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Revised Normal Lessons.

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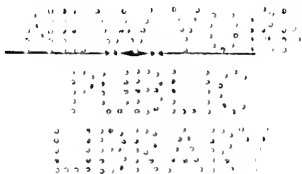
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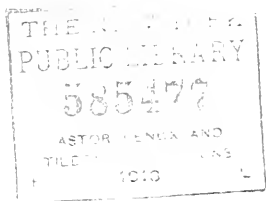
NORMAL LESSONS

BY

JESSE LYMAN HURLBUT



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PREFACE.

THIS book is a revision of *Outline Normal Lessons*, first printed as leaflets, and afterward, in 1885, gathered into a book. Many editions of this work have been issued, and its practical use in the work of teaching has suggested some modifications in its plan.

In this edition the lessons on the Canon, on Versions, and on Evidences have been omitted, in the author's expectation of preparing another volume of the series on those themes and others related to them. In this book we present a general view of the most important subjects necessary to a knowledge of the Bible and of Sunday school work.

All the lessons taken from the former work have been carefully revised, and nearly all of them have been rewritten. A work of this character can have little that is new; for it aims to present the old and accepted facts and principles. We present no claim of originality, either in matter or in method, but have simply aimed to furnish such an arrangement of needed information as would best serve those who are preparing to teach in the Sunday school.

The normal work in the Sunday schools of America is largely an outgrowth of the Chautauqua movement. There were courses for the instruction of Sunday school teachers before the first Chautauqua Assembly in 1874, and text-books for their use; but Chautauqua gave an impulse to the work and supplied it with plans and instructors. The normal text-leaves prepared by Dr. John H. Vincent, now one of the bishops of the Methodist Episcopal Church, afterward gathered and revised as *The Chautauqua Normal Guide*, have furnished many of the subjects and suggested much of the method in all the best normal teaching in our Sunday schools.

It is the author's hope that this book may be found useful in awakening an interest in the Bible and aiding those who are seeking for preparation in teaching it

JESSE L. HURLBUT.

1950-1951
1952-1953
1954-1955
1956-1957

REVISED NORMAL LESSONS

THE NORMAL CLASS.

Need. Every thoughtful Sunday school teacher recognizes his need of preparation, and the more devoted he is to his work the deeper is the realization of this need. He feels that he is called upon to teach lessons from a book of which he is ignorant, and to work in an institution—the Sunday school—of whose system, principles, and methods he knows very little. He longs for a more thorough equipment in his work as a student and a teacher.

The impulse given to the Sunday school work by the International Lesson System has made necessary a forward movement in more efficient teaching. In the increasing interest in the study of the Bible the Sunday school should take the lead by furnishing both young and old with well-equipped teachers. Our Sunday schools are not contented with superficial teaching and inefficient teachers while the same young people in the secular schools are under the care of trained and able instructors. The dignity and importance of the work in the Sunday school demand that its teachers shall be well informed in the word which they impart. The Sunday school of the present contains the Church of the future, and the needs of the coming age call for intelligent Christians, who must be taught, if taught at all, in the Sunday school; and those who teach must themselves possess knowledge and must know how to use it.

Departments. The intellectual equipment of the Sunday school teacher should be in two directions, the word and the work.

First, he must know the Word which he is to teach; in order to teach a Bible lesson he must be acquainted with the Bible as a book, its origin, its authority, its history, its lands, its biography, its institutions, its manners, and its customs, its general principles of doctrine; and, more than all else, he must possess a living experience of its energizing spirit.

Secondly, the Sunday school teacher needs to understand the work in which he is engaged: the Sunday school, what it is, what it aims to accomplish: how it should be organized and managed; the nature of the pupils

and how to reach it ; the qualifications necessary for successful teaching ; the preparation of the lesson ; the principles and methods of true teaching ; how to ask questions ; to employ illustrations, to make applications. These are a few of the subjects in the teacher's work concerning which he needs large knowledge.

Organization. The normal department may be organized in the local Sunday school in various forms and with students of different classes.

1. The Teachers' Normal Class. It may consist of teachers already at work in the Sunday school united in a class for study under a leader. Such a class may be organized in any Sunday school or from the teachers of neighboring schools in any locality. It may be held on an evening in each week or in connection with the teachers' meeting, or after the church prayer meeting. In some cities all the teachers have been called together to meet night after night until a course has been completed, which, under an able instructor, can be accomplished in ten or twelve evenings. An abbreviated yet valuable course of normal lessons can be given by a skillful teacher on six evenings. Such a class will give new views of the Bible and new inspiration in teaching to every worker who attends it.

2. The Young People's Normal Class. It may consist of young people in the Sunday school who have either volunteered or have been chosen by the Sunday school Board or the officers of the school to constitute the normal class. Such a class is needed in every Sunday school. A large Sunday school may have a large normal class, but there is no reason why a small Sunday school should not have even a small normal class, which would in time supply efficient teachers as they may be needed. There are many young people who would continue to attend the Sunday school if the teaching were adapted to their advancing intelligence, and such teaching the normal class will supply. The members of the class should be over sixteen years of age, should consist of both young ladies and gentlemen who are willing to study ; and no others should be allowed to join. They should be recognized as a class or department in the school ; should have a competent teacher, or, if no older teacher can be found, should take turns in teaching, by following the questions in the lesson book. They should devote not more than five minutes to the regular International Lesson studied by the rest of the school, and should take the rest of the lesson period to the normal lesson.

The class should pursue the normal course to its completion before its members are assigned to classes, and during their period of study should not under any circumstances be called upon to take classes or to supply the places of absent teachers. When they have completed the prescribed

course, and passed the examination, a Commencement Day might be celebrated and the diplomas conferred in public.

The normal class should be a permanent institution, and each year, as it begins a course of study, should receive new members. These new students need not begin with Course No. 1, but may go on with Course No. 2 with the class. Each of the courses is practically independent of the others, and a new student can begin with any one of the four. When Course No. 4 is completed, and the "senior class" graduates, the normal department will take up Course No. 1 again. Thus the four years' course will embrace four classes who are all studying together, though to some it will be the "first year," to others the "second year," etc. In this respect the normal class follows the analogy of the Chautauqua Literary and Scientific Circle.

The normal class might be organized in connection with the Young People's Society of the church of any denomination, whether it be "Christian Endeavor," "Epworth League," or "Young People's Union," or any other form of organization. The young people need the benefit of study in the Bible, and might hold a weekly, fortnightly, or monthly meeting for the study of these outlines, or some other work which will give to them general knowledge of the Bible.

3. Individual Normal Students. The normal course may be pursued by individual students of any age who desire to perfect themselves in knowledge of the Bible and of Sunday school work. Such students will take up the work alone and will report directly to the central office. As there are thousands of people reading the C. L. S. C. course without belonging to local circles, so there might be thousands of Sunday school teachers and Bible students pursuing the normal course, each by himself. Such students may on one hand wish the fellowship and guidance of the class, but they can follow their work at leisure, and may gain in self-reliant thoroughness of study.

Methods of Instruction. These lessons may be taught in either of two methods—the *lecture method* or the *question method*. In the lecture method the teacher alone has the text-book, and gives the lessons in the form of lectures, using the blackboard and requiring the class to take notes, to commit the outline, and to review the lessons frequently. The teacher who follows this method needs to read widely on the subjects of the text-book and to fill up the outline from his store of information and illustration.

For most classes the question method is preferable. Every member of the class should, in this case, be supplied with the text-book, and should be expected to study the lesson at home, and to examine every Scripture reference. Let no person belong to the class who is not willing to conform to

this condition. The teacher will then ask the questions and will conduct the lesson as with a class in school. The lessons should not be too long. It will be found advantageous often to divide the lessons as given in the text-book. Let the pupils be called upon to prepare and read papers on topics suggested by the lesson. Review frequently; it is scarcely possible to review too frequently. The teacher can enliven the exercises by adding to the information in the text-book, which is purposely given as briefly as possible.

Those desiring full information concerning the Chautauqua Normal Class may receive circulars by addressing "Office of the C. L. S. C., Buffalo, New York."

Those desiring information concerning the Normal Department of the Methodist Episcopal Church will address Rev. JESSE L. HURLBUT, D.D., 150 Fifth Avenue, New York.

BOOKS FOR FURTHER STUDY.

GENERAL WORKS OF REFERENCE.

- Bible Dictionary (small). Easton's Illustrated, or Peloubet's Smith
Concordance of the Bible. James Strong, or Cruden.
Handbook of Bible Biography. C. R. Barnes.
Bible Readers' Aids. (International Bible.)

THE BOOKS OF THE BIBLE.

- The Old Documents and the New Bible. J. P. Smyth.
How We Got Our Bible. J. P. Smyth.
How to Read the Bible. W. F. Adeney.
Plain Introduction to the Books of the Bible. Ellicott.
Introduction to the Study of the Holy Scriptures. Harman
Introduction to the Old Testament. C. H. H. Wright.
The Messages of the Books. F. W. Farrar.

OLD TESTAMENT HISTORY.

- Outline of Bible History. J. F. Hurst.
Studies in Old Testament History. J. L. Hurlbut.
Manual of Bible History. Blaikie.
Syllabus of Old Testament History. I. M. Price.
Bible Studies. A. E. Dunning.
History of the Jewish Church. A. P. Stanley.
Hours with the Bible. C. Geikie.

NEW TESTAMENT HISTORY.

- Life of Christ. James Stalker.
Life of Christ. A. Edersheim.
Imago Christi. James Stalker.
Outline Handbook of the Life of Christ. Stevens and Burton.
Studies in the Four Gospels. J. L. Hurlbut.
Paul the Traveler. Ramsay.
Early Years of Christianity. E. de Pressensé.
Life and Work of St. Paul. F. W. Farrar.
Life and Epistles of St. Paul. Conybeare and Howson.
Early Days of Christianity. F. W. Farrar.

BIBLE GEOGRAPHY.

- Historical Geography of the Holy Land. G. A. Smith.
 The Bible and Modern Discoveries. H. A. Harper.
 Manual of Biblical Geography. J. L. Hurlbut.
 Palestine with Maps. A. Henderson.
 Handbook of Bible Geography. G. H. Whitney.

BIBLE INSTITUTIONS.

- Palestine in the Time of Christ. E. Stapfer.
 Handbook of Bible Manners and Customs. J. M. Freeman.
 Tabernacle of Israel. James Strong.
 Jewish People in the Time of Jesus Christ. E. Schürer.
 The Temple and its Ministry. Edersheim.
 In the Time of Jesus. Seidel.

BIBLE EVIDENCES.

- Manual of Christian Evidences. G. P. Fisher.
 How God Inspired the Bible. J. P. Smyth.
 The Supernatural Book. R. S. Foster.
 Nature and Method of Revelation. G. P. Fisher.
 The Credentials of the Gospel. J. A. Bect.
 The New Apologetic. M. S. Terry.
 The Bible and the Nineteenth Century. L. T. Townsend.
 The Book Divine. J. E. Price.

THE SUNDAY SCHOOL.

- The Church School. J. H. Vincent.
 The Modern Sunday School. J. H. Vincent.
 How to Make the Sunday School Go. Brewer.
 Yale Lectures on the Sunday School. H. C. Trumbull.
 The Model Sunday School. G. M. Boynton.
 Sunday School Science. R. S. Holmes.
 Teachers and Teaching. H. C. Trumbull.
 Ways of Working. A. F. Schauffler.
 Study of Child Nature. Harrison.
 Seven Laws of Teaching. Gregory.
 Sunday School Success. A. R. Wells.

PART I.

FOUR LESSONS ON THE BOOK AND ITS BOOKS.

LESSON I. THE BOOK.

LESSON II. THE OLD TESTAMENT BOOKS.

LESSON III. THE NEW TESTAMENT BOOKS.

LESSON IV. REVIEW OF PART ONE.

LESSON I. THE BOOK.

I. The word **Bible** is a form of the Greek word *biblos*, which means *book*. There is but one volume in the world which is worthy of the name "the book."

II. Search the following texts, and learn from them the **names** applied to the Bible in the book itself:

1. **Eph. vi, 17; Heb. iv, 12; Rom. iii, 2.** This name represents the divine revelation as a *spoken utterance*.

2. **John v, 39; Acts xvii, 11; 2 Tim. iii, 16.** This name indicates the sacred revelation as the *written word*.

3. **Josh. i, 8; Deut. xvii, 18; Neh. viii, 8.** This name shows the sacred writings gathered together as a *volume*.

It would be a valuable exercise for the members of the class to find throughout the Bible the various names and titles given to the word of God. Psalm cxix will furnish many.

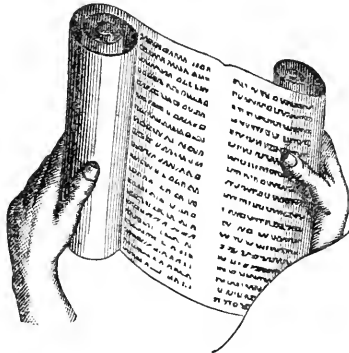
III. The Bible is a **book of books**; that is, a volume made up of many smaller books and tracts.

1. We can trace in this volume the writings of at least **thirty-six** different **authors** of books.

3	AUTHORS.
6	BOOKS.
1	CENTURIES.

2. We find that it contains **sixty-six** different books.

3. We learn that from the time when Mo'ses began the writing to the time when John finished it **sixteen** centuries elapsed.



THE ANCIENT BOOK.

4. The number of the books in the Old Testament is **thirty-nine**; in the New Testament is **twenty-seven**, making a total of **sixty-six**.

OLD TESTAMENT	
3	9.

This may be illustrated as follows: Write on the black-board the words OLD TESTAMENT, and ask, How many letters are there in the word "old?" Ans. *Three*. How many are there in the word "testament?" Ans. *Nine*. Write the figure under each word, and the number 39 will represent the books in the Old Testament.

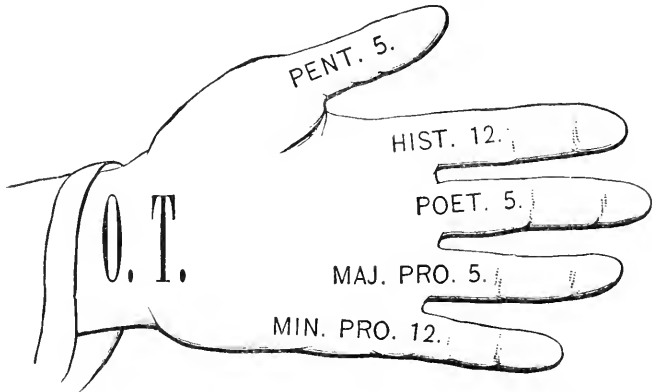
NEW TESTAMENT	
$3 \times 9 = 27.$	

In the same manner the number of books in the New Testament may be shown, except that between the two figures we place the sign \times , which is the symbol for Christ, who is the theme of the New Testament, and is also the sign of multiplication, $3 \times 9 = 27$, which is the number of books in the New Testament.

IV. **The divisions of the Old Testament.** The Old Testament is divided into five parts, as follows:

1. **The Pen'ta-teuch.** 5 books. The word "pentateuch" means "five books."
2. **The Historical Books.** 12 books.
3. **The Poetical Books.** 5 books.
4. **The Major Prophets.** 5 books.
5. **The Minor Prophets.** 12 books.

Draw on the board a large hand. The five fingers will represent the five divisions of the Old Testament. Indicate them by writing the initial letters and by the number of books in each division.



If there is room on the blackboard for another outline, the following may be added ; or it may be placed upon another board. By means of this outline the entire lesson should be reviewed. The student may read the lesson from this outline as a test.

Review the entire lesson by the aid of the following

BLACKBOARD OUTLINE.

<p>I. Bib. Gk. "bib." "<i>The B—</i>."</p> <p>II. Name. 1. Wo. L. 2. Scr. 3. Bk. L.</p> <p>III. Auth. Bks. Cent. O. T. Bks. N. T. Bks.</p> <p>IV. O. T. Div. Pent. 5. Hist. 12. Poet. 5. Maj. Pr. 5. Min. Pro. 12.</p>
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REVIEW QUESTIONS.

- From what word is the word *Bible* derived?
 What does the word mean?
 Why is this word appropriate to the Bible?
 Give three names or titles of the Bible found in the book itself.
 How many persons wrote books of the Bible?
 How many centuries were employed in its composition?
 How many books are included in the Old Testament?
 How many books in the New Testament?
 How many books in the whole Bible?
 What are the divisions of the Old Testament?
 How many books are included in each division?

LESSON II. THE BOOKS OF THE OLD TESTAMENT.

In teaching this lesson may be divided into two parts, including in the first part Sections I, II, III, and in the second part Sections IV, V.

Every Sunday school scholar, and especially every Sunday school teacher, should be thoroughly familiar with the names and order of the books in the Bible. He should be able to turn in a moment to any book, knowing where it is to be found in the volume.

In teaching the names of the Old Testament books we use the same diagram as in the last lesson, writing upon each finger the initials of the books in the division.

I. To the **Pen'ta-teuch** belong **five books**: **Gen'e-sis**, **Ex'o-dus**, **Le-vit'i-cus**, **Num'bers**, **Deu'ter-on'o-my**.

II. The **Historical Books** are **twelve**. For convenience in memorizing the list we arrange them in three subdivisions, as follows:

1. **Josh'u-a**, **Judges**, **Ruth**.

2. **First and Second Sam'uel**, **First and Second Kings**, **First and Second Chron'i-cles**.

3. Ez'ra, Ne'he-mi'ah, Es'ther.

III. The Poetical Books are five : Job, Psalms, Prov'erbs, Ec-cle'-si-as'tes, Sol'o-mon's Song.

IV. The major (or greater) Prophetical Books are five: I-sa'iah, Jer'e-mi'ah, Lam'en-ta'tions, E-ze'ki-el, Dan'iel.

V. The minor (or lesser) Prophetical Books are twelve, which may be arranged in four subdivisions, as follows :

1. Ho-se'a, Jo'el, A'mos.
2. O'ba-di'ah, Jo'nah, Mi'cah.
3. Na'hum, Hab'ak-kuk, Zeph'a-ni'ah.
4. Hag'ga-i, Zech'a-ri'ah, Mal'a-chi.

Another method of learning these names is by committing to memory the following arrangement of their initial syllables :

Ho. Jo. Am. Ob. Jo. Mi. Na. Ha. Ze. Ha. Ze. Ma.

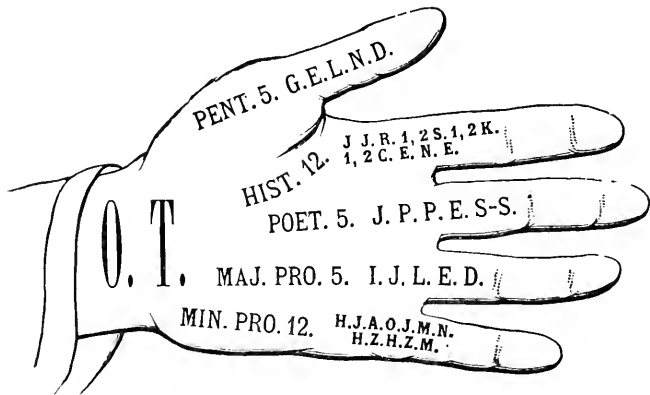
The names of these books should be reviewed over and over until they are thoroughly committed to memory.

Let the pupils be called upon in turn to "bound a book ;" * that is, to name the division to which it belongs, the book which precedes it, and the book which follows it. For example :

Teacher. Bound the Book of A'mos.

Scholar. The Book of A'mos is one of the twelve minor Prophetical Books, preceded by Jo'el and followed by O'ba-di'ah.

Another plan of testing the pupils is to call for the entire class or school to find a book at once, and let each one, as soon as he has found it, hold up his Bible with finger on the page where the book begins.



* Suggested by Rev. W. F. Crafts, D.D., in an article in *The Christian Statesman*

REVIEW QUESTIONS.

Name the books of the Pentateuch.

Name the three books in the first section of the historical books.

Name the six books in the second section of the historical books.

Name the three books in the third section of the historical books.

Name all the twelve historical books.

What are the poetical books?

What are the five books of the major prophets?

What are the three books of the first section of the minor prophets?

Name the second section of the minor prophets.

Name the third section of the minor prophets.

Name the fourth section of the minor prophets.

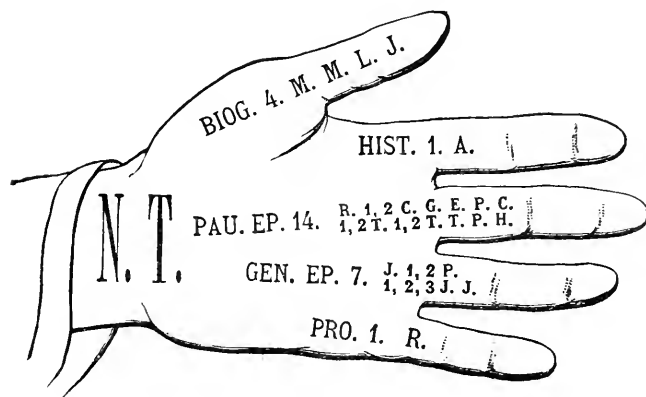
Name all the twelve minor prophets.

LESSON III. THE BOOKS OF THE NEW TESTAMENT.

I. The New Testament, though less than one third the size of the Old, has also **Five Divisions**, as follows:

1. **Biographical.** 4 books.
2. **Historical.** 1 book.
3. **Pauline Epistles.** 14 books.
4. **General Epistles.** 7 books.
5. **Prophetical.** 1 book.

We arrange these in the same form as those of the Old Testament.



11. The **Books of the New Testament** are the following:
1. The **four Biographical Books** are **Mat'thew, Mark, Luke, John**.
 2. The **one Historical Book** is **Acts**.
 3. The **fourteen Pauline Epistles** (that is, letters of the Apostle Paul) may be arranged in four sections, as follows:
 - 1.) **Ro'mans, First and Second Co-rin'thi-ans.**
 - 2.) **Ga-la'ti-ans, E-phe'si-ans, Phi-lip'pi-ans, Co-los'si-ans.**
 - 3.) **First and Second Thes'sa-lo'ni-ans, First and Second Tim'o-thy.**
 - 4.) **Ti'tus, Phi-le'mon, He'brews.***
 4. The **seven General Epistles** are so named because most of them were addressed to the general Church, and not to any special church or person. They are, **James, First and Second Pe'ter, First, Second and Third John, Jude**.

Though all these are called "General," yet two of them Second and Third John, are letters written to individual Christians.

5. The one **Prophetical Book** is the **Rev'e-la'tion**, which is also called 'the A-poc'a-lypse,' which is a Greek word meaning "Revelation" or "unveiling."

The names of these books should be memorized in the same manner as has been already suggested in Lesson II.

REVIEW QUESTIONS.

- Into how many parts is the New Testament divided?
 Name the divisions of the New Testament.
 State the number of books in each division.
 Name the biographical books.
 Name the historical book.
 Name the first three Pauline Epistles.
 Name the four books in the second section of the Pauline Epistles.
 Name the four books of the third section of the Pauline Epistles.
 Name the three books of the fourth section of the Pauline Epistles.
 Repeat in order the fourteen Pauline Epistles.
 Name the seven General Epistles.
 Which of these are properly not general, but special?
 What is the prophetical book of the New Testament?
 By what other name is this book called?
 Bound the Book of Acts.
 Bound the Epistle to Co-los'si-ans.
 Bound the Epistle to the He'brews.

* The Epistle to the He'brews is Pauline in its teaching, and properly reckoned among the Pauline Epistles, though its authorship is uncertain.

LESSON IV. REVIEW OF PART I.

- I. The meaning of the word Bible.
- II. Names of the Bible in the book itself.
- III. The number of its authors; the centuries of its composition; number of its books.
- IV. The divisions of the Old Testament and number of books in each division.
- V. Names of the books in each of the five divisions of the Old Testament.
- VI. The divisions of the New Testament.
- VII. The names of the books in each division of the New Testament.

BLACKBOARD OUTLINE.

<p>I. Bible. Biblos; Book.</p> <p>II. Names. Wo. Scrip. La.</p> <p>III. 36 A. 66 B. 16 C.</p> <p>IV. O. T. 1. Pent. 5. 2. Hist. 12. 3. Poet. 5. 4. Maj. Pro. 5. 5. Min. Pro. 12.</p> <p>V. Pent. G. E. L. N. D. Hist. J. J. R. 1, 2 S. 1, 2 K. 1, 2 Ch. E. N. E. Poet. J. P. P. E. S.-S. Maj. Pro. I. J. L. E. D. Min. Pro. H. J. A. O. J. M. N. H. Z. H. Z. M.</p> <p>VI. N. T. 1. Bio. 4. 2. Hist. 1. 3. Pau. Ep. 14. 4. Gen. Ep. 7. 5. Pro. 1.</p> <p>VII. Bio. M. M. L. J. Hist. A. Pau. Ep. R. 1, 2 C. G. E. P. C. 1, 2 T. 1, 2 T. T. P. H. Gen. Ep. J. 1, 2 P. 1, 2, 3 J. J. Pro. R.</p>
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PART II.

SIX LESSONS IN BIBLE HISTORY.

LESSON	V.	OLD TESTAMENT HISTORY.	PART I.
LESSON	VI.	OLD TESTAMENT HISTORY.	PART II.
LESSON	VII.	OLD TESTAMENT HISTORY.	PART III.
LESSON	VIII.	NEW TESTAMENT HISTORY.	PART I.
LESSON	IX.	NEW TESTAMENT HISTORY.	PART II.
LESSON	X.	REVIEW OF BIBLE HISTORY.	

LESSON V. OLD TESTAMENT HISTORY.

PART I. THE FIRST PERIOD.

1. The central theme of the divine revelation is **redemption**, or salvation through Christ.

2. Throughout the Bible this theme of redemption is presented **historically**. God revealed his plan of saving men, not in a theological system, but in the story of his dealings with the world at large, and with one people in particular.

3. Therefore to understand the truths of salvation, as revealed in Scripture, we must study Bible history, and obtain a view not only of its leading events, but also of its underlying principles.

4. The history of the Old Testament will include the time from the creation of man to the birth of Christ—an epoch of four thousand years according to the common chronology.* We divide this into five periods:

- I. The Period of the Human Race.
- II. The Period of the Chosen Family.
- III. The Period of the Is'ra-el-ite People.
- IV. The Period of the Is'ra-el-ite Kingdom.
- V. The Period of the Jew'ish Province.

* The chronology of the Bible is not a matter of the divine revelation, and scholars are not agreed with respect to the dates of early Scripture history. The dates in our reference Bibles were fixed by Archbishop Usher in 1660, and are largely incorrect, especially in the earlier periods. Nevertheless they will answer for our purpose to mark the periods and we retain them, inasmuch as the scholars have not yet agreed upon the true chronology.

I. We find in the opening of the Bible that **The Human Race** is the subject of the history. This theme extends through the first eleven chapters of Gen'e-sis, which narrate the history of more than half of the whole Bible as regards time. During this long period no one tribe or nation or family is selected; but the story of all mankind is related by the historian in the book of Gen'e-sis.

1. This period begins with the **Creation of Man**, B. C. 4004, according to the common but doubtless incorrect chronology, and ends with the **Call of A'bra-ham**, B. C. 1921, when a new theme is presented and a new epoch is opened.

