reasoned out his conclusions and then he demonstrated the truth before the eyes of his disciples. Jesus as a divine teacher had a mission to perform, a message of truth to deliver ; it was a divine message, and the world required superhuman proof. He demonstrated his teaching before men's eyes by miracles. It was this demonstration of the truth that convinced Nicodemus. In this three-fold method we see the wisdom of the great Teacher. Some accept the truth in answer to a few questions ; others, when it is made clear by illustration ; but there are still others for whom it must be demonstrated. The beloved disciple readily accepted the truth of the resurrection when hearing it ; Peter was more fully convinced when it was illustrated on the shore of the sea of Tiberias ; but Thomas would demonstrate it by putting his fingers in the nail holes of our Lord's body.

But, above all, behind the teaching of Christ was A HOLY LIFE. He was and did what he taught. This was the

secret of his power. Sunday-school teacher, this will be the secret of your power and influence. Be and do, "as far as lieth in you," what you teach.

BLACKBOARD EXERCISE

CHRIST, THE GREAT TEACHER

	His	He knew
I. Knowledge		<ul style="list-style-type: none"> 1. God 2. Himself 3. Man 4. Nature 5. Bible 6. People
II. Characteristics		<ul style="list-style-type: none"> 1. Originality 2. Authority 3. Simplicity 4. Adaptability
III. Spirit		<ul style="list-style-type: none"> 1. Unselfish 2. Catholic 3. Patient 4. Prayerful 5. Lovely
IV. Method in Teaching		<ul style="list-style-type: none"> 1. Interrogative 2. Illustrative 3. Demonstrative
	Behind	A Holy Life

XIV.

THE HOLY SPIRIT AS A TEACHER.

Jesus could not remain with his disciples on earth as a teacher, but "must needs suffer and enter into his glory," and at the right hand of God, where he now sits, receive his conferred title of Lord. But before he went away he promised to send another Teacher, Guide, and Com-

forter. This promise is fulfilled in the gift of the Holy Spirit, who came in specially manifested power and in peculiar fullness on the day of Pentecost, and has been in the world since, administering the affairs of Christ's kingdom. His general work is the application of redemption. Included in that is his work as teacher.

1. *As teacher the Holy Spirit makes no new revelation.* Redemption in its facts and doctrines, is already revealed in the Bible. No new revelations will be made until Christ shall return. But the Spirit recognizes the revelation already made. The Bible is his text-book just as it is ours.

2. *As teacher the Holy Spirit illumines our minds to understand the revelation already made.* Bible truth is "spiritually discerned," and only the spiritually minded can discern it. Hence we need to be "filled with the Spirit." In performing this office he acts upon the several faculties of the soul. They are weakened by sin.

(1) *He quickens the perceptions.* Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." The word "see" here is not used literally, "for the kingdom of God cometh not with observation," but in the sense of perception. The Holy Spirit not only gives new hearts but new eyes.

(2) *He aids the memory.* "He shall bring all things to your remembrance whatsoever I have said unto you." This promise was made before his crucifixion. Its fulfillment is the written life and words of our Lord, as well as other Scriptures. There were not in the days of the apostles the facilities we now have for recording oral addresses, and the legitimate explanation of these detailed records is that we have them by the aid of this divine Teacher.

(3) *He purifies the imagination.* The human heart is very frequently represented in the Bible as possessing an evil imagination: "Every imagination of the thoughts of

his heart was only evil continually" (Gen. 6 : 5), and that men walk "after the imagination of their evil heart" (Jer. 7 : 24). We are exhorted not "to imagine evil in our hearts against our neighbor" (Zech. 8 : 17). When the Spirit regenerates the soul the imagination is cleansed. A foul imagination has led to many an open sin.

(4) *He corrects the judgment.* Through the Prophet Isaiah (11 : 2), we are promised "the spirit of wisdom and understanding." The judgment is corrected by having the understanding enlightened. This is the real office of the teacher, "to cause to understand." The Spirit will help the human teacher to cause his pupils to understand spiritual truth, for that is a part of his mission. Rely upon him.

(5) *He emancipates the will.* This is the last power of the soul reached in teaching. When we can reach the will of our pupils then we can lead them to Christ and all Christian duty. We must pray for and rely upon the Spirit to help us. He not only emancipates the will, but sets it upon proper objects. In this way the Spirit helps us to lead our pupils, not only to Christ and duty, but to complete consecration, which is an act of the will.

3. *As teacher the Holy Spirit is the best interpreter of the word of God to us.* Jesus said: "He shall receive of mine and shall shew it unto you" (John 16 : 13-15). "The Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2 : 10). Not only does he illuminate our minds, but also the sacred page. It is a recognized principle, that the author of a book is its best interpreter. If you receive a letter from a friend you do not understand, you go to him for explanation. The Holy Spirit indited the Scriptures, and hence he is their best interpreter. "He will guide you into all truth" (John 16 : 13).

4. *As teacher the Holy Spirit is our best guide.* The good teacher not only instructs his pupils mentally, but

seeks to guide them into the right pathways of life. Many are the promises in the Bible that God will guide his people: "My father, thou art the guide of my youth," "The meek will he guide in judgment," "I will guide thee with mine eye," "The Lord shall guide thee continually," he will "guide our feet in the way of peace."

5. *The Holy Spirit as teacher illustrates the truth in our hearts.* Through his agency "the outer revelation becomes the inner" and we not only know the truth, but we feel it in our hearts. Thus in Christian experience, the truth of the Bible is tested and proven in the heart. In this way the Spirit is also the best interpreter of Providence by enabling us to apply the Scripture promises to the present condition of our experiences. We may be in deep sorrow, under some trial or affliction, and the Spirit takes that, to me one of the most comforting promises (Rom. 8 : 28), "All things work together for good to them that love God," and applies it with precious comfort. Speaking of the Psalms, a great exegete said: "No man can understand them who has not had his heart broken by some great sorrow."

