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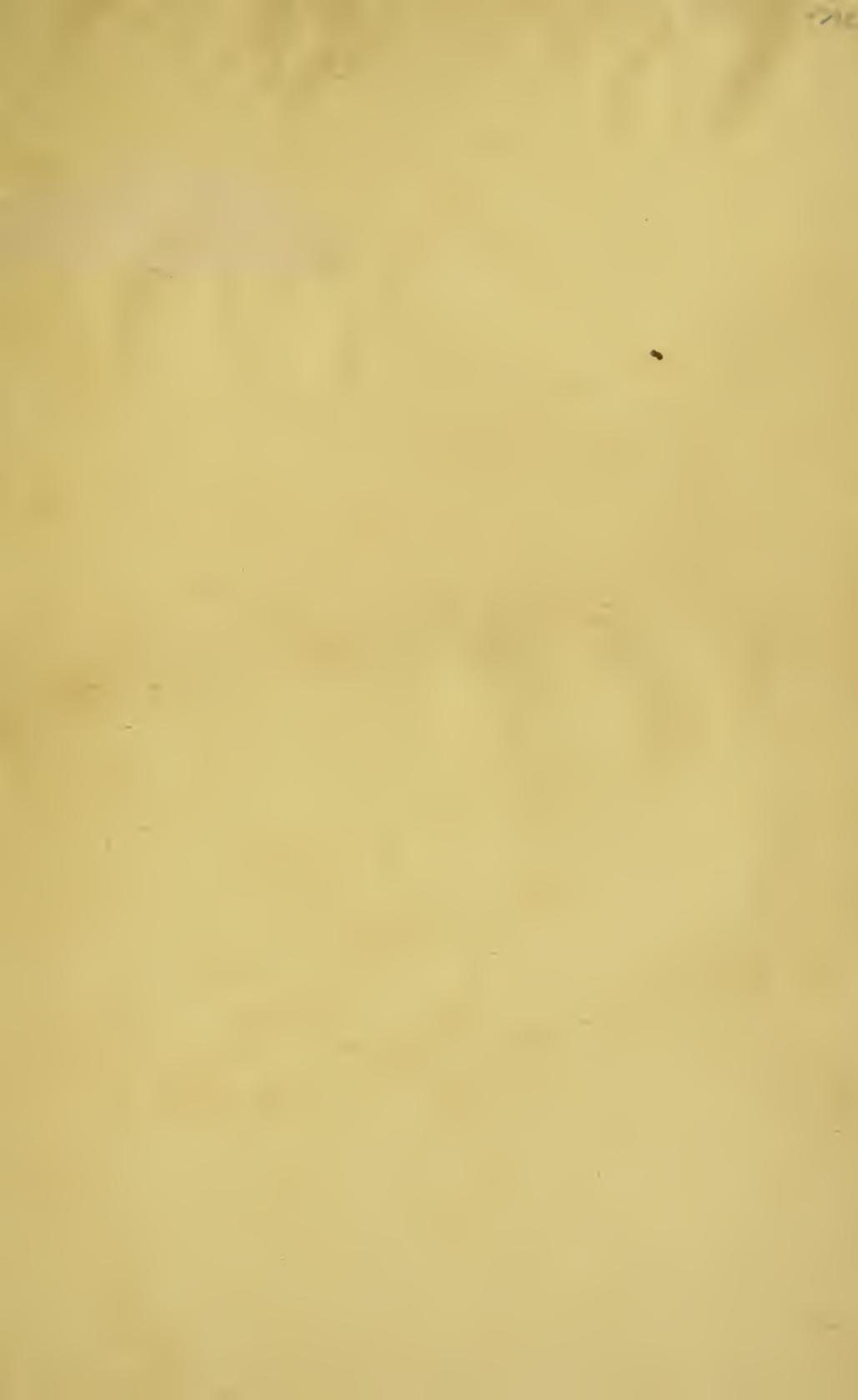
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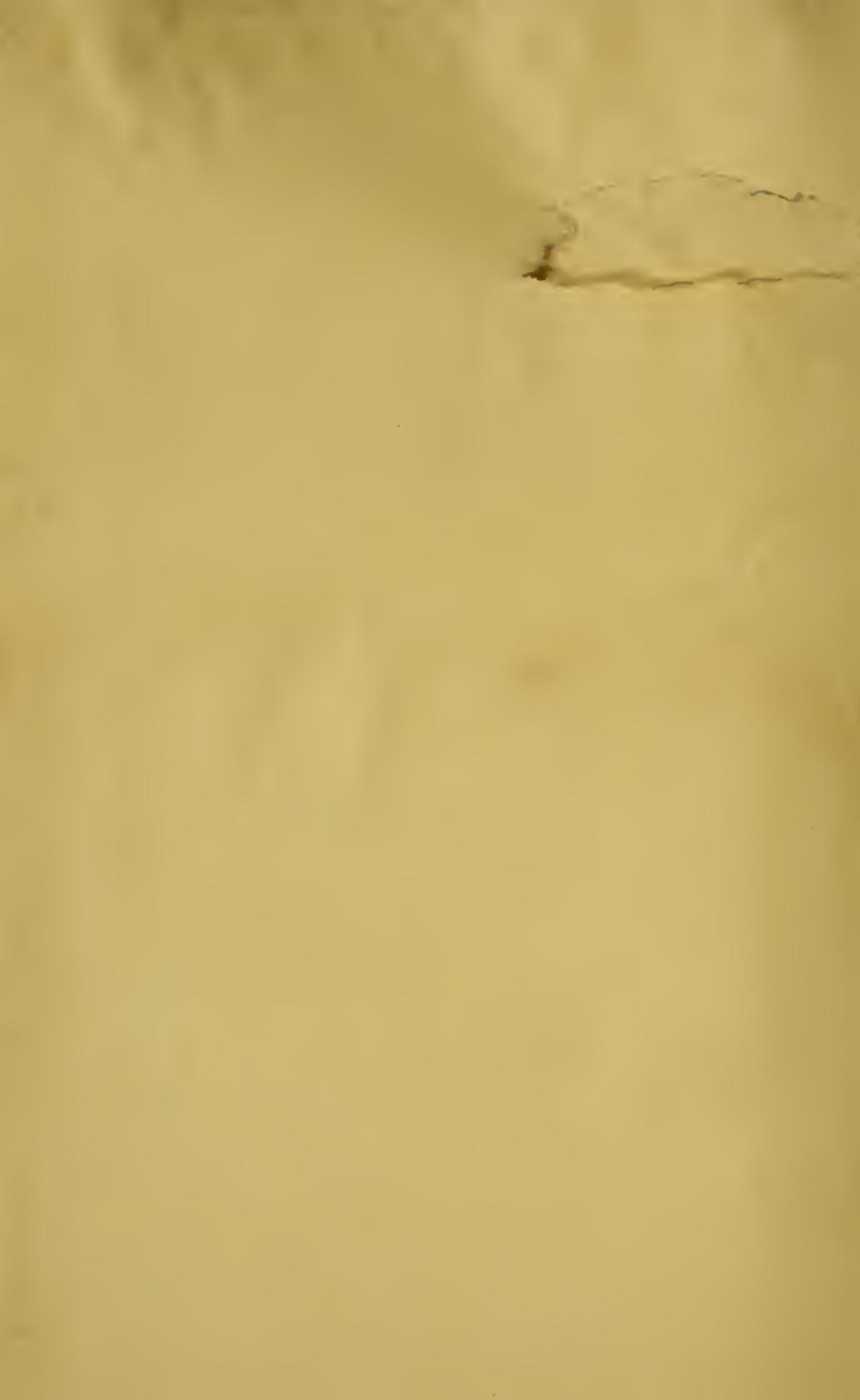


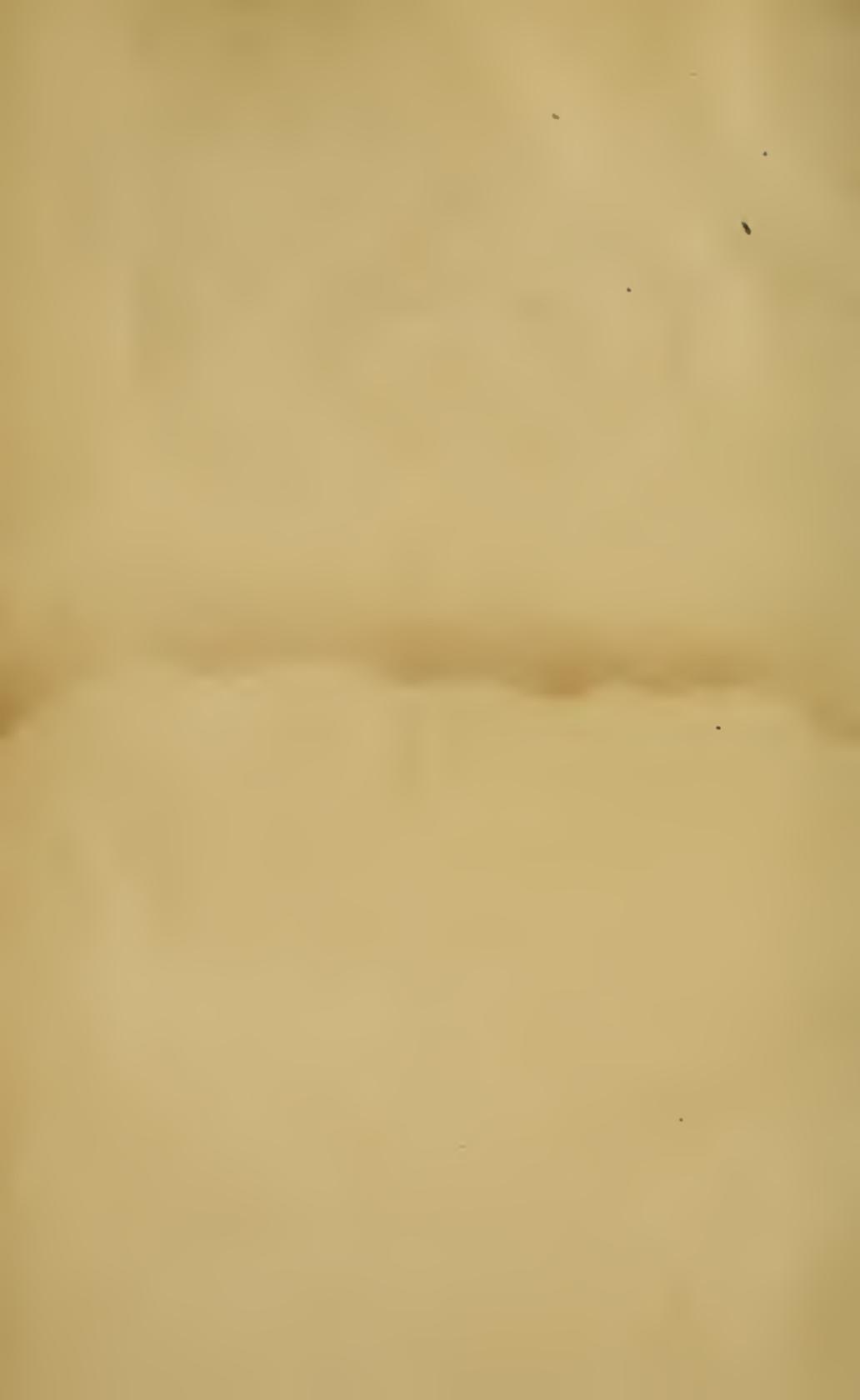
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Sunday-school institutes and
normal classes







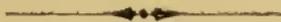
SUNDAY-SCHOOL

Institutes and Normal Classes.

By J. H. VINCENT.

WITH AN INTRODUCTION BY ALFRED TAYLOR.

Thou that teachest another, teachest thou not thyself?—ST. PAUL.



NEW YORK:

CARLTON & LANAHAN.

SAN FRANCISCO: E. THOMAS.

CINCINNATI: HITCHCOCK & WALDEN.

SUNDAY-SCHOOL DEPARTMENT.

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INTRODUCTORY.

THE active interest which the author of this book has taken in urging Sunday-school teachers to a higher ambition, a more thorough preparation, and a holier consecration to the work of their Master, gives force and authority to what he has to say on such a valuable department of teacher-training as the Sunday-School Institute.

With the growth of our work, and the advancement of the standard of excellence in teaching, the increase of the demand on the part of teachers for any thing and all things that will help them to become better workmen in the Lord's vineyard is as gratifying as it is vigorous. The time was when the teacher was not spending much effort on personal improvement in the art and science of teaching; when good intentions were suffered largely to take the place of skill in imparting the knowledge of divine truth; when at gatherings of Sunday-school teachers gratulation at the greatness and importance of the work was more prominent than suggestion for improvement in the method of carrying it on.

The work of the last few years has wrought a wonderful change. The teacher who was formerly satisfied with his attainments is now asking for light on his teaching work. The half-competent teacher, who

skimmed over his lesson and gave his scholars a meager amount of scriptural information from it, is seeking help from those whose experience is richer and fuller than his own. The teacher who studied the lesson carefully for himself, but forgot to consider how to impart his store of knowledge to his children, is taking lessons in the real teaching work—the science of communicating truth. Teachers who in former days had little more than speaking acquaintance with each other are now stately holding delightfully profitable meetings for edification, counsel, and hard study. No man has contributed to this growth and development more than Dr. VINCENT, and no means of growth shine more conspicuously than the Sunday-School Institute.

From its necessarily transient character, the Sunday-School Institute has its imperfections. Held at long intervals, and only for a few sessions at a time, its efficiency for training can hardly compare with that of a permanent institution holding its stated sessions through a term of months or years. We may hope that the march of events in Sunday-school work will some day bring a permanent Normal Class into every Church as a part of the Church operations. Such an adjunct to Church effort, so well described in the second part of this work, will be inestimably valuable, whether conducted by the pastor, the superintendent, or some other fully competent person heartily in sympathy with the real progress and development of Gospel effort in behalf of our children. Until such a permanent Church Institute becomes general we must depend on such Institutes as we can hold from time to time, as they have been held. But let them be managed with all the wisdom which experience can bring

to bear upon them. Failures, as well as successes, must throw light on the best ways of conducting them. The continual growth of the training work must modify their character as Institute after Institute is held. In this, as in every other branch of Christian work, we must strive for constant growth. The Institute must not be only a means of entertainment, but a school of real study. While no effort should be spared to make it so interesting as to attract all whom it can reach, the fact should be uppermost in the minds of all who are engaged in it that it is not a convention for the awakening of enthusiasm, but a training-place for those who want to improve.

This book will be especially valuable to those who contemplate holding Institutes, and seek direction as to how the time of the sessions may be occupied to the best advantage. The chief infirmity of many an Institute has been that its promoters were short of information concerning arrangement and management. For the lack of just such hints as are here given, incongruous subjects have been infelicitously grouped together, and discussed by brethren whose chief qualification for thus taking up the time of their audience was the fact that they occupied certain stations in the community which compelled their public recognition in this way. A committee having an Institute in charge can, by the use of this volume, avoid coming in contact with such a stumbling-block. The programmes which are here given are of themselves valuable hints, and their importance in tracing the growth of the Institute work is so great that it was a happy thought thus to put them on record. The eminently practical tone of every page of suggestion and experience is so marked that the earnest and con-

scientific teacher seeking counsel and help cannot fail to find it.

Teacher! our work is but in its infancy. While we rejoice in its past growth, triumph in its present condition, and glory in its coming prospects, let us, with every lesson we study, and every hour we spend in teaching, more and more feel our ignorance, our infirmities, and our need of going to our blessed Teacher and Guide for light and help. Our Father will kindly take his children by the hand and help us do our work so as to enjoy his favor. Our Redeemer will journey with us and make our hearts burn as he lightens our path. Our Comforter will help our infirmities, and give us the joy and the peace with which he crowns the faithful. *“And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.”*

A. T.

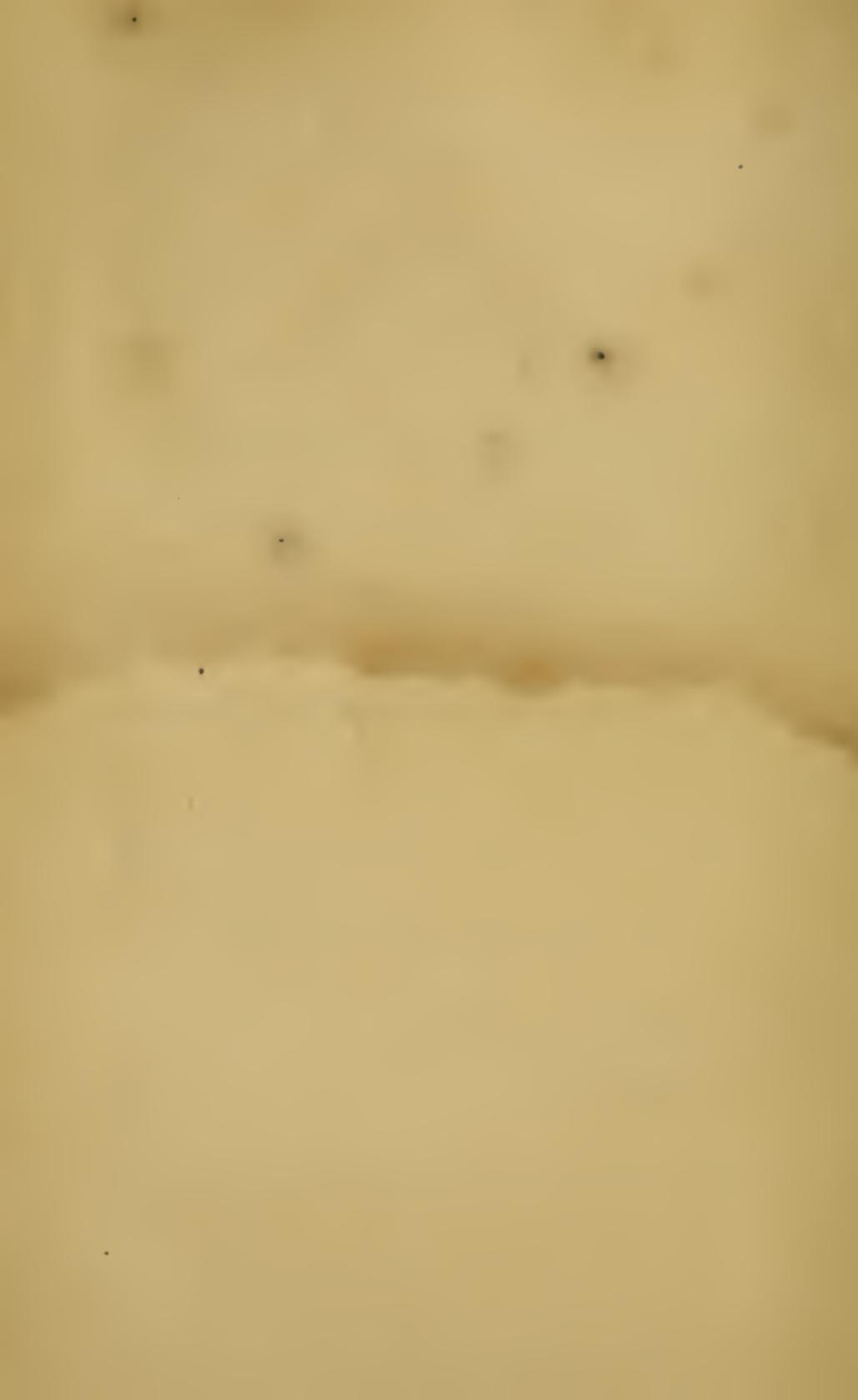
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PART I.

The Sunday-School Teachers' Institute.

THE
SUNDAY-SCHOOL TEACHERS' INSTITUTE.



I.

THE PLACE AND AIM OF THE SUNDAY-SCHOOL.



1. It is the mission of the Church of Jesus Christ to secure the regeneration and sanctification of men, making them "disciples," training them in Christian truth, experience, and service. The Church is the school of eternity, where immortal souls are taught, and thus prepared for the fellowship and service of heaven.

2. This blessed work of regeneration and culture is to be accomplished, under the agency of the Holy Spirit, through the ministry of the Christian home; the pleadings, admonitions, and instructions of the pulpit; the meditations and divine communings of the closet; the discipline and experience of life; the inspiring service of the social meeting; and last, though by no means least, through the diligent, prayerful study and teaching of the word of God in the school of the Church. Let us call this last the true *Church-school*, the *Bible-school*, the BIBLE-SERVICE of the Christian Church.

3. The Mission Sunday-School is that temporary substitute for the regular appliances of the Church

which in its germ existed in the Jewish system, and is provided for by specific scriptural commands, but which in its present form was projected at a comparatively recent date. It is designed to do the parents' work for orphans and for those whose homes are silent on religious matters. It is designed to bring the Gospel to those who do not hear the word preached. It proposes to inaugurate the Church with all its appliances where hitherto unknown, and especially to re-establish the religious influence of home. The Mission Sunday-School is the Evangelist. The Church School is the Pastor. The one "disciples" men, the other "instructs" them. Both contemplate the same ultimate object—salvation. Both depend upon one agent—the Holy Ghost. Both use one text-book—the word of God.



II.

THE SUNDAY-SCHOOL TEACHER NEEDS PREPARATION.



1. It is difficult to overestimate the importance of the Sunday-school teacher's call. He comes before his pupil in the parent's place, with the preacher's theme—to do a parent's and a pastor's work.

2. First of all, the Sunday-school teacher needs personal piety. No one can teach the Gospel of the Son of God without some experience of his grace. Can the blind teach painting? Can the deaf teach music? We remember who asked the question, and to whom: "Art thou a master of Israel, and knowest not these things?"

3. But with grace the teacher needs knowledge. His success depends largely upon his personal relations with Jesus. But much also depends upon his fondness for, and familiarity with, the word of God, and the eagerness and aptness with which he comes to teach it. The divine grace reaches the heart through the divine truth. Man is "born again," and "sanctified," by the word of God. The teacher must himself have a knowledge of the truth to be taught.

4. He should understand the principles involved in the work of teaching. God's grace operating upon character through truth communicated to the intellect does not ignore the laws of intellectual action. When God called his ministers he prepared them by *fire*—a symbol of force. The fire of Pentecost was a tongue of fire—a symbol of speech. It rested upon the heads of the apostles, thus by a flaming sign indicating the true power of the gospel ministry—man's intellect, enlightened and vivified by the divine wisdom and love.

Plain men, indeed, were the fishermen of Galilee who first taught the Gospel, but they were not uneducated men. They may not have been familiar with the subtleties of Greek philosophy, nor were they ranked as scholars in the then approved Jewish schools. But they were men of native strength, taught in the Hebrew Scriptures. They enjoyed intimate fellowship with the wisest of teachers for three years. They were earnest men; and then, there came upon them a supernatural baptism. This gave them power over the dogmatists of Judea, the false philosophers of Greece, and the masses of the people, both Jews and Greeks.