2. Through this period it would appear that God dealt with each person *directly*, without mediation or organized institutions. We read of neither priest nor ruler, but we find God speaking individually with men. See Gen. iii, 9; iv, 6; v, 22; vi, 13; and let the class find other instances. We call this, therefore, the period of **Direct Administration**.

3. All the events of this period may be connected with three epochs:

1.) **The Fall** (Gen. iii, 6), which brought sin into the world (Rom. v, 12), and resulted in universal wickedness (Gen. vi, 5).

2.) **The Deluge** (Gen. vii, 11, 12), B. C. 2348. By this event the entire population of the world, probably confined to the Eu-phra'tes valley, was swept away (Gen. vii, 23), and opportunity was given for a new race under better conditions (Gen. ix, 18, 19).

3.) **The Dispersion** (Gen. x, 25). Hitherto the race had massed itself in one region, and hence the righteous families were overwhelmed by their evil surroundings. But after the deluge an instinct of migration took possession of families, and soon the whole earth was overspread. This is attested by Scripture (Gen. xi, 4, 8), by tradition, and by the evidences of language; and was according to a divine purpose.

4. In this period we call attention to three of its most important **Persons**:

1.) **Ad'am**, the first man (Gen. v, 1, 2). His creation, fall, and history are briefly narrated.

2.) **E'noch**, who walked with God (Gen. v, 24), and was translated without dying.

3.) **No'ah**, the builder of the ark (Gen. vi, 9), and the father of a new race.

N. B.—With this lesson commit to memory the following events and dates:

The Creation of Man, 4004 B. C.

The Deluge, 2348 B. C.

The Call of A'bra-ham, 1921 B. C.

BLACKBOARD OUTLINE.

I. Per. Hu. Ra. C. M., 4004. C. A., 1921.	II. Per. Ch. Fam	III. Per. Is. Peo.	IV. Per. Is. Kin.	V. Per. Je. Prov.
Dir. Adm.				
Fa. Del., 2348. Disp.				
Ad. En. No.				

REVIEW QUESTIONS.

- What is the central theme of the Bible?
 How is this theme presented in the Bible?
 Why should we study the history in the Bible?
 What are the five periods of Old Testament history?
 What is the subject of the history during the first period?
 With what events does the first period begin and end?
 Give the dates of these two events.
 What kind of divine government in relation to men is shown in the first period?
 Into what epochs is the first period subdivided?
 What results followed the first man's falling into sin?
 Where was the population of the world confined up to the time of the flood?
 How did the flood become a benefit to the world?
 What new instinct came to the human family after the flood?
 Name three important persons in the first period.
 State a fact for which each of these three men is celebrated.
 What three events and dates in the first period are to be remembered?

LESSON VI. OLD TESTAMENT HISTORY.

PART II. SECOND AND THIRD PERIODS.

II. A new chapter in Bible history at Gen. xii, 1. Here we find one family of the race is selected and made the subject of the divine revelation. This was not because God loved one family more than others, but because the world's salvation was to be wrought through that family (Gen. xii, 2-3). Hence we call this the **Period of the Chosen Family**.

1. This period extends from the **Call of A'bra-ham** (Gen. xii, 1), B. C. 1921, to the **Ex'o-dus from E'gypt**, B. C. 1491.

2. In this period we notice the recognition of *the family*. God deals with each family or clan through its head, who is at once the priest and

the ruler (Gen. xvii, 7; xviii, 19; xxxv, 2). We call this period, therefore, that of the **Patriarchal Administration**.

3. We subdivide this period into three epochs:

- 1.) **The Journeyings of the Patriarchs** (Gen. xii, 5; xiii, 17, 18; xx, 1, etc.). As yet the chosen family had no dwelling-place, but lived in tents, moving throughout the land of promise.
- 2.) **The Sojourn in E'gypt**. In the year 1706 B. C.,* just the middle year of this period, the Is'ra-el-ite family went down to E'gypt, not for a permanent home, but a "sojourn," which lasted, however, two hundred and fifteen years (Gen. xlv, 5-7; 1, 24).
- 3.) **The Oppression of the Is'ra-el-ites**. Toward the close of the sojourn the Is'ra-el-ite family, now grown into a multitude (Exod. i, 7), endured cruel bondage from the E'gyptians (Exod. i, 13, 14). This was overruled to promote God's design, and led to their departure from E'gypt, which is known as "the Ex'o-dus," or going out.

4. From the names of men in this period we select the following:

- 1.) **A'bra-ham**, the friend of God (James ii, 23).
- 2.) **Ja'cob**, the prince of God (Gen. xxxii, 28).
- 3.) **Jo'seph**, the preserver of his people (Gen. xlv, 5).

III. When the Is'ra-el-ites went out of E'gypt a nation was born, and the family became a state, with all the institutions of government. Therefore we call this **The Period of the Is'ra-el-ite People**.

1. It opens with the **Ex'o-dus from E'gypt**, B. C. 1491 (Exod. xii, 40-42), and closes with the **Coronation of Saul**, B. C. 1095.

2. During this period the government of the Is'ra-el-ites was peculiar. The Lord was their only king (Judg. viii, 23), but there was a priestly order for religious service (Exod. xxviii, 1), and from time to time men were raised up by a divine appointment to rule, who were called judges (Judg. ii, 16). This constituted the **Theocratic Administration**, or a government by God.

3. We subdivide this period as follows:

- 1.) **The Wandering in the Wilderness**. This was a part of God's plan, and trained the Is'ra-el-ites for the conquest of their land (Exod. xiii, 17, 18). It lasted for forty years (Deut. viii, 2).
- 2.) **The Conquest of Ca'naan**, which occupied about twenty-five years from the crossing of the Jor'dan, B. C. 1451 (Josh. iii, 14-17).

* It is probable that the common chronology here is incorrect, that the call of A'bra-ham took place about 2100 B. C., the descent into E'gypt, about 1900, and that the sojourn lasted four hundred years (Exod. xii, 40).

- 3.) **The Rule of the Judges.** From the death of Josh'u-a (B. C. 1427) the people were directed by fifteen judges, not always in direct succession, for about three hundred and thirty years.
4. This period has been justly called "the Age of the Heroes;" and from many great men we choose the following:
- 1.) **Mo'ses**, the founder of the nation (Deut. xxxiv, 10-12).
 - 2.) **Josh'u-a**, the conqueror of Ca'naan (Josh. xi, 23).
 - 3.) **Gid'e-on**, the greatest of the judges (Judg. viii, 28).
 - 4.) **Sam'u-el**, the last of the judges (1 Sam. xii, 1, 2).

N. B.—With this lesson commit to memory the following events and dates:
 The Settlement in E'gypt, 1706 B. C.
 The Ex'o-dus from E'gypt, 1491 B. C.
 The Entrance into Ca'naan, 1451 B. C.

BLACKBOARD OUTLINE.

I. Per. Hu. Ra. C. M., 4004. C. A., 1921.	II. Per. Ch. Fam. C. A., 1921. E. E., 1491.	III. Per. Is. Peo. E. E., 1491. C. S., 1095.	
Dir. Adm.	Patr. Adm.	The. Adm.	
Fa. Del., 2348. Dis.	Jou. Pat. Soj. Eg., 1706. Opp. Isr.	Wan. Wil. Con. Can., 1451. Ru. Jud.	
A. E. N.	A. J. J.	M. J. G. S.	

REVIEW QUESTIONS.

- What is the name of the second period?
 Why is it so named?
 With what events does the second period begin and end?
 Between what dates is the second period?
 What kind of divine administration do we notice in the second period?
 Into what three epochs is the second period divided?
 What was the date when the Is'ra-el-ites went down into E'gypt?
 What were the beneficial results of the bondage in E'gypt upon the Is'ra-el-ites?
 Name three persons of the second period.
 For what fact or trait is each of these three persons distinguished?
 What is the third period of Bible history called?
 With what events and dates did it begin and end?
 How was Is'ra-el governed during this period?
 What are its subdivisions?
 How many judges governed the Is'ra-el-ites after Josh'u-a?
 Name four important persons of the third period.
 State for what each of these persons was distinguished.
 What three events and dates in the second and third periods are to be remembered?

LESSON VII. OLD TESTAMENT HISTORY.

PART III. FOURTH AND FIFTH PERIODS.

IV. With the reign of the first king a new period opens. We now study the history of **The Is'ra-el-ite Kingdom**. The kingdom was divided after the reign of three kings, but even after the division it was regarded as one kingdom, though in two parts. We find constant allusions to Israel as a people of twelve tribes, even as late as the New Testament period (James i, 1).

1. This period extends from the **coronation of Saul**, B. C. 1095 (1 Sam. xi, 15), to the **captivity of Bab'y-lon**, B. C. 587.

2. During this period the chosen people were ruled by kings, hence this is named the **Regal Administration**. The king of Is'ra-el was not a despot, however, for his power was limited, and he was regarded as the executive of a theocratic government (1 Sam. x, 25).

3. This period is divided into three epochs, as follows :

1.) **The Age of Unity**, under three kings, Saul, Da'vid, and Sol'o-mon, each reigning forty years. In Da'vid's reign (B. C. 1055-1015) the kingdom became an empire, ruling all the lands from the E'gypt to the Eu-phra'tes.

2.) **The Age of Division**. The division of the kingdom took place B. C. 975, when two rival principalities, Is'ra-el and Ju'dah, succeeded the united empire, and all the conquests of Da'vid were lost (1 Kings xii, 16, 17). The kingdom of Is'ra-el was governed by nineteen kings, and ended with the fall of Sa-ma'ri-a (B. C. 721), when the Ten Tribes were carried into captivity in As-syr'i-a (2 Kings xvii, 6) and became extinct.

3.) **The Age of Decay**. After the fall of Is'ra-el, Ju'dah remained as a kingdom for one hundred and thirty-four years, though in a declining condition. It was ruled by twenty kings, and was finally conquered by the Chal-de'ans. The Jews were carried captive to Bab'y-lon in 587 B. C. (2 Chron. xxxvi, 16-20).

4. The following may be regarded as the representative **Persons** of this period, one from each epoch :

1.) **Da'vid**, the great king (2 Sam. xxiii, 1), and the true founder of the kingdom.

2.) **E-li'jah**, the great prophet (1 Kings xviii, 36).

3.) **Hez'e-ki'ah**, the good king (2 Kings xviii, 1-6).

V. In the closing period of Old Testament history we find the tribe of Ju'dah alone remaining, and during most of the time under foreign rule, so we name this the **Period of the Jew'ish Province**.

1. It extends from the beginning of the **captivity at Bab'y-lon**, B. C. 536, to the **Birth of Christ**, B. C. 4.*

2. During this period Ju-de'a was a subject land, except for a brief epoch. This may be called, therefore, the **Foreign Administration** as the rule was through the great empires in succession.

3. This period may be subdivided into **five epochs**. For the first and a part of the second we have the Old Testament as our source of history; all the rest fall in the four centuries of silence between the Old and the New Testament.

- 1.) **The Chal-de'an Supremacy.** Fifty years from the captivity, B. C. 587, to the conquest of Bab'y-lon by Cy'rus, B. C. 536, by which the Chal-de'an Empire was ended, and the Jews were permitted to return to their land (Ezra i, 1-3).
- 2.) **The Per'si-an Supremacy.** About two hundred years from the fall of Bab'y-lon, B. C. 536, to the battle of Ar-be'la, B. C. 330, by which Al'ex-an'der the Great won the Per'si-an Empire. During this epoch the Jews were permitted to govern themselves under the general control of the Per'si-an kings.
- 3.) **The Greek Supremacy.** Al'ex-an'der's empire lasted only ten years, but was succeeded by Greek kingdoms, under whose rule the Jews lived in Pal'es-tine for about one hundred and sixty years.
- 4.) **The Mac'ca-be'an Independence.** About B. C. 168 the tyranny of the Greek king of Syr'i-a drove the Jews to revolt. Two years later they won their liberty under Ju'das Mac'ca-be'us, and were ruled by a line of princes called As'mo-ne'ans, or Mac'ca-be'ans, for one hundred and twenty-six years.
- 5.) **The Ro'man Supremacy.** This came gradually, but began officially in the year B. C. 40, when Her'od the Great received the title of king from the Ro'man senate. Thenceforth the Jew'ish Province was reckoned a part of the Ro'man Empire.

N. B.—The student should commit to memory the following important events and dates in this lesson :

The coronation of Saul, B. C. 1095.

The division of the kingdom, B. C. 975.

The fall of Sa-ma'ri-a, B. C. 721.

The captivity at Bab'y-lon, B. C. 587.

The return from captivity, B. C. 536.

* When the birth of Christ was adopted as an era of chronology, about A. D. 400, a mistake of four years was made by the historian who first fixed it. Hence, the year in which Christ was born was in reality B. C. 4.

4. In each epoch of this period we select one important **Person**.
- 1.) In the Chal-de'an Supremacy, **Dan'iel**, the prophet and prince (Dan. ii, 48 ; v, 12).
 - 2.) In the Per'si-an Supremacy, **Ez'ra** the scribe, the framer of the Scripture canon and the reformer of the Jews (Ezra vii, 6, 10).
 - 3.) In the Greek Supremacy, **Si'mon the Just**, a distinguished high priest and ruler.
 - 4.) In the Mac'ca-be'an Independence, **Judas Mac'ca-be'us**, the liberator of his people.
 - 5.) In the Ro'man Supremacy, **Her'od the Great**, the ablest but most unscrupulous statesman of his age.

TO THE STUDENT.—Lessons V, VI, and VII, are among the most important of the series, and should be thoroughly mastered and frequently reviewed, until the entire outline and the principal dates are fixed in the memory.

BLACKBOARD OUTLINE.

I. Per. Hu. Ra. C. M., 4004. C. A., 1921.	II. Per. Ch. Fam. C. A., 1921. E. E., 1491.	III. Per. Is. Pco. E. E., 1491, C. S., 1095.	IV. Per. Is. Kin. C. S., 1095. C. B., 587.	V. Per. Je. Prov. C. B., 587. Bi. Ch., B. C. 4.
Dir. Adm.	Patr. Adm.	The. Adm.	Reg. Adm.	For. Adm.
Fa. Del., 2348. Dis.	Jou. Pat. Soj. Eg., 1706. Opp. Isr.	Wan. Wil. Con. Can., 1451. Ru. Jud.	Ag. Un., 975. Ag. Div., 721. Ag. Dec., 587.	Ch. Sup., 536. Per. Sup., 330. Gk. Sup., 166. Mac. Ind., 40. Rom. Sup.
A. E. N.	A. J. J.	M. J. G. S.	D. E. H.	D. E. S. J. H.

REVIEW QUESTIONS.

- What is the fourth period called?
 With what events did it begin and end?
 What were the dates of these two events?
 How were the people governed during this period?
 What were the three subdivisions of this period?
 Under whom did the kingdom become an empire?
 What was the extent of its empire?
 When did the division of the kingdom take place?
 What was the result of the division?
 How many were the kings of the Ten Tribes?
 With what event, and at what date, did the kingdom of Is'ra-el end?
 How long did Ju'dah last after the fall of Is'ra-el?

- How many kings reigned in Ju'dah ?
 By what people was Ju'dah conquered ?
 To what city were the Jews carried captive ?
 Name three representative persons of the period of the kingdom.
 What is the closing period of Old Testament history called ?
 With what events and dates did it begin and end ?
 How were the Jews governed during most of this time ?
 Name its five epochs.
 Under whom did the Jews obtain independence ?
 State five important events and dates in the fourth and fifth periods.
 Name one person in each epoch of the fifth period, and for what he is distinguished.

LESSON VIII. THE NEW TESTAMENT HISTORY.*

PART I. THE LIFE OF CHRIST.

While the Old Testament contains the history of from four thousand to six thousand years the New Testament includes less than one hundred years, not one fortieth as long a period. Yet it is not to be neglected, for the subjects which it presents are of surpassing importance.

The New Testament history embraces seventy-five years, from the Vision of Zach'a-ri'as to the Fall of Je-ru'sa-lem, an event often predicted in the New Testament, though not reported historically (Luke xxi, 5, 6).

The events of this time are divided into five periods, as follows :

1. The Preparation. 32 years.
2. The Mes-si'ah's Ministry. 3 years.
3. The Church in Ju-de'a. 5 years.
4. The Church in Transition. 15 years.
5. The Church of the Gen'tiles. 20 years.

I. The first of these periods is that of the **Preparation** for the new dispensation.

1. This period begins with the **Vision of Zach'a-ri'as** (Luke i, 11, 12), B. C. 6, according to the common chronology, and ends with the **Baptism of Christ**, A. D. 27 (Matt. iii, 13-17).

2. During this period the field of the history is the **Land of Pal'es-tine**, then and throughout all the New Testament history under the domination of the Ro'man Empire.

3. There is one person who is the center of the story during this period, **John the Baptist**. He appears as the prominent figure of the epoch (Matt. iii, 1 ; John i, 6).

* The outline of this lesson, and the following, has already been published as one of the tables in the International Teachers' Bible, and is here used by permission.

4. The thirty-two years of this period may be subdivided as follows:
 - 1.) **The Vision of Zach'a-ri'as**, which was the prediction of the birth of John the Baptist (Luke i, 11, 12).
 - 2.) **The Annunciation of Mary** (Luke i, 26, 27), the promise of Christ's birth.
 - 3.) **The Childhood of John the Baptist** (Luke i, 59-66, 80).
 - 4.) **The Infancy of Je'sus**. Compare Luke ii, 1-39 and Matt. ii, 1-23.
 - 5.) **The Youth of Je'sus**, which was passed at Naz'a-reth (Luke ii, 51, 52). His trade (Mark vi, 3).
 - 6.) **The Ministry of John the Baptist** (Luke iii, 1-3). Among the last acts of his ministry was the baptism of Je'sus.
- II. The next period is that of **the Mes-si'ah's Ministry**, which embraces the events of a little more than three years.
 1. The period extends from the **Baptism of Christ**, A. D. 27, to the **Ascension of Christ**, A. D. 30.
 2. The place of this period is the **Land of Pal'es-tine**, all of whose provinces were visited by Je'sus.
 3. The principal person is **Je'sus the Christ**, whose life and work are the theme of the four gospels.
 4. We subdivide the ministry of Je'sus into six periods, as follows:
 - 1.) **The Year of Obscurity**, narrated in John i-iv, and passed mainly in Ju-de'a. Find in the chapters, (1) The meeting of the earliest disciples; (2) The first miracle; (3) Two remarkable conversions; (4) A second miracle.
 - 2.) **The Year of Popularity**, narrated by the first three evangelists (see Luke iv, 14; ix, 17), with additions in John v and vi. It was passed in Gal'i-lee, with a visit to Je-ru'sa-lem. Most important events, (1) The call of the Twelve; (2) The Sermon on the Mount (Matt. v, 1); (3) Feeding the Five Thousand (Mark vi, 41).
 - 3.) **The Year of Opposition**, narrated by all the evangelists, but especially by Luke. During this year Je'sus visited all the five provinces of Pal'es-tine. Principal events, (1) The Transfiguration (Mark ix, 2); (2) The Raising of Laz'a-rus (John xi, 43, 44); (3) The Parable of the Prodigal Son (Luke xv, 18, 19).
 - 4.) **The Week of the Passion**, related in all the gospels with remarkable fullness. During this week Je'sus remained in and near Je-ru'sa-lem. Its most important events were, (1) The Triumphal Entry (Mark xi, 8-11); (2) The Last Supper (Luke xxii, 14); (3) The Agony in the Garden (Luke xxii, 44).

- 5.) **The Day of Crucifixion**, related by all the gospels more fully than any other day in Bible history. Its events took place at Je-ru'sa-lem. Compare the four accounts and find, (1) Four persons before whom Je'sus was tried; (2) The seven utterances on the cross; (3) The men and women who took part in the burial of Je'sus.
- 6.) **The Forty Days of Resurrection**, of which we need to combine the accounts in all the gospels. Most of the ten appearances were at Je-ru'sa-lem, one was not many miles distant, and two were in Gal'i-lee. The most important were, (1) The Appearance to Mary Mag'da-le'ne (John xx); (2) The Walk to Em'ma-us (Luke xxiv, 13-16); (3) The Ascension (Acts i, 9-12)

BLACKBOARD OUTLINE.

I. Per. Prep.	II. Per. Mes. Min.	III. Ch. Jud.	IV. Ch. Trans.	V. Ch. Gen.
Vis. Zach., B. C. 6. Bap. Chr., A. D. 27.	Bap. Ch., A. D. 27. Asc. Ch., A. D. 30.			
Pal.	Pal.			
John Bap.	Jes. Chr.			
1. Vis. Zach. 2. Ann. Ma. 3. Ch. J. B. 4. Inf. Jes. 5. You. Jes. 6. Min. J. B.	1. Ye. Obs. 2. Ye. Pop. 3. Ye. Opp. 4. We. Pas. 5. Da. Cru. 6. Fo. D. Res.			

REVIEW QUESTIONS.

- How long a period is included in New Testament history?
 How does this compare with the length of Old Testament history?
 Name the five periods of New Testament history.
 With what events does the first period begin and end?
 What land was the field of the first period?
 What person is most prominent in the first period?
 Name the six most important events of the first period.
 What is the second period called?
 How long was the second period?
 What land is made prominent in it?
 Who is its most important person?
 Name the six subdivisions of the second period.

- State some of the most important events in the first year of Christ's ministry.
 Where was the first year passed?
 What is the second year of Christ's ministry called?
 Where was the second year passed?
 Name its three most important events.
 What is the third year of Christ's ministry called?
 Where was this year passed?
 What were its three most important events?
 What week is narrated in all the gospels?
 Where was that week passed?
 What were its three most important events?
 What day is recorded in the Bible more fully than any other?
 Before what four men was Je'sus brought for trial?
 State some of Christ's utterances on the cross.
 Name some of those who took part in the burial of Je'sus.
 What is the last period in Christ's life?
 How many appearances of Je'sus after his resurrection are narrated?
 Which was the first appearance?
 Where did Je'sus appear to two disciples?
 From what mountain did Je'sus ascend to heaven?

LESSON IX. THE NEW TESTAMENT HISTORY.

PART II. THE EARLY CHURCH.

When Je'sus Christ ascended to heaven he left his Church on the earth to begin its work of winning the world. The growth of the Church is the subject of the last three periods of New Testament history.

III. For about five years after the ascension of Christ the Church was entirely in Ju-de'a or Pal'es-tine, and mostly near Je-ru'sa-lem. No Gen'tiles were in its membership, and it made but little effort to evangelize the world. We call this the **Period of the Church in Ju-de'a**.

1. This period extends from the **Ascension of Christ**, A. D. 30, to the **Choosing of the Seven**, A. D. 35.

2. During this period the field of the Church was limited to the province of **Ju-de'a**.

3. Any one who reads the first six chapters of the Book of Acts will observe that the most prominent person in this epoch is **Pe'ter the Apostle**, the leader and spokesman of the twelve.

4. We subdivide this period as follows :

- 1.) **The Day of Pen'te-cost** (Acts ii, 1). On this day the Holy Spirit descended with power, and three thousand were added to the Church.

- 2.) **The Preaching of Pe'ter.** We find in succession four great discourses delivered by the apostle, setting forth the principles of the Gospel (Acts ii, 14; iii, 12; iv, 8; v, 29).
- 3.) **The Apostolic Miracles.** Note several of these, and the circumstances under which they were wrought (Acts iii, 6; v, 5, 10, 15).
- 4.) **The Apostles Persecuted.** This was the natural result of their persistent boldness in proclaiming the Gospel (Acts iv, 3; v, 17, 33, 40).
- 5.) **The Growth of the Church.** Notice the various numbers mentioned at different times during this period (Acts ii, 41; iv, 4; v, 14; vi, 7).
- 6.) **The Choosing of the Seven** (Acts vi, 1-7). This event ushered in a new epoch, for it brought forward a new leader with enlarged views of the Gospel.

IV. The fifteen years which followed the death of Ste'phen witnessed a great change in the Church. From a body of Jews only, located in Je-ru'sa-lem, it became a Church for the whole world, wherein Jews and Gen'tiles were united and equal. Hence we call this the **Period of Transition.**

1. It extends from the **Choosing of the Seven**, A. D. 35, to the **Council at Je-ru'sa-lem**, A. D. 50.

2. The field of the Gospel was greatly enlarged during this period. In successive stages it extended through **Pal'es-tine**, through **Syr'i-a**, and through **A'si-a Mi'nor**.

3. The new spirit of the Church called forth new leaders, among whom we note **Ste'phen**, who inaugurated the movement for giving the Gospel to the Gen'tiles (Acts vi, 14); **Phil'ip**, who first preached the Gospel outside the boundaries of the Jew'ish province (Acts viii, 5); **Bar'na-bas** and **Saul**, who went out as the first missionaries (Acts xiii, 2, 3); and **James**, the Lord's brother, who was at the head of the Church in Je-ru'sa-lem (Acts xv, 13).

4. We subdivide the period as follows:

- 1.) **Saul's Persecution** (Acts viii, 3). This began with the martyrdom of Ste'phen, but was pursued with such vigor as to scatter the Church in Je-ru'sa-lem, and thus to send the Gospel to other cities and lands (Acts viii, 4).
- 2.) **The First Gen'tile Christians.** These were in Sa-ma'ri-a (Acts viii, 5), an E'thi-o'pi-an nobleman (Acts viii, 27) and a Ro-man officer (Acts x, 1).

- 3.) **Saul's Early Ministry.** The slayer of Ste'phen soon became Ste'phen's successor in carrying the Gospel to the Gen'tiles and in suffering persecution from the Jews (Acts xi, 18, 19, 23).
- 4.) **The Church at An'ti-och** (Acts xi, 20). Here was founded a Church whose membership consisted of Gentiles and Jews united in love.
- 5.) **The First Missionary Journey** (Acts xiii, 2-4). From the Church at An'ti-och Bar'na-bas and Saul went forth to preach the Gospel in the provinces of A'si-a Mi'nor.
- 6.) **The Council at Je-ru'sa-lem** (Acts xv, 2). In this meeting it was finally settled that Jews and Gen'tiles should enjoy the same privileges in the Church. This was the last step in the transition from Jew'ish to Gen'tile Christianity.

V. The last period in New Testament history is that of the **Church of the Gen'tiles**, the story of the continual progress and extension of the Gospel.

1. It extends from the **Council at Je-ru'sa-lem**, A. D. 50, to the **Fall of Je-ru'sa-lem**, A. D. 70.

2. During this period we find that "the field is the world," for the Gospel is now abroad over the entire **Ro'man Empire**, which then included all the lands about the Med'i-ter-ra'ne-an.

3. One man appears as the great leader of the Church during this epoch, **Paul the Apostle**.

4. The subdivisions of this period are as follows :

- 1.) **Paul's Second Journey** (Acts xv, 40), by which the Gospel was planted in Eu'rope (Acts xvi, 9, 10).
- 2.) **Paul's Third Journey** (Acts xviii, 23), at which time the Church obtained a strong foothold in the great city of Eph'e-sus (Acts xix, 10).
- 3.) **Paul a Prisoner** (Acts xxi, 30-33). After his arrest he remained for nearly five years in the hands of the Ro'man government, at Cæs'a-re'a, on the voyage, and at Rome.
- 4.) **Paul's Last Years.** These were spent partly at work and partly in prison, until his final martyrdom, A. D. 68.
- 5.) **Ne'ro's Persecution.** This was the first of many attempts on the part of the Roman imperial power to crush the growing Church of Christ.
- 6.) **The Fall of Je-ru'sa-lem** The Jews rebelled against the Ro'mans A. D. 66, and in A. D. 70 their city was utterly destroyed and their State was extinguished.