BLACKBOARD EXERCISE

THE HOLY SPIRIT AS A TEACHER

- I. Makes no New Revelation
- II. Gives Understanding of Present Revelation by Illuminating

{	1. The Perceptions
	2. The Memory
	3. The Imagination
	4. The Judgment
	5. The Will
- III. The Best Interpreter of the Scriptures
- IV. The Best Guide
- V. Illustrates the Truth in Our Hearts

PART II

WHOM WE TEACH

OR

A STUDY OF THE SCHOLAR

I.

CHILDHOOD.

It is not enough that the teacher in any kind of school should know what he is to teach and how he is to teach ; but if he wants to be a successful teacher he must know whom he is to teach—not simply the faces and names of his pupils, but their natures and powers. This branch of the Sunday-school teacher's preparation is too often neglected. Not only is the course of study graded, but the pupil is graded. The two should fit. The teacher cannot fit them unless he knows both. A helpful way in which to study the pupil is to consider the periods of his development separately, then combine them.

The age of man may be divided into six periods :

1. *Infancy*, from birth to three years of age.
2. *Childhood*, from three to seven years of age.
3. *Boyhood and girlhood*, from seven to fourteen years of age.
4. *Youthhood*, from fourteen to twenty years of age.
5. *Manhood*, from twenty to sixty years of age.
6. *Old age*, from sixty to death.

The study of the first period is more appropriate to the nursery than the Sunday-school, and we begin our study with the second period, somewhat including the first.

Childhood is the most important period in human life. It requires more care, because of its delicate physical condition. The death rate in this period is greater than that of any other period of the same length. It is the period of most rapid physical development.

It may be well to note here :

I. Some Physical Facts.

1. *As to height.* The average height of a male child at birth is nineteen and five-tenths inches ; of the female, nineteen and three-tenths inches. At the age of seven the male has multiplied his height two and one-third times and the female two and three tenths times.

2. *As to weight.* The average weight of the male at birth is seven and one-tenth pounds ; that of the female, six and nine-tenths pounds. At seven the male has multiplied his weight six and nine-tenths times and the female six and nine-tenths times.

3. *As to the brain.* Without distinction of sex, the average weight of the brain at birth is thirteen and one-half ounces. At seven years it has multiplied three and one-half times.

II. Heredity.

The child brings into this world what has been transmitted to it by its parents or ancestors, immediate or remote. It will be of great advantage to the teacher to know something of the hereditary tendencies of his pupils. These tendencies are :

1. *Physical.* They enter into the organic structure of the body. There is seen in every family more or less of the family type in general, in feature, form, and action ; certain

peculiarities of sight, left-handedness, etc., are seen through several generations. So also with disease.

2. *Mental.* The question is often raised as to whether talent is inherited from mother or father. The mental tendencies usually descend from both parents in different proportions ; sometimes they "are divided among the offspring, one child inheriting one quality and another a different one from either or both parents."

3. *Moral.* Virtues and vices are both transmitted. It is easy to train and use the transmitted virtuous tendencies. "Evil hereditary tendencies," says S. Meredith, "if dealt with in early youth, can be successfully controlled." Numerous observations of children taken in infancy from the most abandoned mothers, and trained without knowledge of their parents, he says, assure him "that the whole tendency of organization can be conquered." The *practical* use of some knowledge of heredity upon the part of the teacher is to make use of these tendencies in his teaching, encouraging and developing the good and seeking to conquer the bad. Yet he must remember that he cannot succeed thoroughly without the grace of God in the pupil's heart and that some natures seem to require more grace than others. Doctor Mason used to say : "The grace that would make John a saint would hardly keep Peter from knocking a man down."

III. The Natural Senses.

While, as has been said, we should begin to study a man one hundred years before he was born, yet we practically begin at birth. We can only teach a child, or adult either, by using the powers he possesses. As the senses are first developed, we must begin with these.

1. Those active at birth, as touch, taste, and smell.
2. Those which are exercised afterward—seeing and hear-

ing. The first thing a child notices is a bright light, afterward it will recognize objects. At three months old it will recognize its parents. Hearing is gradually exercised as the air passages are cleared by breathing and swallowing.

3. These senses or avenues to the soul are called into activity by coming in contact with the outside world. Hence, the teacher of a child must use them, for they are all the powers the child possesses in a sufficient state of activity that he can use. The main senses to be used in teaching are the eyes and ears, especially the eyes. It is said that eighty times as many impressions are received through the eye as through any one of the other senses, and twelve times as many as through all the others. If this is true, how important that the eyes of the child should be used.

IV. Instincts.

The child from birth to seven years is a mass of instincts, governed by impulse rather than reason. These instincts must be recognized, understood, and used in teaching, especially at this age. The most important are :

1. *Hunger.* It has been said that "the child's first idea of the world is that it is something to eat." It is evident that if it could get possession of "the whole world" in its little fist it would put it directly into its mouth. The picnic is a great event in the Sunday-school life of the child.

2. *Activity.* The child kicks and claws without method or aim at first ; but how soon those restless limbs are directed in play. This activity is the result of the restless soul struggling for a wider sphere of life. It will find it. Use this activity to help it find the right sphere of life.

3. *Fear.* The small child is afraid of strange objects and faces. We always tell it that sin is ugly. Never frighten a child, or tell it frightful stories, or punish it by imprisonment in dark closets. It is cruel and dangerous.

4. *Anger* soon shows itself in kicking, screaming, and fighting. It is easy to distinguish between the cry of anger and the cry of pain. Anger needs no cultivation, nor should it have any provocation.

3. *Imitation*. This instinct is soon seen in the child. How soon the little one will imitate you in "making faces." It is a great power in teaching. Seize it and use it.

6. *Curiosity*. This trait shows itself in the tendency to ask questions. It shows that the mind is being awakened to *know*. Encourage the child to ask questions by answering its questions, if you *can*.