5. The standard of secular education in this coun-

try is so high, and the appliances employed so perfect, that the Sabbath-school must elevate its standard if it would maintain its power. Children measure their teachers in these days. Many of them are able to do it. No sincerity of character or earnestness of effort can compensate for a poorly prepared lesson, or for habitual incompetency on the part of a Sunday-school teacher. It is a lamentable hinderance to one's success in this field to have his scholars contrasting his matter and style of teaching with those of ordinary teachers in the public schools, or detecting the sophisms or superficial evasions of his explanations. It is not only that the teacher suffers in the estimation of his scholars, but the system of truth he represents also suffers loss.

6. All truth is divine. We may regard the teachers of natural science and mathematics in our public schools and academies as so many ambassadors of God to the soul of the child. In the Sunday-school we have charge of another department of divine teaching. Ours is the ethical and spiritual, and we deal with intellect. We seek to exalt and sanctify it—to connect it with a “pure conscience” and a redeemed heart, that it may become the throne of a “faith unfeigned.” The secular teachers tell the little ones of God in nature; we, of God in grace. They conduct them through the outer courts of the cosmos; we lead them beyond the veil, into the innermost sanctuary, where God's voice is heard, and where man may commune face to face with him. We must, therefore, be “apt to teach.” We are to show ourselves “approved”—“workmen that need not to be ashamed, rightly dividing the word of truth.” Wisely did the apostle suggest to

Timothy, "Give attendance to reading," . . . "to doctrine."

All these considerations impel us to offer our plea in behalf of a more thorough preparation on the part of Sunday-school teachers for their work.

III.

WHAT PREPARATION IS NEEDED?

1. The Sunday-school teacher should at least have a tolerable acquaintance with what are familiarly called the "common English branches." The reasons for this are too obvious to require a statement here. We are acquainted with persons who, notwithstanding great ignorance and habitual violation of the laws of English grammar, are most successful Sunday-school teachers. These cases are exceptional. They show what consecrated hearts may do. When some one complained to Rowland Hill of the blunders in speech of one of his plain preachers, Hill replied, "Never mind his breaking grammar, if the Lord helps him to break the poor sinner's heart." So we say concerning this work of Sunday-school teaching. Let the truth be taught by earnest hearts. Let the living water be dipped from the fountain and distributed to thirsty souls. If this can be done in a golden chalice, well. If God appoint for the service some marred or misshapen pitcher, let it also drop into the crystal depths, and be borne dripping with living waters to the thirsty lips. But these exceptions in the line of divine

Providence do not annul the law of human preparation. So we place as one of the first and plainest requirements in the teacher's culture a tolerable knowledge of his own language and of the best way to use it.

2. The teacher should know something about the Book which he makes his text-book—THE HOLY BIBLE. He should know something of its construction; how, and when, and where, its several parts were prepared; in what languages and for what specific purpose. He should know also something about the "canon" and the several "versions," especially our own precious English version; the evidences of genuineness and authenticity the Holy Scriptures possess, together with the laws of interpretation and criticism which are applied by wise biblical scholars to this sacred volume—all these should have a place in our Sunday-school teacher's preparation.

3. He should study the *contents* of the Book. The truth is here: he should explore it. The Bible is not a mint with the gold and silver in piles of completed coin, stamped and polished, and ready for easy appropriation. It is a mountain rather than a mint. In its heart are the veins of gold. These are to be sought after and dug out with patience, prayer, and painstaking.

It is not enough to know what persons and places and facts and principles are contained in a specific lesson. The teacher should have a previous and general knowledge of the leading characters, the historic outlines and details, the geographical facts, the chronology, the doctrinal system and ethical principles of the Bible. He should have a reservoir of knowledge which specific lessons would tap and utilize. He

should be ready for unexpected questions on collateral themes from his class. He would certainly by this process be able to understand the meaning of each lesson much more thoroughly than if he were dependent upon its contents and the present examination alone for his knowledge of the subjects it introduces to his pupils.

4. As already intimated, the teacher must know the peculiarities of mind and its marvelous processes. He must know how to excite this mind to independent activity. He alone is a true teacher who in accordance with the laws of mental and spiritual life trains the pupil to put forth intellectual efforts at will in the acquisition and appropriation of the truth. Now this whole question of education—the principles and methods involved in it—is one of vast moment. Parents and Sabbath-school teachers, as well as secular educators, should give it the most candid and careful and exhaustive examination.

5. The teacher needs more than a knowledge of the philosophy of teaching; more than the statement of the formal modes of teaching. What he most needs here is practical illustration. He should be permitted to examine, compare, and discuss various plans of teaching. He needs practice under the eye of experienced educators. There should be some place to which he may bring the difficulties which have embarrassed him, that, if possible, they may be removed.

IV.

FACILITIES FOR PREPARATION NEEDED.

1. The labor of the Sunday-school teacher is voluntary, and performed under the pressure of secular occupations. Mothers come to the Sunday-school, as teachers, from the nursery, merchants and clerks from the counter and counting-room, mechanics from the shop, farmers from the field, lawyers from the bar, jurists from the bench, physicians from the bed-side, students from the recitation-room. They are engaged six sevenths of their time in callings wholly unconnected with the specific work of the Sabbath-school. To perform it they turn aside from their habitual paths of thought and effort. Many of them are wholly deficient in mental discipline, and, with no time for preparation, must make sad work with the brain of the pupil and the Book of God on the Sabbath.

2. For other professions regular schools of preparation are established, and a curriculum appointed. In the school of medicine, law, or theology, the student gives his whole time to study. He secures the funds requisite, abandons every other enterprise, and devotes all his energies to the one work. In the secular normal schools the same singleness of purpose and occupation gives the student power. He is a man of one work, and he succeeds. In the same way, and for the same reason, county or district institutes are

efficient. Where have we any thing in the Sunday-school department comparable to these Teachers' Institutes of our public school system? And yet, how much more important the truth we teach, and the work we contemplate; and how much more inefficient and unprepared the persons now professing to teach this important truth and do this great work!

3. Yet we can have no permanent theological normal school for the training of Sunday-school teachers. The candidates have neither time nor means for such a course of preparation. Shall we therefore abandon all attempts at organizing a common plan for the culture of teachers? Shall we leave it to the schools themselves to devise methods adapted to their needs? Because we cannot enjoy the privileges of the university, shall we despise proffered academic aid? If daily toil keeps the apprentice boy from the advantages of the public school, may he not be partially compensated for his loss by the evening school of his ward or village?

4. The necessity indicated may not be felt by individual schools which enjoy the advantages of a good teachers' meeting. Usually in such schools only the most efficient persons are appointed to the teacher's office, and these are regularly and carefully taught, that they may profitably teach; and yet the best teachers' meeting we ever knew failed to become an effective training-school for teachers. Business to be transacted, specific lessons to be prepared for the ensuing Sabbath, and a certain amount of devotional service to be engaged in, rendered the pursuit of a regular course of study impracticable. There are various exercises which the teacher needs, and studies which he should prosecute, all of which are prohibited

by the pressure of current preparations. A clergyman may increase in theological knowledge and pulpit efficiency while engaged in appointed clerical labors; but, before all this, there is a certain preparatory training which fits him for his subsequent efforts, and which is indispensable to his success. This is no more a necessity of the preacher than of the teacher. Even our *best* schools, then, would be benefited by a general plan of teacher-training.

5. But we must remember that first-class Sabbath-schools, with well-ordered teachers' meetings, are rare and exceptional. In many schools the teachers' meeting is limited to a small minority of those engaged in the Sabbath work. In some schools this meeting is held annually, and then for the election of officers; or monthly, and merely for the transaction of business. In all schools of this class teachers are expected to do their work without other specific preparation than they voluntarily give at home to the lesson, and with no previous training whatever.

6. Suppose, then, that any one school has a corps of good teachers and a good teachers' meeting, and suppose it does *not* need any outside help in the culture of its teachers, the whole duty of that school is not done when it becomes in itself strong, studious, and successful. I assert that no school can be thus independent by virtue of its own internal strength; for it still owes sympathy, counsel, and assistance to the weaker and less successful schools of its neighborhood.

7. Whether, therefore, we look at the best or the poorest of our schools, the conclusion is forced upon us: We must have a general system for the training of teachers—a system that will secure the establish-

ment of regular weekly teachers' meetings where they are not now held, and provide, in some form or other, a complete preparatory course of training in connection with those schools which have all along sustained the teachers' meeting.

8. Conventions, local and general, may render assistance by the dissemination of Sunday-school ideas, the comparison of plans, the discussion of principles, and the occasional illustration of approved methods. But the best convention we ever attended left an important work undone. Mere conventions, in which whole counties, and even States, are represented, cannot meet the demand we have specified. The introduction of institute exercises, or normal methods, into these conventions, has been a means of improving their character. But in the midst of these occasional and exceptional exercises we have asked, Is there not yet something more practical—some plan better adapted to the necessities of the work?

V.

SUNDAY-SCHOOL INSTITUTES.

1. The friends of popular education many years ago felt the imperative demand for some plan or organization by which a higher standard of culture should be attained by those professing to teach the rudiments of secular knowledge to the children of the land. Dr. William E. Channing, in an address delivered at the Odeon in Boston in 1837, thus plead

for an institution in which teachers should be professionally trained :

“ We need an institution for the formation of better teachers, and until this step is taken we can make no important progress. The most crying want in this commonwealth is the want of accomplished teachers. We boast of our schools, but our schools do comparatively little for want of educated instructors. Without good teaching a school is but a name. An institution for training men to train the young would be a fountain of living waters, sending forth streams to refresh present and future ages. As yet our legislators have denied to the poor and laboring classes this principal means of their elevation. We trust they will not always prove blind to the highest interest of the State. We want better teachers and more teachers for all classes of society—for rich and poor, for children and adults. One of the surest signs of the regeneration of society will be the elevation of the art of teaching to the highest rank in the community. . . . Socrates is now regarded as the greatest man in an age of great men. The name of *king* has grown dim before that of *apostle*. To teach, whether by word or action, is the highest function on earth.”

2. In the autumn of 1839 Mr. Barnard held “ the first of the class of meetings now known as ‘ Teachers’ Institutes,’ in Connecticut.” It met in Hartford “ under the invitation and preliminary arrangements of the Secretary of the Board of Commissioners of Common Schools.” Mr. Barnard made this experiment in order “ to show the practicability of making some provision for the better qualification of common school teachers, by giving the opportunity to revise

and extend their knowledge of the studies usually pursued in district schools, and of the best method of school arrangements, instruction, and government, under the recitations and lectures of experienced and well-known teachers and educators." These meetings had long been known in the world of common schools before they were employed by Sunday-school people. Great good was produced by them. Teachers were quickened and instructed; mere drones dropped out of the ranks. The teacher's profession was exalted.

3. The success of Teachers' Institutes in advancing the interests of secular education throughout the country suggested to Sunday-school workers the practicability and desirableness of adopting a similar method for the promotion of the higher and nobler ends which this institution contemplates. For several years the Sunday-School Institute has been in successful operation.

4. *But what is an institute?* To this question Mr. Barnard, in his "Report to the Board of Regents of Normal Schools in the State of Wisconsin," gives the following reply: "A Teachers' Institute is a gathering of teachers—old and young, experienced and inexperienced, of both sexes and of schools of different grades—in such number as will develop the sympathies and power of a common pursuit, and yet not so large as to exclude the freedom of individual action; for a period of time long enough to admit of a systematic plan of operations, and yet not so protracted as to prove a burdensome expense, or an interruption to other engagements; under the direction of men whose only claim to respect and continued attention must be their experience and

acknowledged success in the subjects assigned them, and in a course of instruction at once theoretical and practical, combined with opportunities of inquiry, discussion, and familiar conversation."

5. To illustrate this definition let me answer another question: *What are Sunday-school institute exercises?* They differ from convention speeches just as an actual plow differs from the picture of a plow. They require work instead of talk. At an institute some one teaches a Bible class, instead of telling how a Bible class should be taught. The teacher is watched, criticised, his methods commended or condemned. Some one resolves the institute into a school, and shows how in his own school he calls to order, opens, conducts, and closes a session. This gives rise to a comparison of programmes and plans. A teacher or minister gives a lesson in sacred history and geography. All present are students. He uses the blackboard and maps; communicates facts, elicits them again, drills the institute in concert answers, etc. Again, the institute becomes a Bible class, and spends two hours or more in the critical study of some biblical selection. An infant or elementary class is brought in, and an experienced teacher gives a specimen lesson. The institute listens to carefully prepared lectures on various subjects, as "Illustration in teaching;" "The art of asking questions;" "The mind of a child;" "Memory—its power and cultivation;" "The teacher in the preparation of his lesson;" "Bible architecture;" "Palestine;" "Manners and customs of the Bible times," etc., etc. These and many other exercises may be introduced. The practical advantages are apparent.

VI.

SUNDAY-SCHOOL INSTITUTE EXERCISES.

Let us now present some of the exercises appropriate to a Sunday-School Institute. It is not to be expected that their practical value will be estimated alike by all who read our suggestions. In the hands of one worker a plan may be exceedingly useful, which other men would never adopt. We therefore place before our readers a large variety of methods. Should these suggest other and original plans not here indicated, and more effective than any of these, the object of the author will have been attained.

1. **Opening Services.**—The religious devotions of the institute should receive careful attention, especially the initiatory devotions, when the key-note is to be struck—the plane of thought and sentiment for the whole session to be determined. No careless appointment should here be made. The dull routine of a “prayer-meeting hour” is to be avoided. A topic being announced beforehand on the programme, all the Scripture readings, remarks, songs and prayers of the service should have reference to it. The following topics have been thus used with admirable results: “The Spirit of God now present;” “Our Homes;” “The Preachers of the Word;” “The Unconverted Scholars;” “Senior Scholars,” etc., etc. The reading of several Scripture selections, alternat-

ing with prayer and singing, will tend to instruct as well as to guide the teachers in their devotions.

2. **The Entire Work.**—It will be desirable at times, where the institute is a short one, to present in very condensed form the whole range of practical Sunday-school work in a single session. We knew this to be done at an institute in Ohio, when the following addresses, each occupying seven minutes, were delivered. Of course every thing was very much condensed. Each speaker occupied all his time, but his limitation compelled careful elimination and abridgment. He said only his best things, and said them in the shortest and plainest way possible.

The Entire Work. [Seven Minute Addresses.]

1. Words from Parents to the Sunday-School, Rev. C. A. VAN ANDA.

2. Words from the Sunday-School to Parents, WILLIAM MITCHELL, Esq.

3. Words from the Pulpit to the Sunday-School, Rev. P. P. INGALLS.

4. Words from the Sunday-School to the Pulpit, Rev. E. HOUSE.

5. The Order of Exercises in Sunday-School, Rev. C. Z. CASE.

6. Bible Study in Sunday-School, Rev. J. H. VINCENT.

7. The Infant Scholars in Sunday-School, Rev. D. H. MORE.

8. Senior Scholars in Sunday-School, Professor SMITH.

9. The Teachers' Meeting, Rev. H. M. SIMPSON.

10. The Sunday-School felt during the Week, Dr. WALDEN.

3. **Institute Conversations.**—Long speeches are

the bane of Conventions. In Sunday-school institutes they should always be discouraged. If instead of speech-making we could occasionally have *conversations* our work would be much more profitable. Let the following serve as good examples of what we mean :

NO. 1. TEACHERS' MEETING.

Mr. A. A live Sunday-school must have a teachers' meeting.

Mr. B. But it is so difficult to get all the teachers to attend.

Mr. C. If only two come they may spend an hour profitably.

Mr. A. But we must be careful not to find fault and complain because so few are there.

Mr. C. Should teachers be selected with reference to their residence near the place of meeting?

Mr. A. Certainly not. The main question is one of qualification.

Mr. D. Indifferent and incompetent teachers residing *near* the place of meeting will be less likely to attend than the earnest teacher who lives farther away.

Mr. E. Teachers at a distance who, on account of bad weather, rough roads, family cares, ill health, etc., are unable to attend the teachers' meeting regularly, may promise to spend at home in prayerful and careful study of the lesson the hour devoted to the meeting. This would interest them in the meeting, and guarantee their attendance at the earliest opportunity.

Mr. B. What exercises are appropriate to a teachers' meeting?

Mr. F. The recitation by every teacher from memory of the next Sabbath's lesson.

Mr. E. The hour should be spent, not on the subject-matter of the lessons, but on *methods*.

Mr. A. I understand that the teachers' meeting is not a Bible class.

Mr. G. It is rather to test the teacher's familiarity with the lesson, and, by illustrating methods of teaching, to aid him in his work.

Mr. B. Why not bring a class of juvenile pupils and have them taught by a teacher?

Mr. G. Then let the rest criticize the plan of the teacher.

Mr. A. Should this criticism take place before or after the class is dismissed.

Mr. G. Certainly after. Children should not hear criticisms before their teacher.

NO. 2. HOW TO GET ATTENTION.

Mr. A. We can do nothing with a class unless we have the attention.

Mr. B. The attention, too, of every pupil.

Mr. A. All the time. How shall we secure this?

Miss C. By being *awake* ourselves.

Miss E. By being ourselves absorbingly interested in the scholars and in the lesson.

Mr. D. By having something *new* to tell.

Mr. F. In an emergency I would rise and stand while teaching.

Mr. A. I should like a blackboard, or at least a slate, on which to record some outline or initial letters to excite curiosity.

Miss G. The class should see that the teacher fully

understands his lesson and is independent of book and lesson-paper.

Mr. H. His eyes should be free.

Mr. I. He should use his *will* silently, and thus summon himself and command his class.

Miss E. The true teacher will address questions and remarks to persons most remote and to those who are most inattentive.

Mr. J. I use pictures a great deal in getting the attention of little people.

Mr. K. They may be used with older classes.

Miss L. I keep three or four little stories on hand to illustrate the lesson, but keep them in reserve for use when the interest flags a little. I can sometimes go through the lesson without using more than one of the stories.

Mr. A. If I can succeed in getting my scholars to question me I find no difficulty in getting attention.

4. **Sunday-School Miscellany.**—An hour may be set apart for every body to say something on any and all subjects, the time of each speaker being limited to one, two, or three minutes. A single sentence, a word of advice, a bit of experience, a very short incident, an objection, a difficulty, a brief quotation from Scripture or poetry—so will the time pass by pleasantly and profitably to all. Written suggestions may also be forwarded to the Conductor's desk to be read during this exercise.

5. **The Promise Meeting.**—This is a suggestion of that successful evangelist, D. L. Moody, of Chicago. We saw him conduct such a meeting at the California State Sunday-School Convention. Any one was permitted to rise and repeat or read one of the "exceeding great and precious promises" of Scripture.

An expository or experimental sentence was allowed, but no long speeches. As passage after passage of the pure word dropped from living lips upon the ears of that vast assembly, it seemed as though a "shower of diamonds" was falling from the open heavens. Our institutes cannot have too much of God's word in them, nor can they err by introducing warm personal religious experience to illustrate and enforce that word.

6. **The Lecture-Lesson** combines the peculiarities of a regular lecture and a recitation. The lecturer follows his outline of thought, but is at liberty to stop at any time and question his audience, subject them to a regular examination of the ground he has covered in his lecture, while they also are at liberty to arrest him by questions at any step of his discourse. What goes by the name of Bible-class teaching in many adult classes is little more than a lecture-lesson, and perhaps too often it is lecture without lesson—discourse without drill—preaching rather than teaching. The advantages of the lecture-lesson in an institute are apparent in the carefulness of preparation and of statement which it secures from the teacher, and the attention which it is apt to beget in the audience.

7. **Institute Catechism.**—The eighth annual session of the Detroit District Institute was held in Wayne, Mich., October 13th and 14th. The following "Institute Catechism" was sent beforehand to all teachers:

The teachers in attendance are requested and expected to answer the following questions, writing the answer opposite the question. No names are to be furnished or read. The list will be distributed and

collected promiscuously, and no one will know the author of any of the answers made.

Careful and candid answers are desired.

(1.) How many scholars are there in your class?

(2.) How many of them have you visited at their houses within a year?

(3.) How many hours a week on an average do you give to studying the lesson?

(4.) Have you any Bible maps? How many?

(5.) Have you a Bible Dictionary? Whose?

(6.) Do you use a Commentary? Whose?

(7.) What other helps do you have or use in preparing your lessons?

(8.) What books on the subject of Sunday-school teaching have you read?

(9.) Do you ever take maps or pictures into your class to show to the scholars?

(10.) Do you keep a blank book and scrap book to note down and preserve illustrations for future use? . .

(11.) Have you ever used a paper or slate or pencil as an aid to illustrate lessons in your class?

(12.) How many from your class have united with the Church during the last year?

8. **Test-Questions or Report Questions.**—Instead of spending whole hours in hearing dull “reports” from ten, twenty, or fifty different schools, let a few pointed questions be put by the conductor, and answered promptly and briefly by representatives from the several schools. For example, How many schools are here represented? Pastors rise. If the pastor be absent let the superintendent rise. If neither pastor nor superintendent be here will a teacher rise to represent his school? You now have a representa-

tion on the floor from every school. These persons are requested to answer the questions as they may be announced by the Conductor. "How long is your Sunday-school session?" Replies come in something like the following from the audience: "First Presbyterian, one hour and thirty minutes." "Second Baptist, one hour and ten minutes." "Third Methodist, generally two hours, although the time on the programme is one hour and fifty minutes." "How much time do you spend in actual Bible study?" Answers: "Forty minutes;" "Twenty-five minutes;" "Including general review, thirty-five;" "Twenty-seven;" "Twenty," etc. "Do you have regular teachers' meetings for the study of the lessons?" "Do you hold Sunday-school concerts?"

9. **The Question Drawer** needs no more than a mention. The whole audience is permitted to ask, in writing, any question on any phase of Sunday-school work. The person whose *answer* is desired may be indicated on the slip containing the question, otherwise the Conductor may reply himself or permit any one present to do so.

10. **Serial Questions.**—On the published programme there may appear several questions, which, being circulated before the institute commences, will excite some thought. To these questions the programme may request "written replies to be presented at the first session." The following are specimens:

(1.) What are the duties of the family to the Sunday-school?

(2.) What are the duties of the Pastor to the Sunday-school?

(3.) What are the duties of Sunday-school officers and teachers to the Church?

(4.) What are the duties of the Sunday-school teacher to the family?

(5.) How may teachers' meetings be made most useful?

(6.) What are the principal defects in our Sunday-school system?

(7.) How shall we retain youth and adults as members of the Sunday-school?

Answers having been reported, the institute may appoint "Councils" of two or three persons each to examine, arrange, and present in due form the answers given to each question. For example, at the meeting where the seven questions above were asked we find the following item in the programme:

Appointment of "Councils" on the answers presented:

(1.) On Home Help in Sunday-school.

(2.) The Pastor and the Sunday-school.

(3.) The Sunday-school and the Church.

(4.) The Sunday-school Teacher's duties to the Family.

(5.) On Teachers' Meetings.

(6.) On Sunday-school defects.

(7.) On retaining youth and adults in Sunday-school.

Another use of Serial Questions will be seen on Programme, page 81.