BLACKBOARD OUTLINE.

I. Per. Prep.	II. Per. Mes. Min.	III. Per. Ch. Jud.	IV. Per. Trans.	V. Per. Ch. Gen.
Vis. Zach., B. C. 6. Bap. Jes., A. D. 27.	Bap. Ch., 27. Asc. Ch., 30.	Asc. Chr., 30. Cho. Sev., 35.	Cho. Sev., 35. Coun. Jer., 50.	Coun. Jer., 50. Fa. Jer., 70
Pal.	Pal.	Jud.	Pal. Syr. As. M.	Rom. Em.
Jhn. Bap.	Jes. Chr.	Pet. Ap.	St. Ph. Bar. Sa. Ja.	Pau. Ap.
1. Vis. Zach. 2. Ann. Ma. 3. Ch. J. B. 4. Inf. Jes. 5. You. Jes. 6. Min. J. B.	1. Ye. Obs. 2. Ye. Pop. 3. Ye. Opp. 4. We. Pass. 5. Da. Cru. 6. Fo. D. Res.	1. Da. Pen. 2. Pre. Pet. 3. Ap. Mir. 4. Ap. Per. 5. Gro. Ch. 6. Cho. Sev.	1. Sa. Per. 2. Fi. Gen. Chr. 3. Sa. Ea. Min. 4. Ch. Ant. 5. Fi. Mis. Jour. 6. Coun. Jer.	1. Pa. Sec. Jou. 2. Pa. Thi. Jou. 3. Pa. Pris. 4. Pa. La. Ye. 5. Ner. Per. 6. Fa. Jer.

REVIEW QUESTIONS.

- Where was the Church located after the ascension of Christ?
 Of what was its membership composed at this time?
 What is the third period of New Testament history called?
 With what events and dates does it begin and end?
 Where was its field during this period?
 Who was the leader of the Church at this time?
 How is the third period subdivided?
 What took place on the day of Pen'te-cost?
 What were some of the apostolic miracles?
 Who were "the seven," and for what were they chosen?
 What is the fourth period called, and why?
 With what events and dates does the fourth period begin and end?
 What lands formed the field of the Gospel at this time?
 Who were the leaders of the Church at this time?
 What are the subdivisions of the fourth period?
 Who became Ste'phen's successor?
 Where was founded the first Church of Jews and Gen'tiles united?
 Who went on the first missionary journey?
 For what purpose was the council at Je-ru'sa-lem held?
 Name the last period in New Testament history.
 With what events and dates does it begin and end?
 What was the field of the Church at this time?
 Who was the leader of the Church during this period?
 What are the subdivisions of the fifth period?
 With what event does New Testament history end?

LESSON X. REVIEW OF BIBLE HISTORY.

- I. Name the five periods of Old Testament history.
 - II. State the event and date with which each period begins and ends.
 - III. State the form of divine administration in each Old Testament period.
 - IV. Name the subdivisions of each Old Testament period in order.
 - V. Name the great men in each period of the Old Testament in order.
 - VI. State the most important events and dates in Old Testament history.
 - VII. Name the five periods of New Testament history.
 - VIII. State the event and date with which each period begins and ends.
 - IX. Name the prominent land in each period.
 - X. Name the important persons in each period.
 - XI. State the subdivisions in each period of New Testament history in order.
- N. B.—The blackboard outlines with Lessons VII and IX, taken together, will answer for this review.

PART III.

SIX LESSONS IN BIBLE GEOGRAPHY.

- LESSON XI. THE OLD TESTAMENT WORLD.
 LESSON XII. THE NEW TESTAMENT WORLD.
 LESSON XIII. THE LAND OF PAL'ES-TINE. PART I.
 LESSON XIV. THE LAND OF PAL'ES-TINE. PART II.
 LESSON XV. THE LAND OF PAL'ES-TINE. PART III.
 LESSON XVI. REVIEW.

LESSON XI. THE OLD TESTAMENT WORLD.

I. Location and Extent. The history of the Old Testament was enacted upon a field less than half the area of the United States. It extended from the river Nile to the Per'si-an Gulf, and from the northern part of the Red Sea to the southern part of the Cas'pi-an. The world of Old Testament history was thus one thousand four hundred miles long from east to west, and nine hundred miles wide from north to south, and it aggregated one million one hundred and ten thousand square miles, exclusive of large bodies of water.

II. Let us begin the construction of the map by drawing upon its borders **Six Seas**, four of which are named in the Old Testament.

1. The **Cas'pi-an Sea**, of which only the southern portion appears in the northeastern corner of our map.

2. The **Per'si-an Gulf**, south of the Cas'pi-an, on the southeast.

3. The **Red Sea**, on the southwest (Exod. xv, 4; Num. xxxiii, 10; 1 Kings ix, 26).

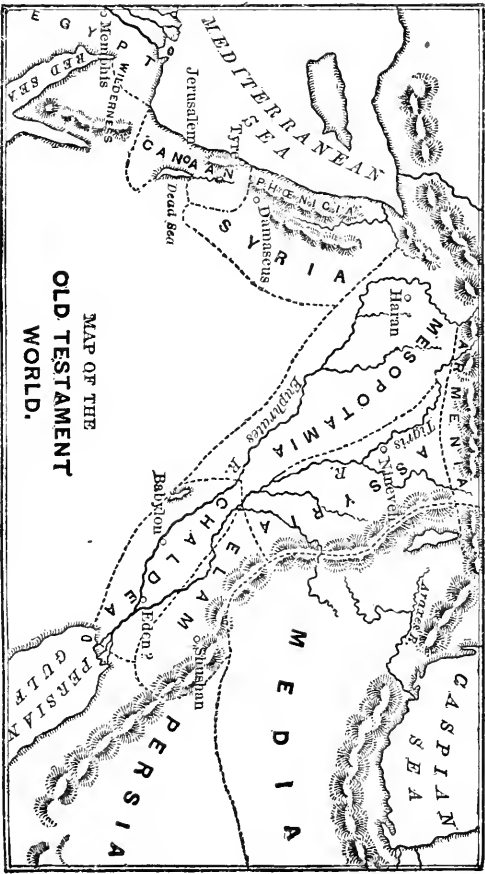
4. The **Med'i-ter-ra'ne-an Sea**, on the central west. (Note its names in Josh. i, 4, and Deut. xxxiv, 2.)

5. The **Dead Sea**, north of the eastern arm of the Red Sea (Gen. xiv, 3; Deut. iv, 49; Joel ii, 20; Ezek. xlvi, 18).

6. The **Sea of Gal'i-lee**, north of the Dead Sea. The only allusions in the Old Testament are Num. xxxiv, 11, (and Josh. xiii, 27).

III. Next, we indicate the **Mountain Ranges**, most of which, though important as boundaries, are not named in the Bible.

1. We find the nucleus of the mountain system in **Mount Ar'a-rat**, a range in the central north (Gen. viii, 4). From this great range three great rivers rise and four mountain chains branch.



MAP OF THE
OLD TESTAMENT
WORLD.

2. The **Cas'pi-an Range** extends from Ar'a-rat eastward around the southern shore of the Cas'pi-an Sea.

3. The **Za'gros Range** extends from Ar'a-rat southeasterly to the Per'si-an Gulf, which it follows on the eastern border.

4. The **Leb'a-non Range** extends from Ar'a-rat in a southwesterly direction toward the Red Sea. Mount Her'mon, the mountain region of Pal'es-tine, Mount Se'ir, on the south of the Dead Sea, and even Mount Si'nai, all belong to this chain (Deut. iii, 25; Josh. xiii, 5; 1 Kings v, 6).

5. The **Tau'rus Range**, from Ar'a-rat westward, following the northern shore of the Med'i-ter-ra'ne-an.

IV. **The Rivers**, for the most part, follow the lines of the mountain ranges.

1. The **A-rax'es**, from Ar'a-rat eastward into the Cas'pi-an Sea, may be taken as the northern boundary of the Old Testament world.

2. The **Ti'gris**, called in the Bible *Hid'de-kei*, flows from Ar'a-rat, on the southwestern slope of the Za'gros mountains, in a southeasterly direction into the Per'si-an Gulf (Gen. ii, 14; Dan. x, 4).

3. The **Eu-phra'tes**, the great river of the Bible world, rises on the northern slope of Ar'a-rat, flows westward to the Tau'rus, then southward, following Leb'a-non, then southeasterly through the great plain, and finally unites with the Ti'gris (Gen. ii, 14; xv, 18; Josh. i, 4; xxiv, 2).



4. The **Jor'dan** flows between two parallel chains of the Leb'a-non range southward into the Dead Sea (Gen. xiii, 10; Num. xxii, 1; Judg. viii, 4).

5. The **Nile**, in Af'ri-ca, flows northward into the Med'i-ter-ra'ne-an Sea (Gen. xli, 1; Exod. ii, 2).

V. The Old Testament world has three **Natural Divisions**, somewhat analogous to those of the United States.

1. The **Eastern Slope**, from the Za'gros mountains eastward to the great desert.

2. The **Central Plain**, between the Za'gros and Leb'a-non mountains, the larger portion a desert.

3. The **Western Slope**, between Leb'a-non and the Med'i-ter-ra'ne-an Sea.

VI. We arrange the **Lands** according to the Natural Divisions, giving locations, and not boundaries, as these changed in every age.

1. On the Eastern Slope lie:

1.) **Ar-me'ni-a** (Rev. Ver., "Ar'a-rat"), between Mount Ar'a-rat and the Cas'pi-an Sea (2 Kings xix, 37).

2.) **Me'di-a**, south of the Cas'pi-an Sea (2 Kings xvii, 6; Isa. xxi, 2).

3.) **Per'si-a**, south of Me'di-a and north of the Per'si-an Gulf (Ezra i, 1; Dan. v, 28).

2. In the Central Plain we find:

(a) Between Mount Za'gros and the river Ti'gris:

4.) **As-syr'i-a** on the north (2 Kings xv, 19; xvii, 3).

5.) **E'lam** on the south (Gen. x, 22; xiv, 1).

(b) Between the rivers Ti'gris and Eu-phra'tes:

6.) **Mes'o-po-ta'mi-a** on the north (Gen. xxiv, 10; Deut. xxiii, 4).

7.) **Chal-de'a** on the south (Jer. li, 24; Ezra v, 12).

(c) Between the river Eu-phra'tes and the Leb'a-non range:

8.) The great desert of **A-ra'bi-a** (2 Chron. xvii, 11; xxvi, 7).

3. On the Western Slope we find:

9.) **Syr'i-a**, extending from the Eu-phra'tes to Pal'es-tine (2 Sam. viii, 6; 1 Kings xxii, 1).

10.) **Phœ-ni'ci-a**, a narrow strip between Mount Leb'a-non and the sea, north of Pal'es-tine.

11.) **Pal'es-tine**, "the Holy Land," south of Syr'i-a and north of the Si'na-it'ic wilderness. Note its ancient name in Gen. xii, 5.

12.) The **Wilderness**, a desert south of Pal'es-tine, between the two arms of the Red Sea (Exod. xiii, 18; Deut. i, 19).

13.) **E'gypt** on the northeast corner of Af'ri-ca (Gen. xii, 10; xxxvii, 28).

VII. In these lands out of many **Places** we name and locate only the most important.

1.) **E'den**, the original home of the human race, probably at the junction of the Ti'gris and Eu-phra'tes (Gen. ii, 8).

2.) **Shu'shan**, or Su'sa, the capital of the Per'si-an empire, in the province of E'lam (Esther i, 2).

✓ 3.) **Bab'y-lon**, the capital of Chal-de'a, on the Eu-phra'tes (Gen. x, 10; 2 Kings xxv, 1).

✓ 4.) **Nin'e-veh**, the capital of As-syr'i-a, on the Ti'gris (Gen. x, 11; Jonah iii, 3).

5.) **Ha'ran**, a home of A'bra-ham, in Mes'o-po-ta'mi-a (Gen. xi, 31).

✓ 6.) **Da-mas'cus**, the capital of Syr'i-a, in the southern part of that province (Gen. xv, 2).

✓ 7.) **Tyre**, the commercial metropolis of Phœ-ni'ci-a (Ezek. xxvii, 3).

✓ 8.) **Je-ru'sa-lem**, the capital of Pal'es-tine (Judg. i, 8).

✓ 9.) **Mem'phis**, the early capital of E'gypt, on the Nile (Hos. ix, 6).

Other names of places might be given indefinitely, but it is desirable not to require the student to burden his memory with lists of names, and therefore the most important only are given.

Let the teacher draw the map in the order given above and drill the class upon each section as it is shown. Do not undertake fine work in drawing maps, but sketch the outline somewhat roughly, in presence of the class. Review from the beginning as each new topic is taught.

BLACKBOARD OUTLINE.

- I. **Loc. Ex.** N.-P. G. R. S.-Cas. 1,400. 900. 1,110,000.
 II. **Se.** Cas. Per. G. R. S. Med. S. D. S. S. Gal.
 III. **Mtn. Ran.** Ar. Cas. Zag. Leb. Tau.
 IV. **Riv.** Ar. Tig. Eup. Jor. Ni.
 V. **Nat. Div.** Ea. Sl. Cen. Pl. Wes. Sl.
 VI. **La.** 1. Ar. Me. Per. 2. Ass. El. Mes. Chal. Ar.
 3. Syr. Phce. Pal. Wil. Eg.
 VII. **Pla.** Ed. Sh. Bab. Nin. Har. Dam. Ty. Jer. Mem.

REVIEW QUESTIONS.

- How large was the Old Testament world?
 Between what bodies of water was it located?
 What were its dimensions?
 Name its six important bodies of water.
 Locate each of these bodies of water.
 Name and describe its mountain ranges.
 Name and locate its five important rivers.
 State and describe its three natural divisions.
 Name and locate the lands of the eastern slope.
 Name and locate the lands of the central plain.
 Name and locate the lands of the western slope.
 Name its nine important places.
 Locate each of the nine places.

LESSON XII. THE NEW TESTAMENT WORLD.

In the four centuries between the events of the Old and New Testaments the dominion of the world passed from A'si-a to Eu-rope, and Je-ru'sa-lem, which had been in the center, became one of the cities upon the extreme east. Hence our map moves with the course of empire westward a thousand miles.

I. We draw the outlines of the most important **Seas**. These are—

1. The **Med'i-ter-ra'ne-an Sea**, from its eastern limit as far west as It'-a-ly. Voyages on it are referred to in Acts ix, 30; xiii, 4; xxi, 1, 2; xxvii, 3.
2. The **Sea of Gal'i-lee**, associated with the life of Christ. Find its three different names in Matt. xv, 29; John vi, 1; Luke v, 1.
3. The **Dead Sea**, not named in the New Testament.
4. The **Black Sea**, north of A'si-a Mi'nor.
5. The **Æ-ge'an Sea**, between A'si-a Mi'nor and Greece. Voyages upon it (Acts xvi, 11; xviii, 18; xx, 13-15).

6. The **Ad'ri-at'ic Sea**, between Greece and It'a-ly (Acts xxvii, 27).

II. In these seas are many **Islands**, of which we name five of the most noteworthy in New Testament history.

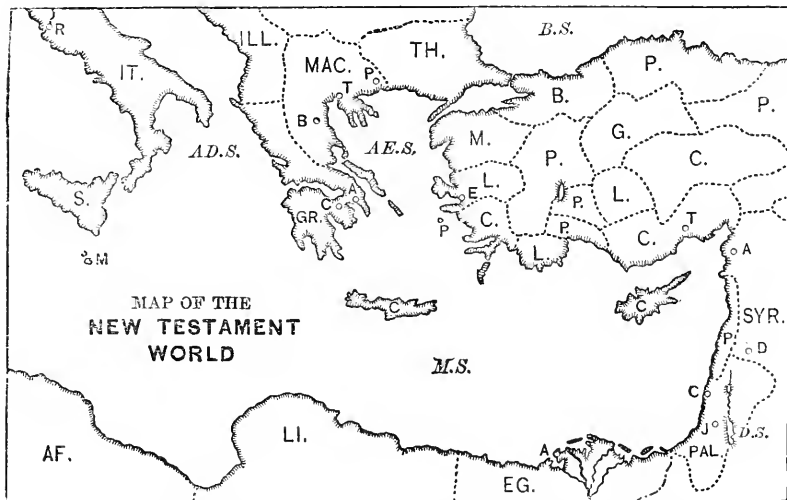
1. **Cy'prus**, in the northeast corner of the Med'i-ter-ra'ne-an (Acts iv, 36 ; xiii, 4).

2. **Crete**, south of the Æ-ge'an Sea, between A'si-a Mi'nor and Greece (Acts xxvii, 7 ; Titus i, 5).

3. **Pat'mos**, in the Æ-ge'an Sea, not far from Eph'e-sus (Rev. i, 9).

4. **Sic'i-ly**, southwest of It'a-ly (Acts xxviii, 12).

5. **Mel'i-ta**, now Mal'ta, south of Sic'i-ly (Acts xxviii, 1).



III. We locate the different **Provinces**, arranging them in four groups.

1. Those on the continent of **Eu'rope** are: 1.) **Thrace**. 2.) **Mac'e-do'ni-a** (Acts xvi, 9, 10 ; xx, 1-3). 3.) **Greece**, also called **A-cha'ia** (Acts xviii, 12 ; xx, 3). 4.) **Il-lyr'i-cum** (Rom. xv, 19). 5.) **It'a-ly** (Acts xxvii, 1).

2. Those on the continent of **Af'ri-ca** are: 1.) **Af'ri-ca Proper**. 2.) **Lib'y-a** (Acts ii, 10). 3.) **E'gypt** (Matt. ii, 13).

3. Those on the continent of **A'si-a**, exclusive of A'si-a Mi'nor, are: 1.) **A-ra'bi-a**, perhaps referring to the desert-region southeast of Pal'es-tine (Gal. i, 17). 2.) **Ju-de'a**, the Jew'ish name for all Pal'es-tine, in the New

Testament period (Luke i, 5). 3.) **Phœ-nic'i-a** (Mark vii, 24; Acts xv, 3; xxi, 2). 4.) **Syr'i-a**, north of Pal'es-tine (Acts xv, 41; xx, 3).

4. The provinces in **A'si-a Mi'nor** are so frequently mentioned in the Acts and Epistles that it is necessary for the student to learn their names and locations. We divide the fourteen provinces into four groups.

(a) Three on the Black Sea, beginning on the east. 1.) **Pon'tus** (Acts xviii, 2). 2.) **Paph'la-go'ni-a**. 3.) **Bi-thyn'i-a** (Peter i, 1).

(b) Three on the Æ-ge'an Sea, beginning on the north. 4.) **My'si-a** (Acts xvi, 7). 5.) **Lyd'i-a**. 6.) **Ca'ri-a**. These three provinces together formed the district known as "A'si-a" (Acts ii, 9; xix, 10).

(c) Three on the Med'i-ter-ra'ne-an Sea, beginning on the west. 7.) **Ly'-ci-a** (Acts xxvii, 5). 8.) **Pam-phyl'i-a** (Acts xiii, 13). 9.) **Ci-li'ci-a** (Acts xxi, 39).

(d) Five in the interior. 10.) On the north, **Ga-la'ti-a** (Gal. i, 2). 11.) On the east, **Cap'pa-do'ci-a** (Acts ii, 9). 12.) On the southeast, **Lyc'a-o'ni-a** (Acts xiv, 6). 13.) On the southwest, **Pi-sid'i-a** (Acts xiii, 14). 14.) On the west, **Phryg'i-a** (Acts xvi, 6).

IV. We notice the twelve most important **Places**.

1. **Al'ex-an'dri-a**, the commercial metropolis of E'gypt (Acts xviii, 24).

2. **Je-ru'sa-lem**, the religious capital of the Jew'ish world (Matt. iv, 5; Luke xxiv, 47).

3. **Cæs'a-re'a**, the Ro'man capital of Ju-de'a (Acts x, 1; xxiii, 23, 24).

4. **Da-mas'cus**, in the southern part of Syr'i-a (Acts ix, 3).

5. **An'ti-och**, the capital of Syr'i-a, in the north (Acts xi, 26; xiii, 1).

6. **Tar'sus**, the birthplace of St. Paul, in Ci-li'ci-a (Acts xxii, 3).

7. **Eph'e-sus**, the metropolis of A'si-a Mi'nor, in the province of Lyd'i-a (Acts xix, 1).

8. **Phi-lip'pi**, in Mac'e-do'ni-a, where the Gospel was first preached in Eu'rope (Acts xvi, 12).

9. **Thes'sa-lo-ni'ca**, the principal city in Mac'e-do'ni-a (Acts xvii, 1; Thess. i, 1).

10. **Ath'ens**, the literary center of Greece (Acts xvii, 16).

11. **Cor'inth**, the political capital of Greece (Acts xviii, 1-12).

12. **Rome**, the imperial city (Acts xxviii, 16; Rom. i, 7).

In teaching this lesson let the conductor sketch the outline of the map upon the board and drill upon the seas; then draw and name the islands; then drill upon the provinces, etc. Review until the lesson is learned by all the class.

The student should search all the references and be able to state the events connected with each locality.

It would be well for the student to find additional Scripture referenes to all the localities.

BLACKBOARD OUTLINE.

- I. **Se.** Med. Gal. De. Bl. Æg. Adr.
 II. **Isl.** Cyp. Cre. Pat. Sic. Mel.
 III. **Prov.** 1. Eur. Thr. Mac. Gre. Ach. Ill. It.
 2. **Afr.** Af.-Pr. Lib. Eg.
 3. **Asi.** Ar. Jud. Phœ. Syr.
 4. **As. Min.** (a) Pon. Paph. Bit. (b) Mys. Lyd. Car.
 (c) Lyc. Pam. Cil. (d) Gal. Cap. Lyc. Pi. Ph.
 IV. **Pla.** Alex. Jer. Cæs. Dam. Ant. Tar. Eph. Phi. Thes.
 Ath. Cor. Ro.

REVIEW QUESTIONS.

What difference is to be noted between the map of the Old Testament world and that of the New?

Name six seas in the New Testament world.

State the location of each of these seas.

Name five islands in the New Testament world.

Give the location of each island.

Name in order the provinces in Eu'rope in the New Testament world.

Name the provinces in Af'ri-ca.

Name the provinces in A'si-a, exclusive of A'si-a Mi'nor.

Name the provinces of A'si-a Mi'nor bordering on the Black Sea.

Name the provinces on the Æ-ge'an Sea.

Name the provinces on the Med'i-ter-ra'ne-an Sea.

Name and locate each of the interior provinces.

What city of the New Testament world was in Af'ri-ca?

What cities were in Ju-de'a and Syr'i-a?

What cities were in A'si-a Mi'nor?

What cities were in Eu'rope?

LESSON XIII. THE LAND OF PAL'ES-TINE.

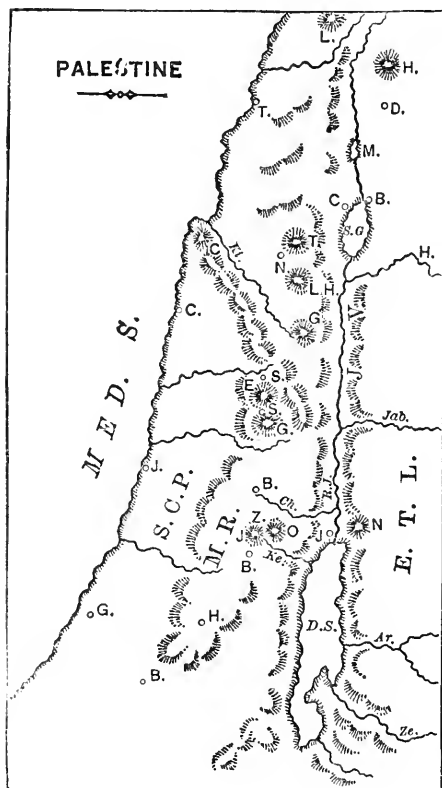
PART I.

There is one land more closely associated with the Bible than any other or all others—the land of Pal'es-tine. The greatest events of Bible history took place upon its soil; where the patriarchs journeyed, and the judges and kings of Is'ra-el ruled, and the conquering armies passed, and the Saviour walked, and the Church was founded. The student will therefore find it needful to give special attention to this land, to which he will find constant references in the Scripture.

I. Let us notice its **Names** at different periods.

1. The earliest name was **Ca'naan**, "lowland," referring only to the section between the river Jor'dan and the Med'i-ter-ra'ne-an Sea, of which the inhabitants most widely known were the Ca'naan-ites, dwelling on the lowland plains (Gen. xii, 5).

2. After the conquest by Josh'u-a it was called **Is'ra-el**, though in later



times of Old Testament history the name referred only to the northern portion, the southern kingdom being called Ju'dah (Judg. xviii, 1; 1 Kings xii, 20).

3. In the New Testament period its political name was **Ju-de'a**, which was also the name of its most important province (Mark i, 5).

4. Its modern name is **Pal'es-tine**, a form of the word "Phi-lis'tine," the name of a heathen race which in early times occupied its southwestern border (Isa. xiv, 29).

II. The following are the principal **Dimensions** of Pal'es-tine.

1. **Ca'naan**, or western Pal'es-tine, has an area of about six thousand six hundred square miles, a little less than Massachusetts.

2. **Pal'es-tine Proper**, the domain of the

Twelve Tribes, embraces twelve thousand square miles, about the area of Massachusetts and Connecticut.

3. The **Coast Line**, from Ga'za, the southernmost town, to Zi'don, on the north, is about one hundred and eighty miles long.

4. The **Jor'dan** is distant from the coast at **Zi'don** about twenty-five miles; and the **Dead Sea**, in a line due east from **Ga'za**, about sixty miles.

5. The **Jor'dan Line**, from **Mount Her'mon** to the southern end of the **Dead Sea**, is one hundred and eighty miles.

III. The most important **Waters** of **Pal'es-tine** are :

1. The **Med'i-ter-ra'ne-an Sea**, which bounds the land on the west (**Josh. i, 4** ; **Exod. xxiii, 31** ; **Deut. xi, 24**).

2. The **River Jor'dan**, rising in three sources in **Mount Her'mon**, eighteen hundred feet above the sea, and emptying into the **Dead Sea** thirteen hundred feet below the sea level; in a direct line one hundred and thirty-four miles long, but by its windings over two hundred miles (**Deut. ix, 1** ; **Josh. iv, 1** ; **2 Sam. xvii, 22**).

3. **Lake Me'rom**, now called *Huleh*, a triangular sheet of water, three miles across, in a swamp in northern **Gal'i-lee** (**Josh. xi, 5**).

4. The **Sea of Gal'i-lee**, a pear-shaped lake, fourteen miles long by nine wide, and nearly seven hundred feet below the sea level. Note other names in **Josh. xiii, 27** ; **xi, 2** ; **Luke v, 1** ; **John vi, 1**.

5. The **Dead Sea**, forty-six miles long by ten wide, and thirteen hundred feet below the sea level (**Gen. xiv, 3** ; **Deut. iv, 49** ; **Joel ii, 20**).