7. *Affection*. Very early the child begins to love. This is the strongest impulse of the soul. Cultivate it. From love of parents it goes next and naturally to love of teacher, then to the one the teacher talks most about and most loves, JESUS. We may say of this instinct in comparison with all the others, as Paul said in his comparison of the Christian graces, "The greatest of these is love." These instincts lie along two lines of the child's nature, the emotional and intellectual. Use them to develop both.

V. *The Religious Nature of Childhood.*

What we find in more mature manhood must be in an undeveloped state in childhood, and since in all ages and conditions and among all nations man is found worshipping some superior being, we conclude that he has a *religious nature*. This religious nature is present in childhood. With respect to it four theories have been held :

1. *That the child is wholly bad*. This view doubtless grew out of an extreme view of the doctrine of human depravity. It ignored the fact of human affection and a sense of justice. Then the sentimentalists swung off to the opposite extreme and advocated the view,

2. *That the child is wholly good*. This, pushed to its

logical consequences, would destroy human accountability, at least for race sin.

3. Then Locke, as if to avoid these extremes, taught that the child is neither good nor bad; that the mind is like a blank sheet, upon which may be written either good or bad matter. But this theory seems not to agree with human nature. We develop what is in the mind. If there is neither good nor bad in it, we can get neither out.

4. The fourth theory is that the child is *both good and bad*. Using the terms good and bad in a relative sense, this seems to be the true theory, for we have seen that the child inherits both good and bad traits.

VI. How to Teach Childhood.

1. The teacher must study it in its diversified nature, as physical, mental, moral, religious. To teach a child we must know the child. To know childhood we must be children again ourselves. Go back to our child ideas and modes of thought, adding to them our present knowledge and experience. Study children. Get down into their world and live with them.

2. Attempt to use only, on the pupil's side of teaching, the child's powers. That is, the powers in it that are developed and active. Overtaxing the child's mental powers is as much a defect in mental exercise as overtaxing its physical powers in physical exercise.

3. Use the child's moral and religious nature, his sense of right and wrong. Make much use of the conscience. You will be surprised to find how acute is the child's moral sense, far more so, often, than that of an adult, for it has not been blunted by sin. The first lesson to teach a child in religion is THAT IT IS SINFUL AND NEEDS A SAVIOUR. Make much use of the cross. I shall never forget my first impressions of the crucifixion.

BLACKBOARD EXERCISE

CHILDHOOD

- Introduction { 1. Importance of Studying Pupil
2. Division of Life into Periods
- I. Some Physical Facts { 1. As to Height
2. As to Weight
3. As to Brain
- II. Heredity { 1. Physical
2. Mental
3. Moral
- III. The Senses { 1. Those active at Birth
2. Those Called Out Afterward
3. How exercised
- IV. Instincts { 1. Hunger
2. Activity
3. Fear
4. Anger
5. Imitation
6. Curiosity
7. Affection
- V. Religious Nature { THEORIES
1. Wholly Bad
2. Wholly Good
3. Neither Good nor Bad
4. Both Good and Bad
- VI. To Teach { 1. Study It
2. Use Its Powers
3. Use Moral and Religious Nature

II.

BOYHOOD AND GIRLHOOD.

This period is regarded as between the ages of seven and fourteen. It is the period of the child's life in which the Sunday-school teacher can have most influence and during

which he can do the best work. Yet it must be remembered that it is the same child, with precisely the same powers, passing through another stage of development, and that this development is molded largely by contact with the teacher and outside world.

I. Physical Development.

1. Physical growth is now less rapid. In the first period the male increases in height one hundred and thirty-six per cent., and in weight six hundred per cent.; the female in height, one hundred and thirty-one per cent., and in weight five hundred and eighty-eight per cent. In this period the boy increases in height thirty-one per cent., and in weight eighty-four per cent., and the girl in height thirty-four per cent., and in weight one hundred and four per cent.

2. It is readily seen from these statistics that the girl grows more rapidly than the boy, while in the first period the boy grows the more rapidly. The boy grows most in his fourteenth year, the girl in her twelfth year, and hence is more precocious. It is said that from ten to fifteen the girl's heart grows more than twice as fast as the boy's, and the boy's lungs more than twice as fast as the girl's.

3. The girl and boy are less subject to disease either of mind or body than the child. While in the first seven years of life the death rate is the greatest, in the next seven years it is less than in any other equal period. This is the rugged period of life and the time to lay the foundation for a good body. Hence much attention should be given to physical culture during this period. This is the work of parents and weekday school teachers. All the Sunday-school teacher can do is to encourage this development.

4. This is pre-eminently the training period. During this period the boy and girl get possession of themselves. The boy learns the use of tools in the man's sphere of life

and the girl in the woman's. Here is the value of industrial schools. In this period the use of musical instruments is best learned. A sad neglect in this period is the development and training of the organs of speech. But few people can talk as they should. In our present methods of church work all are expected to speak more or less in public, but only a few can be heard, simply because they do not have full possession of their powers.

II. Mental Development.

The period of childhood is the period of instinct, but with the boy and girl it is more the period of intelligence. "The psychology of this period centers in the growth of intelligence." It has been truly said that "most people get their education in this period in many schools."

We can notice here only some of the fundamental characteristics of the boy and girl mind to be used.

1. *Curiosity.* Here the mental activity of life begins. Curiosity is fundamental to interest and attention. The teacher will have no difficulty in winning and holding the attention of boys and girls if he only uses their curiosity. "They lay their whole environment under tribute to this instinct." Boys and girls want to know about everything and everybody. How constantly do they inquire into the affairs of their parents or older brothers and sisters. This is a God-given power ; seize it and use it wisely. Encourage them in the persistent disposition to ask questions. It is the interrogative period of life.