11. **Institute Lecture.**—The right man having been engaged for the purpose, give him the best hour of the day or evening for a lecture on some important and practical subject. Let his lecture be followed by either the **Question Drawer**, or **Institute Conversation**, or both.

12. **Specimen Teaching.**—One can do any piece

of work the better for having first seen the same thing done by another. Young teachers of the Bible should enjoy frequent opportunities of this kind in their special work. We place such observation of actual teaching only second in practical value to the young teacher's practice under the eye and subject to the keen criticism of the accomplished instructor. The very best use of "specimen teaching" is that proposed not long since by an efficient Sunday-school Superintendent, who, feeling the need of raising up a better class of young teachers, thus proposes to utilize the weekly services of his very best teachers.

"I propose to appoint in my school a corps of assistant teachers. These assistant teachers are to be selected from our oldest scholars, and are each to sit and recite with some one of the classes for two or three Sundays, and then with another class, and so on, until each assistant shall have had an opportunity of noting the methods of management and instruction adopted by a majority of the regular teachers. They are always to *recite* and take part in the lesson in the class with which they sit, so as not to embarrass the teacher. They are to take private notes, and compare for themselves the different methods of instruction, culling out the best features in each. With the practical information thus obtained, revised and strengthened by a further comparison with the systems reported in the published works upon the subject, these assistants will be prepared to enter upon their work with great advantages, and we shall never be at a loss to supply a class with an efficient instructor, nor to provide a substitute for an absent teacher.

"These assistants are to pledge themselves never, either publicly or privately, to make comparisons be-

tween the methods of the teachers whom they watch, but are to keep wholly and sacredly to themselves the result of their observations. They may, at the end of their probation, give a synoptical memorandum of the different modes noticed, and of the excellences and deficiencies observed, provided it is done in such a manner as not to connect the one or the other with any individual. These precautions seem necessary, in order to prevent the possibility of ill-feeling or embarrassment among the regular teachers from a criticism of their efforts."

13. **Specimen Bible Class.**—The local and permanent Sunday-school institute should provide *specimen lessons*. Resolve the whole institute into a class, and appoint some one to conduct a lesson. Assign thirty or forty minutes to the service, after which permit and encourage exhaustive oral or written criticism.

14. **Comparison of Methods.**—Occasionally resolve the institute into three, five, or more classes, each under a teacher selected beforehand, so as to permit a careful preparation. At a given signal let all the classes commence the study of the same lesson, the full text of which may be printed on the programme. The time assigned to this exercise having expired, allow each teacher to report briefly the subject-matter and method of his teaching. After all have made their reports, elicit written and anonymous criticisms from the whole institute, carefully suppressing every thing which would indicate the teacher criticised. This will guarantee the largest liberty, avoid giving offense, and make duly prominent the ordinary mistakes which occur in Sunday-school teaching. After this criticism the conductor should allow the teachers another opportunity to speak, and should himself

call attention to the principal practical lessons to be drawn from the excellences and defects of the whole exercise.

15. **The Model Class.**—If the audience be not too large it may be well to place a youths', or intermediate, or infant class on the platform, to be taught by some competent person. If criticism follow it would be well to dismiss the class, that the good impressions of the lesson be not dissipated by the objections to the teacher's method which a frank criticism might call forth. Classes of different grades may be taught the same lesson by different persons during a single session.

16. **Illustrative Specimens.**—Better than the formal specimen recitation is the introduction into a regular address of class exercises designed to illustrate the speaker's theory. For example, a teacher lectures on Infant Sunday-school work. He develops a principle, and, turning to the class placed by his side on the platform, illustrates it in a brief exercise. Suppose he recommends *elliptical* teaching. He turns at once to his little pupils, and, telling them a story, secures their assistance in re-telling it according to the elliptical plan. So he illustrates questioning, concert replies, physical movements, blackboard drills, etc.

17. **Specimen teachers' meetings** may be held before a small teachers' institute.

18. **A Specimen normal class** session on such an occasion will illustrate a most important part of our modern Sunday-school work.

19. **A Specimen Sunday-school session** may be conducted by the institute, the teachers constituting the classes; or children may be invited, instructed be-

forehand in the order to be observed, and then taught by regular teachers. The Superintendent, publicly examining the school, may dismiss it in due form. An illustration of such an EXERCISE will be found on page 80.

Let us here say to conductors and teachers in all "specimen exercises" before an institute, avoid making a mere *show* of the children or of your method. Especially avoid all *pretending* "that this is Sunday," that "these men and women are little children." Don't teach an imaginary class, and go through the farce of personal applications and appeals to "play" children. We have seen some of the shallowest and most puerile performances in the name of "specimen exercises" before institutes. Do not let us, however, mistake the abuse for the thing itself, and ignore a service which, properly managed, must do incalculable good to young superintendents and teachers. Determine just what the specimen is to be, a lecture, a lecture-lesson, a theological discussion, a simultaneous class drill, a preparation class, a teachers' class, or a regular juvenile recitation. Then in all earnestness and self-forgetfulness carry out your plan.

We are convinced that as a general thing specimen illustrations of the character recommended will not succeed before large and popular audiences. Let our evenings at great institutes be spent in addresses of a general character, and let us give specimens before those, and those only, who are directly interested. The distinction between the "General Meetings" and "Normal Class Exercises" will be observed in the programme of the First Brooklyn Institute. (See page 92.)

20. **Map Drawing.**--All maps being removed from

the walls, the Conductor requests the institute to prepare rough draughts of one or more maps, containing the following places, the names of which he writes on the blackboard :

First Map.—Mesopotamia, Nineveh, Babylon, Euphrates, Tigris, Persian Gulf.

Second Map.—Gulf of Suez, Akabah, Mount Sinai, Suez, Mount Hor, Kadesh-Barnea, Cairo.

Third Map.—Dead Sea, Jerusalem, Bethlehem, Nazareth, Sea of Galilee, Jordan.

Fourth Map.—Ephesus, Smyrna, Troas, Samothracia, Philippi, Thessalonica, Berea, Athens, Corinth. There is scarcely a limit to the subjects.

Five or ten minutes should be given the institute to prepare. The maps should then be collected, and the best and poorest of them reproduced by the conductor upon the blackboard.

21. A Practice-Preparation.—A lesson from Scripture having been selected and printed in full on the programme, let the institute spend an hour or more in (1.) Selecting the *Golden Text*; (2.) In ascertaining the *central thought*; (3.) In framing *questions*; (4.) In the choice of *illustrations*; (5.) In the *topical analysis*; (6.) In *pictorial representation* or word-picturing of the incident. This may seem at first thought a dry and uninteresting exercise. It may, indeed, be unpopular with a large audience who assemble merely for an evening entertainment; but a small institute made up of earnest teachers will find intense interest and permanent profit in such practical training. This very thing is what teachers are required to do every week at home. The suggestions made by the best workers at an institute in this prac-

tice-preparation must be invaluable to the majority of teachers in attendance.

Under this head we are reminded of a report made to "The Sunday-School Journal" of an exercise on the use of illustrations at a "monthly institute."

Subject: "How to illustrate a lesson. This was a sort of conversation, and one that was full of profit. First of all a subject was mentioned, and facts, fables, Bible stories, and other incidents which would illustrate it were called for. We worked for some time on two subjects, 'God's ways of answering prayer,' and the 'Progressive tendency of sin.' How much there is in such an exercise! We forgot all embarrassment, and spoke out or wrote out the illustrations that came pouring into our minds. I did not think I *could* think so fast on any theme. Then we took up facts to see what could be illustrated by them. This was even more delightful than the other exercises. Here are the points given us. They do not seem to be much, but they are full of meat and meaning. (1.) An elegant library, in an elegant case. Very excellent lock. Good key. But the key is lost; cannot be found. Case cannot be opened. What is all this like? What moral or spiritual lesson may be drawn from it? (2.) A copyist in a picture gallery, looking so closely and constantly at the picture he would reproduce, and laboring faithfully to get an exact imitation; what does he teach us? (3.) The carpet weavers of the Gobelin tapestry do not sit on the side of the tapestry which bears the finished picture, but behind it, where it has a rough look all the while. What is this like? (4.) I passed a house and grounds with no trees. I passed another full of trees and shrubs and flowers. Passing the

latter heard sweet songs of birds. There were no birds about the former house."

22. Class Studies in Bible History.—Suppose an hour to be assigned to the following or some other historical exercise, (the plan to be printed on the programme:)

(1.) *Scripture Selections.*—Exod. i, 7-14; iv, 27-31; xii, 40-42; xiii, 17, 18; Num. xxxiii, 1-48. [Instead of the last named chapter read Psalm cvi.]

(2.) *Questions.*—[Answers may be given in writing.]

1.) Why did the Israelites forsake Egypt?

2.) Might not the same results have been secured by leaving them there? If not, why not?

3.) What was the route taken by the Israelites from Egypt to Canaan?

4.) Why did they not take a shorter route to Canaan?

5.) What divine attributes are especially revealed through this part of the Jewish history?

6.) What human imperfections and sins and virtue are exhibited in this history?

(3.) *Map Exercise* on "The wanderings of Israel."

(4.) *Simultaneous Review.*—In this exercise the whole institute should join with heartiness. If at first the answers are few and feeble, let the conductor patiently but firmly insist upon prompt, loud, simultaneous answers. A very little tact will insure gratifying success.

23. An Analytical Exercise in the books of Scripture.—At an institute held several years ago one hour was given to the analysis of "Matthew." The leader gave a brief lecture upon the author and his book, calling upon the institute to substantiate the several points by Scripture references, admitting

questions and the expression of dissenting or varying opinions all the way through. After this he placed the outline on the blackboard, as follows :

<p>I. AUTHOR.</p> <p>1. Names.</p> <p>2. Country.</p> <p>3. City.</p> <p>4. Business.</p> <p>5. Character.</p>	<p>II. BOOK.</p> <p>1. Object.</p> <p>2. Contents.</p> <p>3. Size.</p> <p>4. Style.</p> <p>5. Language.</p> <p>6. Sources of Information.</p>	<p>{</p> <p>1. Genealogy of Jesus.</p> <p>2. Infancy and youth.</p> <p>3. Episode: The Baptist.</p> <p>4. Introduction to His ministry.</p> <p>5. In Galilee.</p> <p>6. Galilee to Jerusalem.</p> <p>7. In Jerusalem.</p>
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This analysis, with the facts it elicits, is copied by each teacher. The lecturer or conductor drills the institute upon it. All answer in concert. Then word after word is erased from the board, and from memory the whole analysis is repeated by the class.

24. **A Single Subject** might occupy the attention of a two days' institute, supplying all the variety needed to keep up the interest, and concentrating all the energies of the workers upon one subject so as to secure thoroughness and completeness. Suppose, for example, that an institute spent six sessions on *The Wanderings of Israel*. In this you have (1.) Geographical Exercises on Egypt, Arabia, and Canaan. (2.) Exercises on Ancient Manners and Customs. (3.) Object lessons, blackboard outlines, etc. (4.) Specimen infant, juvenile and adult class exercises may be found in abundance in this most interesting department of the Bible. (5.) What more suggestive and inspiring topics for the prayer-meetings and opening exercises than are suggested by the pilgrimage to Canaan? (6.) Moses, as a model superintendent, would furnish a most fruitful theme, opening up the whole question of organization and

administration, and giving admirable illustrations of true trust in God.

25. **Object and Blackboard Lessons.**—We believe in them. They should be encouraged in the institutes. We never reject a good *theory* because weak people abuse it. Let the criticisms upon all such exhibitions, however, in an institute be very candid and searching.

26. **The use of Text-books** in a Sunday-school institute should be encouraged. A few pages from Pardee, Inglis, Hart, Eggleston, or other standard Sunday-school authors may be read, and discussion follow. Or on a given subject many authorities may be taken up. At an institute for thorough work in two days (by taking half an hour at a time) several small tracts on Sunday-school teaching may be read and discussed. A normal class in the institute may be required to recite lessons from such text-books. See programme, page 81. For a Normal Class Catechism see page 117.

27. **Sacred Memories of Sacred Places.**—The topic for a half-hour may be "Sacred Memories of Gethsemane," "Sacred Memories of Bethlehem," "Of the Temple," etc. Let each person be expected to furnish some fact. Use maps. Record the facts stated on the blackboard and in chronological order. Read Scripture references in concert. A descriptive passage from a standard author relating to the place or its associations may be read by a member of the institute.

28. **Temple Studies**, or investigations into the architecture, furniture, utensils, services, offices, spiritual meanings, etc., of the Jewish tabernacle and temple.

29. **Pictorial Illustrations** may be extensively and profitably used in the Sunday-school institute. In

our Annual Report may be found a list of colored diagrams large enough to be seen in all parts of a large lecture room or church. These are often employed by lecturers on sacred history and archæology, and we have seen them used with fine effect in Sunday-school conventions and institutes.

30. **The Biblical Museum.**—The diagrams already described render it practicable for the Sunday-school workers in any community to open for a few days a Biblical museum which will contribute to a better understanding of the Holy Scriptures. Curiosities from the Holy Land may be borrowed for the occasion. Addresses may be delivered by persons who have visited the far East. In this way teachers, parents, and senior scholars will be interested and instructed. An exhibition like this in connection with an institute would be of good service.

The *North-western Sunday-School Teachers' Institute* was organized in Chicago in the winter of 1864 and 1865. A "winter course" of institute lectures and other exercises was carried through. One evening was devoted to the study of Jerusalem. A concert recitation on the gates, walls, etc., of the Holy City was conducted by Rev. J. H. Vincent. Short addresses by Dr. Vandoren, Tuthill King, Esq., of Chicago, and Rev. Dr. Kerr, of Rockford, all of whom had visited Palestine, were delivered. A variety of maps, pictures, panoramic views, etc., adorned the walls. Three or four tables were filled with curiosities from the Holy Land: articles made of Olive wood, water from the Jordan, oriental wearing apparel, shells from the Sea of Galilee, flowers, specimens of Syrian wheat and barley, lamps, pipes, shoes, Damascus "kob-kobs," sand from Lebanon,

mosaic fragments from Tabor, etc. One table contained a large number of Oriental pictures, engravings, photographs, and stereographs. A stereoscope of large size contained thirty-six beautiful views of Rome, Egypt, Palestine, and Jerusalem.*

At the Anniversary of the Sunday-School Union (of the Methodist Episcopal Church) held in Columbus, Ohio, October, 1869, the NORMAL DEPARTMENT of the Union opened its Biblical Museum in the lecture room of the Town-street Methodist Episcopal Church. One of the local daily papers thus describes it:

“In connection with the Anniversary Institute there is placed in the large lecture room of the Town-street Methodist Episcopal Church, for the inspection of all visitors attending the institute, the very large and valuable archæological collection of Palestine antiquities, which comprises more than one hundred and fifty of the photographs of the Palestine Exploration Fund, two hundred highly-colored diagrams illustrative of the Eastern manners and customs, and antiquities of Egypt, Nineveh, Assyria, etc., the beautiful photographs of the Ordnance Survey of Jerusalem, the best and most approved maps, charts, etc., of the Eastern lands. We also found models of Eastern objects of interest, a model of the Temple of Solomon, a model of the Jewish Tabernacle upon the exact scale of four cubits to an inch, a model of an Eastern khan, or inn; also, one of the city of Jerusalem and its surrounding country.

“Collected in one room were complete Eastern costumes; also valuable relics, as lamps, bottles, shells, woods, water, and such a variety of those things as

* “The Sunday-School Quarterly,” July, 1865.

are designed to teach and unfold Scripture truth as cannot be recalled.

“These are a part of the collection belonging to the Normal Department of the Sunday-School Union, a new, but rapidly-developing branch of the Methodist Sunday-School Union. The Rev. H. M. Simpson, of New Jersey, who showed to us the collection, is the Secretary of the Department, which has for its object the collection of objects illustrating Bible archæology.

“These diagrams, maps, and other valuable helps are loaned extensively to the Sunday-schools who need them, in accordance with the regulations of the Department—as stated in the Annual Report. The whole thing is an indication of the earnest purpose of the Church to advance its standard of Sunday-school learning and sound education to greater perfection.”

Mr. A. O. Van Lennep, of New York, (76 East Ninth-street,) has one of the largest collections of pictures, specimens, models, Sunday-school requisites, maps, Oriental curiosities, etc., in the United States. He delivers popular and instructive lectures (illustrated by maps, paintings, archæological objects) before Conventions, Institutes, Normal Classes, and Sunday-schools.

31. **Essays** by ladies or gentlemen at an institute should be short and practical. Essays need not always be read by the author of them. Some person with a clear, strong voice, who is a good reader, may be requested to give them to the audience.

32. **Mutual Confessions.**—This describes a service held at a certain institute which more than any other stirred up intense feeling. The question was asked at the morning session, “What are your per-

sonal habits concerning the word of God? For what objects, in what way, and how much do you read it?" Written and anonymous answers were presented in the afternoon from "Mothers," "Sunday-school Teachers," Pastors," "Private Christians," and others. All seemed to feel anew the claims of God's word, and to be amazed at their strange neglect of it.

33. Subdivision of Institutes.—It is a good thing to devote an afternoon to separate meetings of the several classes of workers. In one place let all *Pastors* convene, in another place the *Superintendents*. Hold one meeting for *Librarians* and *Secretaries*, another for *Senior or Adult Class Teachers*, another for *Juvenile Class Teachers*, and last, though by no means least in importance, a meeting for *Infant Class Teachers*.

34. Social Moments.—All who attend the sessions of a hard working institute will appreciate the announcement from the conductor's desk once at least during every session: "Ten minutes will now be spent in social conversation."

35. Institute Discipline.—This will be made clear by examining Programme, page 89. The series of exercises published and circulated before the institute becomes virtually a text-book of preparation, and the occasional drills may illustrate methods of teaching.

36. Service of Consecration.—At the final session of an institute it will generally be appropriate to close with a special season of singing and prayer. We have seen hundreds of teachers rise in token of their entering into covenant to labor more faithfully in the Sunday-school than ever before. For the form of the covenant See page 140.

VII.

UNITY IN THE PROGRAMME.

UNITY is essential to the highest effect of a sermon, lecture, or other production. Limiting each thought to the specific object for which it is introduced, it holds the mind at every stage of a discussion to the end proposed. Thus it tends to the logical treatment of a subject, and prevents giving undue prominence to subordinate points. It deepens the impression which truth makes, for every new phase of the subject is a reiteration of the leading idea. The systematic investigation which it secures makes previous knowledge available. Thus unity aids in the retention, aggregation, and, of course, in the communication of truth. To it also we owe the admirable effect of climax. The sculptor aims at unity in his groups of marble. We trace it in the paintings of the old masters. In oratorios and symphonies movements the most diverse are connected by this unifying principle. There is economy in unity. The expenditure of force which occurs in a series of mental efforts may be economized by so connecting these efforts as to prevent sudden reactions and difficult transitions.

In the public religious services that one attends for two hours every seven days unity is indispensable. It is worth more than variety, or a wide range of thought. Our wisest ministers make every part of

the Church service contribute to the leading idea of the sermon. The instrumental voluntary is, by a previous understanding between pulpit and choir, animated by the idea which breathes through every hymn, is the burden of every prayer, shines from the Scripture lesson, and which, in the sermon, lays under requisition the charms of rhetoric, the force of logic, and the graces of elocution.

The same principle should characterize the sessions of the Sunday-school. The "key-note" of the day, sounded from the lesson, should awaken its echoes alike in the adult and infant departments, and every service, from the opening to the closing, be pitched in accord with it. And if this "central idea" could find a place in the pulpit, the school, the social meeting, and the family for that day, what a concentration of moral power might be experienced!

Let us apply the same principle to the Sunday-School Institute, which, by its discussions and illustrations of Sunday-school topics, proposes to educate the teachers of the Church. The infrequency of these meetings makes the economy of unity more important. The programme should have educating power in it. It should present a logical outline of the subjects to be examined, assigning to each its appropriate place. Undue prominence is often given to subordinate and comparatively unimportant topics, while the great questions too frequently receive but a superficial notice.

It will be readily conceded by all that if the institute sessions could be continued through several weeks such unity might be attained. We think, for reasons already stated, that the shorter the session the greater the need of it. This conceded, we see

the necessity for great care in the preparation of the programme. This work should be committed to no novice or bungler. Effect is too often sacrificed for want of a well-matured, logical plan of work. This is true of too many sermons, and we fear of most Sunday-school sessions. And we have often asked whether the efficiency of an institute might not have been vastly increased by a little more attention to the plan of work laid out in the programme.

We propose the ground-work of a programme in which the principle under consideration will be illustrated, and this we do with some hesitancy, and with the conviction that our effort must fall far short of perfection.

We hold our institutes in order, primarily, to awaken an interest in the great object of the Sunday-school on the part of pastors, superintendents, teachers, parents, and also on the part of those Church members usually indifferent to this important department of labor. Now, the chief object of the Church Sunday-school should be the thorough, practical, devotional study of the word of God. The Sunday-school is essentially the Bible school. Its text-book is the Bible. Its teachers must be Bible scholars. Its most important service is Bible study. The organization of the school should be consummated with this fact constantly in view. Its order of exercises for each Sabbath should be framed upon this idea. We wish that the very title of the school might indicate not the mere accident of time, but the principal service for which it exists.

In harmony with this thought, the key-note of a certain institute programme was, "THE BOOK OF

GOD." After the title-page, and immediately before the detailed programme, the following Scheme was inserted:

I. THE CHURCH AND THE BOOK.

1. The dependence of the Church upon the Book.
2. The use of the Book. (1.) In the *closet*; (2.) In the *family*; (3.) In the *pulpit*; (4.) In the *school*.

II. THE STUDY OF THE BOOK.

1. How prepare to study a Bible lesson. (1.) Motives; (2.) General knowledge; (3.) Apparatus.
2. How study a Bible lesson? (1.) The facts; (2.) The difficulties; (3.) The lessons.

III. TEACHING THE BOOK.

1. What is it to teach?
2. Methods and systems of teaching.
3. Rules for preparing to teach a lesson, the contents of which are already mastered.
4. Class-teaching. (1.) Arresting attention; (2.) Reading the lesson; (3.) Memorizing; (4.) Questioning; (5.) Drawing lesson; (6.) Analysis; (7.) Illustrations; (8.) Application; (9.) Topical arrangement; (10.) Use of slate and blackboard.
5. Simultaneous teaching. (1.) Advantages; (2.) Dangers; (3.) Rules; (4.) Teaching catechism; (5.) Missionary concerts; (6.) General review.
6. Illustrations of above in lessons on Scripture incidents, parables, epistles, sacred geography, history, manners, and customs, etc.

IV. ORGANIZATION AND MANAGEMENT OF THE BIBLE SCHOOL.

V. WEEK-DAY INFLUENCE OF THE BIBLE SCHOOL.

1. Pastoral work of the superintendents and teachers.
2. The Sunday-school teacher at the social meetings of the Church during the week.
3. Sunday-school accessories.
4. Home, how it may help or hinder.