IV. The land of **Pal'es-tine** lies in five **Natural Divisions**, nearly parallel.

1. The **Maritime Plain**, or sandy flat, extending along the **Med'i-ter-ra'ne-an Sea**, from eight to twenty miles wide.

2. The **Sheph'e-lah**, or foot hills, from three hundred to five hundred feet high and very fertile.

3. The **Mountain Region**, the backbone of the land, consisting of mountains from two thousand five hundred to four thousand feet high.

4. The **Jor'dan Valley**, a deep ravine, the bed of the river and its three lakes, from five hundred to twelve hundred feet below the level of the sea, and from two to fourteen miles wide.

5. The **Eastern Table-land**, a region of lofty and precipitous mountains, from whose summit a plain stretches away to the **A-ra'bi-an Desert** on the east.

Let the map be drawn in the presence of the class, either by the teacher or by the pupils, and each subject of the lesson be reviewed as it is placed upon the map.

It would be well to call upon one pupil to draw the general boundary lines, another to insert the waters.

If chalk of different color can be used for each subject on the map it will add to the interest of the lesson.

BLACKBOARD OUTLINE.

- I. Na. Ca. Isr. Jud. Pal.
 II. Dim. Ca. 6,600. Pal. 12,000. C. L. 180.
 To Jor. 25. To D. S. 60. Jor. L. 180.
 III. Wat. Med. Jor. L. Me. S. Gal. De. Se.
 IV. Nat. Div. M. P. Sh. M. R. J. V. E. T.-L.

REVIEW QUESTIONS.

- Why is a knowledge of the land of Pal'es-tine important?
 Give and explain the four different names of this land.
 What is meant by "Ca'naan" proper?
 How large is Ca'naan?
 How large was the domain of the Twelve Tribes?
 How long is the coast line?
 How far is the Jor'dan distant from the coast near its source?
 How far is the Dead Sea from the coast?
 What is meant by the Jor'dan line?
 How long is the Jor'dan line?
 Name the most important waters of Pal'es-tine.
 Describe the river Jor'dan, sources, elevations, length, etc.
 Describe and locate Lake Me'rom.
 Describe the Sea of Gal'i-lee.
 Describe the Dead Sea.
 What are the five natural divisions of Palestine?

LESSON XIV. THE LAND OF PAL'ES-TINE.

PART II.

V. Pal'es-tine is a land of **mountains**, among which we notice only a few of the most important, beginning in the north.

1. **Mount Her'mon**, where Christ was transfigured, is near the source of the Jor'dan, on the east, and is the highest mountain in Pal'es-tine (Matt. xvii, 1).

2. **Mount Leb'a-non**, west of Her'mon, was famous for its cedars (1 Kings v, 6; Psalm xxix, 5).

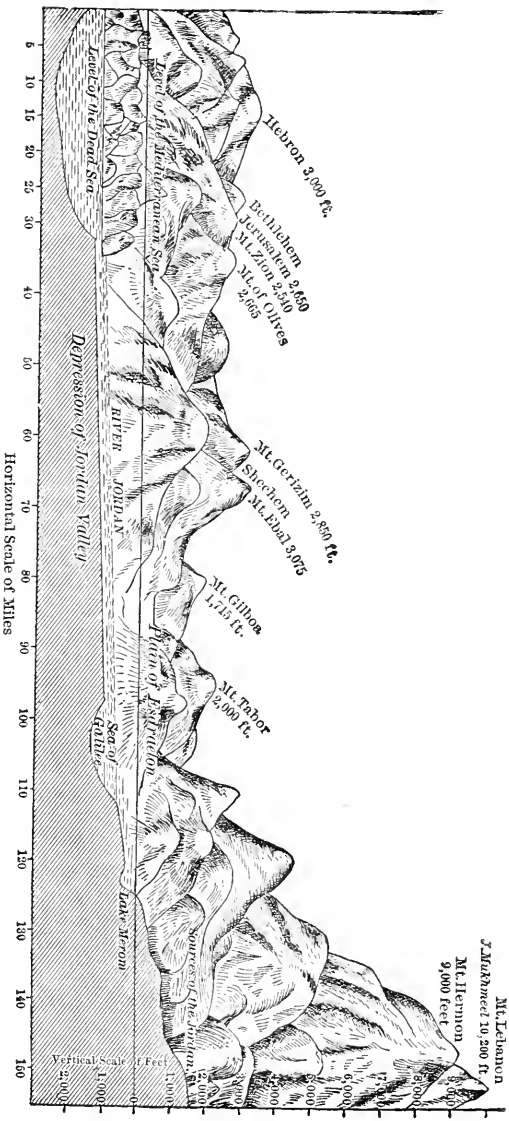
3. **Mount Ta'bor**, the place of Deb'o-rah's victory, is southwest of the Sea of Gal'i-lee (Judg. iv, 6).

4. **Mount Gil-bo'a**, where King Saul was slain, is south of Ta'bor (1 Sam. xxxi, 1; 2 Sam. i, 21).

5. **Mount Car'mel**, the place of E-li'jah's sacrifice, is on the Med'i-ter-ra'-ne-an, due west of the Sea of Gal'i-lee (1 Kings xviii, 20, 42; Isa. xxxv, 2).

6. **Mount E'bal**, "the mount of cursing," lies in the center of the land (Deut. xi, 26).

PROFILE OF PALESTINE FROM NORTH TO SOUTH.



7. **Mount Ger'i-zim**, "the mount of blessing," is south of E'bal (Josh. viii, 33; John iv, 20).

8. **Mount Ol'i-vet**, or the Mount of Olives, is east of Je-ru'sa-lem, and due west of the head of the Dead Sea. From this mountain Je'sus ascended (Acts i, 9, 12).

9. **Mount Ne'bo**, where Mo'ses died, is directly opposite Ol'i-vet, on the east of the Dead Sea (Deut. xxxiv, 1).

VI. Though the Jor'dan is the only river, there are in Pal'es-tine many **Brooks**, or mountain torrents, large in the winter, but often dry in the summer. The most important of these are the following four on the east and three on the west of Jor'dan:

1. The **Brook Ze'red**, flowing northwest into the Dead Sea, the boundary between E'dom and Mo'ab, and the starting-point for Is'ra-el's conquest of Ca'naan (Deut. ii, 13, 14).

2. The **Brook Ar'non**, flowing westward into the northern part of the Dead Sea, the boundary between Mo'ab and Is'ra-el (Num. xxi, 13; Josh. xiii, 15, 16).

3. The **Brook Jab'bok**, flowing westward into the Jor'dan, two thirds of the distance between the Sea of Gal'i-lee and the Dead Sea (Gen. xxxii, 22-24; Deut. iii, 16).

4. The **River Hi-e'ro-max** (now *Yarmuk*), flowing westward into the Jor'dan south of the Sea of Gal'i-lee; a boundary between Gil'e-ad and Ba'shan.

5. The **Brook Kid'ron**, flowing past Je-ru'sa-lem southeasterly into the Dead Sea (2 Sam. xv, 23; John xviii, 1).

6. The **Brook Che'rith**, where E-li'jah was hidden, probably the *Wady Kelt*, flowing eastward into the Jor'dan, near Jer'i-cho (1 Kings xvii, 3).

7. The **Brook Ki'shon**, north of Mount Car'mel, flowing northwestward into the Med'i-ter-ra'ne-an (Judg. v, 20, 21).

VII. We note a few of the more important **Places**, and arrange them according to the natural divisions of the land.

1. On the Seacoast Plain were:

1.) **Ga'za**, on the south, the scene of Samson's exploits and death (Judg. xvi, 21).

2.) **Jop'pa**, principal seaport of Pal'es-tine (2 Chron. ii, 16; John i, 3).

3.) **Cæs'a-re'a**, south of Mount Car'mel, the place of Paul's imprisonment and trial (Acts xxv, 4).

4.) **Tyre**, just beyond the northern boundary of Pal'es-tine, a great commercial city of the Phœ-ni'ci-ans (Josh. xix, 29).

1. In the Mountain Region were:

1.) **Be'er-she'ba**, in the southern limit of the land (Gen. xxi, 31, 33; 1 Sam. iii, 20; 1 Kings xix, 3).

- 2.) **He'bron**, burial place of the patriarchs (Gen. xxiii, 19; lxix, 29-31).
 - 3.) **Beth'le-hem**, the birthplace of Da'vid and of Christ (1 Sam. xvii, 12; Matt. ii, 1).
 - 4.) **Je-ru'sa-lem**, "the city of the great king," which stands due west of the northern point of the Dead Sea (2 Sam. v, 6-9).
 - 5.) **Beth'el**, nine miles north of Je-ru'sa-lem, the place of Ja'cob's vision (Gen. xxviii, 19).
 - 6.) **She'chem**, between the twin mountains Ger'i-zim and E'bal, in the center of the land (1 Kings xii, 1; John iv, 5, 6).
 - 7.) **Sa-ma'ri-a**, the capital of the Ten Tribes (1 Kings xvi, 24).
 - 8.) **Naz'a-reth**, west of the southern end of the Sea of Gal'i-lee, the early home of Je'sus (Matt. ii, 23).
3. In the Jor'dan Valley were :
- 1.) **Jer'i-cho**, near the head of the Dead Sea (1 Kings xvi, 34).
 - 2.) **Ca-per'na-um**, near the head of the Sea of Gal'i-lee (John ii, 12)
 - 3.) **Dan**, at one of the sources of the Jor'dan, the northernmost place in the land (Judg. xviii, 28; xx, 1).
4. On the Eastern Table-land were:
- 1.) **Be'zer**, north of the Ar'non, a city of refuge (Josh. xx, 8).
 - 2.) **Ra'moth-gil'e-ad**, south of the Jab'bok, an important fortress (Josh. xx, 8; 1 Kings xxii, 3).
 - 3.) **Ma'ha-na'im**, at one time the capital of Is'ra-el (2 Sam. ii, 8, 9; xvii, 24).

This map should be reviewed until every member of the class can draw it without a copy. In drawing the map notice: 1. That Mount Car'mel is located about one third of the distance from the north on the coast line. 2. That the Sea of Gal'i-lee is directly east of Mount Car'mel. 3. That from the head of Lake Me'rom to the foot of the Dead Sea is three times the length of the Dead Sea. 4. That from the foot of the Sea of Gal'i-lee to the head of the Dead Sea is once and a half the length of the Dead Sea.

BLACKBOARD OUTLINE.

- | | |
|---------------|--|
| I. Na. | Ca. Isr. Jud. Pal. |
| II. Dim. | Ca. 6,600. Pal. 12,000. C. L. 180. Jor. 25. D. S. 60. Jor. L. 180. |
| III. Wat. | Med. Jor. Mer. Gal. De. |
| IV. Nat. Div. | M. P. Sh. M. R. J. V. E. T.-L. |
| V. Mtns. | Her. Leb. Tab. Gil. Car. Eb. Ger. Ol. Ne. |
| VI. Brks. | Ze. Ar. Jab. Hie. Kid. Ch. Kis. |
| VII. Pla. | 1. <i>Sea.</i> Pl. Ga. Jop. Ces. Ty. 2. <i>Mtn. Reg.</i> Beer. Heb. Beth. Jer. Bet. She. Sam. Naz. 3. <i>Jor. Val.</i> Jer. Cap. Da. 4. <i>Ea. Tab.-La.</i> Bez. Ram. Mah. |

REVIEW QUESTIONS.

- Name nine mountains on the map of Pal'es-tine.
 State the location of each mountain.
 State a fact for which each mountain is celebrated.
 What are the characteristics of the brooks of Pal'es-tine?
 Name and locate the important brooks on the east of the Jor'dan.
 Name and locate the brooks on the west of the Jor'dan.
 Name and locate four places on the Maritime Plain.
 Name and locate eight places in the Mountain Region.
 Name and locate three places in the Jor'dan Valley.
 Name and locate three places on the Eastern Table-land.

LESSON XV. THE LAND OF PAL'ES-TINE.

PART III. POLITICAL DIVISIONS.

Thus far we have considered the land of Pal'es-tine in its natural features. We now proceed to study its political divisions at various epochs of its history. A number of successive waves of migration and conquest have swept across this land, and all have left their traces upon it.

I. **Prehistoric Pal'es-tine** has an interest to the archæologist, but we pass it by with a glance. It is evident that before history began unknown and strange races occupied this land. Note some of their names in Gen. xiv, 5; Num. xiii, 23; Deut. ii, 10-12, 20-23. A few individuals of these races were found long afterward (Deut. iii, 11; 1 Sam. xvii, 4-7; 2 Sam. xxi, 16-22).

II. **Patriarchal Pal'es-tine** (that is Pal'es-tine before the conquest) was inhabited by races of Ham-it'ic origin, mostly descended from Ca'naan (Gen. x, 15-19), though bearing different names.

1. The Seacoast Plain was occupied by the **Phi-lis'tines** on the south (Gen. xxvi, 1), the **Ca'naan-ites** in the center, near Mount Car'mei, and the **Zi-do'ni-ans**, or Phœ-ni'ci-ans, in the north.

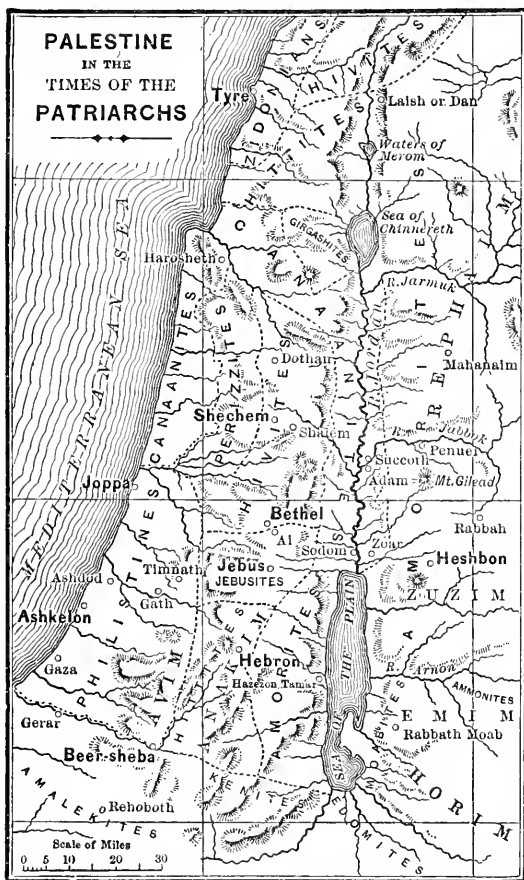
2. The Mountain Region was held by the **Am'o-rites** in the south, by the **Jeb'u-sites** near the site of Je-ru'sa-lem, by the **Hi'vites** in the center of the land, and by the **Hit'tites** in the north (Num. xiii, 29; Judg. i, 21; Josh. ix, 1; xi, 19).

3. The Jor'dan Valley was held by the **Ca'naan-ites** (Num. xiii, 29).

4. On the Eastern Table-land the **Mo'ab-ites** held the mountains east of the Dead Sea (Deut. ii, 9), the **Am'o-rites** between the rivers Ar'non and Hi'e-ro-max (Deut. ii, 24), and the **Ba'shan-ites** in the north (Deut. iii, 1-3).

III. **Tribal Pal'es-tine**, or Pal'es-tine as divided among the Twelve Tribes, followed the conquest of the land by Josh'u-a. We divide these tribes into four groups.

1. *The Eastern Group*, beyond Jor'dan. (1) On the north **Ma-nas'seh East**, half the tribe (Deut. iii, 13); (2) in the center, east of the Jor'dan,



Gad; (3) in the south, east of the northern half of the Dead Sea, **Reu'ben** (Deut. iii, 16).

2. *The Southern Group*. (1) On the northwest **Dan** (Judg. xiii, 25);

(2) on the northeast **Ben'ja-min** (Josh. xviii, 11, 12); (3) in the center **Ju'dah** (Josh. xv, 1-5); (4) on the south, **Sim'e-on** (Josh. xix, 9).

3. *The Central Group.* This was allotted to a tribe and a half, both descended from Jo'seph. (1) The south-center, from the Jor'dan to the Med'i-ter-ra'ne-an, to **E'phra-im**. (2) The north-center, having the same east and west limits, to **Ma-nas'seh West**.

4. *The Northern Group.* These consisted of: (1) **Naph'ta-li** on the north (Josh. xix, 32); (2) **Zeb'u-lun** in the center (Josh. xix, 10); (3) **Is'sa-char** on the south (Josh. xix, 17); (4) **Ash'er** on the west (Josh. xix, 24).

It should be remembered that although all the land was divided among the Twelve Tribes, the Mountain Region only was actually possessed by them. The Is'ra-el-ites scarcely obtained a foothold upon the Seacoast Plain and the Jor'dan Valley during the time of the Judges; they held it under control during the days of David and Solomon, but permitted the Ca'naan-ite and Phi'lis-tine people to inhabit it; and even in the New Testament period most of the lowland population were still heathen.

IV. Under the kings of Is'ra-el and Ju'dah **Regal Pal'es-tine** was divided into two kingdoms.

1. The kingdom of **Is'ra-el** included practically all the country north of Jer'i-cho and Beth'el, though the boundary line varied in different reigns (1 Kings xii, 19, 29). Mo'ab was also tributary to Is'ra-el (2 Kings iii, 4).

2. The kingdom of **Ju'dah** included the country west of the Dead Sea, with a supremacy over E'dom, south of the Dead Sea (1 Kings xii, 17; 2 Kings viii, 20).

V. **Provincial Pal'es-tine**, in the New Testament period, included five provinces, three on the west and two on the east of Jor'dan.

1. **Gal'i-lee** was the northern province on the west of Jor'dan (Matt. iv, 12).

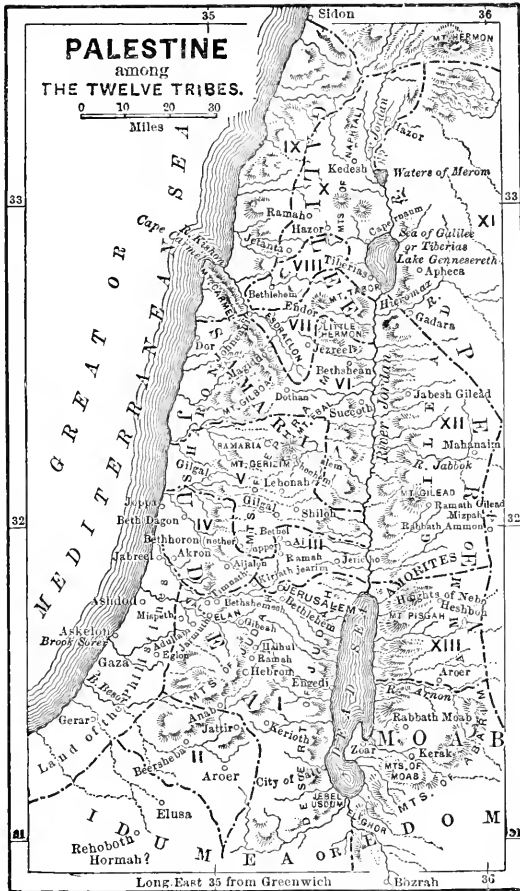
2. **Sa-ma'ri-a** was a district rather than a province, since it had no political organization, but was attached to Ju-de'a. It was situated in the center of the land (John iv, 3, 4).

3. **Ju-de'a** was the principal province on the south (Matt. ii, 22).

4. **Pe-re'a** ("beyond") was on the east of Jor'dan, south of the river Hi'e-ro-max. It is called "Ju-de'a beyond Jor'dan" in Matt. xix, 1.

5. **Ba'shan** was the country north of the Hi'e-ro-max and east of the Jor'dan and Sea of Gal'i-lee. The name Ba'shan is not used in the New Testament, but the province was generally called "Phil'ip's tetrarchy" (Luke iii, 1).





KEY TO THE NUMBERS.

- | | | |
|----------------|--------------------|--------------------|
| I. Judah. | V. Ephraim. | X. Naphtali. |
| II. Simeon. | VI. Manasseh (W.). | XI. Manasseh (E.). |
| III. Benjamin. | VII. Issachar. | XII. Gad. |
| IV. Dan. | VIII. Zebulun. | XIII. Reuben. |
| | IX. Asher. | |

BLACKBOARD OUTLINE.

- I. **Preh. Pal.**
 II. **Patr. Pal.** 1. Sea. P. Phil. Can. Zid. 2. M. R. Am. Jeb. Hiv. Hit. 3. J. V. Can. 4. E. T.-L. Mo. Am. Bash.
 III. **Tri. Pal.** 1. Ea. Gr. Man. E. Ga. Reu. 2. Sou. Gr. Da. Ben. Jud. Sim. 3. Cen. Gro. Eph. Man. W. 4. Nor. Gro. Nap. Zeb. Iss. Ash.
 IV. **Reg. Pal.** Isr. Jud.
 V. **Prov. Pal.** Gal. Sam. Jud. Per. Bash.

REVIEW QUESTIONS.

- What do we know of the prehistoric inhabitants of Pal'es-tine?
 From what race were the people who inhabited Pal'es-tine in the time of the patriarchs?
 What races lived on the Maritime Plain in the patriarchal era?
 Who inhabited the Mountain Region at that time?
 Who inhabited the Jor'dan Valley?
 Who lived on the Eastern Table-land during the patriarchal period?
 When was the land divided into twelve tribes?
 Name and locate the Eastern Group of the tribes.
 What were the tribes of the Southern Group, and where were they located?
 What, and where, were the Central Group?
 What were the Northern Group, and where were they located?
 In what part of the land did the Is'ra-el-ites generally dwell?
 What were the divisions of the land during the Regal period?
 Name the five provinces, and locate them, in the New Testament period

LESSON XVI. REVIEW OF BIBLE GEOGRAPHY.

- I. Concerning the Old Testament world:
 1. State its general location and dimensions.
 2. Name and locate its six large bodies of water.
 3. Name and locate its five great mountain ranges.
 4. Name and describe its five important rivers.
 5. State its three great natural divisions.
 6. Name the lands in each division.
 7. Name and locate nine of its principal places.
 II. Concerning the New Testament world:
 1. Name and locate its important seas.
 2. Name and locate five of its islands.

-
3. Name its five provinces in Eu'rope.
 4. Name its three provinces in Af'ri-ca.
 5. Name four of its provinces in A'si-a.
 6. Name in order the fourteen provinces of A'si-a Mi'nor.
 7. Name and locate twelve important places.
- III.** Concerning the Land of Pal'es-tine :
1. State and explain its names at different periods.
 2. Give its dimensions.
 3. Name and locate its larger bodies of water.
 4. State its natural divisions.
 5. Name its mountains, give their locations, and a fact about each.
 6. Name its brooks, and state their locations.
 7. Name the principal places, following the natural divisions of the land.
 8. Name and locate the peoples of Pal'es-tine in the earlier periods.
 9. State the names of the twelve tribes of Is'ra-el, and the location of each.
 10. Name and bound its two kingdoms.
 11. Name and locate the five provinces in the New Testament period.

PART IV.

SIX LESSONS IN BIBLE INSTITUTIONS.

LESSON XVII. THE ALTAR AND ITS OFFERINGS.

LESSON XVIII. THE TABERNACLE.

LESSON XIX. THE TEMPLE.

LESSON XX. THE SYNAGOGUE.

LESSON XXI. THE SACRED YEAR.

LESSON XXII. REVIEW.

LESSON XVII. THE ALTAR AND ITS OFFERINGS.

As preparatory to the Christian Church, in the development of the divine purpose of redemption, we notice four great institutions, each related to the others, and all united in a progressive order. These are—

1. The Altar, the earliest institution for worship.
2. The Tabernacle, which was an outgrowth of the Altar.
3. The Temple, which was a development of the Tabernacle.
4. The Synagogue, which was supplementary to the Temple, and formed an important step toward the Church of Christ.

In studying the first of these religious institutions we notice—

I. **The Altar.**II. **Its Offerings.**

I. **The Altar.** 1. Its **universality.** There was scarcely a people in the ancient world without an altar. We find that the worship of every land and every religion was associated with altars. See allusions in Isa. lxxv, 3; 2 Kings xvi, 10; Acts xvii, 23, to altars outside of the Is'ra-el-ite faith.

2. Its **origin** is unknown, but it was early sanctioned by a divine approval of the worship connected with it (Gen. iv, 3, 4; viii, 20; xii, 8).

3. Its **material**—originally earth or unhewn stone. Where metal or wood was used it was merely for a covering, the true altar being of earth inside (Exod. xx, 24, 25).

4. Its **idea**—that of a meeting place between God and man, involving a sacrifice for sin.

5. Its purpose—to prefigure the cross whereon Christ died (1 Pet. iii, 18; Heb. ix, 22, John i, 29).

II. Its Offerings, which were of five kinds, classified as follows:

1. **The Sin Offering.** (a) This regarded the worshiper as a sinner, and expressed the means of his reconciliation with God. (b) The offering consisted of an animal. (c) The animal was slain and burned without the camp. (d) Its blood was sprinkled on the altar of incense in the Holy Place (Lev. iv, 3-7).

2. **The Burnt Offering.** (a) This regarded the worshiper as already reconciled, and expressed his consecration to God. (b) It consisted of an animal, varied according to the ability of the worshiper. (c) The animal was slain and burned on the altar. (d) Its blood was poured out on the altar, a token that the life of the worshiper was given to God (Lev. i, 2-9).

3. **The Trespass Offering.*** (a) This represented the forgiveness of an actual transgression, whether to God or man, as distinguished from the condition of a sinner represented in the sin offering. (b) The offering consisted of an animal, generally a ram, though a poor person might bring some flour. (c) The animal was slain and burned on the altar. (d) The blood was poured out at the base of the altar (Lev. v, 1-10).

4. **The Meat Offering.†** (a) This expressed the simple idea of thanksgiving to God. (b) It consisted of vegetable food. (c) The offering was divided between the altar and the priest; one part was burned on the altar, the other presented to the priest to be eaten by him as food (Lev. ii, 1-3).

5. **The Peace Offering.** (a) This expressed fellowship with God in the form of a feast. (b) It consisted of both animal and vegetable food. (c) The offering was divided into three parts, one part burned upon the altar, a second eaten by the priest, a third part eaten by the worshiper and his friends as a sacrificial supper. Thus God, the priest, and the worshiper were all represented as taking a meal together.

BLACKBOARD OUTLINE.

I. The Alt. 1. Univ. 2. Ori. 3. Mat. 4. Id. 5. Pur.

II. Off.

1. Si. Off.	Sin. rec. G.	An.	Sl. bur.	Spr. alt. inc.
2. Bu. Off.	Con. G.	An.	Sl. bur.	Pou. alt.
3. Tre. Off.	For. trans.	An.	Sl. bur.	Pou. ba. alt.
4. Me. Off.	Tha. Gd.	Veg.	Alt. pri.	
5. Pea. Off.	Fel. G.	An. Veg.	Alt. pr. wor.	

* Called in the Revised Version "guilt offering."

† This is called in the Revised Version "the meal offering;" that is, the offering to God of a meal to be eaten. It might be called "food offering."

REVIEW QUESTIONS.