2. *Imitation.* This is also fundamental. It is present in childhood, and remains to an extent throughout life, but it "comes to full fruition" in boyhood and girlhood. The simple acts of childhood in imitation become more elaborate in the boy and girl, and as they advance toward maturity, more and more approach the real in life. The stick

used for a horse, gives place to the dog or goat. The doll now must have a house, with parlor, chamber, and kitchen complete.

The teacher in the intermediate grade must study this period, and adapt the instruction accordingly.

3. *Playfulness.* As in imitation, this instinct changes in the boy and girl to a higher sphere of development. The child, from four to seven years, is content with physical plays alone, but the boy and girl must have mental plays. It is the period of puzzles, riddles, enigmas, and conundrums. These are mental plays. If the teacher can put the truth to be taught in this form, he will find no difficulty in getting boys and girls to work at it. I have known a group of boys and girls to spend hours over the game of Bible characters, whom you could not induce to sit down and read the Bible ten minutes.

4. *Imagination.* During this period the imagination is very active. It is the wonder period and picture-making period. Use pictures and stories, but be careful that they tell the truth. Two boys, who had never seen the ocean or a ship, had a strong desire to be sailors, and did become sailors. This desire was produced by the picture of a ship at sea that hung in their parlor at home all through their boyhood. Put the right pictures before the boys and girls, and it will help to make the right men and women of them. The imagination of our boys and girls needs to be well guarded, and we see the need of right teaching and preaching here.

5. *Memory.* This is emphatically the memory period of life. What is learned in this period is better retained. Boys and girls can learn language easier than adults, because so much of it is memory work. It is the time to store the mind with useful facts. We would enumerate here, and say, store the mind of the boy and girl—

- (1) With facts of language.
- (2) With facts of history.
- (3) With facts of science.
- (4) With facts of morals.
- (5) With facts of the Bible.

6. *Reason.* Reason grows rapidly in this period, more rapidly than we are wont to think. Some of our best educators say that the boy and girl make their greatest mathematical improvement in their twelfth and thirteenth year. Go into any good grammar grade in the public school and see it verified. At thirteen the boy and girl begin to be critical. Here doubt begins to arise, and the mind wants to know the "whys and wherefores." This doubt may be made the basis of wholesome progress. The teacher must be able to explain and show why certain things are so.

7. *Faith.* This is the period of *faith* as is that of childhood. As a girl and boy begin to pass into their teens, they are subject to doubt, before this they take things for granted or believe what is told them by parent and teacher, because they have confidence in them. As a rule, in this and childhood's period, our pupils will believe what we tell them. How important, therefore, that we teach nothing but the truth. The responsibility in teaching this grade is much greater than in teaching adults, for the adult who thinks for himself may see or find out our error, and reject it; but the boy and girl will not question it. Is it not well to remember this fact in teaching boys and girls?

III. Moral and Religious Development.

How can the teacher use these instincts and peculiar traits in the boy and girl for their moral and spiritual good? This is the great aim in teaching in the Sunday-school, and if we miss this aim our work is a failure.

1. Use the *vivacity* of this age to show that *life* really

consists in doing right and pleasing God. Boys and girls *live*. They eat, they digest, they grow, they act. They want to be men and women. Link this desire for life with morals. Show that bad habits and sinful lives bring premature death, linking the most forcible examples under their observation with it. To be "*big*" means to be right.

2. Use their *interest in nature* to find God. What do you see? Where did it come from? Who made it? What is it for? Why is it made like this rather than in some other way? Show how wonderfully made are all things about them, and how wonderful they themselves are, and that no one but a great, good, and wise Being could accomplish all they behold. Boys and girls will be honest and believing. There is a plain connection to them between everything they see and God. Find it and show it to them.

3. Boys and girls are fond of *biography*. They like to learn about people. Then Bible characters will interest them. But the one absorbing person in the Bible is Jesus. Select the proper book from the Sunday-school library for your boys and girls. Remember that the boy especially likes the heroic in character. There will be no trouble to get boys interested in the exploits of Samson and David, Ruth and Naomi, Mary and Martha; and the needle woman, Dorcas, will attract the admiration of the girls. But be sure to present Christ as *the hero* of the Bible.

4. Make much use of their *natural affection*. Their hearts are tender and impressible. Win them first to yourself, then with that lead them to the One you love most. *Heart power* is the great power in teaching. "First that which is natural, and afterward that which is spiritual," is a law in Christ's kingdom; observe it. From the natural affection lead to the spiritual.

5. Finally, use the instinct of *imitation* in the power of example. The teacher must *be* what he teaches his pupils

to be. But still above yourself hold up Christ as the one and only perfect model.

BLACKBOARD EXERCISE

BOYHOOD AND GIRLHOOD

- | | | |
|--------------------------------------|---|---|
| I. Physical Development | { | 1. Growth Less Rapid
2. Girl More Precocious
3. Less Subject to Disease
4. Training Period |
| II. Mental Development | { | 1. Curiosity
2. Imitation
3. Playfulness
4. Imagination
5. Memory
6. Reason
7. Faith |
| III. Moral and Religious Development | { | 1. Vivacity
2. Interest in Nature
3. Biography
4. Natural Affections
5. Imitation and Example |

III.

YOUTHHOOD.

The period of youthhood is variously fixed by different customs and countries. In the United States adolescence extends from fourteen to twenty-five for the male, and from twelve to twenty-one for the female. It describes the period of the beginning of manhood and womanhood to the completion of physical growth. It is a period of great importance to parents and teachers, and should be carefully and thoroughly studied. We may treat this period as we have the two preceding periods, and notice :

I. Physical Youthhood.

If this were observed and studied more, and the laws of growth and physical development more carefully regarded, the health and longevity of the race would be increased. A few characteristics of this period may be interesting and helpful.

1. The growth of the body as a whole is *less rapid* in this period. The average growth of both sexes in the last period (from seven to fourteen) was about thirty-one per cent. in height, in weight ninety-four per cent.; in this period it is an increase in height of a little less than ten per cent., and in weight about forty-three per cent.