This furnishes material enough for an institute one week in duration, and yet, in two days, the outlines of it may be presented to the teachers of a community. We suggest that in every possible way our institute managers should economize the precious time given them, and we ask whether this arrangement of the programme is not worthy of careful consideration in view of this necessity.



VIII.

THE SUPERINTENDENT'S INSTITUTE.



Merchants, mechanics, and professional men unite in permanent associations, or assemble in occasional conventions, for deliberation and discussion upon subjects relating to their respective departments of labor. Oneness of aim begets oneness of spirit. The consultation and comparison of views, the statement and solution of difficulties which are promoted

by such convention or association, deepen enthusiasm and increase efficiency.

Sunday-school superintendents should do the same thing. Some months ago a so-called "Superintendent's Sociable," but to all intents and purposes an institute, was held in New York City, in Grace Mission Rooms. The reproduction of a carefully prepared report of that occasion may suffice to describe and commend such gatherings.

More than eighty superintendents were in attendance. Mr. Ralph Wells called the meeting to order, and introduced the Rev. J. H. Vincent as chairman for the evening. Mr. Wells' address of welcome was characteristic, racy, warm, and practical. "We meet to touch elbows. The ward politicians-know what the phrase means. The devil sha'n't have all the advantages of touching elbows. Let our words and our prayers be short to-night. Let us feel at home. Let us help lift up each other." After singing, prayer was offered by Theophilus A. Brouwer, Esq. The president suggested that we are here to "strike for higher wages" by working more diligently, and that we must go to the "ten-hour" system, that is, at least ten hours a week devoted by each superintendent to the study of Sunday-school lessons.

He then called for schools holding regular teachers' meetings. About sixty responded, and about as many reported the use of uniform lessons. About twenty schools hold teachers' prayer-meetings. Some hold the meeting before school on Sabbath morning, say for fifteen minutes. "It's like taking breakfast before going to work." Some hold this meeting after school and invite scholars to remain.

After singing, the question of teachers' meetings

was taken up. Mr. Sutton reported: "Meeting Friday evening in a large dining-room—teachers seated around the table. Average attendance within two of the whole number of teachers. We try to so conduct the exercises that the teachers may go away furnished with both material and method." Mr. Bell, of the Bethel: "Saturday evening at 7:45. Fifteen minutes spent socially, then the lesson studied for forty-five minutes. I vary my method, sometimes teaching teachers as if they were children, again as adults," etc.

Mr. Wells: "Was it easy when you began?"

Mr. Bell: "No; very, very difficult; but we have held our meetings through the whole year, even through July and August."

Dr. Perry, of Morning Star school, said they elected a teacher each evening to conduct the meeting. Mr. Stevens, of Fifty-third-street Baptist, reported that their Tuesday evening lecture was their teachers' meeting. The superintendent of Rev. Mr. Wilson's school (Presbyterian) said, "Our Pastor teaches the teachers himself." Fourteen pastors were reported as doing the same. A. A. Smith, of Brooklyn: "No teachers' meeting. Shall fight for it still. Our Pastor, Dr. Duryea, holds a sort of lecture Bible class on Wednesday evening. But no questions are asked, and we have no conference in reference to the real work."

Mr. Wells: "Hold on, Brother Smith. I should never have had a teachers' meeting if I had known when I was whipped. First year I had only five teachers; second year ten. We held on with 'Dutch grit.' I have no objection to the pastor leading the class, but it is better to have the superintendent do

it; he can get down better to where the teachers are.* We hold our teachers' meeting in the afternoon of a week day. I know 'it is impossible for gentlemen to come then,' but they do come. I personally speak to employers, and secure their consent to have their clerks come. They cannot lose by it. Again, I regard teachers' meetings as great helps to the making of good mothers."

The Rev. Dr. Hatt reported a public Bible service on Monday evening for teachers and older scholars, instead of a regular teachers' meeting. It has been in operation for six months, and with increasing attendance and interest.

After singing, the difficulties of superintendents were called for. Among the most prominent were:

1. "Want of hearty co-operation of all the teachers."

2. "Principally," said a superintendent, "in myself; I don't study the lesson enough during the week."

3. "The superintendent doesn't strike the keynote—JESUS."

4. "The superintendent does not pray enough."

5. "Want of converted teachers."

6. "When elected superintendent I read a list of seventeen teachers' names, all of whom had resolved to leave if I were elected. Rather disheartening. But I went to work, and none resigned. I try to cultivate a social spirit among teachers. I speak to every teacher and shake hands every Sabbath."

* To this doctrine of our excellent Brother Wells we cannot subscribe. We think pastors can "get down" to the teachers even more easily than the superintendents. If they cannot they need *training* in that important element of a pastor's success, and the teachers' class may be a good practice-school for such pastors.

Here the proceedings were interrupted by a call to the chapel below, where an elegant collation of coffee, sandwiches, cakes, ice cream, etc., had been provided through the generosity of the Grace Mission workers.

Half an hour was spent in the discussion of these refreshments, and in delightful social fellowship. At the stroke of the bell a motion was made inviting Mr. Wells to give two or three blackboard exercises. A hearty vote called out our noble friend. He gave blackboard illustrations on "Asleep in Jesus," "Thou, God, seest me," "The other side," and "The fountain." After a hearty song the discussion of the superintendents' difficulties was resumed.

7. "Hard to get parents and adults generally to the evening meetings of our mission schools."

Remarks were here offered on the opening of reading rooms, with writing materials, games, lectures on secular subjects, etc.; on visiting the homes of the children and relieving their physical wants. Mr. Bell gave an interesting report of the Bethel. "We are not a Sunday-school. We are not a Church. We have a reading-room for working men. It is open every evening except Sunday. We have also a reading-room for boys. We do not make the mechanics' reading-room a religious room, but it leads men upstairs. At our Sunday evening services we have no sermon, but three short speeches. Morton, of Chicago, the one-armed soldier, is in charge. Wednesday nights we have popular entertainments, concerts, exhibitions, etc., charging fifteen cents admission."

Mr. Wells: "Grace Mission is ahead of the Bethel. We give our entertainments for five cents a ticket.

Said a rough man in this neighborhood who could not be brought in by our prayer-meetings, but succumbed when we began the concerts, 'You've got the right end now. These are the things to fetch us fellows.'" In reply to the question, "How can superintendents secure the co-operation of their teachers?" Mr. Wells said, "Love them like every thing, and get them to love each other. We have forty-seven teachers. We have bought forty-seven little Scripture text-books for every day in the year. Every teacher's birthday is indicated in all these forty-seven books, and we have a rule that on each other's birthday we are to pray especially for each other. So when my birthday comes I know that there are forty-six teachers praying for me."

After singing "Blest be the tie," etc., Mr. J. B. Tyler said, "We need a higher appreciation of our work. After the war General C. B. Fisk re-entered the Sunday-school work, and said, 'I have been promoted from the office of major-general to that of Sunday-school superintendent.' We should also be polite to our teachers. Call on them. Especially call on New Year's day. Give more attention to the sensitive than any others. Make as much as possible of teachers; cheer them, and commend whatever is worthy of commendation. Better encourage too much than not enough. We should pray for our teachers."

8. A "superintendent for fifteen years" said, "I've just found out my principal difficulty—the want of just such a meeting as this."

Rev. Alfred Taylor, editor of "The Sunday-School Workman," said that in reply to the institute question, "Have you any obstacles?" a superintendent

replied in writing, "Yes, plenty of them, but we go right over them."

Some one suggested that "our *home* schools are undervalued. We need as much earnestness there as in the mission field. The guards about kings' houses in Europe are better dressed than other soldiers, but they are not play soldiers. I have endeavored to make my Church school as much as possible like the mission schools."

10. Another difficulty was named by some one, "Making the standard of diligence high enough among the scholars to insure preparation during the week."

11. "How shall we get more teachers?" Answer: "By special prayer. Converts in the adult classes may soon be set at work. We do not have faith enough in God's power to save souls."

12. "How manage the rough boys?" Answer by Mr. Herrick: "I invited my class to my own house. I took them in at the basement door. First I washed myself, and then had them follow my example. Had refreshments and a good time. The next meeting I took them up into the parlor, somebody sang for them, and we played a few games together."

The interest of the meeting continued until the lateness of the hour compelled adjournment.

After singing and the benediction the meeting adjourned. The occasion was a rare one, and will long be remembered by all present.

IX.

THE LOCAL SUNDAY-SCHOOL TEACHERS' INSTITUTE.

1. FEW country Churches are strong enough to sustain a normal class or institute. Many Churches, sufficiently strong for the work, lack enterprise. A union of schools and Churches is in such cases temporarily advisable. Denominational integrity will not be impaired by the most active co-operation in this labor. The training required by a teacher in one Church is required by teachers of every other Church. The ability possessed by one may be exerted in behalf of all, with no loss of prestige or power to the original. The association will excite healthful emulation. One feature of the institute system is, the provision of a biblical library for the use of teachers. Five schools in a town can more easily establish a teachers' library than one alone can.

2. From these considerations, the union of teachers, schools, and Churches, in the work of teacher-training, is cordially recommended. Organize an institute, hold monthly meetings, perhaps an afternoon and evening session once a month; or provision may be made for twenty sessions a year, one each month, with four extra sessions in the spring, and four more in the fall.

3. We furnish a brief Constitution for such an institute as above recommended.

CONSTITUTION OF THE ——— SUNDAY-SCHOOL
TEACHERS' INSTITUTE.

ARTICLE I.—NAME.

This organization shall be known as the ———
Sunday-School Teachers' Institute.

ARTICLE II.—OBJECTS.

The encouragement of a higher culture on the part
of Sunday-school teachers, and the provision of a
system of training by which this end can be accom-
plished.

ARTICLE III.—OFFICERS.

Its officers shall consist of a President, Vice-
President, Secretary, Treasurer, and Librarian, who,
with a committee of five persons representing differ-
ent denominations, (if it is a Union Institute,) shall
constitute the Board of Managers, all of whom shall
be elected annually, on the second Monday evening
of ———, by a general meeting of the Institute.

ARTICLE IV.—DUTIES OF OFFICERS.

Such as are usually performed by these officers in
similar associations. [These may be specified if de-
sired.]

ARTICLE V.—COMMITTEES.

The following permanent committees shall be ap-
pointed by the Board of Managers: (1.) The *Com-
mittee on Business*, consisting of three persons, whose
duty it shall be to prepare (one or two) courses of
lectures, lessons, and other exercises for the year.
(2.) The *Committee on Rooms*, whose duty it shall be
to provide and keep in order a suitable room for the
meetings of the Institute, with such furniture, books,

and other apparatus as may be required in the operations of the Institute. (3.) The *Committee on Examination*, for graduation.

ARTICLE VI.—MEMBERS.

Pastors, Sunday-school officers, teachers, and senior scholars may, by the payment of — a year for each person, become members of this Institute.

ARTICLE VII.—COURSE OF STUDY.

The Institute year shall be divided into two Courses: (1.) The *Winter Course*, commencing on the second Monday evening of January, and continuing for thirteen weeks, with one session each week. (2.) The *Summer Course*, which shall comprise a monthly meeting from the first of May to the first of December, inclusive, with a regular Institute meeting in September, to continue three days, holding at least two sessions a day, or, the Institute course of study shall comprise fifty exercises, (as prescribed on page 17.) These shall be continued through two years, the Institute meeting monthly on the —, with special sessions in the spring and autumn.

ARTICLE VIII.—CERTIFICATES.

Persons attending the Institute sessions regularly through two years, and passing a satisfactory examination upon the subjects studied, shall receive a certificate to that effect, signed by the President, the Secretary, and the Committee of Examination.

ARTICLE IX.—AMENDMENTS.

[Make such provisions as are deemed advisable.]

X.

A COURSE OF INSTITUTE STUDY.

1. In addition to the several elements of a Sunday-school institute already described, we greatly need a Sunday-school teachers' *curriculum*, one which enterprising teachers, and candidates from our senior classes for the teachers' office, may pursue. This course of study should cover, in a general way, the field of Biblical investigation most important to the ordinary teacher. It may then be woven into programmes of local institutes and normal classes.

2. In 1866 we recommended the following as a general course of study.

First. A series of about *fifty* exercises, to extend through one or two years, as circumstances may determine, as follows :

(1.) *Five lectures* by a professional and experienced teacher on the principles and art of teaching.

(2.) *Ten lectures* on the Bible, its history, writers, inspiration, original languages, style, evidences, etc., with some simple statements concerning biblical criticism and interpretation.

(3.) *Ten specimen lessons* for infant, advanced, and adult classes.

(4.) *Ten exegetical exercises* from the Old and New Testament history, from the Psalms, Prophecies, and Epistles.

(5.) *Ten Catechetical lessons* for concert recitation on Bible history, geography, chronology, ancient man-

ners and customs, etc., covering in comprehensive lessons the field of biblical archæology.

(6.) *Five lectures* on the organization, objects, history, management, Church relations and development of the Sunday-school work.

Secondly, A prescribed course of reading, which shall ensure the careful perusal of the best books on teaching.

3. The normal studies prescribed by the "Department of Instruction of the Methodist Episcopal Sunday-School Union"—of which a fuller account will be given in the second part of this work—have frequently been incorporated in the programmes of District Institutes which held sessions for three consecutive days. Six or seven hours a day spent in lectures, specimen lessons, drills, reviews, criticisms, etc., conducted by gentlemen and ladies who had made special preparation for the purpose, would enable a large company of teachers to pass over a wide range of subjects. If several practical tracts, previously announced, should be read before the institute, (as a part of the Normal Department curriculum,) the work would be all the more profitable. We have known districts where two such normal institutes were held annually with reference to the normal course and the diploma provided by the Board of Management in New York.

4. Every theological seminary should introduce this or a similar course of exercises, and in this way make the coming pastors of the Church familiar with an important department of labor. In this way, too, we should provide lecturers and instructors for the further preparation of Sunday-school teachers through public institutes and local normal classes.

5. Several of the ladies' seminaries and colleges of America have already adopted a course of Sunday-school normal study, and from several of these institutions cultivated young people—ladies and gentlemen—have come forth to engage in a service, the dignity of which they learned to appreciate by the readings, lectures, and practice-exercises of their "Sunday-school Normal Class."

6. Local Unions may organize Sunday-school teachers' institutes in our principal cities, adopting a course of study, and by regular weekly meetings kept up through the year, encouraging teachers and older pupils to complete the course.

7. Why might not the State conventions appoint a summer institute in the principal cities, to continue three or four weeks, taking candidates through the course in that time? We are sure that the Christian families of these cities would open their homes to the country teachers for that length of time, as they are now so often opened to the members of general assemblies, conferences, and conventions. And we are confident that no hospitality would pay as well to the Church. With competent lecturers and instructors, what moral power might these institutes soon wield, and right liberally could the managers, lecturers, etc., be paid.

8. We have good hope that the "International College" movement, inaugurated at the National Convention in 1869, may (with a less cumbrous and pretentious title) develop into something more than a plan on paper, and aid in the realization of the suggestion made above. We need a wisely and thoroughly prepared course of study for all teachers, a course that may be employed in theological schools,

colleges, seminaries, local institutes, teachers' meetings, and regular Church normal classes. Will the Convention of 1872 give us such a course? .

9. Among the advantages to be reaped from such an arrangement we may mention the following : *

(1.) Its *universal* use, actual or contemplated, will incite many to use it. Men go in crowds. What interest and power attach to the "week of prayer," from the simple fact that each offered prayer is a filament in that wondrous belt of Christian devotion that girdles the globe during the first eight days of the new year !

(2.) The plan will tend to unite schools, and bring the talent of each into the service of all. One reason of our present impotency is the want of harmony and co-action among the various denominations.

(3.) It will encourage the right men to prepare suitable text-books and manuals for teachers. There has hitherto been singular deficiency in this department of religious and educational literature. Give us the institute as a fact, and there are men among us who will provide "helps" for the teachers.

(4.) It may be said that we cannot find competent lecturers, etc. The movement will develop the men. Pastors will become theological professors, and the practical teachers of our public schools will be delighted to use their talents in aiding this Sunday-school reform. At any rate the most careless use of a prescribed course will be a vast improvement upon the present indifference and neglect which so weaken the influence of our Sunday-schools.

* These words were written in 1866.

XI.

SUNDAY-SCHOOL INSTITUTE PROGRAMME.

1. The best of programmes will not make a good institute; and yet a good programme, carefully prepared beforehand and faithfully adhered to by the conductor, will contribute no little to the success of the meeting.

2. As a matter of historic interest, and for the purpose of furnishing a variety of specimens, we have decided to reproduce in this volume several of the *oldest* and several of the *best* Sunday-school institute programmes which have been used in the United States. We are the more strongly disposed to do this in view of the frequent calls received at our office for "specimen programmes."

3. A few historic notes in this connection will not be inappropriate. They will serve as links to connect the earlier programmes, and perhaps form a not uninteresting chapter in the development of the American Sunday-school work.

FIRST INSTITUTE.

At the Rock River Annual Conference of the Methodist Episcopal Church held in Chicago in October, 1860, the Conference Committee reported as follows: "The importance of Teachers' Institutes to the educational interests of the country cannot have escaped your attention. May we not profitably introduce something similar among us? Such an insti-

tute, conducted by our ablest Sunday-school educators, could not fail to elevate our standard, and improve our system of religious culture." This report was unanimously adopted by the Conference.

At the Galena District Convention, held in Freeport, Illinois, April 16, 1861, the following question was proposed and discussed: "How may we carry out the suggestion of our Conference Sunday-School Committee relative to the Sunday-School Teachers' Institute?"

After some discussion it was resolved to organize an institute. The following Constitution was presented and adopted:

CONSTITUTION.

ARTICLE I. This organization shall be called the Galena District Sunday-School Teachers' Institute, having for its object the increase of Sunday-school interest and efficiency throughout Galena District.

ARTICLE II. The officers (who shall be elected annually at the first District Convention of the Conference year) shall consist of a President, four Vice-Presidents, and four Secretaries, who, with the Presiding Elder of the District, shall constitute a Board of Managers, whose duty it shall be to regulate the Institute meetings at each convention, and to attend to the Sub-District Institutes.

ARTICLE III. For the accomplishment of its objects the District shall be divided into four Sub-Districts, as follows:

1. Galena, including Council Hill, Ebenezer, and Hanover.
2. Warren, including Apple River and Lena.
3. Freeport, including Cedarville, Eleroy, and Forreston.
4. Mount Carroll, including Brookville, Elizabeth, and Savanna.

ARTICLE IV. A meeting of the Institute shall be held during each convention of the District. Each Sub-District shall hold an Institute at such time as the President, resident Vice-President, and resident Secretary shall determine.

ARTICLE V. The President shall be elected by ballot, and shall preside at all Sub-District Institutes, and his expenses be provided for by each Institute.

ARTICLE VI. The Officers and Teachers of the several Sabbath-schools in each Sub-District are members *ex officio* of their Institute, and their names shall be reported by each Pastor to the Secretary of the Institute.

ARTICLE VII. The order of exercises shall be determined by a "Business Committee" appointed for this purpose at each Institute.

ARTICLE VIII. This Constitution may be altered or amended at any regular meeting of the District Convention by a vote of two-thirds of the members present.

The next day, Wednesday, April 17, 1861, the following programme was carried out in what we believe to have been the first regularly organized and permanent Sunday-School Teachers' Institute in the country :

GALENA DISTRICT.

*Sunday-School Teachers' Institute, First Meeting in Freeport,
April 17, 1861.*

WEDNESDAY, A. M.

From 8.00 to 8.20, Devotional Services.

8.20 to 8.45, Scripture Study, (historical,) conducted by
Rev. D. Casseday.

8.45 to 9.10, Drill on Order of Exercises in Sabbath-School, by Rev. C. M. Woodward.

9.10 to 9.30, Remarks on Public Examinations in Sabbath-Schools, by Rev. C. F. Wright.

9.30 to 10.00, Scripture Study, (doctrinal,) conducted by
Rev. H. Ely.—Adjourned.

WEDNESDAY, P. M.

From 2.00 to 2.10, Devotional Service.

2.10 to 2.30, Plan of conducting Teachers' Meeting, by
Rev. J. McClane.

2.30 to 3.00, Sacred Geography—Drill conducted by G.
J. Bliss.

From 3.00 to 3.30, Lecture on "Our Institute and Sub-Institutes," by Rev. J. H. Vincent.—Adjourned.

The district was subdivided. Sub-district institutes were held that year at Council Hill, Mount Carroll, Warren, and Freeport. The most gratifying results were realized. The following year three more districts organized institutes. A careful examination of the records made at the time of these institutes satisfies us that for thoroughness and practicalness they deserve highest praise. At every session a Bible lesson was conducted, and the teacher subjected to the most searching criticism. The institutes of these latter days which the author has attended do not excel, and in some cases are not equal to, those of the earliest date in those features which tend to train teachers for their work.*

OTHER EARLY INSTITUTES.

The Detroit District Methodist Episcopal Sunday-School Institute, Rev. M. Hickey, President, was held in Detroit, Mich., June 25, 26, 1861. Since that time this institute has held twenty semi-annual sessions, the last being at Wayne, Mich., April 10, 12, 1871, the following programme of which we furnish.

* The author may add that in November, 1861, he issued a circular explaining the institute, its objects, success, etc., and giving full directions for its organization and management, with a list of over forty topics for essays and discussion. This circular was widely copied by the religious press.

The Twenty-First Semi-Annual Session of the

1861. **D**ETROI**T**
DISTRICT 1871.

Methodist Episcopal Sunday-School Teachers' Institute, at Wayne, April 10, 11, 12, 1871. Silas Farmer, President.

CIRCULAR LETTER FROM THE PRESIDING ELDER.

DETROIT, *March 3, 1871.*

To the Ministers and Sunday-School Workers within the bounds of the Detroit District of the Methodist Episcopal Church.

DEAR BRETHREN AND FRIENDS: Let me call special attention to our Sunday-School Institute to be held at Wayne. I hope there will be a general attendance. Our Sunday-school work needs to be looked after more carefully and earnestly in some places, and at no place that I know of are we more likely to become alive to the true interests of the Sunday-school than at our institute, where the earnest laborers come together for a review of the past, and to lay plans for the future. Let us have a large gathering. Truly your fellow-laborer,

F. A. BLADES.

SPECIAL NOTICES.

1. Our friends in Wayne invite a large attendance, and free entertainment will be gladly provided for all Sabbath-school workers on the district that attend.

2. Each school on the district is *earnestly requested* to send to the institute a committee of three, with the understanding that they report on returning concerning the work and suggestions of the institute.

3. Every person whose name appears on the programme in connection with any duty consented to serve, and was duly notified from six to ten weeks previous to the time fixed on for the session.

4. Ministers and Superintendents receiving this programme are particularly requested to call special attention to the institute in their Churches and Schools on the two Sabbaths next preceding the session.

5. Please give the institute a place in your prayers. Surely we

need wisdom in our work, and we think the Lord will give it us through this institute if we pray about and attend it.

6. Please try and arrange your business so as to *be present at the first session* on Monday evening, and, if possible, stay through the entire session of the institute, and you will surely be greatly the gainer.