- What is the purpose shown in all Bible history?
 Name the five great institutions for worship in the Bible.
 What shows the universality of the altar in connection with worship?
 What is said of the origin of the altar?
 Of what material were the earliest altars made?
 What was the religious idea in the altar?
 What prophetic purpose did the altar have?
 Name the five kinds of offerings.
 How did the sin offering regard the worshiper?
 What did the sin offering express?
 Of what did the sin offering consist?
 What was done with the offering?
 What was done with the blood?
 What was the design of the burnt offering?
 Of what did the burnt offering consist?
 What was done with the animal?
 What was done with the blood in the burnt offering?
 Wherein did the trespass offering differ from the sin offering?
 Of what did the trespass offering consist?
 What was done with the sacrifice?
 What did the meat offering express?
 Of what did it consist?
 How was the meat offering used?
 What was expressed by the peace offering?
 Of what did it consist?
 What was done with the peace offering?

LESSON XVIII. THE TABERNACLE.

1. When the family of A-bra'hahm grew into a people its unity was maintained by regarding the altar—and but one altar for all the Twelve Tribes—as the religious center of the nation.

2. To the thought of the altar as the meeting place with God was added the conception of God dwelling among his people in a sanctuary and receiving homage as the King of Is'ra-el (Exod. xxv, 8).

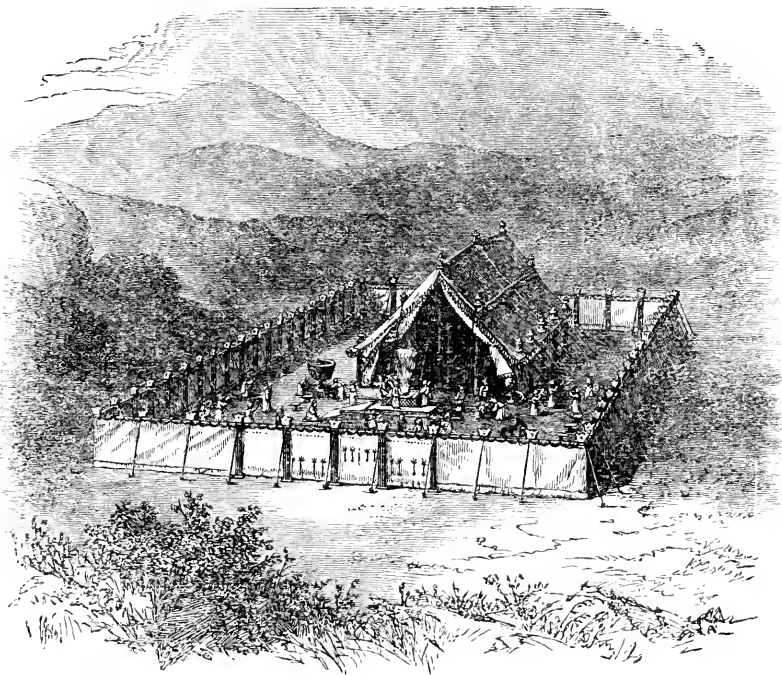
3. Thus the altar grew into the **Tabernacle**, which was the sanctuary where God was supposed to dwell in the midst of the camp. As was necessary among a wandering people, it was constructed of such materials as could be easily taken apart and carried on the march through the wilderness.

In considering the Tabernacle and its furniture we notice the following particulars:

1. **The Court**, an open square surrounded by curtains, one hundred and fifty by seventy-five feet in extent, and occupying the center of the camp

of Is'ra-el (Exod. xxvii, 9-13). In this stood the Altar, the Laver, and the Tabernacle itself.

II. **The Altar of Burnt Offerings** stood within the court, near its entrance. It was made of wood plated with "brass" (which is supposed to mean copper), was seven and one half feet square, and four and one half



THE TABERNACLE.

feet high. On this all the burnt sacrifices were offered (Exod. xxvii, 1; xl, 29), except the sin offering.

III. **The Laver** contained water for the sacrificial purifyings. It stood at the door of the tent, but its size and form are unknown (Exod. xxx, 17-21).

IV. **The Tabernacle** itself was a tent forty-five feet long, fifteen feet wide. Its walls were of boards, plated with gold, standing upright; its

roof of three curtains, one laid above another. Whether there was a

ridgepole or not is uncertain. [The cut on page 57 represents the former arrangement.] It was divided, by a veil across the interior, into two apartments, the Holy Place and the Holy of Holies (Exod. xxxi, 8-38).

V. **The Holy Place** was the larger of the two rooms into which the tent was divided, being thirty feet long by fifteen wide. Into this the priests entered for the daily service. It contained the Candlestick, the Table, and the Altar of Incense (Heb. ix, 2).

VI. **The Candlestick** (more correctly, "lampstand") stood on the left side of one entering the Holy Place; made of gold, and bearing seven branches, each branch holding a lamp (Exod. xxv, 31-37).

VII. **The Table** stood on the right of one entering the Holy Place; made of wood, covered with gold; three feet long, a foot and a half wide, two and one quarter feet high; contained twelve loaves of bread, called "the bread of the presence" (Exod. xxxvii, 10, 11).

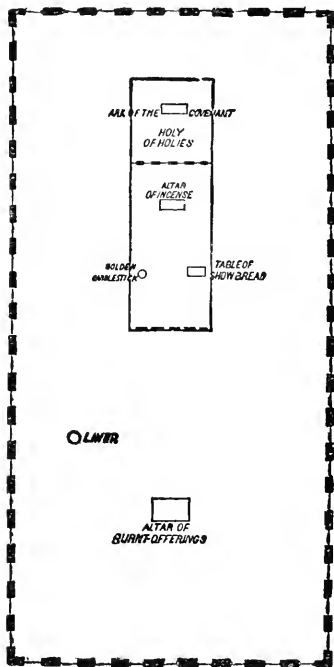
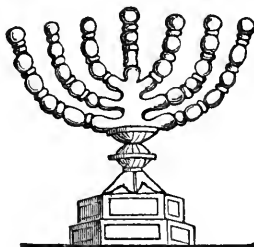


DIAGRAM SHOWING LOCATION OF THE OBJECTS WITHIN THE TABERNACLE COURT.

VIII. **The Altar of Incense** stood at the inner end of the Holy Place, near the veil; made of wood, covered with gold; a foot and a half square and three feet high. On it the incense was lighted by fire from the altar of burnt offering (Exod. xxx, 1, 2).

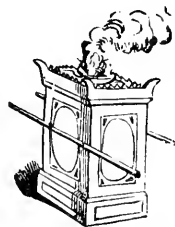
IX. **The Holy of Holies** was the innermost and holiest room in the Tabernacle, into which the high priest alone entered on one day in each year (on the Day of Atone-



GOLDEN CANDLESICK.

ment); in form a cube of fifteen feet. It contained only the Ark of the Covenant (Heb. ix, 3).

X. **The Ark of the Covenant** was a chest containing the stone tablets of the Commandments; made of wood, covered on the outside and inside with gold; three feet nine inches long, two feet three inches wide and high. Through gold rings on the sides were thrust the staves by which it was borne on the march. Its lid, on which stood two figures of the cherubim, was called "the mercy seat." On this the high priest sprinkled the blood on the Day of Atonement (Exod. xxv, 17, 18; Heb. ix, 7).



THE ALTAR OF INCENSE

BLACKBOARD OUTLINE.

THE TABERNACLE.

- I. **Cou.** sq. 150. 75. (Al. Lav. Tab.)
- II. **Alt.** woo. br. $7\frac{1}{2}$, $4\frac{1}{2}$.
- III. **Lav.** do. ten.
- IV. **Tab.** 45. 15. bds. cur. (H.P. H.H.)
- V. **Ho. Pl.** 30. 15. (Can. Tab. Alt. Inc.)
- VI. **Can.** go. 7. bran.
- VII. **Tab.** 3. $1\frac{1}{2}$, $2\frac{1}{4}$, 12 loa.
- VIII. **Alt. Inc.** woo. gol. $1\frac{1}{2}$, 3.
- IX. **Ho. Hol.** 15. 15. 15. (Ar. Cov.)
- X. **Ar. Cov.** wo. go. 3.9. 2.3. "mer. se."

REVIEW QUESTIONS.

- How was the unity of the Is'ra-el-ite people maintained?
 What was the conception or thought in the Tabernacle?
 Why was it constructed of such materials?
 What was the court of the Tabernacle?
 What were the dimensions of the court?
 What stood in the court?
 What were the materials of the Altar of Burnt Offerings?
 What was the size of this altar?
 What was the laver, and where did it stand?
 What was the Tabernacle itself?
 Into what rooms was it divided?
 How was it covered?
 What were the dimensions of the Holy Place?
 What did the Holy Place contain?
 What was the form of the candlestick?

Where did the candlestick stand?
 Of what was the Altar of Incense made?
 What were its dimensions?
 For what was this altar used?
 What were the dimensions of the Holy of Holies?
 What did the Holy of Holies contain?
 Who alone entered this room, and how often?
 What was the Ark of the Covenant?
 What was the "mercy seat?"

LESSON XIX. THE TEMPLE.

1. After the Is'ra-el-ites had become a settled people, and had been organized into a kingdom, the Tabernacle grew into a Temple, figuring the palace of Jehovah.

2. The first Temple was built by Sol'o-mon, on Mount Mo'riah, about one thousand years before Christ. This was destroyed by Neb'u-chad-nez'zar, B. C. 587, but rebuilt under Ze-rub'ba-bel and finished B. C. 515. This became dilapidated, and its restoration was begun under Her'od the Great, B. C. 20. It was not fully completed until A. D. 65, only five years before its final destruction.

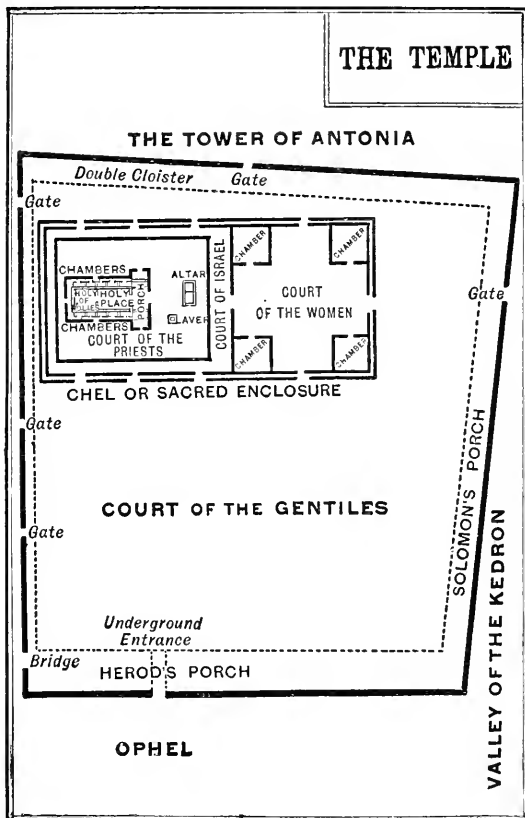
3. The three Temples were according to the same general plan, but differing in details. The last Temple, standing in the time of Christ, is the one of which we know the most, and the one which we describe briefly.

I. **The Court of the Gentiles** was a quadrangle, about one thousand feet on each side (nine hundred and ninety north, one thousand east, nine hundred and ten south, one thousand and sixty west). North was the tower of An-to'ni-a; east, the valley of the Kid'ron; south, the district O'phel; west, the valley of the Ty-ro'pœ-on, and, beyond it, Mount Zi'on. On the eastern wall rose a corridor, Sol'o-mon's Porch; on the southern, another, Her'od's Porch. It was paved with marble, and on its open space was a market. It had six gates, one each on north, east, and south, and three on the west, leading to the city. Into this court Gen'tiles were permitted to enter. (See allusions in Acts xxi, 29; iii, 11; John ii, 14-16).

II. **The Chel** [pronounced *Kel'*], or Sacred Inclosure, occupied the northwest corner of the Court of the Gen'tiles. It was a raised platform, containing the sacred buildings, eight feet above the level of the court, measuring six hundred and thirty feet from east to west by three hundred from north to south. Its outer wall was a lattice in stone, called Soreg, "interwoven," containing inscriptions in many languages, warning Gen'tiles not to enter on pain of death (Acts xxi, 28, 29). This Chel was a terrace

twenty-four feet wide, around an inner wall from forty to sixty feet high. It was entered by nine stairways, four on the north, one on the east, and four on the south.

III. The Court of the Women occupied the eastern end of the Sacred



Inclosure. It was a square, two hundred and forty feet on each side; its floor three feet higher than the platform of the Chel; surrounded by high walls; entered by four gates, one on each side. The one on the east was

the Gate Beautiful (Acts iii, 2), that on the west the Gate Ni-ca'nor. The court was open to the sky, as were also the four rooms, one in each corner, each sixty feet square. The one on the northwest was used for the ceremony of cleansing the leper (Matt. viii, 4); northeast for storage of wood; southeast, for the ceremonies of the Naz'a-rite's vow (Acts xxi, 23-26); southwest, for the storage of oil. The court had a gallery from which women could view the sacrifices; hence its name. It was also called "the Treasury," from the gift boxes fastened upon its walls (Mark xii, 41, 42; John viii, 20).

IV. **The Court of Is'ra-el**, or Men's Court, occupied the western end of the Chel, and was a corridor surrounding the Court of the Priests. It was ten feet higher than the level of the Women's Court; three hundred and twenty feet long from east to west, and two hundred and forty from north to south. The corridor was sixteen feet wide on the north and south, and twenty-four feet on the east and west. It was the place where the men stood to witness the sacrifices. Its outer wall was thick and high; within it was separated from the Court of the Priests by a railing. It had three gates on the north, one on the east, and three on the south. On the southeastern corner was the meeting room of the San'he-drim, or Great Council of the Jews.

V. **The Court of the Priests** was a platform within the Court of Is'ra-el, raised three feet above it; about two hundred and eighty feet long by two hundred wide. Upon it stood the Altar, the Laver, and the Temple building. The Altar probably stood on the rough rock which lies under the dome of the Mosque of O'mar and gives its name "The Dome of the Rock" to the building.

VI. **The Temple building**, or House of the Lord, consisted of four parts.

1. *The Porch* was the vestibule in front, forming a tower one hundred and twenty feet high.

2. *The Holy Place* was thirty feet wide and sixty feet long, having each of its dimensions double those in the Tabernacle, and containing the Candlestick, the Table, and the Altar of Incense.

3. *The Holy of Holies* was a cube of thirty feet on each side, separated from the Holy Place by a double veil three inches apart. As there was no Ark of the Covenant it contained only a block of marble, on which the blood was sprinkled on the Day of Atonement.

4. *The Chambers* were rooms for the priests during their service at the Temple. They were situated around the building, but separate from it, and were three stories high. In one of these rooms each priest lived in turn for about two weeks in each year.

BLACKBOARD OUTLINE.

- Tem.** Sol. 1,000. Zer. 536. Her. B. C. 20.
I. Cou. Gen. 1,000. N. An. E. Val. Ked. S. Op. W. Val.
 Tyr. Sol. Por. Her. Por.
II. Chel. 8. 630. 300. 24. Soreg. 9 Stair.
III. Cou. Wom. 240. sq. 4 ga. 4 rooms. N. W. Lep. N. E.
 woo. S. E. Naz. vow. S. W. oil. Gal. Treas.
IV. Cou. Isr. 10. 320. 240. 16. 24. Sanh.
V. Cou. Pri. 3. 275. 200. Alt. Lav. Tem.
VI. Tem. buil. 1. Por. 120. Ho. Pl. 30. 60. Hol. Hol. 30.

REVIEW QUESTIONS.

- How did the Tabernacle become a Temple?
 Name the three Temples, their builders, and the date of each.
 Name the six parts of the Temple in the time of Christ.
 What was the form of the Court of the Gen'tiles?
 Give the boundaries of this court.
 What two porches stood beside it?
 How many gates did it have, and where were they?
 What was the name of the court, or sacred inclosure, within that of the Gen'tiles?
 What were its dimensions?
 What was the character of this court?
 What entrances led to it?
 Who were excluded from it?
 Locate and describe the Court of the Women.
 How was it entered?
 What rooms were in its corners?
 By what other name was it called?
 Why was it called the "Court of the Women?"
 What court was next to that of the women?
 Describe this court.
 How was it separated from the other courts?
 What stood in one of its corners?
 What was the Court of the Priests?
 What were its dimensions?
 What stood in this court?
 Where did the altar stand?
 Name the four parts of the Temple building.
 Describe the porch of the Temple.
 Describe the Holy Place.
 Describe the Holy of Holies.
 What took the place of the Ark in this Temple?
 Describe the chambers.

LESSON XX. THE SYNAGOGUE.

The synagogue forms an important link between the Church of the Old Testament and that of the New, and greatly aided in preparing the way for the Gospel.

I. **Its Origin.** The synagogue arose during the captivity, when the Temple was in ruins and the sacrifices were in abeyance. In the land of captivity the people of God met for worship and fellowship, and out of their meeting grew the synagogue, a word meaning "a coming together." It is believed that the institution was organized as a part of the Jewish system by Ezra, B. C. 440.

II. **Its Universality.** There was but one temple, standing on Mount Mo-ri'ah, and only those who journeyed thither could attend its services. But the synagogue was in every place where the Jews dwelt, both in Pal'es-tine and throughout the world. Wherever ten Jew'ish heads of families could be found there a synagogue would be established. There were four hundred and sixty synagogues in Je-ru'sa-lem; and every nationality of Jews had its own (Acts vi, 9).

III. **The Place of Meeting.** This might be a building erected for the purpose, or a hired room, or even a place in the open air (Acts xvi, 13). This meeting place was employed for secular as well as religious uses. Courts were held in it, and sentence was administered (Acts xxii, 19), and sometimes a school for teaching the law was held in it. Thus the synagogue became a center of local influence.

IV. **Its Arrangement.** Every ancient synagogue contained:

1. An "ark," which was the chest for the sacred rolls, and stood in the end of the building toward Je-ru'sa-lem.

2. Chief seats, elevated, near and around the "ark," for the elders and leading men (Matt. xxiii, 6).

3. A desk for the reader standing upon a platform.

4. Places for the worshippers, carefully graded according to rank, the Gen'tile visitors having seats near the door of entrance.

5. A lattice gallery where women could worship without being seen.

V. **Its Officers.** These were:

1. Three rulers of the synagogue, who directed the worship, managed the business details, and possessed a limited judicial authority over the Jews in the district (Mark v, 22; Acts xiii, 15). One of these was the presiding officer, and called "the ruler."

2. The *chazzan* (Luke iv, 20, "the minister"), who united the functions of clerk, schoolmaster, sexton, and constable to administer sentence on offenders.

3. The *batlanim*, "men of ease," seven men who were chosen to act as a legal congregation, were pledged to be present at the regular services, and sometimes received a small fee for being present.

VI. Its Services. These were held on Saturday, Monday, and Thursday, and were conducted by the members in turn, several taking part in each service. They consisted of:

1. Forms of prayer, conducted by a leader, with responses by the worshipers.

2. Reading of selections from the law and the prophets, according to an appointed order (Acts xv, 21). The reading was in Hebrew, but it was translated, verse by verse, into the language of the people, whether Greek or Aramaic.

3. Exposition or comment upon the Scripture, in which any member might take part (Luke iv, 20, 21; Acts xiii, 15, 16).

VII. Its Influence. It is easy to perceive how widely and how powerfully the results of such an institution would reach.

1. It perpetuated the worship of God and united the worshipers.

2. It supplied a more thoughtful and spiritual worship than the elaborate ritual of the Temple.

3. It promoted the study of the Old Testament Scriptures and made them thoroughly familiar to every Jew.

4. It attracted the devout and intelligent among the Gen'tiles, many of whom became worshipers of God, and were known as "proselytes of the gate" (Acts x, 1, 2).

VIII. Its Preparation for the Gospel. It is evident that the apostles and early Christian teachers were greatly aided by the synagogue.

1. It furnished a *place*; for everywhere the Church began in the synagogue, even though it soon left it (Acts xiii, 5; xviii, 4; xix, 8).

2. It prepared a *people*; for the synagogue was attended by the earnest and thoughtful, both of Jews and Gen'tiles, who were thus made ready for the higher truths of the Gospel (Acts xiii, 42, 43).

3. It supplied a *plan of service*; for it is evident that the early Christian worship was modeled, not on the ritual of the Temple, but on the simpler forms of the synagogue.

4. It gave a *system of organization*; for the government of the early Church was similar to, and doubtless suggested by, that of the synagogue.

BLACKBOARD OUTLINE.

- I. **Ori.** Cap. Ez. B. C. 440.
 II. **Univ.** 10 fam. 460 Jer.
 III. **Pl. Meet.** Buil., room, open. sec. rel. sch.
 IV. **Arr.** 1. Ark. 2. Ch. se. 3. Des. 4. Pla. wor. 5. Lat. gal.
 V. **Off.** 1. Rul. 2. Chaz. 3. Batl.
 VI. **Serv.** 1. Pr. 2. Re. 3. Exp.
 VII. **Inf.** 1. Per. wor. 2. Tho. wor. 3. St. O. T. 4. Dev. Gen.
 VIII. **Prep. Gosp.** 1. Pl. 2. Peo. 3. Ser. 4. Org.

REVIEW QUESTIONS.

- Between what two institutions was the synagogue a link of connection?
 How did the synagogue originate?
 Who gave it definite organization?
 Wherein did it differ in location from the Temple?
 Where were synagogues formed?
 How many were in Je-ru'sa-lem?
 What buildings and places were used for the service of the synagogue?
 To what secular uses also were these put?
 What were the arrangements of the synagogue?
 Where did the women worship?
 What was the "ark" in the synagogue?
 Who were the officers of the synagogue?
 Who was the *chazzan*?
 Who were the *batlanim*?
 What were the services of the synagogue?
 What influence did the synagogue exert?
 Whom did the synagogue benefit outside of the Jews?
 How did the synagogue prepare the way for the Gospel?

LESSON XXI. THE SACRED YEAR.

I. Among the Is'ra-el-ites were certain institutions of worship observed at regular intervals of time, and have been called **The Periodical Institutions**. These were:

1. **The Sabbath**, observed one day in seven; of which the root-idea is the giving to God a portion of our time. See references in the Old Testament: Gen. ii, 3; Exod. xx, 8-11; Isa. lvi, 2; lviii, 13. In the New Testament we find the first day of the week gradually taking its place among the early Christians (Acts xx, 7; 1 Cor. xvi, 2; Rev. i, 10).

2. **The New Moon**, which was the opening day of each month; regarded as a sacred day, and celebrated with religious services (Num. x, 10; 2 Kings iv, 23).

3. **The Seven Annual Solemnities**, the important occasions of the year, six feasts and one fast day.

4. **The Sabbatical Year**. One year in every seven was observed as a year of rest, and the ground was left untilled (Lev. xxv, 2-7).

5. **The Year of Jubilee**. Once in fifty years the Is'ra-el-ites were commanded to give liberty to slaves, freedom to debtors, and general restitution of alienated inheritances (Lev. xxv, 9, 10).

II. We take for special notice among these periodical institutions **the seven annual solemnities of the Sacred Year**.

These may be classified as,

1. **The Three Great Feasts**, Passover, Pentecost, and Tabernacles; all observed at the capital, and requiring the people to make annual pilgrimages to Je-ru'sa-lem.

2. **The Annual Fast**, the Day of Atonement.

3. **The Three Lesser Feasts**, Trumpets, Dedication, Purim. These were observed throughout the land, as well as at Je-ru'sa-lem.

With regard to each of these we will note: 1. Its time. 2. The event which it commemorated. 3. How it was observed.

1. **The Feast of Passover** (Luke xxii, 1).

(a) Was held in the spring, on the fourteenth of the month Abib or Nisan, corresponding to parts of March and April (Exod. xii, 18).

(b) Commemorated the exodus from E'gypt (Exod. xii, 42).

(c) Observed with the eating of unleavened bread and the slain lamb (Exod. xii, 19-21).

2. **The Feast of Pen'te-cost** (Acts ii, 1).

(a) Was held early in the summer, on the fiftieth day after Passover, in the month Sivan, corresponding to May and June.

(b) Commemorated the giving of the law.* See Exod. xix, 1, 11.

(c) Observed by "first fruits" laid on the altar, with special sacrifices (Lev. xxiii, 15-21).

3. **The Feast of Tabernacles** (John vii, 2, 10).

(a) Held in the fall, after the ingathering of crops, from the 15th to 21st of seventh month Ethanim, corresponding to September and October (Lev. xxiii, 34).

(b) Commemorated the outdoor life of the wilderness (Lev. xxiii, 43).

(c) Observed by living in huts or booths, and by special sacrifices (Lev. xxiii, 35-42).

* According to Josephus; the fact is not stated in the Bible.

4. **The Day of Atonement**, the only fast required by the Jew'ish law.
 (a) Held in the fall, on the tenth day of the month Ethanim (Lev. xxiii, 27), five days before the Feast of Tabernacles.
 (b) Showing the sinner's reconciliation with God.
 (c) On this day only in the year the high priest entered the Holy of Holies (Exod. xxx, 10).

5. **The Feast of Trumpets.**

- (a) Held on the first day of the seventh month Ethanim, corresponding to September or October (Lev. xxiii, 24).
 (b) This feast recognized the "New Year Day" of the civil year.*
 (c) It was observed with the blowing of trumpets all through the land.

6. **The Feast of Dedication**; not named in the Old Testament.

See John x, 22.

- (a) This was held in the winter, on the 25th of the month Chisleu (or December), and for eight days thereafter.
 (b) It commemorated the reconsecration of the Temple by Ju'das Mac'ca-be'us, B. C. 166, after its defilement by the Syr'i-ans.
 (c) It was observed by a general illumination of Je-ru'sa-lem; hence often called "the feast of lights."

7. **The Feast of Pu'rim**, not named in the New Testament, unless it be referred to in John v, 1.

- (a) Held in the early spring, 14th and 15th of month Adar—March (Esther ix, 21).
 (b) Commemorating Queen Es'ther's deliverance of the Jew'ish people (Esther ix, 22-26).
 (c) Observed with general feasting and rejoicing.

BLACKBOARD OUTLINE.

I. Per. Inst.	1. Sab.	2. Ne. Mo.	3. Sev. Ann. Sol.
	4. Sab. Ye.	5. Ye. Jub.	
II. Sac. Yea.			
	1. Pass. spr. ex. Eg. sla. la.		
1. Gr. Fe.	2. Pen. sum. giv. la. fir. fru.		
	3. Tab. fal. lif. wil. liv. huts.		
2. Ann. Fa.	4. Day At. fal. sin. rec. pr. H. Hol.		
	5. Trum. fal. N. Ye. bl. trum.		
3. Les. Fe.	6. Ded. win. rec. Tem. ill. Jer.		
	7. Pur. spr. Esth. del. fea. rej.		

* The ecclesiastical year began with the month Abib or Nisan in the spring; the civil year with the month Ethanim in the fall.

REVIEW QUESTIONS.

- What is meant by "periodical institutions?"
 Name the five general periodical institutions of the Is'ra-el-ites.
 What did the Sabbath commemorate?
 What were the new moons?
 How many times in the year were observed by the Is'ra-el-ites?
 What was the Sabbatical Year?
 What was the Year of Jubilee?
 Name the three great feasts.
 When was each great feast observed?
 What did each feast commemorate?
 How was each feast observed?
 What took place on the Day of Atonement?
 What did the Day of Atonement represent?
 What were the three lesser feasts?
 When was each observed?
 What did each lesser feast commemorate?
 How were these feasts observed?

LESSON XXII. REVIEW OF BIBLE INSTITUTIONS.