2. But the male in this period grows more than the female. We have found previously that from birth to seven the male grows the faster, and from seven to fourteen the female grows the faster. In this period it is reversed again. In the earlier period the growth of the male in height is thirty per cent., and in weight eighty-four per cent., while that of the female is thirty-four per cent. in height, and one hundred and four per cent. in weight. In this period the growth of the male in height is fourteen per cent., and the female a little more than five per cent.; and in weight the male sixty per cent., while the female is only twenty-five per cent. The brain weight in this period is increased very little.

3. While the externals of the body grow less, the internal organs grow more in this period, especially the heart, lungs, and liver. The muscles grow by new fiber and in length, the quantity of blood is increased. In the earlier periods the heart is smaller and blood vessels relatively larger, in this the reverse is true. The heart beats slower in this period but with more intensity. The rate of breathing is slower but deeper. The temperature of the body is

also increased. The hair grows "darker and glossier, the eyes brighter, and the complexion clearer."

II. Mental Youthhood.

We have seen that in childhood and in boyhood and girlhood certain characteristics are prominent and hold sway, so here certain characteristics of human nature are prominent, and when properly regarded and used greatly affect the whole being. The being is the same, but the personality becomes more distinct. A child is more an organ than a person, but here individuality becomes more pronounced, for this period terminates in maturity. It is marked by characteristics not found in the others.

1. *It is the social period.* The social instinct first appears in the attraction of one sex for the other. Boys and girls play together and study together without thinking much of themselves as male and female. But as the adolescent period arrives, they begin first to be shy of each other, then strive to please each other. New emotions and passions begin to possess them and change their whole bearing toward each other. New views and objects of life arise. Both sexes begin to be more careful about their dress and personal appearance in each other's presence. They are fond of bright and gay colors and jewelry. Give a child money and its first thought is to buy sweetmeats or candy; give it to a young girl and her first thought is something to adorn herself with. These traits need culture and direction by parents and teachers. Sunday-school teachers, especially in city mission schools, may use their influence with pupils of this age to good advantage, teaching, however, more by example than precept. Teachers of the opposite sex from the pupils are often more successful in this grade. There is no time in life when guidance is more needed than at this time.

These social yearnings of youthhood are God-given and healthful, and, if properly encouraged and used, beautify and ennoble character, and thus become a blessing to society and the world. Let them be brought under the best moral and religious influences. Young girls and boys fail to get the sympathy and guidance they need at this period of their lives. Better be guided than left to chance.

2. *It is the altruistic period.* The altruistic feeling is care for others. It naturally rises here, and if cultivated and directed leads away from the spirit of selfishness to the spirit of self-denial for the sake of others. It finds many examples and illustrations in the great men and women of the world. The parents of Savonarola designed him for a physician, but in early youth his deep sense of the general evils of the world and the special evils of the church of his times, in spite of all efforts in other directions, led him to be a reformer. "George Eliot, at sixteen, founded societies to help the poor and care for animals." Tolstoy conceived the idea in youth of becoming a great humanitarian. While a young man, Benjamin Franklin founded the first public library in Philadelphia; and Peter Cooper resolved to give boys and girls in New York a free education, if he ever became rich. "At sixteen, Ida Lewis saved the lives of four men who were adrift."

Let teachers keep a sharp lookout for this trait in the young men and women under their influence, and turn it to good account in their lives. It is this kind of material in young men and women that makes the greatest and most successful missionaries, as statistics show.

3. *It is the period of creative imagination.* The great poets, artists, musicians, and dramatists, distinguished themselves in youth, which shows that their creative imagination was their characteristic trait. Bryant wrote "Than-topsis" at seventeen. Whittier's poetic genius was dis-

covered and brought out by reading Robert Burns when he was fourteen.

The familiar hymn,

Jesus, and shall it ever be,
A mortal man ashamed of thee,

was written by a boy ten years old, Joseph Grigg. What is true of poets is true of musicians. "Handel wrote a mass at thirteen and directed an opera at nineteen." Beethoven wrote "sonatas" at thirteen, while Weber composed his first opera at fourteen.

These facts may be used to encourage and stimulate youth, as well as their teachers, in finding their strongest traits and encouraging their cultivation. It could be used in greatly improving the hymnology and music in our churches, and the young artist put to work illustrating Sunday-school lessons. Davenport, one of our most popular cartoonists, would spend hours, lying on the floor, when a boy, drawing. Could not his talents be useful in other fields as well as in politics?

4. *It is the ambitious period.* Biographical history teaches us that the achievements of great warriors, statesmen, and philosophers are the results of ambitious plans laid in youthhood, and many of their great achievements were wrought out before they reached their majority. "The average age," says Professor Dawson, "at which one hundred heroes of the American frontier became distinguished was a little over seventeen years; and at which one hundred professional men achieved success was twenty-four years."

III. Moral and Religious Youthhood.

Satan has created the impression in many minds that religion is something that is needed only when we come to die. This error is closely related to another, popular

even among professing Christians, that the object of the Christian life is that one may go to heaven when he dies. The truth is we need religion all through life to prepare us for the "life to come." Of all periods in life, youthhood seems to need it most. Professor Dawson quotes "the greatest living psychologist" as saying: "If there were no such thing as religion, we should have to invent one in order to save young men and young women from the dangers of adolescence."

My observation, as well as established facts, has taught me that youthhood determines largely, and in very many instances wholly, what the whole after life will be. Strange to say, youthhood determines often one of two extremes, morally or religiously, or if it does not either, it settles the individual down into a state between the two extremes that practically is, in the end, as bad as the worst extreme. Three things characterize the youthhood of our present day.