PROGRAMME.

MONDAY EVENING. 7.30 o'clock—Opening Exercises.

1. Why ought every one to be interested in the Sunday-school work, and how may its usefulness be increased by those who are not directly laboring in it?—Rev. W. X. Ninde, Detroit.

2. The Sabbath-school a national defense.—Prof. W. C. Clemo, Farmington.

TUESDAY, A. M. 8.30 o'clock—Prayer Meeting.

3. Sunday-school Concerts; what may and what should not be done; names and kinds of appropriate exercises.—Rev. L. Lee, Northville.

4. Bible Classes: Their management, subjects of study, and helps in the work.—W. J. M'Cune, Detroit.

5. Singing in our Sunday-schools; how can it be made more artistic, appropriate, devotional, and general, and what is its relative value as an auxiliary in our work.—C. T. Barnard, Wayne.

Asking and answering.

TUESDAY, P. M. 2 o'clock—Opening Exercises.

6. Qualifications and deportment of Sabbath-school Teachers.—Rev. W. H. Benton, Plymouth.

7. Change places.—J. E. Jacklin, Detroit.

8. The Teachers' Meeting.—Silas Farmer, Detroit.

TUESDAY EVENING. 7.30 o'clock—Opening Exercises.

9. In what particular kinds of religious work may children engage, and how shall we enlist them in it.—H. Hitchcock, Detroit.

10. INSTITUTE CLASS MEETING. Personal experience in the Sunday-school work, especially as teachers. Were you converted before or while teaching? How long have you been

engaged in teaching, and in what places? What difficulties and hinderances do you meet, and what compensations and rewards have you had?

Asking and answering.

WEDNESDAY, A. M. 8.30 o'clock—Praise Meeting.

11. What accessories to the Sunday-school can be employed during the week to interest, entertain, and profit the entire community, especially its young people? Rev. C. C. Yemans, Detroit.

12. What can we do to promote the permanent growth in character and intellect of those now in our schools? Rev. J. Frazer, Trenton.

13. Self-sacrifice on the part of teachers an antidote to personal ambition, and an essential element of success in the Sunday-school work. Rev. J. G. Morgan, Belleville.

Asking and answering.

WEDNESDAY, P. M. 2 o'clock—Opening Exercises.

Business.

3 o'clock—Children's Meeting.

After the presentation of each topic, from 10 to 20 minutes will be allowed for verbal questioning of the essayist or any member of the institute.

UNION INSTITUTES.

On November 17, 1864, an essay was read by the author of this volume before the Cook County Sunday-School Teachers' Convention in Chicago; subject: "A permanent Sunday-School Teachers' Institute for the North-west." Having discussed with some carefulness and thoroughness the demands of the Sunday-school work upon the teacher the following suggestion was made: "What we want is to lift up before all the schools and the teachers a regular system of teacher-training; not merely to provide a printed outline of studies, but to organize a class for

the training of teachers to which certain persons shall be admitted, and which shall serve as a public model of what ought to be done in every school, and of just how it ought to be done. One such model class, or institute, or normal school in a city like Chicago would do more in one year toward attracting attention to the important subject of training, and of prescribing the practicable plan for securing training every-where, than twenty conventions a year, with all the talking and discussing incident to such convocations. Such a class, permanently organized, could bring to its aid the best talent of our pulpits, colleges, and theological schools. Illustrations of teaching among all classes, lectures upon the various departments of Bible investigation, critical study of the sacred text itself, weekly preparation of assigned tasks, would soon raise up a class of competent Sunday-school teachers in our midst, every one of whom would inspire the teachers of our schools with holy ambition to secure greater efficiency in teaching. An institute of this kind in Chicago, under the auspices of your Union, in rooms appropriately furnished for the use of Sunday-school teachers, might wield an amount of influence throughout the schools of the North-west which at a casual glance you may not estimate.

“As it is, our labors are too much divided. Your Union meets in a dozen different places during the year. You must depend on fifty different men to talk, teach, and suggest. No fixed place is prescribed for more than one or two meetings at a time. No continuous course of investigation is followed. It is a noble Convention in itself, and does good, but we need concentration. We must put more strength

into our Union efforts, and let the preparation for them be of the highest class. There is no one room where teachers may meet. We should be able to find in some central place maps, charts, cards, Sunday-school apparatus of various kinds, the latest and best works on Sunday-school teaching, etc. To such a center teachers from the country may come and receive suggestions, all Sunday-school information and appliances may here be concentrated, and every winter a regular course of evening lectures and lessons be given to our teachers or to a select number of our senior scholars from the different schools whom we wish to prepare for the teacher's office.

“In this hurried essay it is difficult to convey a correct idea of what I propose without leaving upon your minds the impression that the method is heavy, complicated, and impracticable. That it requires effort and perseverance I do not deny. The lack of these is what makes our schools so inefficient. We who are awake to the value of the Sunday-school as part of the Church, and who are willing to work, must be ready for difficult labor. An organization of this kind might at first enlist comparatively few, but it would present a model to the Sunday-school laborers throughout the country, and thus increase the interest of our teachers in the work of preparation. It would require time and money; but the ends contemplated would compensate us a hundred fold for all expenditures.

“The plan proposed is not new. Our English brethren illustrate the scheme in the London Sunday-School Union. In the Memorial Building—erected, I think, in 1856 at No. 56 Old Bailey—you may see

the plan in successful operation. In connection with ample publishing and sales-rooms they have a large and elegantly furnished committee-room, an extensive teachers' library, two or three Bible-class rooms, and a hall, with gallery large enough to accommodate five hundred persons. Here Sunday-school teachers of every denomination meet for consultation, for reading, for study, and worship.

“A regular Sunday-School Union Normal College is organized; and, as the first important step toward its full establishment, a training class meets in the Lecture Hall, No. 56 Old Bailey, on every Wednesday evening, commencing at half past seven o'clock precisely and closing at nine o'clock.

“The Sunday-school work in England is not generally so prosperous as with us; but the London workers have adopted the true method for acquiring power, and of achieving great things from God. All the schools under the care of the London Union must certainly prosper. Their Memorial Building, with its library for teachers and its lecture hall—the Union, with its training class, regular lectures, and normal college, are the best things England has done in the Sunday-School Department. What they have we ought to have, and we might enjoy at once substantially all that they possess, and our schools grow rapidly under the new *regime*.

“Sunday-school teachers, let us remember that if we fail in our work it will be either because we do not trust enough in God, or because we do not aim high enough in seeking the qualifications requisite to the faithful performance of the work appointed. Let us aim high and trust in God. A field broader than ever opens before us. We are planting seeds and

saplings that shall flourish in noble forests ages hence. Let us put in the ground trees that shall rise high, cast broad shadows, and bear perennial fruit, and a thousand years from now, when we sleep in Graceland or Greenwood, or on some battle-field or in mid-ocean, they who live shall say, 'Blessed are they who planted trees of such noble height, broad branches, and bearing such goodly fruit.' *"

On November 22 in the same year, and independently, we have no doubt, of the previous movements, the following programme was issued, and on December 6, 1864, Messrs. Pardee and Wells held their first regular Sunday-School Institute, to which Mr. Pardee makes reference in his admirable "Index:"

STEBEN COUNTY

Sabbath-School Teachers' Institute. Ralph Wells, Esq., and R. G. Pardee, A. M., of New York City, Instructors.

This Institute or Training Class is to be held at the Methodist Church in Corning, beginning on Tuesday evening, December 6, 1864, is to continue through Wednesday and Thursday, and is intended to aid in the supply of a felt need in all our Sabbath-schools for increased efficiency in Sabbath-school instruction. It is believed to be a step in advance. The names of the gentlemen who have consented to give us the benefit of their large experience, extensive observation, and careful study, constitute a full guarantee to those who know them that no Sabbath-school teacher in the county can afford to miss this opportunity for gaining practical knowledge with reference to the best method of Sabbath-school teaching. The older members of our Bible classes, as well as those already teachers, should attend. We hope that every Sunday-school will send a delegation, and we will undertake to provide entertainment for all.

* The above suggestions were adopted by the Convention, a committee appointed, and a regular course of meetings announced. (See pp. 75-77.)

The Institute is not for speech making, or reports, or Bible-class teaching, but for the purpose of imparting and receiving instruction and suggestions in the art of teaching in the Sunday-school.

Those who receive this circular are earnestly requested to interest themselves in securing a good attendance from their locality, and to send to either of the undersigned the names of those who will attend, that we may make proper arrangements for their entertainment.

We shall be happy to greet Sunday-school laborers from abroad who may be interested to see the working of this experiment.

It is earnestly desired that all who can will be present at the opening and remain to the close of the exercises.

ORDER OF EXERCISES.

TUESDAY EVENING, December 6, 7 o'clock.

Three addresses, introductory. It is quite important that all hear these first addresses.

WEDNESDAY, A. M., 9 o'clock.

1. Devotional exercises for half an hour.
2. Sunday-School Teachers' Meeting, conducted by Mr. Wells.
3. Criticisms, and questions asked by the class.

WEDNESDAY, P. M., 2 o'clock.

1. Teachers' meeting, conducted by Mr. Pardee.
2. Criticisms and questions as before.
3. Model lesson by Mr. Wells.

WEDNESDAY EVENING, 7 o'clock.

Addresses, etc.

THURSDAY, A. M., 9 o'clock.

1. Half hour spent in devotional exercises.
2. Best methods of conducting Sabbath-schools, by Mr. Wells and Mr. Pardee.
3. Methods of Bible-class teaching, by Mr. Wells, followed by criticisms, etc.

THURSDAY, P. M., 2 o'clock.

1. Methods of infant-class instruction by Mr. Pardee, followed by criticisms, etc.
2. Model lesson by Mr. Wells.
3. At 4 o'clock a children's meeting.

THURSDAY EVENING, 7 o'clock.

A general Sunday-School Meeting, closing the institute.

Will not every friend of the Sabbath-school make an earnest effort to secure the complete success of this undertaking?

G. A. STARKWEATHER, *Pastor of the Baptist Church.*

R. HOGOBOOM, *Pastor of the M. E. Church.*

W. A. NILES, *Pastor of the Presbyterian Church.*

The following is the course of study which was adopted by the Chicago brethren after the suggestions made at their Convention, reported on pages 69-73.

NORTH-WESTERN SUNDAY-SCHOOL TEACHERS' INSTITUTE.

Winter Course.

1. Jan. 9, 1865. Lecture on "Concert Exercises in the Sabbath-school," by Rev. J. H. Vincent.

[This lecture will be illustrated by the "Palestine Class" method, with a recitation on "The Bible Lands.]

Business meeting.

2. Jan. 16. "The Teacher in the Preparation of his Lesson." An address, with illustrations, by Rev. E. A. Pierce. To be followed by general conversation on the subject.

3. Jan. 23. Specimen lesson: "The Temptation of Christ," Matt. iv, 1-11, by Rev. E. G. Taylor.

[Twenty minutes will be devoted to a criticism of the method adopted by the conductor of the lesson; to be followed by a conversation on the subject of "Order in Sabbath-Schools."]

4. Jan. 29. Lecture on "The History of the Bible."

[An analysis of the lecture will be given on the blackboard, and the class exercised in a concert drill upon it.] Thirty minutes spent in a social interview.

5. Feb. 6. Preparation Class: Subject, "The four thousand fed," Matt. xv, 29-39.

[In this exercise all members are expected to bring some facts or suggestions illustrative and explanatory of the lesson.

On this evening the "Question Drawer" will be opened, at which time any practical difficulties in the organization, government, and instruction of Sunday-schools may be proposed and discussed.

6. Feb. 13. Lecture on the "Teacher's Qualifications," by J. L. Pickard, Esq., Superintendent of Public Schools. Conversation on the topic of the lecture for twenty minutes.

Business meeting.

7. Feb. 20. Walks about Jerusalem. [In this exercise the blackboard, maps, photographs, stereoscopic views, etc., will be employed.

8. Feb. 27. The Infant Class: A specimen exercise, followed by conversation.

Social interview for thirty minutes.

9. March 6. Lecture on "What and How to Teach in Sunday-School," by J. S. Dennis, Esq.

Conversation on topic of lecture for twenty minutes. Business meeting.

10. March 13. Model Adult Bible Class: Subject, "Character of Peter." Criticism for twenty minutes. Conversation on "Sunday-School Rooms and Furniture."

11. March 20. Lecture on "The Teacher's Office," by Rev. D. P. Kidder, D. D.

[After the lecture the class will spend thirty minutes in collecting scriptural texts, allusions, illustrations, etc., descriptive of the true teacher.]

12. March 27. Specimen Lesson: Subject, "The Conversion of Saul." Business meeting.

13. April 3. Preparation Exercise on "The Domestic Habits of the Bible Times, as illustrated by the present habits of the East."

The first meeting of the institute will be held in the prayer room of the Young Men's Christian Association, unless the attendance shall be large enough to justify the opening of the lecture-room of the First Methodist Episcopal Church in the same building.

E. W. HAWLEY, *Secretary.*

Concerning this programme the Chicago "Sunday-School Quarterly" for July, 1865, says:

THE NORTH-WESTERN SUNDAY-SCHOOL TEACHERS' INSTITUTE, the organization of which was announced in the January number of the QUARTERLY, has proved a gratifying success. Over seventy regular students are reported. [Then follows a report of the WINTER COURSE.]

THE SUMMER COURSE commenced May 22, by a geographical recitation on "The Wanderings of Israel."

The second session was held June 5. A Scripture lesson was given by Rev. J. H. Vincent: Subject, "The Transfiguration of Christ." The following is the remainder of the course for the year:

July 10. Lecture and concert recitation on "The Historic Books of the Old Testament."

Aug. 7. Lecture and concert recitation on "The Prophetic Books."

Sept. 4. At 3 o'clock P. M., Special Juvenile Class.

Sept. 4. At 8 o'clock P. M., Lecture on "The History of the Sunday-School Movement."

Sept. 5. At 9 o'clock A. M., Bible study, "Saul at Endor."

Sept. 5. At 3 o'clock P. M., Geographical recitation, "The Captivity of Israel."

Sept. 5. At 8 o'clock P. M., "The Model Sunday-School Illustrated."

Oct. 2. Lecture and concert recitation on "The Historic Books of the New Testament."

Nov. 6. Bible study, "Job, first chapter."

Dec. 4. First anniversary. Lecture on "Teaching."

AUTUMNAL REUNION

Of the Chicago Sunday-School Union, the Cook County Sunday-School Convention, and the North-western Sunday-School Teachers' Institute, Tuesday, Wednesday, Thursday, and Friday, November 7-10, 1865, at the First Methodist Episcopal Church, Chicago, Ill.

ORDER OF EXERCISES.

1. General meeting, Tuesday evening, November 7, audience room. E. S. Skinner, Esq., President of Chicago Sunday-School

Union, in the Chair. Addresses by Rev. W. B. Wright, Rev. E. J. Goodspeed, Rev. O. H. Tiffany, D. D., and Rev. Frederick T. Brown, D. D. Singing by the Sunday-School Quartette Club and the congregation. Exercises will commence precisely at 7.30 P. M.

2. COOK COUNTY SUNDAY-SCHOOL CONVENTION, Wednesday, A. M., November 8, lecture room.

PROGRAMME.

9.30 to 10, Devotional.

10 to 10.45, Temporary organization; Permanent organization.

10.45 to 11.55, Discussion: "How shall we reach the children of Cook County with the Gospel and its means of culture?"

11.55, Adjourn to noon meeting, Young Men's Christian Association Rooms.

WEDNESDAY, P. M., Lecture Room.

2.30 to 2.45, Opening service.

2.45 to 3.30, Discussion: "How shall we more deeply interest the Church in the Sunday-school, and how increase our adult classes?" Essay by Rev. J. M. K. Looker.

3.30 to 4, Discussion: "Is it practicable to introduce a uniform system of lessons into all our Sunday-schools?" Opened by G. W. Perkins, Esq.

4 to 4.15, Singing.

4.15 to 5, Discussion: "What are the principal difficulties experienced in the prosecution of the Sunday-school work, and how may they be obviated?"

WEDNESDAY EVENING.

Evening of prayer for the Sunday-school. [Special request by the Committee of the Cook County Sunday-School Convention.] As this is the evening usually spent by the Churches in the regular Church prayer-meeting, we have decided to hold no general meeting; and we respectfully request all pastors of the city and county to call the attention of their Churches to the Sunday-school cause. Let the following topic be presented at every meeting throughout the city and county for practical and very brief suggestions: "How shall we secure the spiritual results which, as Sunday-school workers, we have a right to

expect?" Will the pastor or other person take brief notes of the suggestions offered, and be prepared to present them at the meeting of the Convention on Thursday morning? We request prayers in behalf of all pastors and Sunday-school officers; in behalf of adult, juvenile, and infant classes; of converted scholars, and especially of the unconverted; in behalf of mission-schools, and of the thousands of children in our city and county who are not reached as yet by Sunday-school influence.

THURSDAY, A. M., November 9, Lecture Room.

10 to 10.45, Opening exercises and transaction of business.

10.55 to 11.55, Reports from the various prayer-meetings of last evening with especial reference to the topic, "How shall we secure the spiritual results which, as Sunday-school workers, we have a right to expect?"

11.55, Adjourn for noon prayer-meeting.

3. NORTH-WESTERN SUNDAY-SCHOOL TEACHERS INSTITUTE, Thursday, P. M., lecture room.

2.20 to 3, Opening exercises.

3 to 3.45, Bible study: "Elijah and the Prophets of Baal." Conducted by Mr. William Lawrence.

3.45 to 4.15, Conversation on methods of Bible teaching.

4.15 to 5, Lecture on the inspiration of Scripture by Rev. C. H. Fowler.

THURSDAY EVENING, Audience Room.

7.30 to 8.30, The model Sunday-school described and illustrated. [A school of twenty classes, and over one hundred scholars, will assemble in the Church and hold a regular session.]

FRIDAY, P. M., Lecture Room.

2.30 to 2.45, Opening exercises.

2.45 to 3.30, An object lesson by Miss M. E. Davis.

3.30 to 4, Conversation on object teaching.

4 to 4.30, Geographical recitation. Subject: "Hebron."

4. ANNUAL FESTIVAL AND SOCIABLE of the Chicago Sunday-School Union, Friday evening, November 10, at Bryan Hall.

80 SUNDAY-SCHOOL TEACHERS' INSTITUTE.

Refreshments, music, and addresses. Philip Phillips, of Cincinnati, the sweet singer of the Sunday-School Israel and author of "Musical Leaves," will sing several pieces. Tickets of admission, including a supper check, \$1.

QUINCY SUNDAY-SCHOOL TEACHERS' INSTITUTE, *Saturday afternoon, November 25, 1865. The model Sunday-school described and illustrated.*

PROGRAMME.

2.30 to 2.45, Singing by the congregation.

2.45 to 3.45, A Sunday-school session.

Name of school: "The Institute Sunday-School."

Officers: J. H. Vincent, Superintendent; Thomas Pope, Assistant; A. C. Skinner, Secretary; G. W. Foss, Treasurer; S. P. Church, Librarian; Dr. Talcott, Chorister.

The audience is requested—1. To join with the school in singing. 2. To maintain perfect order during the thirty minutes spent by the school in Scripture study.

The Institute Sunday-School, Saturday afternoon, November 25.

ORDER OF EXERCISES.

I. *Opening.*

1. Singing.
2. The Beatitudes read by the assistant superintendent and the school. (Matt. v, 1-10.)
3. Prayer, (the entire school standing.) Close by repeating in concert the Lord's Prayer.
4. Singing.
5. Roll of teachers.

II. *Bible Study.*

1. Announcement of the lesson.
2. Preparatory prayer.
3. Study for thirty minutes.
4. Recitation of the Golden Text.
5. General Review.

III. *Closing*

1. Singing.
2. Closing service.

Let the whole school rise at the signal and repeat the following: "Let the words of my mouth and the meditation of my

heart be acceptable in thy sight, O Lord, my strength and Redeemer."

Then the superintendent shall say: "The Lord watch between me and thee when we are absent one from the other."

Bell signals: One stroke, "silence," or "be seated." Two strokes, whole school rise. Three strokes, teachers only rise.

The Lesson, Matt. v, 1-10.

Golden Text, verses 6, 8.

3.45 to 4, Geographical recitation: "The Wanderings of Israel."

4 to 4.15, Question-Drawer Opened.

4.15 to 5, Business.

M. E. S. S. TEACHERS' INSTITUTE OF WASHINGTON AND GEORGETOWN, D. C. *Foundry M. E. Church, Tuesday, May 15, 1867.*

SCRIPTURAL STUDY: The Childhood and Youth of Jesus.

INSTITUTE TEXT-BOOK: Helpful Hints for the Sunday-School Teacher.

I. TUESDAY MORNING, The Student-Teacher.

I. *Introductory.*

Opening services, 9 to 9.15.

II. *The Teacher's Acquisition of Knowledge.*

1. Remarks, 9.15 to 10.15.

(1.) Why does a Sunday-school teacher need a general preparatory training in order to teach specific lessons successfully?

(2.) What does this general preparatory training comprise?

(3.) Why does an educated Sunday-school teacher need special preparation for each lesson?

(4.) What are some of the best methods for studying the word of God?

2. Reading exercises, 10.15 to 10.45. "Helpful Hints," C. V., page 16.

3. Preparation exercises, 10.45 to 11.10.

(1.) Examine the accounts we have of Christ's birth and youth; when, where, and by whom written?

(2.) Analyze and arrange these accounts in several distinct topics.

(3.) Study as in preparation for teaching, Luke ii, 8-14, "The wonderful watch-night."

III. *The Teacher communicating Knowledge.*

1. Essay, 11.10 to 11.25. How shall we hold the attention of our scholars?
2. Remarks, 11.25 to 11.35.
3. Specimen lesson, 11.35 to 12. "From star to star, or wise men in search of Jesus," Matt. ii, 1-11.
4. Reading exercise, 12 to 12.15. "Helpful Hints," C. VII, page 28.

II. TUESDAY AFTERNOON, Sacred Geography and Antiquities.

I. *Introductory.*

Opening services, 2.30 to 2.45.

II. *Uses, Methods, and Illustrations.*

1. Remarks, 2.45 to 3.15: (1.) Of what advantage to the Bible student is the study of sacred geography? (2.) Is it proper to make it a subject of Sunday-school study? (3.) How shall we teach this and kindred topics so as not to interfere with the spiritual objects of the Sunday-schools?

2. Studies in sacred geography and antiquities, 3.15 to 4.30:

(1.) What civil and religious laws existing in the times of Christ are indicated in the lessons for the day? (2.) What ancient manners and customs? (3.) What places are mentioned? (4.) Trace the journeys of Jesus during his youth. (5.) Exercise on "The Mountains of Jesus." (6.) The Palestine class described and illustrated.

The Question-Drawer Opened. 4.30 to 5.