- I. Name four great institutions preparatory to the Church.
- II. Concerning the Altar, state: 1. Its use in ancient religions; 2. What is known as to its origin; 3. Its material; 4. Its idea; 5. Its prophetic purpose.
- III. Name the five offerings among the Is'ra-el-ites.
- IV. State concerning each offering: 1. What it represented; 2. Of what it consisted; 3. What was done with it.
- V. Show how the Altar grew into the Tabernacle.
- VI. State the various parts of the Tabernacle, its court and contents.
- VII. Name the three Temples, who built them, and what became of them.
- VIII. Describe the courts of Her'od's Temple.
- IX. Name the various parts of the Temple building, their dimensions and uses.
- X. State concerning the Synagogue: 1. Its origin; 2. Its locality; 3. The building or place of meeting; 4. Its arrangements; 5. Its officers; 6. Its services; 7. Its influence; 8. Its preparation for the Gospel.
- XI. Name and describe "the periodical institutions" of the Old Testament.
- XII. Name and describe the three great Feasts of the Jews.
- XIII. Explain the annual fast of the Jews.
- XIV. Name and explain the three lesser feasts.

PART V.

ON THE SUNDAY SCHOOL.

LESSON XXIII THE HISTORY OF THE SUNDAY SCHOOL.

LESSON XXIV THE DEFINITION OF THE SUNDAY SCHOOL.

LESSON XXV THE SUNDAY SCHOOL AND THE HOME.

LESSON XXVI THE SUNDAY SCHOOL AND THE CHURCH.

LESSON XXVII THE ORGANIZATION OF THE SUNDAY SCHOOL.

LESSON XXVIII THE HOME DEPARTMENT.

LESSON XXIII. THE HISTORY OF THE SUNDAY SCHOOL.

Every permanent institution is an evolution, the gradual unfolding and development of a germ, not a sudden creation of a new type. That which is destined to endure in the future is sure to have its origin in the past.

The Sunday school is not, as many suppose, a modern institution, a little more than a century old. Its germ was in the world, living and active, more than three thousand years ago, and it has from age to age developed in varied forms.

The germ of the Sunday school does not consist in its meeting on any especial day, nor in its organization into classes, nor in its name. It consists in the gathering together of people, young and old—but especially of the young—for the study of the word of God.

I. There was a Sunday school, in these essential elements, among the **ancient Israelites**. We find allusions to them in the earlier ages (Gen. xviii, 19; Deut. vi, 6-9); during the period of the kingdom (2 Chron. xv, 3; xvii, 7-9); after the return from captivity (Neh. viii, 1-8). The ancient Jewish writings, outside of the Bible, are full of references to these schools for instruction in the Scriptures.

II. There was a Sunday school in the **early Christian Church**. We find in the New Testament a distinction made between preaching, or "heralding," and *teaching*, which is the work of the Sunday school (Matt. xxviii, 19; Acts ii, 42, Rev. Ver.; xi, 26; xiii, 1; xxviii, 30, 31; 2 Tim. ii, 2; iii, 15).

III. There were Sunday schools at the time of the **Reformation**. The reformers prepared catechisms, embodying the doctrines of the faith, for

teaching in classes. One reason why the Sunday school was not emphasized by the Protestant reformers was that in all the schools established by them, notably in Scotland, the Bible was one of the principal text-books in the week-day instruction.

IV. There was a revival of Sunday school instruction in **the eighteenth century**. There are authenticated instances of Sunday schools in America, if not in England, as early as 1674; but the modern movement dates from the establishment of a Sunday school in Gloucester, England, by Robert Raikes, in July, 1780. An account of this was published by Raikes in his own newspaper, was widely read, and was generally followed by the establishment of Sunday schools. In 1787 there were two hundred and fifty thousand pupils in the Sunday schools of Great Britain.

V. A great advance in the aims and methods of the Sunday school began with the **International Lesson System**, which was instituted in 1872, though the study of the Bible in course did not begin until 1873. In "the Robert Raikes school" reading, writing, and the catechism formed the principal instruction. Later the practice of memorizing detached portions of Scripture was introduced. With the International Lessons the Sunday schools began the systematic study of the Bible in selected paragraphs, and this is at the present time the principal work of the school. There should be in every Sunday school a "supplemental lesson" taught, to give general knowledge of the Bible, its books, its history, and its systematic teachings.

N. B.—Those who would like to investigate this subject more fully will find a full statement of the history of the Sunday school in *Yale Lectures on the Sunday School*, by H. C. Trumbull, and in *The Church School*, by J. H. Vincent. The history of the International Lessons is given in *The Lesson System*, by Simeon Gilbert.

BLACKBOARD OUTLINE.

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| <p>I. S. S. am. anc. Isr. early; kgdm. ret.
 II. S. S. Ear. Ch. "teach."
 III. S. S. in Ref. "catech."
 IV. S. S. xviii. Ro. Rai. 1780.
 V. In. Les. Sys. 1872. par. supp. less.</p> |
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REVIEW QUESTIONS.

- Wherein is the Sunday school an evolution?
 How early was it in existence?
 What is the germ of the Sunday school?

- What is said of the Sunday school among the ancient Israelites ?
 What was the teaching in the early Church ?
 What took the place of the Sunday school in the time of the Reformation ?
 What movement took place in the eighteenth century ?
 Who founded the modern Sunday school ?
 What is the latest development of Sunday school instruction ?
 What is the supplemental lesson, and why should it be pursued ?

LESSON XXIV. THE DEFINITION OF THE SUNDAY SCHOOL.

The Sunday school teacher needs to understand the principles and plans of the institution wherein he is a worker.

I. Therefore we present the **Definition of the Sunday school** as given by Dr. J. H. Vincent.

1. **The Sunday school is a department of the Church of Christ,**
2. **In which the word of Christ is taught,**
3. **For the purpose of bringing souls to Christ,**
4. **And of building up souls in Christ.**

(This definition should be committed to memory by every student ; and that it may be memorized more easily it is printed in the form of four paragraphs. Let it be written upon the board, one sentence at a time, in catchwords or initial syllables, as in the blackboard review at the end of the lesson ; and let it be drilled and reviewed until every member of the class can repeat it correctly.)

II. Let us examine this definition more closely and develop its **meaning**. From it we learn :

1. That the Sunday school is a **department of the Church of Christ**. It is not an irresponsible, voluntary institution ; it is neither a social club nor a literary society. It is connected with the Church of Christ, is responsible to the Church, and under the Church's fostering care.

2. That the Sunday school is a **school**. It is not a service or public meeting. It adopts the teaching method, not the lecture method ; it therefore divided into classes of varied grade, and employs the services of teachers to instruct its scholars.

3. That it is a **Sunday** school, meeting on the Lord's Day. Hence its exercises should be appropriate to the day consecrated to the service of Christ ; and especially its lessons should be in sacred, not secular, subjects, and its teaching should be reverent and spiritual.

4. That it **teaches the word of Christ**. It has but one text-book, the Holy Scriptures ; and it seeks to teach them both the Old Testament and the New as the word of Christ, that is the revelation of Jesus as the

Redeemer of the world. If it deals with Bible history, or Bible geography, or Bible institutions it shows the truth concerning Christ which dwells in them.

5. That it has a **purpose** in its teaching. It instructs, but not for the sake of instruction merely. It aims first of all **to bring souls to Christ**, to make its pupils, young and old, disciples of Christ. But its work is not ended when its pupils are converted and churched; for then begins the more important work of **building up souls in Christ**, the process of spiritual education, the leading out of the soul's powers, and the development of a complete Christian character.

BLACKBOARD OUTLINE.

The Sunday School.

- I. **Def.** 1. S. s. dep. Ch. Chr.
 2. In wh. wo. Chr. tau.
 3. For pur. bring. so. to Chr.
 4. And of bui. up s. in Chr.

- II. **Mean.** 1. Dep. Chu. Chr. 2. Sch. 3. Sun. sch. 4. Tea. wo.
 Chr. 5. Pur. (1) Br. so. to Chr. (2) Bui. up so. in Chr.

REVIEW QUESTIONS.

What principles and plans does the Sunday school worker need to understand?

Can you tell why he needs to understand them?

State the definition of the Sunday school.

Of what is the Sunday school a part?

What does this relation involve?

What does the name Sunday *school* involve?

What is involved in the name *Sunday* school?

What is the first aim of the Sunday school with respect to its pupils?

What should the Sunday school do for the scholar after he has been converted?

LESSON XXV. THE SUNDAY SCHOOL AND THE HOME.

The Sunday school is not the only instrumentality, nor is it the most important instrumentality for the religious training of the young. There are two other institutions which take precedence of it in honor and in influence as forces for the building up of a Christian character. One of these forces is the home, the other is the Church.

We consider the **Relations of the Sunday school and the Home**, and notice:

I. The home as compared with the Sunday school in the religious education of youth.

1. The home **comes before** the Sunday school. Education begins with life ; and the period in life when the most is learned is the first seven years, nearly all of which are passed at home under the influence of the parents, and especially of the mother. The nature of the child is fixed in a measure before the Sunday school lays its hand upon him.

2. The home is **more constant** than the Sunday school. While the pupil is in the Sunday school only an hour of one day in each week he is in the home every day, and a large part of the time. Its influence, whether conscious or unconscious, is an atmosphere which he breathes continually. Its principles, its examples, its aims, all have their constant effect upon him, while the Sunday school enters into his life only as an occasional power from without.

3. The home has a **controlling power** which the Sunday school does not possess. There is—or there ought to be—in the home the strong yet gentle hand of parental authority, such as no teacher can exercise. The parent can say “you must,” when at best the teacher can only say “you ought.”

Hence the Sunday school should never take the place of the home in religious education and the teaching of the word of life.

II. What then is the work of the Sunday school in its relation to the home?

1. It can **suggest the teaching** in the home. Many families find that the lessons of the Sunday school constitute the best course of instruction in the family. The “Home Readings” are read at family worship ; the course is pursued by all the members, and the lessons direct into lines of special study.

2. It can **supplement the teaching** in the family. When the principles and ideals of the home are reenforced by a faithful Sunday school teacher there is an added influence from without to strengthen that from within.

3. It can often **supply the lack of teaching** in the home. Not all homes are places of religious power. There are godless parents, worldly-minded parents, and unbelieving parents whose homes are silent on the most important of all themes. For these homes the Sunday school is the only substitute, and often it is the only influence in the training of childhood.

III. What can the home do for the Sunday school ?

1. It can **prepare the scholar** for the Sunday school. In every Christian home the Sunday school lesson should be studied during the week, and the pupil fully prepared for his class.

2. It can **command the attendance** of the scholar. There would be few pupils absent from or late at the Sunday school if the home did its duty.

3. It can organize a **Home Department** of the Sunday school for those who are unable to attend. The Home Department is now one of the recognized institutions of the Sunday school. It consists of those who are too busy, too feeble, or too aged to attend the school, yet are willing to give an hour to its study, and are therefore enrolled as a "home department."*

BLACKBOARD OUTLINE.

THE HOME	COMP. WITH HELPED BY HELPING	S. S.	S. S.	1. Com. bef.
				2. Const.
				3. Cont. pow.
				1. Sugg. tea.
				2. Supp. tea.
				3. Supp. lac. tea.
				1. Prep. sch.
				2. Com. att.
				3. Org. Ho. Dep.

REVIEW QUESTIONS.

- What institutions take precedence of the Sunday school?
 Name three respects in which the home has an advantage over the Sunday school.
 Wherein does the home have advantage in respect of time of beginning?
 How is the influence of the home more constant than that of the school?
 How is the authority of the home greater than that of the school?
 What can the Sunday school do to aid the work of the home?
 How may it suggest the teaching of the home?
 Where may the Sunday school supply the lack of home training?
 How can the home help the Sunday school?
 What is the Home Department of the Sunday School?

LESSON XXVI. THE SUNDAY SCHOOL AND THE CHURCH.

We have already stated that the Sunday school is not an independent organization. It is in close connection with a greater institution—the **Church**. The Church is the parent, the Sunday school is the child; the Sunday school is the branch, the Church is the tree.

I. Consider the **Mutual Needs** of the Church and the school.

1. **The Church needs the Sunday school** for the completeness of its being.

* This department is now officially recognized by the Sunday school authorities of the leading denominations, and circulars are furnished by each of the publishing houses.

- 1.) It needs it as its *department of Bible instruction*, and without it in some form one important part of the Church's work is left undone.
 - 2.) It needs it to give *exercise to its members*. There is no better development of the Christian character than that which comes to the Sunday school worker. He is brought into the study of the word; he learns by teaching it to others; he enters into sympathy with youth; and he gains strength of character by the use of his powers.
 - 3.) It needs it as an *evangelizing agency*. The vast majority of members enter the Church through the Sunday school, and many of them are brought to Christ by it as the direct instrumentality.
2. But if the Church needs the Sunday school, **the Sunday school needs the Church** still more.
- 1.) It needs the Church to **supply it with workers**. Only Christians can properly teach the Word of Life, and these are in the churches. Were there no churches there could be no Sunday schools.
 - 2.) It needs the Church to **give unity to its work**. The Sunday school which is connected with no Church is apt to have for its workers the discontented members, the "cranks," and those who can find "no church good enough for them." As a result its work is irregular, its teachings are apt to be loose, and its results are meager. It may flourish for a time, but it tends to disintegration and not to unity.
 - 3.) It needs the Church to **foster its converts**. Every living Sunday school will win souls to Christ; and these must be gathered into the Church for their security and their development. It is the universal experience that no Sunday school can take the place of the Church in the care of young Christians. Hence the "Union Sunday School," or "undenominational mission," is an anomaly. Such a Sunday school may be a necessity in small hamlets not large enough to support a church; but even there it should be regarded only as a provisional arrangement, and should be attached to the Church as soon as it is established. Union missions in large cities are abnormal, and should not be encouraged as permanent institutions. Every mission school should be in direct relation to a Church.
- II. Consider the **Mutual Duties** of the Church and the Sunday school.
- I. The duties of the **Church to the school** are three, *namely*, :
 - 1.) **Sympathy**, that is, "feeling with." The Church should *feel with* the school; should take an interest in it; should appreciate its work and recognize its needs.

- 2.) **Support.** There should be a *moral* support, enabling the school to rest upon the regard and confidence of the Church; and there should be a *financial* support, the Church supplying liberally the means of carrying forward the school.
- 3.) **Supervision.** When the school is left outside the sympathy, and left without the support of the Church, it is apt to resent its attempt at control. But the Church, which bears the burdens of the school, furnishes it with workers, and has its affectionate interest in it, will find its authority respected and its wholesome discipline regarded as a privilege.
2. On the other hand there are three **duties of the Sunday school toward the Church.**
- 1.) To teach in **harmony** with its **standards.** The teaching in the class should be in accordance with that given from the pulpit; the catechism or doctrinal platform of the Church should be studied in the school; and all the instruction should be in harmony with its principles.
- 2.) To **contribute** to its **power.** The Church's power is in its living members, and these should be constantly recruited through the Sunday school. The school should direct all its pupils toward the Church.
- 3.) To **cooperate** with its several **departments.** The members of the Sunday school, whether teachers or scholars, should be interested in all the spheres of the Church's activity, should attend the public worship, should participate in the prayer meeting, should take part in its various activities, and should contribute to its benevolences.

BLACKBOARD OUTLINE.

MUT. NE.	Ch. Ne. S. S.	{ 1. Dep. ins. 2. Ex. mem. 3. Evan. ag.
	S. S. Ne. Ch.	{ 1. Sup. wor. 2. Un. wk. 3. Fos. conv.
MUT. DUT.	Ch. to S. S.	{ 1. Syn. 2. Supp. 3. Super.
	Sch. to Ch.	{ 1. Har. stan. 2. Con. pow. 3. Coop. dep.

REVIEW QUESTIONS.

- Of what institution is the Sunday school a part?
 What is the relation between the Church and the Sunday school?
 Wherein does the Church need the Sunday school?
 What are the benefits of the Sunday school to those engaged in its work?
 Why does the Sunday school need the Church?
 What is said of "union schools?"
 When is the union school admissible?
 What are the duties of the Church to the Sunday school?
 What are the duties of the Sunday school to the Church?

LESSON XXVII. THE ORGANIZATION OF THE SUNDAY SCHOOL.

1. All work in which any considerable number of people are united must have some form of organization in order to obtain any satisfactory results

2. Organization does not create power, and the power of a Sunday school is not in its form of constitution, but in the energy of its workers. But organization condenses power, directs energy, and gives unity to work.

3. Therefore the organization of the Sunday school is an important subject for our consideration.

I. We notice the **General Principles** under which the school should be organized :

1. **The Supervision of the Church.** The Church is the parent of the school, and should provide for its organization.

2. **Harmony with its Denominational System.** The ideal Sunday school is a Church school, fraternal toward all other Churches and loyal to its own Church in its doctrines and methods of work.

3. **A Form of Constitution.** There should be a brief but explicit statement of the working plan of the school, naming its objects, stating its officers, defining their duties, and declaring their term of office and method of election.

II. We name the **Officers** to be chosen, and suggest the method of their appointment.

1. There should be a **Superintendent**, as the executive officer of the school. He should be chosen by the teachers and officers, with the approval of the governing body of the local Church; and when thus approved he should be *ex officio* a member of that governing body.

2. There should be an **Assistant Superintendent** (more than one in a large school), to aid in the management, especially in supplying substitutes

for absent teachers and in assigning new scholars to classes. He should be nominated by the superintendent, subject to the approval of the teachers and officers.

3. There should be a **Secretary**, to keep the records and care for the literature of the school. He should be nominated by the superintendent, and elected by the teachers and officers.

4. The secretary may serve as **Treasurer**, or one of the teachers may be elected to that office.

5. There should be a **Librarian**, with power to choose his assistants, subject to the approval of the teachers and officers.

6. The **Teachers** should be carefully selected by the superintendent, approved by the pastor, and, after at least a month of trial, elected by the body of officers and teachers.

The scholars should have no votes in the election of officers and teachers, though it is well to consult the senior classes in the appointment of their teachers.

III. There are five general **Departments** to be recognized in the organization of the school.

1. **The Primary Department**, embracing the smallest children, up to the age of eight, nine, or ten years, according to physical or mental development. Generally, when children are in "the Second Reader" in the week-day school they should be promoted to the second grade in the Sunday school.

2. **The Intermediate Department**, embracing generally the children from nine to eleven years of age.

3. **The Junior Department**. This should embrace the children from eleven to sixteen years of age, though some may remain a year longer, and exceptionally mature pupils may be promoted earlier.

4. **The Senior Department**, embracing all who are over sixteen or seventeen years of age. Some schools, desiring to give this department special recognition, call it "The Assembly," and organize it as a separate institution. It should include, besides classes for young men, young ladies, and elderly people, also the following classes:

1.) *A Normal Class*, composed of young people who study (instead of the regular lesson or additional to it) a course of normal instruction, fitting them in due time to become teachers.

2.) *A Reserve Class*, from which substitutes and teachers may be obtained as needed. This class should study the lesson one week in advance of the rest of the school.

5. **The Home Department**, consisting of students, young and old, who are unable to attend regularly, but study the regular lesson at home

and are duly enrolled and recognized as members of the Sunday school.*

IV. We would call attention also to the **System of Gradation** which should be followed in the conduct of the school.

1. There should be a **fixed number of classes** in each department. This number should be carefully determined upon, as proportioned to the size of the school, and should not be changed except upon mature consideration. For example, there should be a small number of large classes in the Senior Department, and scholars should be promoted from the lower classes on arriving at a certain age, in order to keep the senior classes uniformly full.

2. There should be **regular promotions** from grade to grade. The basis of promotion should be partly that of age, partly that of intelligence, and it may or may not depend upon examination, as the school shall determine; but there should be some standard in the promotion, and it should be faithfully maintained.

3. With the promotion from one grade to another there should be a **change of teachers**. While the pupil is in one department he may remain with the same teacher, who should be advanced with the class from "first year" of the grade to "second year," etc. But when the scholar is promoted from one grade to another he should generally leave his teacher and enter another class, unless the teacher happens to be advanced at the same time to fill a vacancy.

4. There should be **annual and simultaneous promotions**. That is, there should be set apart one day in the year as "Promotion Sunday," for which preparation should be made. On that day all changes should be made; a new class should be promoted from the Primary to the Intermediate Department; new classes should be organized in the Junior Department; old classes should be advanced a year; and pupils of the proper age should leave their teachers and classes in the Junior Department for the Senior.

5. There should be **teaching adapted** to these several grades, both in the international lessons and in the supplemental studies, which should be carefully chosen and fitted to the several departments of the school.†

* Further information concerning Normal classes and the Home Department may be obtained by addressing the Congregational Sunday School and Publishing Society, Boston; the Baptist Publication Society, Philadelphia; the Presbyterian Board of Publication, Philadelphia, or the publishers of this book.

† For further information concerning graded Sunday school work and supplemental lessons send to the publishers of this book for *Seven Graded Sunday Schools*.

BLACKBOARD OUTLINE.

ORG. S. S.

- I. **Gen. Prin.** 1. Sup. Ch. 2. Har. Den. Sys. 3. For. Con.
 II. **Off.** 1. Sup. 2. Asst. Sup. 3. Sec. 4. Tre. 5. Lib. 6. Tea.
 III. **Dep.** 1. Pri. 2. Int. 3. Jun. 4. Sen. (1) Nor. (2) Res.
 5. Ho. Dep.
 IV. **Sys. Gra.** 1. Fix. nu. cl. 2. Reg. pro. 3. Ch. tea. 4. An.
 sim. pro. 5. Tea. ad. gra.

REVIEW QUESTIONS.

- Why is organization necessary for work?
 What are the benefits of organization?
 What three principles should be provided for in the organization of the school?
 What should the constitution embrace?
 What officers are needed in the Sunday school?
 How should each officer be chosen?
 How should the teachers be chosen?
 Should the scholars have votes in the election of officers and the choice of teachers?
 What departments should be recognized?
 Who should constitute the Primary Department?
 Who should be members of the Intermediate Department?
 Who should belong to the Junior Department?
 What is the Senior Department?
 What classes should be provided in the Senior Department?
 What is the Home Department?
 What principles should be observed in the system of gradation in the Sunday school?
 What is meant by "a fixed number of classes?"
 What are regular promotions?
 When should scholars generally change their teachers?
 When should promotions be made?

LESSON XXVIII. THE HOME DEPARTMENT.

BY W. A. DUNCAN.

Definition.—The Home Department is that agency or department of the Sunday school whose purpose is to promote the study of the Bible, in connection with the Sunday school, among those who for any reason do not attend its sessions.

1. Its Organization. It has: 1. A Superintendent. 2. A Secretary and Treasurer when needed. 3. Visitors. 4. Classes: (1) Individual; (2) Family; (3) Neighborhood; (4) Correspondence.

NOTE 1.—This organization constitutes a department of the Sunday school, which, like the other departments, must submit its quarterly and annual reports, and be subject to all the rules and regulations of the school applicable to it. Its officers act under and in cooperation with the executive of the main school.

NOTE 2.—The members of its classes are enrolled as members of the Sunday school, and are welcomed to classes of like grade.

NOTE 3.—The members of the Home Classes are entitled to the use of the library and to participation in all the Sunday school socials, picnics, entertainments, lectures, etc.

1. The Superintendent. (1) *His qualifications.* Certain qualifications are necessary to the success of this officer. They are: (a) Consecration to the service of Christ. (b) Faith in the Home Department as an effective agency. (c) Executive ability. (d) Tact in approaching and persuading others. (2) *His duties.* They are: (a) To map out and thoroughly know his field. (b) To nominate and instruct Visitors and assign them their work. (c) To keep accurate records and make quarterly and annual reports concerning the Home Department to the main school and similar reports to the members of the Home Classes concerning the main school and the Home Department. (d) To plan and direct social, instructive, and religious gatherings for the members of the Home Department.

2. Visitors. *Their duties.* (a) To organize Home Classes. (b) To provide the members of the Home Classes with lesson helps and reports and library books, and at the end of each quarter to convey reports and offerings to the Superintendent. (c) To aid and encourage the members of the Home Classes in their study. (d) To inform the Pastor and Superintendent of cases of neglect, affliction, distressing poverty, special religious interest, etc. (e) To lead the Home Class students into more intimate and cordial relations with the Church and the Sunday school. (f) To promote the class feeling by bringing its members together for social purposes and by getting them to undertake some work together.

3. Classes. To systematize the work and increase the element of personal influence, the Home Department is divided into CLASSES. (1) A class may be formed of one or more persons, reporting to the school through one Visitor. (2) Members of a class may be studying in different grades, and may never meet together for lesson study, but because they are under the care of one permanent Visitor they form a class. (3) The number in a class may be determined by the ability of the Visitor to give all the time required for faithful visitation and oversight. Few Visitors can profitably take the care of more than twelve. (4) Members whose homes are so distant that they cannot be reached by personal visitation may be formed into *Correspondence Classes* and placed in charge of persons who will regularly communicate with them by mail.

II. Its Methods. 1. The first step in the work of the Home Department is to organize Home Classes. This should be done by a canvass by which every person in the parish or town who is not a Sunday school attendant shall be solicited to join a Home Class or to attend the main school. Incidentally this canvass can touch upon the matter of church attendance where the way seems open, though care should be taken not to offend.

2. The enrollment of members should be followed by *regular visitation* and supervision to provide them with lesson helps and report blanks, and to receive reports and offerings. These calls should be made by the Visitors immediately after the last Sunday of each quarter.

3. The Visitors should not confine themselves to routine duties, but should do *personal Christian work* with each member, visiting each one as often as may be necessary to accomplish the desired results.

4. The Visitors should always urge those who can to attend the regular services of the church and Sunday school.

5. Gatherings of the members for united study, prayer, or social intercourse are always helpful. The Home Department RALLY DAY, when all members are urged to attend the main school, should be a regular feature at least once a year. EASTER and CHRISTMAS are also special days upon which the members of Home Classes should be remembered.

III. Its Aims. The following are the aims of the Home Department, and, where the Home Department is successfully worked, are the invariable results:

1. Promotion of Bible study. 2. The increase of attendance on the main school. 3. The increase of attendance upon the services of the church and the formation of a bond of union between nonattendants and the church. 4. The salvation of souls. 5. The increase of church membership. 6. The increase of contributions to the benevolent causes of the church. 7. The promotion of Christian usefulness.

PART VI.

THE SUNDAY SCHOOL TEACHER.

- LESSON XXIX. THE TEACHER'S QUALIFICATIONS.
 LESSON XXX. THE TEACHER'S PREPARATION.
 LESSON XXXI. THE LAWS OF TEACHING.
 LESSON XXXII. QUESTIONING.
 LESSON XXXIII. ILLUSTRATION.
 LESSON XXXIV. REVIEW.

LESSON XXIX. THE TEACHER'S QUALIFICATIONS.

1. It is the divine order that in the winning of a soul to Christ some saved soul is the means of its salvation. Men are saved by men, not by systems of organization (2 Cor. v, 19, 20; 1 Cor. iii, 6-9).

2. In the Sunday school work there must be a worker, for whom organizations are made, and without whom all organizations are useless. That worker is the **Sunday school teacher**, upon whose individual fidelity depends the success of the cause.

3. For the Sunday school teacher certain **qualifications** are necessary, and these we now consider:

I. First of all, the Sunday school teacher should be a **Christian**. His work is for the Gospel of Christ, to bring souls to Christ and build up souls in Christ; hence the worker himself needs to be a follower of Christ.