1. *It is the criminal period.* This is not the result of sudden impulse. It usually begins in disobedience to parents, then practising deception upon them and their teachers, then giving way to youthful emotions and passions, until the worst types of immorality are found among our fast young men and society-intoxicated girls. I have visited, several times in my life, State prisons, and am always impressed with the sad fact that a majority of the inmates are young men. The prevalence of crime in youthhood is seen also in the fact that the State has been led to establish reform schools for both boys and girls. According to the census of 1890 there were in the reform schools of the United States, fourteen thousand juvenile offenders. Out of twenty-six thousand arrests in Paris in one year, sixteen thousand of them were under twenty years of age! How is this sad condition of youthhood to

be improved or remedied? Not by increasing the police force and building more prisons, but by awakening in the heart a sense of responsibility to God. This must be done too, before the sensibilities are blunted and deadened by sin. This fact brings us to an opposite statement.

2. *Youthhood is the period of conversion.* Religious consciousness is awakened at this time of life more easily; religious impressions are more readily made and are more lasting. I have taken the record of large audiences frequently, with uniformly the same result. The great majority of persons are converted before they are twenty years old. Of seven hundred and seventy-six graduates from Drew Theological Seminary, the great majority were converted between the ages of fourteen and eighteen, the largest number falling in the sixteenth and seventeenth years. Of five hundred and ninety members of the Y. M. C. A., sixty per cent. were converted between fourteen and twenty, and seventy per cent. under twenty. These figures are from an article in the "National Evangel," by Professor Dawson. Observation, statistics, and my own experience, show me that between the age of twelve and twenty is a natural time for religious awakening in the human soul. And if this natural awakening is not taken advantage of by Christian teaching and influence, there is a tendency to go to the opposite extreme. Yet if the young are not converted to Christianity and there has been sufficient moral teaching coupled with a hereditary tendency that is good, the young will settle down into another state—a state of indifference, which will characterize, religiously, the remainder of their lives. Hence I announce my third and last characteristic of youthhood is, that

3. *It may lead to a life of religious indifference.* Indifferentism is one of the greatest difficulties and dangers of a nominally Christian community. The life is not criminally

bad, neither is it exemplarily good. The person in this state is given up to the pleasures of the world, lives only for this life, and hence is getting all out of it he or she can in worldly pleasure, wealth, and fame.

Our conclusion is that of Solomon: "Remember now thy Creator in the days of thy youth, while the evil days come not, . . . when thou shalt say, I have no pleasure in them."

The Saviour of the world was a young man, and they who have after him profoundly moved the spiritual life of the world have begun as young men.

BLACKBOARD EXERCISE

YOUTH

- | | | |
|--------------------------|---|---------------------------------------|
| I. Physical | { | 1. Growth Less Rapid |
| | | 2. Male Grows More |
| | | 3. Growth Internal |
| II. Mental | { | 1. Social |
| | | 2. Altruistic |
| | | 3. Creative Imagination |
| | | 4. Ambitious |
| III. Moral and Religious | { | 1. Criminal Period |
| | | 2. Period of Conversion |
| | | 3. May Lead to a Life of Indifference |

IV.

MANHOOD AND WOMANHOOD.

Much is said and written in pedagogy, both of the secular and Sunday-school, concerning the three periods of life already considered, because these are the school periods. At the arrival to manhood and womanhood, persons are

expected to leave school and follow the various pursuits of life for a livelihood. But in the Sunday-school we know no period of graduation. Men and women should study the Bible as long as they live. Why not? When they leave the secular schools they are not supposed to give up all study, but are only prepared to study independently of teachers and schools.

There is a marked difference in the modes of thought and manner of life between childhood, youthhood, and mature manhood and womanhood. Paul said, "When I was a child, I spake as a child, I understood as a child, I thought (margin, 'reasoned') as a child; but when I became a man, I put away childish things." He here recognizes these stages of development, and applies them to religious life and a cultivation of the Christian graces. We are writing these lessons for Sunday-school teachers, largely from experience for a quarter of a century in special Sunday-school work, and we never think of teaching a class of children, boys and girls, young men and women, and adults, especially advanced Christians, in the same way; yet the truth to be taught is precisely the same. The difference of method grows out of the difference in the persons taught. Two extremes that are not uncommon should be avoided. First, attempts to teach children as though they were adults, and second, attempting to teach adults as if they were children. Adults should remain in Sunday-school throughout life, and their teachers should regard the peculiar characteristics and experiences of their advancing years.

I. In Manhood and Womanhood Physical Growth Ceases.

The functions of the body have reached their highest development. The only change in the body is that of weight, caused by more or less flesh, or disease. The body

must be kept up. Four simple rules of health may be helpful here both to teacher and pupil. These four rules are the corner-stones of good health. Take

1. *Pure air.* The laws of ventilation should be understood and observed in the home, especially in the sleeping apartments, in the schoolroom, and in the church. In every inhalation and exhalation the air loses one-sixth of its oxygen. We should only have to breathe the same air six times to instantly die.

2. *Wholesome food.* As soon as food passes from the mouth to the stomach we have no more control over it. The stomach will make out of what we give it the best material it can, but if we give it unwholesome food it will make unhealthy bodies. Some kinds of food make muscle, some make brain and nerve, some bone, and some fat. We should know which is most needed, and take it accordingly. Some foods create more animal heat than others, and hence the weather should to an extent regulate the diet. Old age requires different food from that which youth demands.

3. *Proper exercise.* Not too violent nor too light, but that kind of exercise that affects all the physical organs and keeps them strong and healthy is what is needed. Laborers as a rule get enough exercise. Brain workers and indoor laborers need more outdoor exercises.

4. *Cultivate a cheerful disposition.* You can worry out your life quicker than you can wear it out. The family meals should especially be made seasons of cheerfulness and good humor. Cheerfulness is the bright weather of the heart. No matter what may be the condition of the thermometer or barometer, be cheerful at meals and promote digestion. Sunday-school teachers should make a special effort to be cheerful during the school hour. It is good medicine for both the soul and body.