III. TUESDAY EVENING, Miscellaneous.

I. *Sunday-School Teachers' Prayer Circle.* 7.30 to 8.

II. *Infant Class.* 8 to 8.30.

III. *Question Drawer.* 8.30 to 9.

NEW YORK SUNDAY-SCHOOL INSTITUTE,

To be held at the Reformed Dutch Church (corner of 5th Avenue and 29th street, New York) on Sunday, Monday, Tuesday, Wednesday, Thursday, and Friday evenings, March 17-22, 1867.

Conductor: Rev. J. H. Vincent.

Lecturers and Teachers: Rev. T. E. Vermilye, D. D., LL. D.; Rev. S. H. Tyng, D. D.; Rev. Howard Crosby, D. D.; Ralph

Wells, Esq. ; R. G. Pardee, Esq. ; Andrew A. Smith, Esq. ; Rev. T. W. Chambers, D. D. ; N. A. Calkins, Esq. ; John S. Hart, LL. D. ; Rev. C. S. Robinson, D. D. ; Rev. S. H. Tyng, Jr. ; Rev. H. D. Ganse ; Rev. R. J. W. Buckland ; Rev. William M. Paxton ; Rev. Dr. Anderson ; Rev. W. T. Sabine.

Musical Director: Professor Philip Phillips.

Committee of Arrangements: S. S. Constant, Peter Balen, William Phelps, *Baptist* ; Caleb B. Knevals, Francis R. Batchelder, *Congregational* ; Theophilus A. Brouwer, Joseph B. Lockwood, Richard Amerman, *Reformed Dutch* ; William B. Northrup, Riley A. Brick, William Harmon Brown, *Episcopal* ; William W. Cornell, B. C. Wandell, William K. Peyton, *Metho-
dist* ; J. W. Lester, John E. Parsons, William F. Lee, *Pres-
byterian*.

THEOPHILUS A. BROUWER, *Chairman*.

JOSEPH B. LOCKWOOD, *Secretary*.

To the Friends of the Sunday-School Cause.

By the accompanying programme you will see that arrange-
ments have been made for holding an institute for the benefit
of all who are interested in the extension and improvement of
our Sunday-school work. We cordially invite you to attend
these meetings. If practicable, be regularly and punctually
present. Seek the Divine blessing upon all the services, re-
membering that "Except the Lord build the house, they labor
in vain, that build it." You will also find it profitable to bring
with you a Bible, a blank-book and pencil for taking notes.

Afternoon sessions will be held for lectures, practice-lessons,
the "question-drawer," etc., if a sufficient number of teachers
will pledge themselves to attend.

PROGRAMME.

SUNDAY EVENING, March 17, at half past 7 o'clock.

Preliminary sermon by Rev. T. E. Vermilye, D.D., LL.D.

FIRST SESSION, Monday Evening.

7.00. Devotional exercises, conducted by Rev. J. H. Vincent.
Subject: "Our Homes."

7.30. Introductory address: "The Object of Sunday-School Teaching," by Rev. S. H. Tyng, D. D.

8.00. Exercise in sacred topography, by Rev. J. H. Vincent.

8.15. Serial questions:

1. "What are the objects of the Mission Sunday-school?"

2. "What are the objects of the Church Sunday-school?"

[Brief written answers to the above questions are requested from the audience. They will then be referred to a committee, and reported at the second session.]

8.30. "The Relation of the Pastor and Church to the Sunday-School," by the Rev. Howard Crosby, D. D.

SECOND SESSION, Tuesday Evening.

7.00. Devotional exercises, conducted by Rev. William M. Paxton. Subject: "Our Unconverted Scholars."

7.20. Report of Committee on "The Objects of the Sunday-School."

7.30. The Model Superintendent Described, by R. G. Pardee, Esq.

7.55. The Duties of Sunday-School Teachers to the Superintendent, by Andrew A. Smith, Esq.

8.20. Defects in Sunday-School Teaching, by Rev. H. D. Ganse.

8.50. Order of Exercises in Sunday-School.

[Reports will be made from four schools.]

THIRD SESSION, Wednesday Evening.

7.00. Devotional exercises, conducted by Rev. Dr. Anderson. Subject: "Sunday-School Teachers."

7.30. Bible Illustrations, by Rev. S. H. Tyng, Jr.

8.00. Infant class lesson, conducted by Ralph Wells, Esq.

8.50. Blackboard, Picture, and Object Teaching, by R. G. Pardee, Esq.

FOURTH SESSION, Thursday Evening.

7.00. Devotional exercises, conducted by Rev. W. T. Sabine. Subject: "Mission Sunday-Schools."

7.20. Sacred geography.

7.45. Bible class lesson, conducted by Rev. C. S. Robinson, D. D.

8.30. Serial questions:

1. "Why should our Sunday-school Teachers receive some preparatory training for their work?"
 2. "What should this training comprise?"
- 8.45. Address to Sunday-school Teachers, by John S. Hart, LL. D.

FIFTH SESSION, Friday Evening.

- 7.00. Devotional Exercises, conducted by Rev. T. W. Chambers, D. D. Subject: "Educational Institutions."
- 7.20. Report of Committee on "The Training of Sunday-school Teachers."
- 7.35. Address on "Teacher-Training," by Rev. J. H. Vincent.
- 8.05. Address on "The Secular School and the Sunday-School," by N. A. Calkins, Esq.
- 8.35. Address on "Teachers' Meetings," by R. G. Pardee, Esq.
- 9.00. Closing address by Rev. R. J. W. Buckland.

EAST GENESEE CONFERENCE

Sunday-School Training Institute, Geneva, New York, (1867.)

I. THE PULPIT AND SUNDAY-SCHOOL, Friday P. M., July 19.

- 2.30. -Opening service.
- 2.45. Introductory address.
- 3.15. The Pulpit :
1. What is its distinctive mission? by Rev. F. G. Hibbard, D. D.
 2. How does its work differ from that of the Sunday-School? by Rev. J. D. Steele, A. M., of Elmira.
 3. The Pulpit in the Sunday-School.
 4. How may the Pulpit and the School render the most efficient service to each other? by Rev. D. W. C. Huntington, of Rochester.

[The above topics will be open to discussion in brief papers, addresses, free conversation, etc. Let all be prepared to make some contribution to this exercise.]

II. THE FAMILY AND THE SUNDAY-SCHOOL, Friday Evening.

- 7.45. Opening service.
- 8.00. The Family :
1. Its religious mission, by Rev. J. Alabaster, A. M.
 2. Defects of the modern family.

3. How may the Sunday-school aid the family ?
4. How may the family aid the Sunday-school ?
5. The Family Altar, by Rev. W. H. Goodwin, D. D.

III. THE MISSION SUNDAY-SCHOOL, Saturday, A. M.

- 8.30. Opening service.
- 8.40. The Mission Sunday-School defined, by Rev. J. H. Vincent.
- 8.55. The Duty of the Methodist Episcopal Minister to organize Mission Schools, by Rev. C. Z. Case, A. M.
- 9.15. The irreligious, Popish and neglected populations of our land. What can we do for them ?

IV. THE CHURCH SUNDAY-SCHOOL, Saturday, A. M.

- 10.05. Principles of Sunday-School Organization.
- 10.45. The Duties of Church Members to the Sunday-School, by James S. Ostrander, Esq., Albany.
- 11.10. The Missionary Cause in Sunday-School, by Rev. D. D. Buck, D. D.
- 11.40. The Church Class and the Sunday-School.

V. SUNDAY-SCHOOL OFFICERS AND TEACHERS, Saturday, P. M.

- 9.30. Opening service.
- 2.40. Topic presented by Rev. S. J. Rogers, A. M., of Geneva.
 1. The model Sunday-school Superintendent.
- 3.00. Topic presented by Rev. A. A. Wood, D. D., of Geneva.
 2. The model Sunday-school Teacher.
- 3.20. Topics presented by Rev. J. H. Vincent.
 3. The teacher prepared for his work.
 4. The Sunday-school Home Normal Class.
- 4.00. Open discussion of the above topics.
- 4.30. Blackboard exercises.

VI. A PILGRIMAGE TO PALESTINE, Saturday Evening.

- 7.45. Opening service.
- 8.00. Songs and recitations by a class.
- 8.20. Blackboard outline of a tour through Palestine.

VII. SPECIAL SERVICES, Sabbath.

[To be arranged by the committee and announced on Saturday.]

VIII. BIBLE STUDY AND TEACHING, Monday, A. M.

- 9.00. Half hour of prayer and song.
- 9.30. Preparation class, "The Transfiguration."
- 10.00. Teaching defined.
- 10.30. Methods of teaching.
- 11.00. Blackboard exercises.

IX. TEACHING, Monday, P. M.

- 2.30. Opening services.
- 2.45. Exercises in sacred geography.
- 3.15. Methods of teaching.
- 4.00. Question drawer.

X. CLOSING EXERCISES.

- 7.45. Opening service.
- 8.00. Order of exercises in Sunday-school.
- 8.45. Farewell meeting.

INSTITUTE at *Rochester, New York, September 11-13, 1867.*

PROGRAMME.

I. INTRODUCTORY, Wednesday Evening, 7.45 o'clock.

Opening lecture by Rev. K. P. Jarvis. Subject: "The Relation between Spiritual Character and Intellectual Growth."

II. OFFICIAL DEPARTMENT, Thursday Morning, 9 o'clock.

Addresses, written notes, and questions on the following subjects:

1. The officers of the Sunday-school.
2. Manner of election.
3. Duties and trials of the librarian, treasurer, secretary, chorister, and the several committees, by Dr. A. Mandeville and Mr. Charles Alring.
4. Relation and duties of the Pastor to the Sunday-school.

Thursday Afternoon, 2.30 o'clock.

5. The superintendent. "Moses, the Hebrew Lawgiver and Leader, as a Model," by Rev. J. E. Latimer.
6. The superintendent's difficulties.

7. The Sunday-school teacher's duties to the officers of the school.

8. Question-drawer.

9. General review.

III. EDUCATIONAL DEPARTMENT, SENIOR GRADE, Thursday Evening, 7.45 o'clock.

1. Why should there be such a grade?

2. Its relation to the remainder of the school.

3. Its teachers and lessons, by Mr. James Vick.

4. How attract and retain young people and adults in our Sunday-school? by Rev. D. W. C. Huntington.

5. The normal section of the senior grade.

JUVENILE GRADE, Friday Morning, 9 o'clock.

1. System of lessons.

2. Preparation to teach.

3. Home-help in study, by Miss Carrie E. Tuttle.

4. Analysis of lessons.

5. Illustration, by Mr. J. Walton.

6. Holding attention.

7. Practical application, by Mr. T. G. Young.

8. Topical arrangement.

9. Blackboard and slate.

10. General review in Sunday-school.

11. A specimen lesson.

12. Christ the model teacher.

INFANT CLASSES, Friday Afternoon, 2.30 o'clock.

1. Sunday-school classification.

2. The infant class—its organization, teachers, room, apparatus.

3. Infant class lessons.

4. Question drawer.

IV. SUNDAY-SCHOOL ACCESSORIES, Friday Afternoon, 3.45.

1. Architecture; 2. Furniture; 3. "Annual" or "Catalogue;"

4. Pastor's "Address;" 5. Sunday-School Journal; 6. "Our

Sunday-school Card; 7. Life Guard; 8. Class of Honor; 9. Cold Water Bands; 10. Rewards; 11. Missionary circles, etc.; 12. Singing classes; 13. Palestine class.

V. INSTITUTE DISCIPLINE.

Mnemonic Aids and Exercises.

[A portion of each session will be spent in drilling the Institute in the following exercises. Let all prepare.]

1. The Ten Commandments. Exodus xx, 3-17.
2. The Lord's Prayer. Matt. vi, 9-13.
3. The Apostles' Creed.

I believe in God the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ his only begotten son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death.

4. Historic outline.

¹ Antedil. ² Disper. ³ Abrah. ⁴ Mosa. ⁵ Dislodg. ⁶ Allotm. ⁷ Viceger. judg. ⁸ Imper. ⁹ Divis. ¹⁰ Captiv. ¹¹ Home. ¹² Revers. ¹³ Independ. ¹⁴ Savi. ¹⁵ Twelve Apos.
4004—2348=1656. 352. 425. 120. 356. 120. 575. 257. 80. 92. 70.

5. St. Paul.

First Exercise: The Apostle—was born in—a city of—in—. His earlier name was—. The change of his name from—to—probably took place because of—. He says of himself: "I am verily a man which am—, born in—, a city of—, yet brought up in—, at the feet of—, and taught according to the—of the law of the—." Again he says: "For I also am an—, of the seed of—, of the tribe of—." And again: "An Heb—of the—; as touching the law, a—; concerning zeal,—the Church; touching the righteousness which is in the law—." By trade Saul was a—. He was present at the martyrdom of—; probably protecting the—of those that—the holy man. Saul was converted at—, whither he went breathing out—and—against the—." He carried with him—to—to the—from the—, authorizing him "if he found any of—whether they were—or—," to "bring them—unto—." After his entrance into—he stopped at the

house of—in—street where he “was—days without—and neither did—nor—. By divine command a certain disciple at—named—visited and counseled Saul. And straightway Saul “preached—in the—, that he is the—of—.” This occurred probably about A. D.— After this Saul went into—and returned again to—. He then went up to—and abode—days. This was about—years after his conversion. From Jerusalem he went by way of—to—. From—he came to—in—, and thence on a mission of relief to the disciples in—. After this Paul made—great missionary tours. He went finally from—to—and thence by sea to—, where he, though a prisoner, “was suffered to dwell by—with a—that kept him.” Tradition says he died a martyr in—about A. D.—.

Second Exercise, Early Journeys: 1. Saul from T— to J—. 2. J— to D—, 136 m. 3. D— to A—, and return to D—. 4. D— to J—, C—, T—, and thence to A—. 5. On mission of relief from A— to J—, and return.

6. Rules for teaching, by Mr. Fitch, of London :

(1.) Never to teach what you don't quite understand. (2.) Never to tell a child what you could make him tell you. (3.) Never to give a piece of information without asking for it again. (4.) Never to use a hard word if an easy one will convey your meaning, and never to use any word at all unless you are quite sure it has a meaning to convey. (5.) Never to begin an address or lesson without a clear view of its end. (6.) Never to give an unnecessary command, nor one which you do not mean to see obeyed. (7.) Never to permit any child to remain in the class, even for a minute, without something to do, and a motive for it.

7. Dr. Wise's method of studying a lesson :

(1.) What are the *relations* of this text? (2.) What is its *subject*? (3.) What are the *terms* which describe the subject? (4.) What is *affirmed* or *denied*? (5.) What do the terms of affirmation or denial *mean*? (6.) What is the *doctrine* or *duty* taught in this text?

8. Questions for parables :

<p>Collateral Scripture? Circumstances of parable? Customs referred to? Characters introduced?</p>	<p>Conduct described? Consequences recorded? Central thought? Conclusions, doctrinal and practical?</p>
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9. Freeman on the use of illustrations.

(1.) Illustrations should be selected within range of juvenile thought and knowledge. (2.) Must be given in clear and sim-

ple language. (3.) Must be applicable to the case in hand. (4.) Should not be trifling or ludicrous. (5.) Should be made as brief as is consistent with clearness. (6.) Should be carefully selected in the preparation of the lesson. (7.) Visible illustrations should be as appropriate and attractive as possible.—1. Maps and pictures, (the best that can be procured.) 2. Objects presented from nature and art.

SCRANTON SUNDAY-SCHOOL INSTITUTE, *November, 1867.*

PRELIMINARY.

1. Children's reunion, at the Presbyterian Church, Sabbath P. M., 3.15 o'clock.

2. Introductory sermon, "Christ the Model Teacher," Sabbath evening, 7 o'clock.

3. Lecture, "Palestine—the Memorial Land," (an account of a trip from Joppa to Jerusalem and Damascus in the spring of 1863.) Monday evening, 7 o'clock.

4. The Institute prayer-meeting, 4.30 P. M., on Tuesday.

5. Institute work.

I. *Lectures*

Will be delivered upon—(1.) Sunday-school organization and order. (2.) Home, pulpit, and school. (3.) The call, qualifications, and culture of Sunday-school teachers.

II. *Scripture Studies.*

(1.) In preparation-classes. The Institute will be divided into six or more classes, and, under the direction of as many teachers, will examine some selected Scripture lessons, after which reports and criticisms upon the methods adopted will be received. (2.) In lecture lessons on sacred geography, archæology, etc.

III. *Experimental Teaching.*

(1.) Of infant class. (2.) Of juvenile class. (3.) Simultaneous teaching, illustrated in lessons from the catechism, general review, Palestine class, etc.

IV. *Conversation and Illustrations.*

(1.) Holding attention. (2.) Questioning. (3.) Reading. (4.) Memorizing. (5.) Drawing lessons. (6.) Analysis. (7.) Il-

illustration. (8.) Application. (9.) Topical arrangement. (10.) Object illustration.

V. Institute Discipline.

The members of the Institute will spend some time in drill upon the following: (1.) The books of the Bible. (2.) The history of the Jews. (3.) The Bible lands. (4.) The geography of Palestine. (5.) The tabernacle and its service.

BROOKLYN SUNDAY-SCHOOL INSTITUTE.

To be held in the Reformed Dutch Church, on the Heights, Pierrepont-street, near Henry-street, Brooklyn, L. I., December 16-20, 1867. Rev. J. H. VINCENT, Conductor.

COMMITTEE OF ARRANGEMENTS:

S. L. Parsons, Chairman; A. D. Matthews, A. B. Capwell, M. Dupuy, I. A. Barker, John Young.

GENERAL MEETINGS on Monday and Friday Evenings.

NORMAL CLASS EXERCISES on Tuesday, Wednesday, and Thursday Afternoons and Evenings.

BOARD OF INSTRUCTION:

Rev. J. H. Vincent, Conductor. Rev. Z. Eddy, D. D., Brooklyn; Rev. George L. Taylor, Brooklyn; Rev. J. Clement French, Brooklyn; Rev. J. B. Thomas, Brooklyn; Rev. W. I. Buntington, D. D., Brooklyn; Rev. D. R. Brewer, Brooklyn; Rev. C. S. Robinson, D. D., Brooklyn; Rev. N. E. Smith, D. D., Brooklyn; Rev. Robert Lowry, Brooklyn; Rev. Wayland Hoyt, Brooklyn; Rev. E. O. Andrews, D. D., Brooklyn; Rev. T. Sewall, D. D., Brooklyn; Rev. C. H. Everest, Brooklyn; Rev. E. Eggleston, Chicago, Ill.; W. B. Bradbury, Esq., Bloomfield; Rev. Charles E. Knox, Bloomfield; Rev. T. D. Anderson, D. D., New York; N. A. Calkins, Esq., New York; James Strong, S. T. D., Flushing; Rev. Alfred Taylor, Philadelphia; A. A. Smith, Esq., Rahway; W. H. Sutton, Jersey City; Rev. O. H. Tiffany, D. D., New Brunswick; R. W. Raymond, Esq., Brooklyn.

The music books used will be the "Clarion" and "Fresh Laurels," kindly furnished by W. B. Bradbury, Esq. The blackboards used are kindly furnished by J. W. Schermerhorn, Esq., 430 Broome-street, New York.

ANNOUNCEMENTS.

1. *Object.*—It is the design of this Institute to aid parents, pastors, Sunday-school teachers, and other Church officers in the holy and delightful work of building up the Church of God.

2. *Prayer.*—"Except the Lord build the house, they labor in vain that build it." Psalm cxvii, 1. "Continue in prayer, and watch in the same with thanksgiving." Col. iv, 2.

3. *Punctuality.*—The hours and place of meeting are indicated elsewhere. Let all earnest teachers resolve to be regular and punctual in attendance.

4. *Apparatus.*—Each person should have a Bible, a blank-book, Bible maps, and a lead pencil.

5. *Queries and Suggestions.*—Send your questions and written suggestions on all subjects to the conductor's table, or to the question box at the door.

6. *Normal Class Section.*—The body of the church will be reserved for the normal class section.

SCHEME.—The general outline followed in the discussions and illustrations of the Institute may be found on page 48 of this volume.

I. FIRST GENERAL MEETING, Monday Evening.

President for the evening, Hon. Samuel Booth, Mayor of Brooklyn.

7.30, Opening exercises. Conducted by Rev. J. H. Vincent.

7.45, The Bible in the Family. Address by Rev. Z. Eddy, D. D.

8.05, The Bible in the Closet. An address by Rev. G. Lansing Taylor.

8.30, The Bible in the Congregation. Address by Rev. J. Clement French.

8.50, The Bible in the Sunday-school. Address by Rev. J. B. Thomas, D. D.

Musical director, George Stowe, Esq.

II. FIRST NORMAL CLASS EXERCISE, Tuesday Afternoon.

2.30, Opening exercises. Conducted by Rev. J. M. Buckley.

2.45, Manners and Customs in the times of the Saviour.

Address by Rev. W. I. Budington, D. D.

3.10, The Teachers' Meetings. Presented by Rev. E. Eggleston.

3.35, The Teachers' Meeting Illustrated. The Institute will be divided into ten preparatory classes or teachers' meetings; these will be placed under the direction of the following gentlemen, who will illustrate their methods of conducting teachers' meetings, and of preparing Scripture lessons. Four of the classes will study Matt. viii, 1-4; Four, Luke viii, 16-18; Two, Romans viii, 14-18.

TEACHERS :

Matt. viii, 1-4.

Luke viii, 16-18.

J. D. Reed, Esq.,

Rev. W. Hoyt,

A. B. Capwell, Esq.,

Rev. F. W. Osborn,

Rev. T. Sewall, D. D.,

Rev. S. T. Spear, D. D.,

Rev. N. E. Smith, D. D.,

Rev. C. S. Robinson, D. D.

Romans viii, 14-18.

Rev. E. O. Andrews, D. D., Rev. J. Clement French.

4.00, Reports, criticisms, remarks.

Musical director, William Menzies Adams, Esq.

III. SECOND NORMAL CLASS EXERCISE, Tuesday Evening.

7.30, Opening exercises. Conducted by A. Woodruff, Esq.

7.45, Jesus the Model Teacher. An Essay by Rev. D. R. Brewer.

8.05, Blackboard Exercises. By William H. Sutton, Esq.

8.25, Books, and other Apparatus, for the thorough Study of a Lesson. Paper presented by Rev. C. S. Robinson, D. D.

8.50, The Sunday-school Teacher in the Preparation of his Lesson.

Musical director, William Menzies Adams, Esq.

IV. THIRD NORMAL CLASS EXERCISE, Wednesday Afternoon.

2.30, Opening exercises. Conducted by N. E. Smith, D. D.

2.45, Sunday-school Music. A paper by William B. Bradbury, Esq.

3.00, Prayer in Sunday-school. Paper presented by Rev. N. E. Smith, D. D.

3.20, Sunday-school Gradation. Paper presented by Rev. Charles E. Knox.

3.50, Infant Class Exercises.

4.15, Question-drawer. Open to the topics which relate to infant and primary class teaching.

Musical director, George S. Weeks, Esq.

V. FOURTH NORMAL CLASS EXERCISE, Wednesday Evening.

7.30, Opening exercises. Conducted by Rev. Z. Eddy, D. D.