1. *He should be a Christian in belief.* No one can speak confidently and earnestly in behalf of a cause unless he believes in it. He can teach all that needs to be known about ancient myths and decayed religions without believing them to be true. But Christianity is either everything or nothing. No man should undertake to teach the Bible unless he believes it to be God's book; nor the Gospel, except as the divine plan for saving men (Isa. xxxiv, 16; 2 Peter i, 21; Rom. xv, 4; Psalm xix, 7, 8).

2. *He should be a Christian in experience,* having met his Saviour and having become reconciled to him, enjoying the consciousness of pardon, sonship, and communion with Christ. For only those who have entered into this experience can have sympathy with the Gospel, understand its mysteries, and teach it to others. A blind man cannot understand sight, and an unconverted heart cannot comprehend spiritual things (1 Cor. ii, 14; 2 Cor. iv. 6; 1 John i, 3).

3. *He should be a Christian in example.* He is a teacher, not merely for an hour on the Sabbath, but for seven days of every week; and his life is far more potent than his words. He should show forth the character which he would impart and live in the realm to which he aspires to lead his class. See Acts iv, 13; 2 Kings iv, 9; 1 Tim. vi, 11.

II. The teacher's work is under the auspices of the Church, and therefore **he should be a Church member.**

1. *He should be a Church member in profession.* Whatever influence he possesses should be given to the Church, to which he owes more than he can repay. The teacher who is outside the Church will never lead his scholars into the Church (Eph. ii, 19-22; Matt. xvi, 18).

2. *He should be a Church member in loyalty.* He should hold an attachment, not to the Church in general, but to that particular Church whose doctrines, forms, methods, and spirit are most nearly in accord with his own views and best adapted to promote his own growth in grace; and to that Church he should ever maintain an earnest, whole-souled devotion, while cordial and brotherly to all other Christian bodies (1 John iii, 14; Rom. xii, 5).

3. *He should be a Church member in work.* There are in every Church two classes of members, the workers and the idlers, those who carry and those who are carried. The teacher should be one of the working members, bearing the Church upon his heart, and its work in his hands (John xv, 5, 8; Eph. ii, 10).

III. The teacher's work is with the Bible, and therefore **he should be a Bible student.**

1. *A Bible student in teachableness,* turning to the word, not in the spirit of criticism, but of reverence; studying it, not to inject into it his own opinions, but humbly seeking in its pages for the truth which shall feed his own soul and supply the needs of his class (Isa. viii, 20; 2 Tim. iii, 16, 17).

2. *A Bible student in thoroughness.* The cursory glance at a few verses may answer for the careless reader, but he whose work it is to teach the word must study it; not only the lesson, but the chapter, the book, the volume containing the lesson; for only as he has a wide and full knowledge of the Bible as a book can he understand the specific lesson which he must teach his class (Psalm cxix, 18; xix, 7-9; Acts xvii, 11).

IV. The teacher's work is the work of teaching, and therefore **he must be a teacher.**

1. *He must be a teacher in knowledge.* Not merely in knowledge of the lesson, though in that he must know ten times as much as he expects to impart to his class; but more especially in knowledge of the principles and

methods of teaching, an understanding of the work in which he is engaged (Phil. i, 9).

2. *He must be a teacher in tact.* That is, in wisdom to know his opportunities, and in practical skill to make the most of them. The wise teacher will fit his lesson to his class, not his class to the lesson. And "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him" (James i, 5; I Thess. iii, 7).

V. The teacher's work has relation to living souls, and therefore **he must be a friend.** No mere intellectual machine can teach living hearts. To influence souls there must be a soul. For not by knowledge, nor by gifts of expression, but by the personal contact of heart with heart are scholars led upward to the best in thought and in life.

1. *He must be a friend in sympathy.* That is, in the capacity to *feel with* his scholars, which is very different from feeling *for* them. He must be able to put himself in his pupil's place, to see the world through his pupil's eyes, and to have a full appreciation of his pupil's nature and its surroundings. The way to win the scholar's love is to love the scholar (Phil. i, 7; I Thess. iii, 12).

2. *He must be a friend in helpfulness.* His friendship will show itself in acts, not great, save in the loving spirit that prompts them; a glance, a grasp of the hand, a little gift, a helping hand to one in trouble; a willingness to take trouble for another; these are the acts that make a teacher's influence potent (Gal. vi, 2, 10; Rom. xv, 1).

BLACKBOARD OUTLINE.

THE S. S. TEACHER A

Chr. Be. Ex. Exa.
Ch. Mem. Pro. Loy. Wk.
Bi. Stu. Tea. Tho.
Tea. Kno. Tac.
Fri. Sym. Hel.

REVIEW QUESTIONS.

- What is the divinely ordained method of winning souls?
- Upon whom does the work of the Sunday school depend?
- What are the five essential qualifications for Sunday school teaching?
- Why should the teacher be a Christian?
- Wherein should he be a Christian?
- Why should the teacher be a member of the Church?
- What characteristics should he have as a Church member?
- What traits should he have as a Bible student?
- What should he possess in the work of teaching?
- Why and wherein should he be a friend to his scholars?

LESSON XXX. THE TEACHER'S PREPARATION.

I. The Necessity of Preparation. It is a general law, as applicable to the Sunday school as to every other department of activity, that all good work requires training and preparation. To build a house, or make a shoe, or teach a lesson, demands that the worker shall be taught, trained, and equipped for his work. But there are certain reasons why the Sunday school teacher, especially, should be fully prepared to meet his class.

1. *It is necessary from the limitation of time.* The lesson is allotted only about half an hour, or, at the utmost, forty minutes. To make the wisest use of that precious half hour, which comes but once in the week ; to know what to teach, and how to teach it ; to waste no time, and to impart just what should be imparted, and to withhold what is unimportant or ill-adapted to the scholar's need ; all this requires careful preparation on the teacher's part ; all the more careful because a whole week must pass with its effacing influence upon the truth taught.

2. *It is necessary from the condition of the pupil.* In the secular school the relation of the teacher to the pupil is one of authority. The teacher can command and the pupil must obey. The teacher can compel study and preparation on the part of the scholar. But in the Sunday school the element of authority is largely wanting. Scholars are not generally required to study their lessons. They come unprepared, and for that reason the teacher needs to be all the more thoroughly prepared. He must not only hear the pupil recite, but must also awaken interest, inspire thought, lead to inquiry. And this demands the most complete mastery both of the lesson itself and the art of teaching it. To give power to his teaching he must know ten facts of the lesson for every one fact which he imparts to his class. Because the scholar is unprepared, careless, unthinking, the teacher must be able, alert, prepared.

3. *It is necessary from the nature of the subjects.* The themes of a Sunday school lesson are not such as can be safely taught without preparation. They are of vast importance, for they relate to the well-being of the scholar, in the life that now is and in that which is to come. They are profound, dealing with questions which have occupied the thought of the greatest thinkers in all ages. They are varied, requiring knowledge of a book made up of many books. No person should venture to handle such subjects before a class unless he has made at least an attempt to understand them.

4. *It is necessary from the dignity of the work.* The noblest work on

earth is to train a soul for heaven ; and no small part of this is done by the faithful Sunday school teacher. If we expect the teacher in the secular school to know the lesson which he teaches, though it relate to knowledge of minor consequence, how much higher the responsibility upon the one who instructs in the truth of God, the highest knowledge, to be thoroughly prepared for his work.

II. The Aims of Preparation. In the study of a Sunday school lesson by the teacher three aims should at all times be kept in view.

1. *He should aim to ascertain the meaning of the word.* We should study the Bible, not to interject into it our own opinions, or to warp its thought to suit our own views, but humbly to learn its meaning, to find what is "the mind of the Spirit" in every passage which we study.

2. *He should aim to satisfy his own spiritual needs.* No man can feed others unless he himself has been fed. As the blind man cannot teach colors, nor the deaf man music, no one can impart spiritual truth who has not received it. Hence, in every lesson the teacher should seek for that which will supply the needs of his own spiritual nature ; and then he will know what will feed other hearts which hunger.

3. *He should aim to supply the needs of his scholars.* He is a teacher in his study as well as before his class ; and should read his lesson with a teacher's eye, seeking in it for that truth which is best adapted to the needs of his scholars, both collectively and individually. The faithful teacher, knowing the condition and circumstances of each scholar, will find something in every lesson which is adapted not only to a class of their grade and intelligence, but also to the varied and specific wants of each pupil in his care.

III. The Departments of Preparation. The thorough preparation of any lesson may be divided into four departments, as follows :

1. **The Study of its Contents.** The teacher should learn all that is to be learned concerning everything to be found in the verses under consideration. We suggest an admirable system of analysis, which may be applied to any lesson—that of "The Seven Elements" *—which are the following :

- 1.) The *Time* to which the lesson belongs, its year of the world, before or after Christ ; its period in history ; its relation in time to the last lesson, etc.
- 2.) The *Places* of the lesson, whether named in the text or implied as the scene of its teachings—that is, if a lesson in an epistle, from what place, and to what place written ; the location, history, and scriptural associations of every locality related to the lesson.

*This outline was suggested by Dr. J. H. Vincent.

- 3.) The *Persons* of the lesson ; who they were ; what is known of them ; the traits of character displayed by them.
- 4.) The *Facts* or *Thoughts* of the lesson : facts, if historical ; thoughts, if the lesson be ethical or doctrinal.
- 5.) The *Difficulties* of the lesson, whether in its statements **themselves**, the obscurity of their meaning, their apparent discrepancy with any other part of Scripture, or their relation to other departments of knowledge.
- 6.) The *Doctrines* of the lesson ; those general principles of religious truth upon which it rests, or which may be fairly inferred from it.
- 7.) The *Duties* of the lesson ; the practical conduct which it enforces, either in positive precept, in example, or in warning.

2. **The Collation of Parallel Passages.** Having found the contents of the lesson we should next search every passage in the Bible which will shed light upon it. Spurgeon says, "The best expositor of the Scriptures is the Spirit of God, and his expositions are found in parallel passages." To find these use a reference Bible, a Concordance, or a Bible index.

3. **The Adaptation of the Lesson to the Class.** As has been already intimated, the teacher must know his scholars and their needs ; and then, out of the mass of material gathered upon the lesson, must select that which is suited to their capacity and requirements. The best preparation will be useless unless it is adapted to those who are to receive it.

4. **The Preparation of the Teaching Plan.** Thus far we have considered *what* should be taught ; but a question of equal importance is *how* shall it be presented ? The teacher should prepare a plan of teaching, either mental or written, and should know before he opens his Bible before his class what is to be his order of thought, how he shall open and illustrate it, and what shall be his method of applying it to every scholar in his class.

IV. A Few Hints on Preparation.

1. **Begin early** in the week, as soon after the teaching of the last lesson as possible.

2. **Read the lesson often**, at least once each day, and thoughtfully.

3. **Pray much** over the lesson, for only by communion with the Author of the word can we attain to knowledge of the word.

4. **Use all helps** accessible, in the line of commentaries, Bible dictionaries, maps, and works of reference.

5. **Study independently**, using the thoughts of others, not to displace, but to quicken your own thoughts.

6. **Talk with others** about the lesson, in the family, the teachers' meeting and in social life.

7. **Select your material.** Do not expect to use all the facts and thoughts that you have gathered upon the lesson. Make a careful selection from the knowledge that you have gained. The knowledge held in reserve is not lost ; it will add power to that which is used and will aid in the preparation of other lessons.

BLACKBOARD OUTLINE.

I. Nec. Prep.	1. Lim. ti.	2. Con. pu.	3. Na. sub.	4. Dig. wk.
II. Aims Prep.	1. Asc. me. wo.	2. Sat. sp. ne.	3. Sup. ne. sc.	
III. Dep. Prep.	1. St. con. les.	[T. P. P. F. D. D. D.]		2. Col. par. pas.
	3. Ad. les. cl.	4. Prep. te. pl.		
IV. Hints Prep.	1. Be. ea.	2. Re. of.	3. Pr. mu.	4. Us. hel.
	5. St. ind.	6. Ta. oth.	7. Sel. mat.	

REVIEW QUESTIONS.

- What is the general principle that makes preparation necessary in all work ?
 Why is preparation especially necessary for the Sunday school teacher ?
 How does the limitation of time make preparation necessary ?
 Why does the condition of the pupil require that the teacher should be prepared ?
 Of what character are the subjects in Sunday school teaching ?
 Why does the dignity of the work demand that the teacher be prepared ?
 What should be the three aims of the Sunday school teacher in the study of his lesson ?
 What are the four departments of the teacher's preparation ?
 Name and define the seven elements to be found in every lesson.
 Give seven hints on the preparation of the lesson.

LESSON XXXI. THE LAWS OF TEACHING.

1. Principles are those abiding foundations upon which all work is wrought, while methods are the plans framed in accordance with them. Hence principles remain unchanged, while plans and methods vary according to circumstances and needs.

2. In every department of human activity work, if successful, is in accord with the laws or principles of that department. The architectural, or poetic, or musical, or artistic work which permanently pleases is always based upon the principles of its own art.

3. The teaching, whether on Sunday in the Sabbath school, or through the week in the secular school, which is to be successful in its aims, must

be in accordance with the true Principles of Instruction. Of these principles we notice seven, which we may call **Laws of Teaching**, since as laws they must ever govern the teacher in his work.

I. The Law of Adaptation. *The instruction must be suited to the needs of the scholar.* The teaching needed by the Bible class is different from that needed by the primary class; and, indeed, no two classes, and no two scholars in the school, can be successfully reached by the same teaching. Under the Law of Adaptation we must consider and fit our instructions to—

1. The age of the pupil.
2. The intellectual condition of the pupil.
3. The social surroundings of the pupil.
4. The moral character of the pupil.
5. The spiritual condition of the pupil.

II. The Law of Cooperation. *The teacher and the pupil must work together upon the lesson.* Telling the facts of the lesson to an inattentive group of scholars is not teaching, for teaching requires that the faculties of the scholar shall be quickened, and this demands some action on his part more than mere listening. This law requires—

1. That the pupil's attention be awakened and held.
2. That the pupil's desire for knowledge be aroused.
3. That the pupil's search after truth be directed.
4. That the pupil's conscience be quickened.

III. The Law of Definiteness. *Truth must be presented in clear and precise language.* Every idea should be outlined in such a manner as will enable the pupil to grasp it fully. The prerequisite of this is thorough preparation on the part of the teacher; for he who possesses only a dim, uncertain conception of a truth cannot impart a clear idea of it to his class. Let the teacher obtain definite knowledge himself, and then present it to his scholars in such clear language as will compel them to comprehend it. Definiteness should be sought, especially—

1. In the statement of questions.
2. In the statement of historical facts.
3. In the statement of doctrinal teachings.
4. In the statement of practical duties.

IV. The Law of System. *The teaching should be arranged in an orderly manner.* The teacher who proposes to give to his class ten items of knowledge in the lesson may present each one clearly, yet by failing to fix them in the right order may not succeed in imparting any; while the same points of knowledge systematically presented may be apprehended and remembered. This requires the teacher—

1. To begin his teaching with knowledge already possessed by the pupil.
 "Start with the known."

2. To proceed step by step from the known to the unknown.

3. To arrange his material in order, so that each thought will connect itself with the succeeding thought.

V. The Law of Illustration. *Illustrations should be employed whenever they will make the truth as presented more interesting, more clear, or more forcible.* They should never be used when they turn the mind from the truth illustrated to the illustration itself. The picture or the diagram, the story or the incident, which will awaken the pupil's interest to the truth, or aid his apprehension of it, or fix it in his memory, or send it home to his conscience, will often prove of valuable service to the teacher. This subject will be presented more fully in Lesson XXXIII, "Illustrating the Lesson."

VI. The Law of Repetition. *That which is to be remembered must be frequently reviewed.* The lessons last but half an hour, and a week of other occupations tends to divert the scholar's mind from its truths. Unless it is recalled to his memory it is sure to be forgotten. A well-conducted review will fix the truth more clearly and fasten it more deeply in his mind; will give new views of old truths and add new truths to the old. Hence there should be on every lesson—

1. A constant review during the lesson.

2. A class review at the close of the lesson.

3. A superintendent's review after the lesson.

4. A rapid review before the next lesson.

5. A monthly, quarterly, and annual review of all the lessons.

VII. The Law of Variety. *Avoid routine plans of teaching, and try to have something new in every lesson.* The best method of teaching will soon become monotonous if it be the only method employed. The same plans of application, the same use of illustrations, the same way of opening and closing the lesson, will be tedious, no matter how good they may be. The wise teacher will try not to teach the lesson twice alike, but to stimulate the interest of his class by novel methods of presenting and illustrating truth.

Bible Searchings. Let the following references to Christ's teaching be collated and read, and the Law of Teaching stated or illustrated in each be pointed out: Matt. vii, 13, 14; Mark viii, 27-29; Luke xii, 13-17; Matt. vii, 24-27; xiii, 3-8; Luke x, 36, 37; Mark viii, 10-31; John vi, 33, 35, 48, 51, 53, 56; Luke iv, 18, 19.

BLACKBOARD OUTLINE.

- I. **L. Ad.** 1. Ag. pu. 2. Int. con. pu. 3. Soc. sur. pu.
4. Mor. ch. pu. 5. Sp. con. pu.
- II. **L. Co.** 1. Att. aw. 2. Des. kno. ar. 3. Sea. tru. dir.
4. Con. qui.
- III. **L. Def.** 1. St. qu. 2. St. his. fac. 3. St. doc. tea. 4. St.
pr. du.
- IV. **L. Sys.** 1. Beg. kn. 2. Pro. kn. unk. 3. Arr. mat. or.
- V. **L. Ill.**
- VI. **L. Rep.** 1. Con. rev. 2. Cl. rev. 3. Sup. rev. 4. Rev
bef. le. 5. Mo. qu. an. rev.
- VII. **L. Var.**

REVIEW QUESTIONS.

- What is the difference between principles and methods?
Why are principles important?
Name the seven laws of teaching.
What is meant by the Law of Adaptation?
What facts in relation to the pupil should be considered under this law?
What is meant by the Law of Cooperation?
What does this law require?
What is meant by the Law of Definiteness?
What is the prerequisite for the fulfillment of this law?
In what statements should the teacher aim to be definite?
What is meant by the Law of System?
Why is this law important?
What are its three requirements?
What is the statement of the Law of Illustration?
What are some uses of illustration?
What is meant by the Law of Repetition?
Why are reviews needed in teaching?
Name various kinds of reviews.
What is meant by the Law of Variety?

LESSON XXXII. QUESTIONING.

There are two ways of imparting instruction through the living teacher: the *lecture* method, or that of direct address; and the *question* method, or that of inquiry. While both of these methods are employed in the Sunday school, yet the latter is the one to be preferred and generally to be followed in the instruction of the class.

I. Let us consider some of the **Benefits of the Question Method.**

1. Questions **test the pupil's knowledge.** A scholar may listen to the talking teacher without revealing either his own ignorance or his own knowledge; but a judicious question will sound the measure of his information. It is due to the pupil that questions should be asked him, for in no other way will his work be recognized and appreciated. If more questions were asked in the class there would be more studying in the homes of our pupils.

2. Questions **add interest to the lesson.** It is a mistake to suppose that either teachers in their meeting for the study of the lesson, or the senior scholars in the Bible class, or the boys and girls in the youth's department would rather listen to a "talk" on the lesson than answer questions. Many classes have been killed by too much talk on the part of the teacher; and the most successful teachers are invariably those who call out the knowledge and thought of their pupils.

3. Questions **awaken the pupil's thought.** There is a positive teaching power in all questions. They arouse thought on the part of the student, not only by recalling what he has already learned, but by awakening his desire to know, and by directing his inquiry in right lines of investigation. A skillful questioner can lead his class into new knowledge, by questions only, without direct statements. For illustrations, see Matt. xvi, 13-16; xxii, 41-45.

4. Questions **arouse the pupil's conscience.** How often a question, wisely directed, will reach a conscience! For instance, a pastor asked an unconverted young man who was active in his Sunday school as librarian, "What became of Noah's carpenters?" It led him to become a Christian. See examples in John vi, 67; Luke x, 36, 37.

5. Questions **prove the teacher's work.** This is especially the purpose of review questions. After the lesson, either in the class or from the desk, there should be a testing of the teaching. The leading facts of the lesson should be called out, and its principal practical teachings also, by questions. This will show what has been learned during the lesson hour.

II. **The Preparation of Questions.** We do not urge that questions should be written out and read by the teacher. Yet they should be *prepared*; and there are other ways of preparation than writing. By way of preparation for questioning the teacher should—

1. **Know the needs of each pupil.** The larger half of each lesson is in the class, which he should study with the same diligence as his Bible, so that he can adapt his questions to each scholar, taking into account both his *acquirements* and his *requirements*.

2. He should **know the contents of the lesson.** He should study

it thoroughly, from every standpoint, and know ten times as much in each department as he expects to impart. The questions of one who is fully conversant with the subject, who *knows* what is the answer to every inquiry, will be far different from those of the teacher who endeavors, but in vain, to conceal his own ignorance by asking questions of his scholars.

3. He should **select the teaching material in the lesson.** Not everything in the lesson can be taught in half an hour; and much in the lesson need be taught very briefly or not at all. Find what is the vital line of the lesson, what relates to the spiritual, the moral, or the practical life of the scholar, and develop that in the questions.

4. He should **follow a good outline.** "The law of system" should be kept in mind, and a definite plan, sufficiently simple to be easily remembered, should be followed in the questions, both as regards their preparation and their use.

5. He should **study the question book.** The question book and the lesson leaf have their province. They are designed not to direct the teacher in the class, but to guide both teacher and scholar in their study at home. There are many who have not been trained to systematic investigation, and would be unable to study the lesson without some direction; and to aid these in their searching of the lesson the "questions for home study" are prepared. Every teacher will be aided by study of the printed questions at home.

III. We come now to the teaching of the lesson, and give some **Hints Concerning Questions.**

1. Questions should be **original**; that is, they should not be read from a question book or a lesson leaf, nor from a written list. Let them be the teacher's own questions, however prepared, and let them come from his own mind.

2. Questions should be **direct.** Questions should rarely be asked of the class as a whole, to be answered by a few prompt or forward scholars, while the rest of the class are silent. Each question should be addressed directly to some member of the class.

3. Questions should be **clear.** Often pupils hesitate to answer, not because they are ignorant, but because they are uncertain what the question means. A precise, definite question will open the way for a correct answer.

4. Questions should be **suggestive.** Not that the question should suggest its answer; but that it should suggest thought on the part of the pupil; for the aim of the teacher should be to stimulate the mind of his scholar.

5. Questions should be **spiritual.** Not all the questions and answers can

be spiritual in *form*, for some of them must be asked to bring out the facts or thoughts of the lesson. Yet every question should have a spiritual *purpose* and form a link in a chain of which one end is the lesson and the other the pupil's heart. And in the teaching of every lesson there should be a few questions of directly spiritual character, aimed at the pupil's conscience. But such questions should be given discreetly, and carefully adapted to the individual scholar.

IV. Cautions Concerning Questions.

1. Avoid **frivolous questions**. Remember that you have but half an hour in which to impress a mind, a heart, and a character with a portion of God's truth, and waste not the precious minutes in discussing unprofitable themes.

2. Avoid **entangling questions**. The "Socratic method" was a style of questioning adopted by the ancient philosopher, to expose shallow sophistry and to convince his hearers of their own ignorance. Lawyers are skilled in asking questions to confuse and humiliate a witness. But questions to cover a purpose, to mislead or confuse a hearer, should have no place in the Sunday school class. Let every question be straightforward in its purpose.

3. Avoid **leading questions**. Such are questions which contain their own answer, as, "Was not David the King of Israel?" etc. Every question should call forth the mental activity of the pupil.

4. Avoid **personalities in questions**. Some teachers have a habit of holding up a pupil to the notice, amusement, or contempt of an entire class by an embarrassing question. There are some subjects which can better be presented to the pupil alone than when he is the center of observation from his classmates.

BLACKBOARD OUTLINE.

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| I. Ben. Ques. Meth. 1. Tes. pu. kno. 2. Ad. in. les. 3. Aw. pu. th. 4. Ar. pu. cons. 5. Pro. tea. wk. |
| II. Prep. Ques. 1. Kno. ne. pu. 2. Kn. con. les. 3. Sel. tea. mat. les. 4. Fol. g. out. 5. Stu. qu. bk. |
| III. Hints. 1. Orig. 2. Dir. 3. Cle. 4. Sugg. 5. Spir. |
| IV. Cau. 1. Friv. 2. Ent. 3. Lea. 4. Per. |

REVIEW QUESTIONS.

- What are two ways of giving instruction?
 Which of these should be principally used in the Sunday school?
 What are some of the benefits of the question method of teaching?

- Why is it due to the pupil that questions should be asked of him?
 How do questions make the lesson interesting?
 What is the effect of questions on the pupil's thought?
 How do questions affect the conscience?
 How may questions test or prove the efficiency of the teacher's work?
 What are necessary for the preparation of questions?
 What kinds of questions should be given by the teacher?
 What kinds of questions should be avoided?

LESSON XXXIII. ILLUSTRATION.

1. Let us look at this word "illustrate," for it is suggestive. It is a Latin word, and means "to light up."

2. We may have thought and knowledge in our lesson, but we need to give it light, and this will be accomplished mainly by the use of illustrations.

I. Notice Four Uses of Illustrations.

1. **They attract attention.** A light brought into a dark room, or a star shining in the sky, at once draws to it every eye. So the illustrations of the lesson win attention to its teachings. The ear is quickened to interest by a story; the eye is arrested by the picture or the chalk-mark. Nothing awakens and retains the interest more than the illustration, whether heard or seen.

2. **They quicken the apprehension.** In a dark room we may be informed concerning the place and form of every object. But how all our ideas are changed at the instant when a light is introduced, enabling us to see its contents! So the illustration often gives a new conception of truth. For instance, the rule in arithmetic is seen more clearly in the light of an example; and the definition of a scientific word in the dictionary is explained by the picture accompanying it.

3. **They aid the memory.** The meteor which you saw flashing in the sky at night is remembered long after the one about which you read has been forgotten. You remember a sermon, not by its text nor its thoughts, but by its illustrations. And a story or a picture in a Sunday school lesson will often serve to recall the teaching to the memory.

4. **They awaken the conscience.** How many have been aroused to conviction of sin by the parable of the prodigal son! And what is that but an illustration? So many, like Zinzendorf, have been awakened by some picture of a Bible scene. Mr. Moody's stories have sent the truth home as deeply as his exhortations.

II. There are Four Classes of Illustrations.*

* This classification was first given by Dr. J. H. Vincent in *The Chautauqua Normal Guide*.

1. Those which depend upon the **sight**, and derive their interest from the pupil's delight in seeing. Such are maps, pictures, diagrams, etc., and when drawn in presence of the scholar, though ever so rudely, they have an increased interest and power.

2. Those which depend upon the **imagination**. There is a mental power of vision which creates pictures almost as real as those upon the printed page or the painted canvas. Especially in childhood is this faculty of imagination strong, for then all the world is new and strange. To this class of illustrations belong "word-pictures," imaginary scenes, etc., as presentations of the thought in the lesson.