II. *Intellectually, Manhood and Womanhood is Characterized*

1. *By more mature judgment.* The teaching here must commend itself to the judgment of the class. The teacher should show due respect for the opinions of his class. Each member having an opinion of his own, there will naturally be more difference existent. More liberty in discussion should be allowed because of this. Let divergent thought express itself. The lesson often should take the form of an "open parliament" more than that of a recitation. In this age of life, students in the Sunday-school do not formulate the doctrines so much as they are confirmed in them. They should grow into "the stature of the fulness of Christ"; men and women in Christ.

2. This period of life is, or should be, characterized by a *broader and more general intelligence*. If men and women will continue to study and read all through life, especially Christians, they will not be so apt to drop out of the Sunday-school when they reach their majority or middle life. This general and broader intelligence may be made very helpful in Bible study. If our churches would only provide a library that would attract, interest, and instruct the intelligent community, or organize Chautauqua circles, or other reading circles, it would help to hold the men and women in the Sunday-school.

3. Yet it must not be forgotten that manhood and womanhood is the *busy period of life*. The business activity and competition in it these days have overworked very many persons through the week, so that it is impossible to get them to the Bible study on Sunday. We may reach some through the Home Department. Many enter upon this period poor and are raising a family, and if they have a competency for them, and something for old age or sickness,

it must engage most of their time. But this is not a good excuse to give for neglecting the Sunday-school and Bible study. Sunday-school workers must recognize these facts as necessarily belonging to adult life, and make the best they can of them.

4. Manhood and womanhood have more of the *cares of life* than come at any other period. The care of a family, the care of business enterprises, the care and responsibility of laboring or managing for others, the care of public duties, often for the good of the country at large, and a thousand other things that young people know nothing about. All take time and often distract thought. The Bible school and church should be made the place where they can go and find sympathy and helpfulness, which would give variety amid these cares and burdens of life.

III. Moral and Religious Manhood and Womanhood.

We have in mind here our scholar, who has gone through all the grades of the school as a child, a boy, or girl, and a youth. He has been converted and is in manhood and womanhood morally and spiritually. I present this view for the encouragement of both scholar and teacher.

1. Manhood and womanhood are *less subject to temptation*. Many of the follies of youth have been seen and interest therein has been lost; what once was a great temptation has now no power. They have grown in grace too, and gained power to resist evil. They have rebuked Satan so often and ordered him to the rear that he has found it of little profit to tempt them, and so he lets them alone. They have become strong in the Lord and are now able "to bear the infirmities of the weak." What a power these advanced Christians can be in the church and Sunday-school.

But we must remember that mere maturity of years without maturity of knowledge and grace does not give Christian

strength. Paul had some who ought to be able to eat meat whom it was still necessary to feed on milk. The teacher must discriminate between growth in years and growth in grace.

2. In manhood and womanhood it is expected that Christians shall have a *wider and deeper Christian experience*. This experience can be made very helpful in teaching. The teacher should often appeal to the "higher life" of the advanced Christian which, by progressive advancement, should be attained, and make it helpful in encouraging the younger and weaker. The teacher himself should have it, and then he can be a spiritual power. There is probably not enough made of Christian experience in our Sunday-schools. We must teach the *heart* as well as the head. The greatest power in the world is HEART POWER, and that is the power of experience.

3. *Old age is the crown and glory of human life*. It is an error altogether too common that men, soon after they pass fifty years of age, begin to lose their *mental vigor*. There is no greater mistake. History shows that a few prodigies have accomplished wonders in childhood and youth; but they soon died. They lived their three-score and ten years in five or ten years. History also shows that the greatest mental achievements have been won by men who have passed the meridian of life. Examples are found in Socrates, Plato, Aristotle, Bacon, Hobbes, Locke, Kant, and Reid. This may be shown in all departments of life. With proper cultivation all through life superior wisdom and knowledge attend old age. We find here a *stability of character* that is lovely. The intelligent old man rests his views on a broader basis of experience than the young can know anything about. Around him gathers a bright constellation of virtues that makes his pathway shine with glory.

But that which beautifies old age most is *piety*. "The

hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. 16 : 31). But if it be found in the way of the wicked it is a shame. The psalmist says, "The righteous shall flourish as the palm tree." It is said that the palm tree bears its best fruit in its old age. So does the Christian. It is the harvest time of life.

The physical vision of the old man may grow dimmer, but his vision of the glory land is brighter ; his physical hearing may grow dull, but the sounds of melody come more distinctly from the glory world ; though he may close all the windows to this world, he opens his spiritual senses to a higher and more glorious life beyond where he partakes of the "Tree of Life."

BLACKBOARD EXERCISE

MANHOOD AND WOMANHOOD

I. Physical	$\left\{ \begin{array}{l} 1. \text{ Growth Ceases} \\ 2. \text{ For Good Health} \end{array} \right.$	$\left\{ \begin{array}{l} 1. \text{ Pure Air} \\ 2. \text{ Wholesome Food} \\ 3. \text{ Proper Exercise} \\ 4. \text{ Cheerful Spirit} \end{array} \right.$
II. Intellectual	$\left\{ \begin{array}{l} 1. \text{ More Mature Judgment} \\ 2. \text{ Broader Intelligence} \\ 3. \text{ Busy Part of Life} \\ 4. \text{ Cares of Life} \end{array} \right.$	
III. Moral and Religious	$\left\{ \begin{array}{l} 1. \text{ Less Subject to Temptation} \\ 2. \text{ Deeper Christian Experience} \\ 3. \text{ Old Age Crown and Glory of Life} \end{array} \right.$	

V.

THE SCHOLAR'S WORLD.