7.45, The Sunday-School Teacher; his Object, and what Information he most needs. Paper presented by Rev. Thomas D. Anderson, D. D.

8.10, Class teaching. The Use of Illustration. By Rev. C. S. Robinson, D. D.

8.35, The Art of Teaching. By N. A. Calkins, Esq.

9.00, Stereoscopic Views of Palestine. By George R. Tremain, Esq.

Musical director, George S. Weeks, Esq.

VI. FIFTH NORMAL CLASS EXERCISE, Thursday Afternoon.

2.30, Opening exercises. Conducted by Rev. E. O. Andrews, D. D.

2.45, Importance of Sacred Geography. Paper presented by James Strong, S. T. D.

3.10, Topography of Palestine. Address by Rev. Alfred Taylor.

3.40, Journeys of Jesus. Address by Rev. Robert Lowry.

4.00, Journeys of Paul. By Rev. E. O. Andrews, D. D.

4.20, Journeys of Abraham, and Journeys of the Israelites. By Rev. J. H. Vincent.

Musical director, D. P. Horton, Esq.

VII. SIXTH NORMAL CLASS EXERCISE, Thursday Evening.

7.30, Opening Exercises. Conducted by Rev. J. W. Sarles, D. D.

7.45, Sunday-school Concerts. An address by Andrew A. Smith, Esq.

8.05, Sunday-School Accessories. By R. W. Raymond, Esq.

8.25, Cities and Mountains of Palestine. Lecture and lesson by Rev. T. Sewall, D. D.

8.50, Exercises in Bible History. By Rev. Alfred Taylor.

9.10, The Sunday-school Tabernacle. Address by Rev. J. H. Vincent.

Musical director, D. P. Horton, Esq.

VIII. SECOND GENERAL MEETING, Friday Evening.

President for the evening, Rev. J. H. Vincent.

7.30, Opening exercises. Conducted by Rev. George Thrall, D. D.

7.45, Pastoral Work of the Superintendent and Teachers. Address by Rev. Wayland Hoyt.

8.05, Sunday-school Teachers and Scholars at the Social Meetings of the Church. Address by Rev. Charles H. Everest.

8.30, Home in the Sunday-school, and the Sunday-school in the Home. Address by Rev. O. H. Tiffany, D. D.

Address by Rev. Z. Eddy, D. D.

Closing address.

LOWELL

Methodist Episcopal Sunday-School Institute,
(January, 1868.)

FIRST SESSION, Sabbath, 2.15 P. M.

Lecture to Sunday-school scholars.

Topic: MHPSPILLS—a story of Egypt and the Arabian Desert.

SECOND SESSION, Sabbath Evening, 6.30.

Lecture to parents, by Rev. J. H. Vincent. Topic: Our Homes.

THIRD SESSION, Monday Evening, 7.45.

An evening of sacred song. St. Paul's Methodist Episcopal Church. Concert by Mr. Philip Phillips.

FOURTH SESSION, Tuesday Afternoon, 2.00.

1. Class exercise: The Value of Divine Truth. 2. Bible study. Lesson in New Testament History: "The man blind

from his birth," John ix, 1-7, 35-38. 3. Reports, criticisms, and remarks. 4. Exercise in Bible geography.

FIFTH SESSION, Tuesday Evening, 7.45.

1. Report of the committee on the afternoon Bible study. 2. Illustrative exercise: The Teacher in his Study. 3. Question-drawer. 4. Partial report of the general committee.

SIXTH SESSION, Wednesday Afternoon, 4.00.

1. Bible study. Lesson from the Epistles: "Paul's Prayer for the Church at Ephesus," Eph. iii, 14-21. 2. Reports, criticisms, and remarks. 3. Infant class teaching, with illustrations.

SEVENTH SESSION, Wednesday Evening, 7.45.

1. Class exercise: The Jewish Tabernacle, with pictorial illustrations. 2. Partial report of the general committee. 3. Question-drawer. 4. Lecture on "Simultaneous Teaching," with illustrations.

EIGHTH SESSION, Thursday Afternoon, 2.00.

1. Class exercise: The Life and Journeys of Paul, with illustrations. 2. Partial report of the general committee. 3. Sunday-school accessories.

NINTH SESSION, Thursday Evening, 7.45.

1. "Walks about Zion," an exercise on the map of Jerusalem. 2. Final report of the general committee. 3. Question-drawer. 4. The Call, Consecration, and Culture of Sunday-school Teachers, a closing address.

The general committee of the Lowell Methodist Episcopal Sunday-School Institute will hold three sessions (on Tuesday, Wednesday, and Thursday mornings, at 10 o'clock) for consultation upon the following practical topics:

1. Relation of the Sunday-school to the Church. 2. The officers of the school, and the manner of their election. 3. The Pastor's place in the school. 4. The duties and embarrassments of the superintendent. 5. The duties of the Sunday-school officers and teachers to the Church. 6. Sunday-school teach-

ers' meetings. 7. Order of exercises in Sunday-school. 8. How can we increase both the intellectual and spiritual power of our schools?

All persons are earnestly requested to forward to the General Committee written opinions and suggestions on the above topics. We may have no time for their general discussion in the Institute proper, but full reports will be presented by the committee at the evening session.

NEW YORK

Methodist Episcopal Institute, (June, 1868.)

I. ANNOUNCEMENTS.

This Institute will be held under the auspices of the New York City Sunday-School and Missionary Society of the Methodist Episcopal Church.

DESIGN OF THE INSTITUTE.—To awaken an interest among all classes of our people in the great work of Bible investigation and Sunday-school training, to illustrate the best methods of teaching, and to encourage and promote the organization of normal classes in every Methodist Episcopal Sunday-school in our city.

SCHEME.—There will be eight sessions of the Institute, as follows: Five evening sessions, presenting the relations of the Sunday-school work: 1. To parents. 2. To pastors. 3. To superintendents. 4. To teachers. 5. To scholars.

Three afternoon sessions, illustrating the method of the Sunday-school work: 1. By the pastor. 2. By the superintendent. 3. By the teacher.

PROGRAMME.

I. MONDAY EVENING, 7.45, Parents and Sunday-School.

1. Opening exercises. 2. Scripture words about home and its work, a class exercise. 3. Words from the Sunday-school to parents, by Rev. J. M. Buckley. 4. Words from parents to the Sunday-school, by Rev. G. S. Hare.

II. TUESDAY EVENING, 7.45, Pastors and the Sunday-School.

1. Opening exercises. 2. Review of first session. 3. Words of experience in Sunday-school work from pastors. Rev. D. O.

Ferris, Rev. W. C. Steel, Rev. B. M. Adams, Rev. G. S. Hare.
4. Written questions and suggestions.

III. WEDNESDAY AFTERNOON, Pastors at Sunday-School Work.

1. Opening exercises. 2. Simultaneous teaching illustrated. A class of one hundred young persons will be in attendance to aid in the illustration of this subject. (1.) Teaching the catechism. (2.) Sacred history and geography, by Rev. A. D. Vail. (3.) Sacred archæology, with pictorial illustrations, by Rev. J. M. Freeman. (4.) Missionary concerts. (5.) Scripture recitations.

IV. WEDNESDAY EVENING, 7.45, Superintendent's Work.

1. Opening exercises. 2. A statement of the superintendent's duties, by Mr. Joseph Longking. 3. His difficulties, by Mr. J. Q. Maynard and other superintendents. 4. Written questions and suggestions. 5. Review.

V. THURSDAY, P. M., 2.00, Sunday-School Superintendents.

1. Opening exercises. 2. Order of Sunday-school services illustrated. 3. General review of the lesson. 4. The teachers' meeting.

VI. THURSDAY EVENING, 7.45, Sunday-School Teachers.

1. Opening exercises. 2. Simultaneous lessons reviewed. 3. The Sunday-school teacher's work, by Rev. A. D. Vail. 4. The Sunday-school teacher's motives, by Rev. C. D. Foss.

VII. FRIDAY, P. M., 2.00, Sunday-School Teacher at Work.

1. Opening exercises. 2. In preparation of the lesson. 3. In teaching: (1.) Infant class. (2.) Juvenile class.

VIII. FRIDAY EVENING, 7.45, Sunday-School Scholars.

1. Opening exercises. 2. Adults as scholars in Sunday-school, by Rev. B. M. Adams. 3. The duties of scholars to the teacher and officers. 4. Closing words, by Rev. J. E. Cookman.

MICHIGAN

*Methodist Episcopal State Sunday-School Normal Institute,
(June, 1868.)*

SCHEME.—The exercises of the Normal Institute will be divided into four classes :

FIRST CLASS, BIBLE STUDY AND TEACHING.

Practical illustrations given as follows: 1. How to study a lesson. 2. Preparing to teach. 3. Teaching infant and juvenile classes. 4. Teaching adult classes. The lessons to be employed in the above illustrations are Num. xiv, 40-45; Prov. i, 24-33; Heb. vi, 1-9.* Let all prepare them thoroughly.

SECOND CLASS, SUNDAY-SCHOOL EXPERIENCE.

1. From Presiding Elders and Pastors. 2. From Superintendents and other officers. 3. From parents, teachers, and scholars.

THIRD CLASS, INSTITUTE DISCIPLINE.

A class of sixty scholars, between the ages of eight and fifteen, will be in attendance, illustrate, and conduct the Institute in the following exercises: 1. Sunday-school music. 2. Sacred history and geography. 3. Sacred Archæology. 4. Missionary facts. 6. The Catechism.

FOURTH CLASS, MISCELLANEOUS.

1. Lectures. 2. Question-drawer. 3. Serial questions. 4. Institute organization and management. 5. Criticism. 6. Business. 7. The Institute Journal—a paper to be prepared during the Institute, and read at the final session.

PROGRAMME.

FIRST SESSION, Tuesday Evening, 7.45.

1. Devotional. 2. Business. 3. Address of welcome. 4. Lecture on the Intellectual Value of Spiritual Character, by Rev. B. F. Cocker.

SECOND SESSION, Wednesday, A. M., 9.00.

1. Bible study, one hour.
2. Sunday-school experience, Presiding Elders and Pastors, one hour.
3. Institute discipline, half an hour.
4. Miscellaneous, half an hour.

THIRD SESSION, Wednesday, P. M., 2.30.

1. Bible study, one hour.
2. Sunday-school experience, superintendents, one hour.
3. Institute discipline, twenty minutes.
4. Miscellaneous, forty minutes.

FOURTH SESSION, Wednesday Evening, 7.45.

1. Musical entertainment, by Messrs. Pixley and Grannis, of Ypsilanti.
2. Lecture on the Organization, Management, and Accessories of the Sunday-School.

FIFTH SESSION, Thursday, A. M., 9.00.

1. Bible study and teaching, one hour.
2. Sunday-school experience, pastors, teachers, and scholars, one hour.
3. Institute discipline, twenty minutes.
4. Miscellaneous, forty minutes.

SIXTH SESSION, Thursday, P. M., 2.30.

1. Bible study and teaching, one hour.
2. Lecture on Sacred Topography, by Dr. Jewell, of Chicago.
3. Institute discipline, thirty minutes.
4. Miscellaneous, forty minutes.

SEVENTH SESSION, Thursday Evening, 7.45.

1. Institute discipline, thirty minutes.
2. Reading of the "Institute Journal," G. W. Hough, editor.
3. Closing words.

THIRD NATIONAL

Sunday-School Convention of the United States, Newark, N. J.

FIRST DAY, FIRST SESSION, Wednesday, A. M., April 28.

1. Temporary organization.
2. Address of Welcome, by Hon. Theodore Runyon.
3. Permanent organization.
4. Chairman's opening speech, by George H. Stuart, Esq.
5. Paper on the National Sunday-School Convention of 1832, by J. W. Weir, Esq.

SECOND SESSION, Wednesday, P. M.

1. Reception of delegates from British Provinces. 2. Reports from National and State Societies. 3. Conversation on Sunday-School Conventions.

THIRD SESSION, Wednesday Evening.

1. Address: "Relation of the Sunday-School Work to Home Instruction," by Rev. H. Clay Trumbull. 2. Address by H. Thane Miller. 3. Address by Rev. Alexander Sutherland. 4. Address by Charles M. Norton, of Chicago.

SECOND DAY, FOURTH SESSION, Thursday, A. M.

1. Reports from the States. 2. Addresses on the Mission Work of the Sunday-School, by Rev. H. W. Beecher, Rev. S. H. Tyng, Jr., Ralph Wells, Esq., Rev. Jesse T. Peck, D. D., and Rev. John McCulloch.

FIFTH SESSION, Thursday, P. M.

The Convention met in six sections during the afternoon for the discussion of the special duties and methods of different claims of laborers. The sections were denominated as follows:

Section 1. Pastors. Section 2. Superintendents. Section 3. Librarians and Secretaries. Section 4. Teachers of senior and Bible classes. Section 5. Teachers of juvenile or intermediate classes. Section 6. Teachers of infant or primary classes.

SIXTH SESSION, Thursday Evening.

1. Address on "The Sunday-School Work in Europe," by Rev. John Hall, D. D. 2. Address on "The Sunday-School Work and our Country," by Hon. F. T. Frelinghuysen. 3. Address by Rev. Edward Eggleston. 4. Address by Robert MacKenzie, of Scotland.

THIRD DAY, SEVENTH SESSION, Friday, A. M.

1. Reports from the sectional meetings. 2. Address and Discussion on Teacher Training, opened by B. F. Jacobs, Esq.

EIGHTH SESSION, Friday, P. M.

1. Discussion on "How shall we increase the Spirituality and Religious Efficiency of our Sunday-Schools?" 2. Address by

Rev. S. H. Tyng, D. D. 3. Report of Committee on Resolutions.

NINTH SESSION, Friday Evening.

1. Report of Enrolling Committee. 2. Closing addresses.

NORMAL INSTITUTE

For Sunday-school Teachers, under the charge of the Sunday-School Union of the Washington District, Baltimore Conference, Methodist Episcopal Church. Commencing Sunday, May 22, and continuing during the week, until Thursday evening, May 26, 1871. To be preceded by sermons in relation to the Sunday-school work, preached on Sabbath morning by the pastors in their respective churches.

FIRST SESSION, Sunday Evening at 8 o'clock, Foundry Church.

Sermon: The Sunday-School Teacher's Work and its Reward, by Rev. Dr. Alexander E. Gibson, President of the Sunday-School Union.

The remaining sessions to be held at Wesley Chapel, corner of Fifth and F Streets; exercises commencing promptly at a quarter to eight o'clock. All persons interested in Sunday-school teaching are cordially invited. In the addresses the speakers will, as far as possible, exemplify the lesson to be taught in our schools the succeeding Sabbath.

SECOND SESSION, Monday Evening, at 7.45.

Opening exercises: Singing, "We've 'listed in a glorious war." Prayer. Singing, "Let us pray for one another."

First Topic: "Qualifications and Duties of Sunday-School Teachers," by Rev. John B. Van Meter. Analysis: *Qualifications*: Natural and acquired. *Duties*: Preparation, general and special; discipline; visiting. Singing: "Dare to do right."

Second Topic: "Qualifications and Duties of Superintendents," by Andrew B. Duvall, Esq. Analysis: The superintendent as a director, a teacher, a man. Singing. Collection.

Third exercise: Questions on the First and Second Topics, propounded by the Audience and answered by C. H. Stocking, Esq.

Singing: "Lord, dismiss us with thy blessing." Benediction.

THIRD SESSION, Tuesday Evening, at 7.45.

Opening exercises: Singing, "Work, for the night is coming;" Prayer; Singing, "Watch and pray."

First Topic: "Training Classes in the Sunday-School," by A. W. Eastlack, Esq. Analysis: Their necessity and practicality. Needs of Sunday-school teachers. These wants may be met by training classes. Course of study. Objections answered. Singing: "Jesus the water of life will give."

Second Topic: "Preparation of the Lesson," by Warren Choate, Esq. Analysis: Evils of extemporaneous teaching. Necessity, advantages, and plan of preparation. Singing. Collection.

Third Topic: "Explanation of the Lesson," by Professor George S. Grape, Baltimore, Maryland. Analysis: Its importance. The Bible. Catechism. Children's errors. *Directions*: (1.) Simplicity. (2.) Examination. (3.) Paraphrase. (4.) Progressive explanation. (5.) Wandering. Singing: "Cast thy bread upon the waters." Benediction.

Teachers and friends are requested to prepare written or verbal suggestions in regard to the "Revision of the Lesson by the Superintendent" under the Third Topic for to-morrow evening.

FOURTH SESSION, Wednesday Evening, at 7.45.

Opening exercises: Singing, "Never be afraid to speak for Jesus;" Prayer; Singing, "Work to do for Jesus."

First Topic: "Illustration of the Lesson," by Rev. J. H. Dashiell. Analysis: Intellectual teaching. Adaptation. Simplicity. Minuteness. Parallel texts. Historical examples. Imaginative illustrations. Singing, "Sowing and Reaping."

Second Topic: "Application of the Lesson," by Rev. J. A. Macauley, D. D., Presiding Elder, Washington District. Analysis: I. *What?* (1.) Connection between instruction and application. (2.) Personal appeals. II. *Why?* The home-bringing of truth. (1.) Induces conviction. (2.) Leads to conversion. (3.) Secures religious culture. Singing. Collection.

Third Topic: "Revision of the Lesson." I. By the teacher. Rufus N. Tilton, Esq. Its importance. What is to be revised? (1.) Outlines of lesson. (2.) Outlines of history.

(3.) Summaries. II. By the superintendent. The audience is requested to express verbal or written remarks upon this topic. Written remarks sent up to the stand will be read to the meeting. Singing: "Soldiers of the Cross." Benediction.

FIFTH SESSION, Thursday Afternoon, at 2.30.

Opening exercises: Singing, "O we are volunteers!" Prayer. Singing, "Saviour, like a shepherd lead us."

First Topic: "Infant Class Teaching," by John C. Harkness, Esq. Analysis: Simplicity. Variety. Friendliness. Mode of teaching. Capacity of scholars. Comprehension. Conversion room. Time for lesson. Singing: "How I long to be like Jesus."

Second exercise: "Miscellaneous observations on the difficulties of Infant Class Teaching," by infant class teachers. Singing. Collection.

Third exercise: "Practical Remarks in regard to Infant Class Teaching," by Superintendents Ashley, Somerville, Terry, Timms, Woodward, and others. Singing: "My home is there." Benediction.

SIXTH AND LAST SESSION, Thursday Evening, at 7.45.

Opening exercises: Singing, "Only just across the river." Prayer. Singing, "Safe within the vale."

First Topic: "How to Question," by Professor Lippincott, of Baltimore, Maryland. Analysis: Uses. Elliptical catechising. Direct catechising. Difficulties answered. Singing: "Resting by and by."

Second Topic: "Teacher's Weekly Meeting for preparing the Lesson," by David A. Burr, Esq. Analysis: Its objects and its advantages. Who should conduct it? How should it be conducted? What relation should it bear to the regular work of the school? Singing. Collection.

Third Subject: Miscellaneous Questions on Sunday-school Teaching, propounded by the audience and answered. Singing: "Together let us sweetly live." Benediction. Social reunion.

NEW JERSEY STATE NORMAL INSTITUTE.

The Plainfield Sunday-School Institute for the development of institute and normal class work in New Jersey was in every respect a remarkable and gratifying success. Delegates from all but four counties of that State were present. Invited guests from Connecticut, Massachusetts, Maine, Illinois, New York, and Pennsylvania added greatly to the interest of this Sunday-school convocation. Five "public sessions," eight "normal sessions," and three "special sessions," completed the programme, which in every particular was carried out, to the profit and delight of all who attended.

The public sessions were held in the largest churches of Plainfield. Addresses were delivered as follows: Monday evening, Dr. John Hall on "The Bible the Text-Book of the Church." Tuesday evening, Dr. Edward Eggleston, "Frœbel and his Educational System," Ralph Wells on "The Conversion of Little Children." Wednesday evening, Rev. H. Clay Trumbull on "Sunday-School Progress," Rev. Alfred Taylor on "Common Sense in Sunday-School Work," Rev. W. F. Crafts on "Religious Object-Teaching." Thursday evening, Rev. S. H. Tyng, Jr., on "The Sunday-School Teacher Selected and Trained," C. B. Stout, Esq., on "The Blackboard in Sunday-School." Friday evening, Rev. George A. Peltz on "Home, Sweet Home," Hon. John Hill, Albert Woodruff, Esq., etc., etc.

The "special sessions" were held at four o'clock each afternoon of Wednesday, Thursday, and Friday. The first was a children's meeting, at which addresses were delivered by Rev. J. S. Ostrander and Rev. W. F. Crafts. Miss Sarah J. Timanus conducted the second special session on Thursday afternoon, illustrating her method of teaching an infant-class. A similar illustration was given on Friday afternoon by Miss Hattie N. Morris.

The important practical feature of the Plainfield Institute was the series of normal sessions held during the day. These exercises took the form of conversations on topics especially interesting to the conductors of institutes and normal classes.

The following subjects were discussed: "The Grounds of the Demand for Sunday-School Institutes and Normal Classes,"

"The Forms in which such Organizations may Exist," "The various Exercises by which they may be rendered Profitable."

Programmes for institutes were proposed and examined. Much time was spent in conversation on the order to be observed in a Church normal class. Outlines of study for such classes were drawn up. The duties of an institute conductor were carefully considered. A conversation was held on "Teachers' Meetings." The conversations were either introduced or summed up by brief papers. Rev. J. S. Ostrander read a paper on "The Conductor's Duties." J. B. Tyler, Esq., on "Programmes." Miss S. J. Timanus prepared an abstract of the conversation on "The Demand for Institutes," etc. J. H. Kellogg, Esq., on "Teachers' Meetings," etc. All proposed exercises were illustrated before the Institute.

A very elaborate paper on "A Sunday-School Curriculum" was presented by Rev. H. C. McCook, of Philadelphia.

Among the Sunday-school leaders from abroad (besides those already named) who gave counsel and encouragement to this grand enterprise were Dr. J. Alden, of the Normal School in Albany; L. D. Vail, of Philadelphia; I. Newton Baker, Editor of the *Sunday-School Times*; Rev. C. Munger, of Maine; Rev. C. P. Hard, of Rochester, N. Y.; J. E. Searles, Jr., of New Haven; Mr. Herrick, of New York; Frank Ferris, of South Norwalk, Conn.; Miss Hanson, of Salem, Mass.

Of the Institute the *Sunday-School Times* remarks:

In many respects it was a very model of a Sunday-school gathering. Free from all conventionality, the arrangement of exercises secured the widest interchange of thought and the largest liberty of speech. The tone of the "Conversations," which were wisely substituted for every thing like mere speech-making, or formal question and answer, was thoroughly sincere, thoughtful, and free from any savor of pedantry. Such papers as were presented were terse, concise, and of solid value. A spirit of devoted truth-seeking and devout feeling characterized the whole assemblage. The amount of chaff in the exercises was merely trifling, while an abundance of the

finest wheat was gathered at every winnowing of the mass of thought and experience which was heaped up in the store-house of the Institute.