3. Those which depend upon **comparison**. To see resemblance in things different, or the correspondence between the outward and the spiritual, is as old as the parable of the sower and the miracle of the loaves. "The likes of the lesson" form a fruitful field for the use of illustration.

4. Those which depend upon **knowledge**. More than for anything else children are eager to know; and the story has an added value when it is true. History, science, art, and, indeed, every department of knowledge, will furnish illustrations of spiritual truth.

III. How to Obtain Illustrations.

1. **By gaining knowledge**, especially Bible knowledge. The wider the teacher's range of thought the more readily will he find illustrations to fit his teaching. Particularly will the incidents of Bible story be found to furnish the frame for his thoughts in the class. Know the stories of the Bible, and you will have an encyclopedia of illustration in your mind.

2. **By the habit of observation**. People find what they are seeking for, and the teacher who is looking for illustrations will find them everywhere, in books, among men, on the railway train, and in the forest.

3. **By the preservation of illustrations**. The scrapbook for clippings, the blank book for stray suggestions, the envelope, will all have their uses. Plans innumerable have been given, but each worker's own plan is the best for himself.

4. **By practice in the use of illustrations**. The way to use them is to *use* them, and use will give ease. The teacher who has once made the experiment will repeat it, and find that his rough drawing, or his map, or his story will always attract the eager attention of his scholars.

IV. A Few Hints as to the Use of Illustrations.

1. **Have a clear idea** of the subject to be taught. Learn the lesson first of all, and know what you are to teach, before you seek for your illustration.

2. Use illustrations **only in the line of the teaching**. Never tell a

story for the sake of the story, but always to impress a truth; and let the truth be so plain that the story must carry its own application.

3. **Obtain the help of the scholar** in illustration. Let the pupils suggest Bible incidents or Bible characters which present the traits of character which the lesson enforces. Never add a feature to the portrait which the scholar can himself give from his own knowledge.

4. **Do not use too many illustrations.** Let not the lesson serve merely as a vehicle for story-telling, or picture-drawing, or blackboarding; but keep *the truth* at all times in the foreground.

V. **Bible Searchings.** Let the following texts be examined and read by the student, the illustration pointed out, and the class named to which it belongs: Jer. xviii, 1-6. Ezek. iv, 1-3. Jer. xix, 1, 2, 10, 11. Judg. ix, 8-15. 2 Sam. xii, 1-7. Dan. v, 27. Matt. xiii, 3; xii. 40-42; xxv, 1. Eph. vi, 14-17. 1 Cor. ix, 24-26. Heb. xii, 1, 2. James i, 6, 10, 11; iii, 4, 5.

BLACKBOARD OUTLINE.

I. Us.	III.	1. At. att.	2. Qu. app.	3. Ai. mem.	4. Aw. con.
II. Cl.	III.	1. Dep. si.	2. Dep. im.	3. Dep. com.	4. Dep. kno.
III. Ob.	III.	1. Ga. kn.	2. Hab. obs.	3. Pre. com.	4. Pra. ill.
IV. Hin.	III.	1. Cl. id. sub.	2. Li. tea.	3. Hel. scf.	4. Not too m.

REVIEW QUESTIONS.

What is the meaning of the word "illustrate?"

What are four uses of illustrations?

Give an instance of each use of an illustration.

What are the four classes of illustrations?

Name an illustration of each class.

How may illustrations be obtained?

State four suggestions as to the use of illustrations.

Name some instances of illustration as given by Old Testament writers and prophets

Name some illustrations given by the Saviour in his teaching.

Name some illustrations in the writings of the Apostle Paul.

Name some illustrations found in the Epistle of James.

LESSON XXXIV. REVIEW ON THE SUNDAY SCHOOL
TEACHER AND HIS WORK.

- I. State the five qualifications needed by the Sunday school teacher.
- II. Explain what is required in connection with each qualification.
- III. Show the necessity of the teacher's preparation.
- IV. State the aims of preparation.
- V. Name and explain the departments of preparation.
- VI. State and explain the seven elements to be found in every lesson.
- VII. Give a few hints on the preparation of the lesson.
- VIII. Name and explain the seven laws of teaching.
 - IX. State the benefits of questioning as a method of teaching.
 - X. State what is required in the preparation of questions.
 - XI. Name the kinds of questions which should be asked.
 - XII. Name some kinds of questions which should not be asked.
- XIII. Name four uses of illustrations.
- XIV. Name four classes of illustrations.
 - XV. Give four ways of obtaining illustrations.
 - XVI. Give some hints as to how illustrations should be used.

PART VII.

THE PUPIL.

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- LESSON XXXV. THE PUPIL'S PHYSICAL NATURE.
 LESSON XXXVI. THE PUPIL'S MENTAL POWERS.
 LESSON XXXVII. THE PUPIL'S SPIRITUAL NATURE.
 LESSON XXXVIII. THE PUPIL'S WEEK DAY SURROUNDINGS.
 LESSON XXXIX. THE PUPIL'S CHARACTERISTICS.
 LESSON XL. REVIEW.
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LESSON XXXV. THE PUPIL'S PHYSICAL NATURE.

1. The aim of the Sunday school teacher is to secure the salvation of his pupils. With this aim he uses the word of God as his chief instrumentality.

2. But salvation is more than conversion. It is not sufficient to bring our pupils to the point of accepting Christ. We must train them in a complete Christian character, and cultivate every side of their nature under the influence of the Spirit and by the teaching of the word.

3. For this purpose it is requisite that we should study the **nature of the scholar**. We must know what that nature is which we are seeking to make complete. This requires us to consider,

I. His Body, or Physical Nature.

II. His Mind, or Intellectual Nature.

III. His Soul, or Spiritual Nature.

I. In the study of the Scholar's Physical Nature **the Relation between Body and Soul** should first be considered.

1. The soul and the body, so far as we know, **begin life together**, coming into existence at the same time.

2. They **develop** together; the body in early childhood faster than the soul; but later the soul more rapidly than the body.

3. The **body acts upon the soul**. The soul in a healthy body will have a normal spiritual or religious life, while the spiritual experience of one who has weak nerves, or a bad digestion, or a feeble physical frame is apt to be irregular, variable, and peculiar.

4. The **soul acts upon the body**. Sometimes a strong soul will overcome the physical weakness, and in spite of the drawback of disease will

show the characteristics of greatness. Often the emotions, the will, and the activities of the soul will influence the body for good or for evil, making the physical frame well or ill.

These relations should be considered by the teacher, and an application of these principles should be made to his own pupils.

II. The Sunday school teacher should understand the **physical condition of his pupils**. By acquaintance with them, by judicious inquiry, by visiting at their homes, he should learn,

1. Concerning their **health**.
2. Concerning their **temperament**.
3. Concerning their **habits**.
4. Concerning their **companionships**.

III. The physical condition of the pupil is **influenced by external conditions** in the Sunday school. Often the teacher finds that his work is hindered by the lack of these conditions. Pupils are restless or spiritless, and the lesson falls upon dull ears from causes beyond the teacher's control, such as,

1. The **atmosphere**, which should be pure, but is often vitiated, especially in low basements, where many Sunday schools are compelled to meet.

2. The **temperature**, which may be too high near the stove or too low at a distance from it, where the room is not properly heated.

3. The **seating**, which is apt to be inconvenient for both teacher and class.

4. The **order** in the school, which may be so neglected as to render it almost impossible to teach successfully.

These questions should be considered; the physical needs of the class should be supplied as far as possible; and where they are wanting the teacher will require special ability and earnestness to overcome difficulties in teaching from their lack.

IV. The Sunday school teacher should aim to **improve** the physical condition of his pupils.

1. By a good **example**. The teacher's example in purity of life, in freedom from evil or injurious habits, in refinement of manners, will influence his pupils more than his teaching. A teacher whose breath smells of wine or whose garments reek with tobacco will exercise but little influence toward right habits among his scholars.

2. By careful **counsels** as to habits, companionships, and aims in life.

3. By wise and friendly **warnings** against dangers to the body through stimulants, tobacco, social and solitary vices, etc. The right words need to be spoken at the right time and in the right way.

BLACKBOARD OUTLINE.

Nat.	1. Bod.	2. Min.	3. Sou.	
I. Rel. Bo. So.	1. Beg.	2. Dev.	3. Bo. ac. so.	4. So. ac. bod.
II. Phys. Con.	1. He.	2. Tem.	3. Hab.	4. Comp.
III. Ext. Con.	1. Atm.	2. Temp.	3. Sea.	4. Ord.
IV. Imp. Con.	1. Exa.	2. Coun.	3. Warn.	

REVIEW QUESTIONS.

- What is the aim of the Sunday school teacher with reference to his pupils?
 What does this aim require in their characters?
 In what three aspects should the nature of the scholar be studied?
 What are the facts regarding the relation of the soul and the body?
 How does the body act upon the soul?
 How does the soul influence the body?
 How may the teacher ascertain the physical condition of his pupils?
 What knowledge will be involved in understanding the pupil's physical condition?
 What external conditions in the Sunday school influence the pupil's physical condition?
 How may the teacher improve his pupil's physical condition?

LESSON XXXVI. THE PUPIL'S MENTAL POWERS.

1. The pupils in the Sunday school are of all ages, from the smallest children up to the oldest men and women. A typical Sunday school will embrace in nearly equal proportions adults, youth, and children.

2. Yet in one respect all Sunday schools, and all members of the Sunday school, are alike. All have bodies, all have minds, and all have souls. Having minds, they all possess the same faculties, though in varying degrees, according to age and according to individual characteristics.

3. Therefore it is necessary for the teacher to understand the **nature and powers of the mind** with which he deals in teaching. We give an exceedingly meager outline; the student who desires to make a thorough study is referred to works on mental philosophy, particularly to Sully's *Psychology* and Hopkins's *Outline Study of Man*.

1. The first power which the mind possesses is that of **attention**. It can direct itself toward any object which is presented to it. Indeed, it can hardly avoid giving its attention to the outside world and its phenomena. Attention may be *involuntary* or *voluntary*; the former, that which is given instinctively, without an effort of the will; the latter, that which is given deliberately and of purpose, the mind chaining itself down to an object of attention.

II. Sensation comes next in order. This is the power which the mind possesses of receiving impressions from the external world. These impressions can come only through one or more of the five senses: *Sight, Hearing, Touch, Taste, and Smell*; and the more senses that can be employed in receiving an impression the stronger and more lasting will the impression be upon the mind.

III. Perception is the power of the mind to act upon sensations received, and to form ideas of the subject which gives them. For example, through *taste* a peculiar sensation is received from a certain body. Through *smell* another sensation; through *touch* and *sight* still others. Then the mind gathers together all these sensations and comes to a conclusion, "This is an orange." Perception, then, is the act of the mind, while sensation is the impression made upon the mind from without. The result of this act is properly called a "percept," though the word "perception" is quite commonly used instead of it, as when we speak of having "a perception" of any fact.

IV. Memory is the power of the mind to *recall* and *reproduce* the results of past *perception*. But for this power we could not obtain knowledge, for without it we should forget each impression in turn as soon as another is received. Hence we need to cultivate the memory by constant discipline, both in ourselves and in those whom we teach.

V. Imagination is more closely connected with memory than is generally supposed. Memory is technically a "reproductive imagination," or a calling up of previously received impressions; while so-called imagination is in reality "*productive or constructive imagination*," combining materials previously received into new forms. We cannot imagine anything of which we have no knowledge, as a sensation of taste never before felt, or a color never before seen. But we can combine percepts already formed into new relations, and thus obtain through the imagination a new result. The imaginative power is strong in childhood, and the teacher who wisely lays hold of it can make it very useful.

VI. Conception is a higher process of perception, by which the mind rises from the *particular to the general*, and forms an idea involving classification. For example, we may have a perception of an *orange*; we have a conception of *fruit*, embracing all other kinds besides oranges. We may have the perception of a *dog*; but we have the conception of *animal life* in general. Perception comes very early in life, but conception soon follows, as the mind obtains material for comparison and conclusion.

VII. Judgment is the power of the mind by which two *results of conception* are *connected* in a statement involving a *conclusion*; for example

when we say "The orange is sweet" we connect the two ideas of "orange" and "sweetness" and form a judgment. A series of judgments involves the process which we call reasoning.

VIII. Thus far we have considered what are called the "intellectual faculties," or those powers which belong to the intellect. But there is another side of the nature, that which **feels**, the **feelings**, or the emotions. There are feelings of pleasure and of pain, of like and dislike, rising into love on the one side or hatred on the other. The teacher should understand these various feelings, should teach with them in view, and should endeavor to inspire the right feelings and to repress or eradicate those that are wrong.

IX. There is still another phase of the mind's activity; it has power to **will** or determine. The child sees an orange; it excites pleasurable feelings and desires; he wills to possess it, and stretches out his hand to obtain it. The will is the self-determining power of the mind, and it is free. We may reason with it, we may appeal to it; we may by force restrain the acts which follow from it, but we cannot control the will itself. If a child surrenders its will it does it by an action of the will.

We have glanced rapidly at these operations of the mind, which exist in every human being and should be understood by every teacher.

BLACKBOARD OUTLINE.

PUPIL'S MENTAL POWERS.

- | | |
|---------------------------------------|--------------------------------------|
| I. Att. inv. vol. | II. Sens. Si. He. To. Ta. Sm. |
| III. Per. ac. of m. up. sens. | IV. Mem. rec. and rep. per. |
| V. Imag. "Pro. or cons. imag." | VI. Conc. "Par. to gen." |
| VII. Judg. res. conc. conn. | VIII. Feel. IX. Wi. |
| con. | |

REVIEW QUESTIONS.

- Wherein are the pupils of the Sunday school unlike?
 Wherein are they alike?
 Why is it necessary to study the human mind?
 Name in order the nine powers of the mind which are described.
 What is attention?
 What is the difference between involuntary and voluntary attention?
 What is sensation?
 Through what powers do sensations reach the mind?
 What is perception?
 Show the difference between sensation and perception?

What is memory?
 What is imagination?
 What is the relation between memory and imagination?
 What is conception?
 What is judgment?
 What are the feelings?
 What is the will?

LESSON XXXVII. THE PUPIL'S SPIRITUAL NATURE.

I. There are **three worlds** in which men live: the *material* world, that of the *body*; the intellectual world, that of the *mind*; and the spiritual world, that of the soul or *spiritual* nature.

II. The **spiritual world** is that in which *God* dwells, in which man comes into relation with God. The *laws* of the spiritual world are revealed to us in the Bible; and they are in line with the laws of the physical or material nature.

III. As we have the body for the physical or material world, and the mind for the intellectual world, the world of thought, so we have **the spirit** as the inner and *deeper element* of our nature. This nature exists as a *possibility* in every human being. Its germ dwells in every person, but it may be *cultivated* or deformed; it may be developed by godliness, or it may be in a measure *destroyed* by sin, just as the body or the mind may be injured, stunted, or destroyed.

IV. The spiritual nature has its **faculty**, which is **faith**. What the *eye* is to the physical nature, what the power of thought is to the mind, that faith is to the spiritual nature; the power by which the spirit of man enters into relation with spiritual realities, by which it sees God, just as the eye sees the external world. Faith is not a "blind trust;" it is the opening of the eyes of the spiritual nature.

V. The most important **work of the teacher** is to *call* forth and *cultivate* the *spiritual possibilities* of his pupils. For this work his own spiritual nature must be strong and active. No teacher can direct his pupil into a life which he does not himself possess. He cannot dwell in the realm of the physical, or the intellectual, and point his pupil toward the realm of the spiritual. He must be what he would teach his scholar to be.

VI. Let us now notice the **spiritual possibilities** of the scholar, all through faith as the instrumentality of their attainment.

1. Through faith our pupils may *apprehend God*. They may believe that there is a God through reason, by an operation of the intellect, but they can apprehend God, or know him as a reality, only through faith.

2. Through faith the pupil may *become reconciled to God*. The state of every human being by nature is that of an enemy of God. Sin has separated between man and God, but faith reconciles man to God and brings peace with God (Rom. v, 1).

3. Through faith the pupil may *commune with God*. As two souls may have communion or fellowship with one another without the utterance of a word, so the spirit of man may have fellowship with God (1 John i, 3; John xiv, 21, 23; 1 John iii, 24).

4. Through faith the pupil may *possess likeness to God*. When two people live together the stronger nature becomes dominant, and gradually draws the other into its own likeness. So those who live in fellowship with God become partakers in the divine nature, and reflect it among men (2 Peter i, 4; 1 Peter i, 16; Eph. iv, 24).

5. Through faith the pupil may *dwell with God forever*. Those with whom God dwells here will dwell with God hereafter; and this is eternal life, which is not a life held in reserve to be possessed after death, but is a life to be possessed and enjoyed now, as a part of eternity (John xiv, 2, 3; xii, 26; 1 Thess. iv, 17).

BLACKBOARD OUTLINE.

- | | |
|-----------------|---|
| I. Thr. Worl. | Bo. mi. sp. |
| II. Sp. Worl. | God. laws. |
| III. The Spir. | Deeper ele. possibil. cult. dest. |
| IV. Fai. Facul. | "Eye." |
| V. Tea. wk. | Call. cult. sp. nat. requisites. |
| VI. Spir. poss. | 1. App. G. 2. Rec. G. 3. Com. w. G. 4. Poss. like. G. 5. Dw. w. G. for. |

REVIEW QUESTIONS.

- What are the three worlds in which men live?
 What is the spiritual world?
 To what are the laws of the spiritual world analogous?
 What is the spiritual nature of man?
 How may the spiritual nature be cultivated?
 How may it be deformed and destroyed?
 What is the faculty of this spiritual nature?
 What is the teacher's work with reference to this spiritual nature?
 What are five spiritual possibilities in the pupil?
 Explain each of these possibilities.
 What is it to apprehend God?
 How may men become reconciled to God?
 How may we obtain likeness to God?

LESSON XXXVIII. THE PUPIL'S WEEK DAY SURROUNDINGS.

1. The Sunday school, when properly conducted, exercises a powerful influence for the conversion and spiritual education of the scholar. But as an institution its influence is in contact with the scholar upon only one day in each week, and for only a small part of that day.

2. There are, however, other forces which are brought to bear upon the child during six days in every week, and some of them continuously during the six, or even the seven, days. When these forces are with the teacher they are helps; when, on the contrary, they are against the teacher, they are hindrances.

3. These influences must, therefore, be considered in their relation to Sunday school teaching, since they either further it or stand as obstacles in its way. Let us notice them.

I. What are the most important of the Week Day Influences around the Scholar?

1. *The Home.* Here is an influence which begins even before the youngest child enters the primary class, which outweighs in authority the words of the teacher, which is felt continuously, and which enters into the very life of the pupil. Its standards, examples, beliefs, aspirations, have greater power with the scholar than those of any other institution.

2. *The Companions.* Every child has two classes of companionships: those older than himself, whom he unconsciously copies, and from whom he learns; and those younger, whom he influences and instructs. Every child is passing the influence of the age immediately above him to that immediately below. A good associate will greatly aid the teacher; a bad playmate may utterly pervert his influence.

3. *The School.* Not the Sunday school, but the secular school, in which the child passes a third of its waking time during the most formative period of his life. "Teacher says so" is to him a most weighty authority; and the public school teacher is either the strongest ally or the formidable antagonist of the Sunday school teacher.

4. *The Recreations.* Every youth must have some kind of play, for the bent bow soon breaks. There are forms of recreation which are harmless; others innocent in themselves, but leading into evil companionships; others dangerous from their fascinations, and tending to morbid tastes; and still others evil, and only evil, and that continually.

5. *The Reading.* All our young people *read*, in addition to their studies

at school. The boy or girl who does not read at all is dull, and needs to be awakened to a desire for reading; and as with play, so with reading, whether it be books, papers, or magazines. There is literature which is good and that which is evil, and between these a literature which is good if read moderately, but pernicious if read to excess.

6. *The Street.* There is one school in which all are scholars—the school of the street. Even those who are kept at home are compelled to walk on the street. They see the gilded sign of the saloon, the illuminated advertisements of the theater, the pictures in the news stand. They hear the oaths and witness the crimes of the street. To every growing youth the street must be reckoned as one of the educating forces in character.

II. What is the Teacher's Duty with Reference to these Influences ?

1. *He must know them.* These six forces must be studied in their relations to each of his scholars. The earnest teacher will know just what is the character of home, companions, school life, play, reading, and street around every child committed to his care, and just what influence each of these exerts upon him—how far it may be considered a help and how far a hindrance.

2. *He should utilize them as far as they can be made helpful.* In studying the scholar's environment the teacher will see some direction in which the forces around him can be made helpful. If he has a good home, let it be made a lever of influence, by acquaintance and conference with the parents. If among his associates there is one who can help the teacher, let him be utilized. Some scholars can be reached through their play, some through their reading. Let the teacher endeavor, as far as possible, to make the forces of the six days aid in the training of the scholar.

3. *He should counteract them as far as they are injurious.* There may be, for instance, an unbelieving father in that home, whose influence is against the truth. Then the teacher must fortify his scholar all the more strongly in the word. There may be in shop or school companions who cannot be avoided. Let the teacher guard against their influence. On the street are many temptations, against which the scholar must be warned.

4. *He should improve them as far as possible.* Perhaps the Sunday school can help to win the unconverted parents and transform the home from a hindrance to a help. Perhaps the teacher can help to surround the scholar with better associates through the class. Perhaps he can substitute good books and papers for evil ones.

5. *He should adapt his teachings to them.* The teaching of the lesson should be suited to the surroundings of the scholar, just as the physician modifies his treatment to the condition of the patient.

BLACKBOARD OUTLINE.

- I. We. Da. Inf. 1. Ho. 2. Com. 3. Sch. 4. Rec. 5. Rea. 6. Str.
 II. Tea. Du. Ref. Inf. 1. Kn. 2. Ut. 3. Coun. 4. Im. 5. Ad. tea.

REVIEW QUESTIONS.

- What influence does the Sunday school aim to exert upon the scholar?
 What are meant by "the week day influences?"
 Name the six most important week day influences.
 Why is the power of the home so great?
 What are the influences of companionships?
 Why does school life influence the scholar?
 What are the effects of recreation on character?
 How are Sunday school scholars under the influence of the street?
 Name five duties of the teacher with reference to the influences.

LESSON XXXIX. THE PUPIL'S CHARACTERISTICS.

1. In theory the Sunday school is an institution for pupils of every age, from the youngest child up to the oldest man or woman.

2. But in practical working the Sunday school is an institution for childhood and youth. Two thirds of our pupils are under eighteen years of age. Hence the plans of the Sunday school must be formed with special reference to the needs and traits of the young. The typical pupil in the Sunday school who is to be kept in view is a child.

3. There are certain traits which belong to childhood and youth which must be kept in mind by the teacher; the more as the classes are younger, and the less as they approximate toward adult years. These traits may hinder the teaching, or they may be utilized to help it, just as far as they are wisely considered by the teacher.

I. **Activity.** The child is restless, not willing to remain long in one position nor to think long on one subject. To meet this trait there must be variety in the plans of teaching and constant employment for the active young minds.

II. **Curiosity.** At all ages the human mind desires knowledge, but more than at any other age in childhood. The child is eager to know about everything that he sees, and asks many questions. This trait can be made useful by the skillful teacher.

III. **Immaturity.** The mind of a child readily understands facts, and hence is prepared for the stories of the Bible. But it is not sufficiently

mature to apprehend abstract subjects of doctrine and faith, unless they are greatly simplified and abundantly illustrated.

IV. Frivolity. Childhood is the period when the nature takes delight in play, and has little taste for serious things. Pleasure is apt to be more fascinating than study, and the child would rather read entertaining stories than learn religious truth. Hence the Sunday school must be made as attractive as possible, the lesson should be taught in an interesting manner, and every effort must be made to draw out the dormant spiritual nature and to cultivate a taste for the things which are above.

V. Imagination. At no other period is the imagination so vivid and intense as in childhood, when a rag doll becomes possessed with life and a block house is a palace. Let the teacher draw a line on a slate, and the imagination of his scholars will transform it into a man. This power may become the avenue of approach to the interest of the pupil.

VI. Affection. Though the intellectual powers develop gradually the affectional side of the nature is strong in childhood. The little child is naturally affectionate, loves its mother, father, playfellows, teachers, and will manifest its love more freely than at a later period. The wise teacher will win the little pupil's heart and through love will direct its thoughts.

BLACKBOARD OUTLINE.

I. S. S. in theo. 2. In prac. 3. Trai. chil. hin. he. tea.
I. Act. II. Cur. III. Imm. IV. Friv. V. Imag. VI. Aff.

REVIEW QUESTIONS.

For what ages of pupils is the Sunday school designed in its theory?
Who are most of its pupils, in practical working?
What should be kept in mind by the teacher?
Name six traits of childhood and youth to be considered by the teacher.
Give illustrations of each characteristic.

LESSON XL. REVIEW.

1. Name and explain the three natures which are united in man.
2. What are the relations between the body and the soul?
3. What should the teacher seek to know regarding the physical nature of his pupils?
4. What external conditions in the school are to be considered in teaching?

5. How may the teacher improve the physical condition of his pupils?
 6. State and define the various powers of the mind.
 7. What is meant by the scholar's spiritual nature?
 8. What is the faculty of the spiritual nature?
 9. What are the spiritual possibilities of our pupils?
 10. Name and define the most important week day influences around the Sunday school scholar.
- II.** State and define certain characteristics of the pupil as a child.

INDEX.

	PAGE		PAGE
PREFACE.....	3	THE NORMAL CLASS.....	5-8
INTRODUCTION.....	4	BOOKS FOR FURTHER STUDY.....	9-10

PART I.—Four Lessons on the Book and its Books.

LESSON		LESSON	
1. The Book.....	11	3. The New Testament Books.....	15
2. The Old Testament Books.....	13	4. Review of Part I.....	17

PART II.—Six Lessons on Bible History.

5. Old Testament History. Part 1.....	18	8. New Testament History. Part 1...	26
6. " " " Part 2.....	20	9. " " " Part 2.....	29
7. " " " Part 3.....	23	10. Review of Bible History.....	33

PART III.—Six Lessons on Bible Geography.

11. The Old Testament World.....	34	14. The Land of Palestine. Part 2.....	44
12. The New " " " Part 1.....	38	15. " " " Part 3.....	48
13. The Land of Palestine. Part 1.....	41	16. Review of Bible Geography.....	52

PART IV.—Six Lessons on Bible Institutions.

17. The Altar and its Offerings.....	54	20. The Synagogue.....	64
18. The Tabernacle.....	56	21. The Sacred Year.....	66
19. The Temple.....	60	22. Review of Bible Institutions.....	69

PART V.—Six Lessons on the Sunday School.

23. The History of the Sunday School..	70	26. The Sunday School and the Church.	75
24. The Definition of the Sunday School.	72	27. The Organization of the S. S.....	78
25. The Sunday School and the Home..	73	28. The Home Department.....	81

PART VI.—Six Lessons on the Sunday School Teacher.

29. The Teacher's Qualifications.....	84	32. Questioning.....	93
30. The Teacher's Preparation.....	87	33. Illustration.....	97
31. The Laws of Teaching.....	90	34. Review.....	100

PART VII.—Six Lessons on the Pupil.

35. The Pupil's Physical Nature.....	101	38. The Pupil's Weekday Surroundings	108
36. " " Mental Powers.....	103	39. " " Characteristics.....	110
37. " " Spiritual Nature.....	106	40. Review.....	111

2102