The scholar's world is where he "lives, moves, and has his being," his daily surroundings. And as we have seen

that he learns by coming in contact with the world outside of his own consciousness and that he is largely molded by the influences of his environment, the great question for us as teachers to consider is, **WHAT WORLD?**

Although often only a few squares, in the great city, from each other, the teacher's world and the scholar's world may be as far apart as were Lazarus and Dives. No teacher can be successful who does not study his scholar's world. He must know the influences under which his scholars are living, whether good or bad, for these forces are either supplementing his instruction or undermining it. The teacher who studies only the lesson will fail.

I. *What is the Scholar's World?*

1. *His home world.* He came into this world in his home. His eyes first opened upon mother and father. The first influences exerted were in his home. These influences began before the Sunday-school teacher had anything to do with him. They have more power than the influence of teacher. He is under them, especially in his earliest life, seven days in the week. The home life, with all its influences, good or evil, enters into him and becomes a part of his being. No institution has so much influence in forming the character of the young pupil as the home. If the home is what it should be, and the child can be kept under its influence, it will be a great blessing and help to the teacher. But, alas, we all know that often too soon the child, and especially the boy, gets beyond his home world. In fact, he must get beyond it. Then we find him next in

2. *His school world.* That is, in the secular, or public school. Here he spends one-third of his waking hours, and what the "teacher says" or does in this school to him is law. The day-school teacher may be the most helpfully that the Sunday-school teacher can have, or his worst

antagonist. I have known one skeptical secular teacher to poison the minds of the whole community of young people by sowing in them the seeds of unbelief.

3. *His social world.* The companions of childhood exert a great influence in the formation of character. Every child has two classes of companions, those older than himself and those younger than himself. The older class are his teachers ; he is constantly imitating them. What they are and do he wants to be and do. The younger companions are his pupils. He is to them what the older ones are to him, and like all other teachers, he hands down to the younger what he gets from the older. If the older companions are bad, how soon is their influence felt among the younger !

In his social world the pupil finds his recreations. Recreation is necessary. Children must and ought to play. Some plays are harmless, some are doubtful, for they lead to bad companionships, while others are positively sinful.

4. *His literary world.* All children and young people read. Some are great readers. The great question is, *What do they read?* What we read shows what we are, because our reading helps to make us what we are. Many lives have been made a blessing or a curse to the world by it. All books are either helpful or harmful, and the child and youth will be made better or worse by what they read. What a mistake many Sunday-schools make by furnishing the scholars only a few lesson helps, especially country schools, when our bright, illustrated Sunday-school papers would quicken mind, touch and impress heart, and help to form character for usefulness and happiness. Every church and Sunday-school should have a good library.

5. *His street world.* Between the scholar's home world and school world lies his street world. This is the school of all who live in town or city, for they must go on the street. The pure, innocent girl or boy must often pass the

open saloon, the vile show bills, hear profanity and vulgarity, witness quarrels and fighting, meet drunken men and base women. This school of the street is a great educating influence on the characters of our youth. Fortunate the boy and girl who are born and raised in the country, and are not compelled to attend this school.

II. *The Duty of the Teacher in Relation to the Scholar's World.*

1. *He should know the scholar's world.* As the environment of the scholar is a part of his life, the knowing of it is involved in a knowledge of the scholar. The teacher wants to know the good in the scholar's world to use it, and the bad, to try to correct it. He should know the influence that the scholar's home, school, companions, books, and the street is having upon him—what is helpful and what is harmful. To know the scholar's world,

2. *He should go into the scholar's world.* It cannot always be learned by hearsay. No matter what the differences may be between the teacher's own home and the homes of his scholars, he must go into the scholar's home. Both will be greatly benefited by the visit. The teacher gets acquainted with the parents of his pupils, and becomes interested in them and they in him, or her, as most likely it will be. A single visit to the home of the scholar will often be a revelation to the teacher.

3. *He should utilize and improve the scholar's world.* A wide-awake teacher, by regular excursions to the scholar's world, will observe much that will be useful in his teaching. He can make much use of what he finds that is helpful, and have an opportunity to improve the surroundings of his pupils by getting them away from their evil companions. Especially may he help the working classes by getting boys into employment where their whole world may be changed

for the better. Working girls may often, through the influence of their Sunday-school teacher, be placed in good Christian homes instead of encountering the temptations of hotels and boarding houses.

4. *He should adapt his teaching to the scholar's world.* This is an essential matter. He must go into the scholar's world and begin, because he can begin nowhere else. The more illustrations he can draw from his scholars' surroundings the more he can interest his class. Pupils like to be told what they know as well as what they do not know. A very popular lecturer gave to a friend the secret of his success thus : said he, "I find out what the people want me to tell them, and tell it." Children like to have the teacher draw from their sources of information.

5. Finally, the teacher should, as much as possible, *live in the scholar's world.* If he goes into the scholar's presence only for an hour on Sunday, and that to deplore his condition often, and dismiss it from his mind until the next Sunday, living only in his own world, which may be at a great distance, figuratively speaking, he will never bring his pupil out of his world.

While the teacher may not be able to visit his pupils through a whole week or more, in his mind and prayers he can live with them in their humble world. Jesus said to his disciples, when he went away nineteen hundred years ago : "Lo, I am with you alway, even unto the end of the age." Jesus still lives in this world with his people, and we realize his presence with us, comforting and guiding us. In the same sense must the Sunday-school teacher constantly live in the world of his scholars. By so doing, after a while he will be able to bring them into his world, just as Jesus came down into our world that he might lift us up to his world. Just as he came we must go. "As thou hast sent me so have I sent you," he said. This is the church's

commission. No difficulty should daunt, no condition forbid. Into any world Christ's servants should enter that they may redeem therefrom rich trophies of his grace.

BLACKBOARD EXERCISE

THE SCHOLAR'S WORLD

- I. What Is It? {
1. Home
 2. School
 3. Social
 4. Literary
 5. Street

- II. Teacher's Duty
Toward It {
1. Know
 2. Go Into
 3. Utilize and Improve
 4. Adapt Teaching To
 5. Live In

1920
MAY 6 1914

JUL 2 1914