To our mind the Institute marks a new era in the history of the cause in this country. We believe that its motto, as enunciated through the expression of the Conductor, "A Normal Class for every Church and Mission Sunday-school," will yet be realized. Its recommendation of a Sunday-school training of theological students, we believe, will not be ineffectual. It will set so many warm-hearted pastors to work, through its strong and potent influences, for the preparation of a Christian teaching element in their congregations, that the example must prove contagious. We believe our ministers, convinced of this need, will soon press it, not only upon their congregations, but upon the theological institutions of their respective Churches.

XII.

PREPARATION FOR AN INSTITUTE.

FOR local and general institutes some previous preparation is needed besides that expended upon the programme.

1. It is important to select the proper persons to aid in "carrying out" the programme. If a condensed address of fifteen minutes is required, do not employ for the purpose a notoriously tedious essayist or lecturer, who, having obtained the floor, will keep it for any length of time in spite of the conductor's hints and bell-taps. Do not engage men simply because of their personal worth, their relation to the church in which you meet, or the public esteem in which they are held as professional men. We know more than one excellent doctor of law, medicine, or divinity, and more than one superior jurist, whom we should not select to instruct a class of Sabbath-school teachers or to entertain an audience of Sabbath-school people. General Clinton B. Fisk, in writing about a certain convention, said: "Pray that the gift of 'speakin' in meetin'" may be measurably abridged for the week." Let us select men who have something to say, and have also the gift of stopping at the right time.

2. Have all officers and persons who are to take a leading part in the exercises appointed sufficiently long beforehand to warrant ample preparation, and such adjustment of their business as to insure regular

attendance. Insist upon a promise of such attendance so as to guard against the slightest probability of disappointment. There is a successful layman in New York who, when an institute programme is made out, forwards a copy and addresses a note to each party interested in it, and the day before that for which any special exercise is announced he addresses a second communication to the party responsible for it, to prevent forgetfulness and insure attendance.

3. Select a good room. Have it ready in time. It is a serious hinderance to the success of an institute to find at the appointed hour a room just opened, cold, half-swept, or full of dust.

4. Let ample notice be given. See that the local, secular, and religious papers frequently refer to the institute. *Pay* them for the service if necessary. Prepare pulpit notices and send them, not by mail, but by some committee, to the several pastors, whose cordial approval must by all means be secured. Large posters in conspicuous places are sometimes used for advertising institutes. Don't be afraid of a little expense.

5. Request those in charge of the regular weekly prayer-meetings of the several churches to make the Sunday-school cause the topic of conversation and prayer at the meeting immediately preceding the institute. A special prayer-meeting for the success of the institute may be held.

6. Request pastors to preach on the same subject the preceding Sabbath. A circular indicating three or four topics would not be improper.

7. Prepare a complete list of Sunday-school officers and teachers connected with the schools to be represented in the institute. Register these in an Institute

Roll-Book, and send a special "card of membership" with an earnest appeal in the form of a circular to every individual thus enrolled. Request from each a reply pledging attendance. Inclose a blank for the purpose. It may be a good plan to send to each superintendent a certain number of cards for "senior scholars," inviting such to a place in the institute. A personal invitation will often bring out persons who would otherwise be entirely indifferent.

8. Furnish your institute room for the occasion. Have Bible pictures and maps on the wall. Secure the maps necessary to illustrate all parts of Bible geography. Place a large, clean blackboard on the platform, furnish a rubber or brush, and a supply of crayons. Hang a clock where the conductor and teachers can see it. Provide an organ or melodeon—a piano also, if practicable. On the conductor's table place a "call-bell." Buy a full supply of paper and pencils for the use of the institute. In every seat put Bibles, singing-books, and programmes, and do this before the hour for commencing. You need a large dictionary. Sometimes a verbal criticism is or ought to be made, and it is well to have an authority convenient. For the same reason, such a Biblical Cyclopædia as Smith's Unabridged ought to be on the table. It will not always appear pedantic to have Greek and Hebrew lexicons for reference.

9. Let the whole preparation for an institute contemplate the improvement of teachers. Don't spoil it by consulting the public taste. You do not mean to *entertain* the public, but to prepare for *edifying* them. Have your own way, and rather close the door against the young and frivolous than allow them to degrade the character of your work.

Do not consider *great numbers* as necessary to success. Ten earnest teachers can fill a meeting with interest. I heard Ralph Wells say one day that the best Sunday-school meetings he had ever attended were incidental conversations at the close of some regular service, when a few met at the door or in the aisle and some question was started of practical importance and every body said about it just what he thought, and in an entirely informal way.

11. *Resolve* to have a season of profit. There is a great deal in simply *willing* a thing to be. Ten loungers in different parts of a church, wondering why nobody comes, looking at their watches to see whether they had not better adjourn *sine die* because so few have arrived, groaning over a lack of interest in the cause—such men will soon disperse, to report sad delinquencies in their fellows. But should one earnest man summon the rest to the front seats, urge all to wrest from the present disappointment a rich blessing, and give all something to do, the institute would be successful.

12. If strangers from abroad are expected, let the committee of arrangements see that preparations are made for conducting guests to their homes promptly. Provide more homes than you may have pledged names of delegates.

13. As for the *place* of holding an institute, let it sometimes be where most needed, and not where most welcome. A few living souls from one locality passing over into a Macedonian neighborhood may find no less profit to themselves in an institute which shall quicken slothful, lukewarm, unawakened Church-members into a new life and service.

14. On each programme or on a separate circular

may be printed such of the following "Directions" and "Mottoes" as may meet the approval of the "Committee on Preparation :"

OUR SUNDAY-SCHOOL INSTITUTE

WILL SOON COMMENCE ITS SESSIONS.

DIRECTIONS:

1. Pastors, Parents, Sunday-School Officers and Teachers, the Scholars, and all others who are interested in the study of the Word of God, are cordially invited to attend.

2. Ascertain the day and date of opening, and resolve to be present regularly and punctually until the close of the Institute.

3. Bring with you a Bible, Bible maps, blank-book, and pencil, and take full notes of the proceedings.

4. Study the lessons assigned with great care.

5. Pray at the fireside and in the closet for God's presence and blessing.

6. Send to the Conductor's table any suggestions or inquiries you wish to make. It is not necessary that you sign your name.

7. Invite your friends and fellow-workers to attend the Institute.

8. Frequently, fervently, and with faith, ask God's blessing upon all our exercises.

PROGRAMME MOTTOES:

The things that thou hast heard of me among many witnesses, the same commit thou to the faithful men, who shall be able to teach others also.—2 TIM. ii, 2.

God hath set some in the church, first apostles, secondarily prophets, thirdly teachers.—1 COR. xii, 28.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 TIM. ii, 15.

He who neglects God's word, and saith

"I know God," is deceived;

The truth that quickeneth through faith

His heart hath not received;

Belief that comes from heaven's abode

Inclines man to the word of God.—GELLERT.

THE SUNDAY-SCHOOL TEACHER TO HIS CLASS.

“On the next Sunday—who knows?—perhaps I shall rest in the graveyard.

Some one perhaps of yourselves—a lily, broken untimely,
Bow down his head to the earth. Why delay I? The hour is accomplished.

Warm is the heart. *I will sow, for to-day grows the harvest of heaven.*”

(TEGNER, LONGFELLOW'S TRANSLATION.)

XIII.

THE OFFICERS OF AN INSTITUTE.

1. An institute must have leaders who possess enthusiasm, common sense, tact, and experience. No community need go far to find a man competent to conduct a Sunday-school Institute. It is not eloquent lectures we need. Blackboard ingenuities, dissolving from acrostic into enigma, from enigma into rhyme, etc., are not necessary to good institutes. Elaborate essays, brilliant class-exercises, marvelous object-lessons, are not indispensable. A plain old farmer in Western New York listened for a long time to some details of method by “representative men,” as they were called, at a Sunday-school Convention. He then said: “Mr. Chairman, in *our* school we begin the session with common sense, continue it with common sense, and close it with common sense.” The old man’s growl, for it was nothing more, had after all a good undertone. And we need to be frequently reminded that after sanctified earnestness we need nothing so much as common sense in our Sunday-school work. Now let ten, fifty, or one hundred earnest men and

women meet together to compare difficulties and plans, to aid and edify each other, and I am confident that the institute cannot be a failure. The man who is to take charge of such meetings should be acquainted with the practical details of the Sunday-school, and should at the same time be competent to manage a public meeting—should have at least a slight acquaintance with parliamentary usages.

2. Samuel P. Bates, Esq., a distinguished public school educator, in his lecture on the "Method of Teachers' Institutes," says concerning the President of such a body: "He should in the first place have placed in his hands an exact programme of exercises, detailing the time which each is to occupy, and a limitation upon that which is allowed to each person in debate. When the time has arrived for an exercise to close it is his duty to give prompt notice of the fact, and announce and be ready to enter immediately upon that which is to follow. Much of the interest and profit depend upon the promptness and dispatch with which the presiding officer brings on and closes the exercises as marked down in the programme." Says Rev. Alfred Taylor: "He should be an earnest man, prompt, decided, courteous, well acquainted with the rules of deliberative bodies. He should keep the meetings moving briskly, confine speakers in discussion to the subject announced to be discussed, and have courage enough to stop, without respect of persons, any speaker who exceeds his allotted time, if a certain time has been allotted."

3. The Secretary should be able to report the best things of an institute in such a systematic and abridged form that the reading of his minutes will form a *résumé* of the session, and have all the advan-

tages of a conductor's review. Indeed, every member should keep full notes. The Secretary may put a syllabus of the proceedings of each session on the blackboard.

4. The opening exercises of an institute should be models of order and fervor. Let no notions of propriety chill the spiritual zeal of such an occasion. Remember the spiritual aim of the Sabbath-school and of the institute. Now and then engage in a brief audible or silent prayer during the session. Sing, read, and pray "with the spirit and with the understanding also." Dr. Edward Eggleston says on the subject of singing at Sunday-school conventions: "Nothing helps a convention more than good singing. By good singing we mean also religious singing. Do not use dull hymns, nor hymns that are not just in the key of the spirit of the convention. Sabbath-school music, full of enthusiasm and of spiritual feeling, is the very best. A good chorister, who understands singing with *devotional effect*, should be selected beforehand to lead the convention, and the monotony of the exercises should frequently be broken by singing one or two appropriate stanzas."

5. We may add to these suggestions the counsel given by Professor Bates to the *Instructors* of public school institutes. They apply to all who attempt in Sabbath-school institutes to lecture and teach. He says: "The Instructor should be apprised of the part he is to perform in time for him to make careful preparation, and be able to present well-digested views. In order to discharge his duties profitably, he ought to be able to answer in a clear manner the following questions: For what purpose do scholars pursue this branch? Are the methods of instruction

which have heretefore been practiced such as are calculated to secure the best and the largest results? If not, what changes can be made to improve them? Can I develop and elaborate the plan which I would adopt in teaching this branch, so as to secure the results for which the study is pursued, and at the same time secure the interest and enthusiasm of my pupils? Until an Instructor can answer these questions intelligently, he is not prepared to stand up before a company of teachers and demand their attention."

XIV.

SUNDAY-SCHOOL TOPICS.

We present a large number of subjects which from time to time claim the attention of Sabbath-school workers. The classification of them may be helpful in making selections.

I. The Family.

1. How may home help the Sunday-school?
2. How may Sunday-school help home?
3. How may we have a Home Sunday-school in every family?
4. Even if family instruction were of the best kind, why would the Sunday-school still be valuable?
5. What peculiar advantages as a school of religion does the family possess?
6. How may the family aid in the work of the pulpit and of the social meetings of the Church?
7. Why should parents attend Sunday-school?
8. The "Mother's Meeting," and its relation to the Sunday-school.
9. How may family prayer be rendered a help to Sunday-school work?

II. The Church.

10. The Sunday-school a part of the Church.
11. The Better Name: *Bible School of the Church*, or *Bible Service of the Church*.
12. The Early Church a school, and all its members *disciples*.
13. Paul's Model Church School. Col. iii, 16.*
14. Special services in the Church, such as Conferences, Dedications, etc. Should they interfere with the Sunday-school session?
15. Sunday-schools and "class-meetings."
16. Sunday-schools and Church prayer-meetings.
17. How may the prayer-meetings be made more attractive and profitable?
18. The complete Sunday-school idea in the Bible.
19. What are the duties of the ruling officers of the Church to the Sunday-school?
20. Should children attend the regular preaching service of the Church?
21. The duty of all Church members to the Sunday-school.
22. The value of denominational schools.
23. Should the distinctive doctrines of a denomination be taught in its Sunday-school?
24. The care of converted children.
25. The Church paying all Sunday-school bills.

III. The Pastor.

26. What is the relation of the Pastor to the Sunday-school of his Church?
27. What are his duties while in his study to the Sunday-school?
28. What are his duties to the Sunday-school while making his pastoral visits?
29. What are his duties to the Sunday-school while in the pulpit?
30. What are his duties in the Sunday-school itself?
31. Should he ever teach a class?

* See Dr. Adam Clarke's suggestions on the punctuation of this verse.

32. What relation does he sustain, and what obligations does he owe, to the teachers' meeting and normal class?
33. What should every Sunday-school do for its Pastor?
34. How may a Pastor interest the children in his preaching?
35. How may a Pastor most effectually secure the co-operation of his Sunday-school teachers?
36. The Pastor and the Catechism.

IV. Sunday-School Officers.

37. The list of officers and committees needed in a good school.*
38. The model Superintendent described.
39. The Superintendent's difficulties.
40. The Superintendent as a teacher.
41. The Superintendent and the general review.
42. The mistakes of some Superintendents.
43. Moses as a model for the Sunday-school Superintendent.
44. The Assistant Superintendent—why needed? His duties specified.
45. Duties and difficulties of the Sunday-school Secretary, Treasurer, Chorister, Librarian, Sexton, etc.
46. "To what extent is the Superintendent of a country Sunday-school responsible for its continuance during the whole year?"
47. How distribute library books?
48. Can we dispense with the Sunday-school library?

V. In the Sunday-School.

49. What is the best hour for holding Sunday-school?
50. How long should a session continue?
51. How much time should be given to the class study of the lesson?
52. How much time to the general review?
53. Are two sessions a day advisable?
54. The model Sunday-school room described.
55. Order of exercises.
56. Uniform lessons—their value.

* Don't forget to write down first of all—THE PASTOR.

57. Where each class cannot have a separate room, how may they be guarded against interruption during the recitation hour?

58. The opening prayer.

59. Scripture-readings at the opening of school.

60. How shall habits of reverence among our scholars be promoted?

61. The closing exercises.

62. The blackboard in the Sunday-school?

63. Variety and monotony in the order of exercises.

64. Regular and punctual attendance of teachers and scholars—how secured?

65. How shall visitors in Sunday-school be treated?

66. Who is responsible for good order in school?

67. Should strangers be invited to address the school?

68. Describe a model Sunday-school address.

69. How may the art of talking to children be cultivated?

VI. The Teacher Chosen and Prepared.

70. What is a Sunday-school teacher's peculiar mission?

71. Who should select Sunday-school teachers?

72. The teacher's motive.

73. What is the most important element in the Sunday-school teacher's character?

74. The model teacher described.

75. Should we ever employ unconverted Sunday-school teachers?

76. If employed, how secure their speedy conversion?

77. How promote spirituality among Sunday-school teachers?

78. Jesus the model for Sunday-school teachers.

79. Why does the teacher need some general preparation for his work?

80. What should this general preparation comprise?

81. How may it be secured?

82. What are Sunday-school institutes?

83. How does an institute differ from a convention?

84. Sunday-school normal classes.

85. How may a normal class be organized in each Church?

86. How shall we train up our scholars to be efficient teachers?

87. Private prayer a preparation for Bible teaching.
88. How best to acquire a knowledge of each lesson.
89. How to cultivate the memory.
90. The habit of thinking while engaged in daily labor—
how promoted?
91. Teachers' meetings — where, when, and how to hold
them?
92. Who should conduct a teachers' meeting?
93. Teachers' meetings in country places.
94. What is a good order of exercises for a teachers' meeting?
95. The power of personal character in the teachers.

VII. The Teacher in School.

96. Regularity and punctuality.
97. Seven minutes early.
98. Power of example in a teacher.
99. The teacher in the maintenance of order.
100. Devotional spirit in the teacher a means of promoting
reverence on the part of scholars.
101. What is it to teach?
102. Use of "Question Books" or "Lesson Papers" in the
class.
103. The *eye* and the *will* in teaching.
104. The difference between senior and infant class teaching.
105. Common mistakes of teaching.
106. Substitutes for genuine teaching.
107. The teacher's difficulties.
108. How to bring children to Christ.
109. How to get and keep the attention.
110. How to put questions.
111. How to win the love of our scholars.
112. Is punishment of Sunday-school scholars allowable?
113. Illustration in teaching.
114. Use of objects, the slate and the blackboard, in teaching.
115. How to prepare a class for the general review by the
Superintendent.
116. The Sunday-school teacher a class-leader.
117. How does the work of the teacher resemble that of the
preacher and pastor?

118. How do they differ ?
119. How to deal with refractory scholars ?
120. The teachers' prayer-meeting.

VIII. Sunday-School Scholars.

121. How may we secure the regular attendance of our pupils ?

122. Is it well to offer prizes for attendance, or for memorizing Scripture ?

123. Should scholars attend more than one school ?

124. How win and retain young people and adults ?

125. Sunday-school gradation.

126. How may we secure for every pupil a valuable reference Bible, which he will always retain for its intrinsic worth ?

127. Are separate religious services for children, in place of the regular Church service, to be encouraged ?

128. Are children's prayer-meetings to be encouraged ? If so, how and by whom should they be conducted ?

129. Special revival services in Sunday-school—by whom to be conducted ?

130. What dangers to be guarded against in connection with such services ?

131. Duties of scholars to the officers of the Sunday-school.

132. Duties of scholars to the teachers.

133. To what peculiar dangers are our young people exposed ?

134. How may we lead our young people to become intelligent, stable, and useful Church members ?

IX. Infant Classes.

135. By whom taught ?

136. Peculiarity about the lessons for an infant class.

137. The room and its appointments.

138. Literature for little people.

139. Order of exercises in the infant class.

140. Object and blackboard teaching in the infant class.

141. Division into small classes.

142. Very early conversion practicable.

X. Music.

- 143. Sacred music in Sunday-school.
- 144. The latest Sunday-school music.
- 145. The old hymns and tunes—how far should they have place in Sunday-school ?
- 146. The Sunday-school and congregational singing in the sanctuary.
- 147. Where, when, and how shall new Sunday-school tunes be taught ?

XI. Week-day Work.

- 148. Visiting scholars at their homes.
- 149. Visiting the sick.
- 150. Scholars visiting the teacher.
- 151. Canvassing for scholars who attend no school.
- 152. Week evening recreations, lectures, etc., under Sunday-school auspices, for the young people.
- 153. Sunday-school concerts, exhibitions, picnics, festivals, etc., etc.
- 154. The books and papers we send home—their influence.
- 155. Week evening Bible classes.
- 156. The Sunday-school at the week-evening prayer-meetings.

XII. Country Sunday-Schools.

- 157. Their peculiar difficulties and demands.
- 158. Why, and how, keep them up through the winter ?
- 159. How to organize and manage country Sunday-schools ?

XIII. Philanthropic.

- 160. What claim have the children of irreligious people upon the Church ?
- 161. How may Sunday-schools be organized and sustained in destitute sections ?
- 162. The Sunday-school scholar as a home missionary.
- 163. How promote the spirit of benevolence in the Sunday-school ?
- 164. The Sunday-school and Foreign Missions.
- 165. The Temperance Cause in Sunday-school.

166. The Bible Society and the Sunday-school.

167. The distribution of tracts by the Sunday-school.

168. Sabbath observance and the Sunday-school.

169. How shall we win the careless and neglected millions of our land to the Sunday-school, the sanctuary, and the Saviour ?

170. What may the Sunday-school do for the homes of the degraded ?

XIV. Miscellaneous.

171. Our one text-book—the BIBLE.

172. The great value of the early study of God's word.

173. The Sunday-school and the American nation.

174. How promote sincere catholicity among Sunday-school workers ?

175. Union and denominational schools.

Special Topics for Methodist Episcopal Institutes.

BY REV. J. H. C. DOSH.

176. How can Pastors most successfully carry out that provision of our Discipline which requires them "to publicly catechise the children in the Sunday-school and at special meetings appointed for that purpose ?"

177. The duties and responsibilities of the "Committee on Sunday-schools," as provided for in our Discipline.

178. Do we "form Sunday-schools in all our congregations where ten children can be collected for that purpose ?"

179. Are all our schools so organized as to be "auxiliary to the Sunday-School Union of the Methodist Episcopal Church ?"

180. How frequently do we "preach on the subject of Sunday-schools and religious instruction in each congregation ?"

181. Are all our Sunday-schools organized into missionary societies according to our Discipline ?

182. Are our Sunday-schools organized under that "form of a constitution for Sunday-school Societies" recommended in the Discipline ?

183. The benefits of a teachers' institute for each district.

184. Should each circuit have its teachers' institute ?

185. Should we have a Conference Sunday-school Missionary ?

186. The necessity of a large and popular weekly Sunday-school periodical adapted to officers and teachers, parents and children, and the general reader.

187. The Sunday-School Union of the Methodist Episcopal Church—its history and necessity.

Why are collections for the Sunday-School Union not taken up in many of our charges?

188. Why should our Sunday-School Union be heartily sustained by the Church?

189. Normal Department of the M. E. Sunday-School Union—its origin, object, and practical workings.

190. Are we sufficiently exact in reporting our Sunday-school statistics?



PART II.

The Sunday-School Normal Class.

SUNDAY-SCHOOL NORMAL CLASS. .



I.

THE CHURCH NORMAL CLASS.



1. The Teachers' Meeting for the preparation of the Sunday-school lesson is in itself a normal class, and should be conducted with reference to the illustration of methods rather than to the acquisition of knowledge. Teachers should always come to such meeting with the subject-matter of the lesson in their mind, that the time may be spent in talking on the proper manner of questioning, illustrating, removing difficulties, making practical application, recapitulating, etc., in the class on the ensuing Sabbath. Every part of the teacher's work in the school should, from time to time, come up for review and discussion.

(1.) The best conductor of such services should be placed in charge, be he pastor, superintendent, or teacher. No official prerogative should prevent the employment of the best man or woman for the position.

(2.) The meeting should be held in a cheerful, comfortable place. A normal-class room in the church should be fitted up in the best style with tables, chairs, carpets, maps, pictures, blackboard, cabinet of archæological curiosities and illustrative apparatus,

library of books, especially on the art of teaching, magazines, and other periodicals, etc.

(3.) The meeting should be held regularly. Nothing should ever be allowed to interfere with it.

(4.) The sessions should generally be *too short*. Better to have the members of the class go away ten times regretting that the service was not longer, than to go away once feeling that they had been wasting time.

(5.) We add to the above these counsels: Never scold those present because so many are absent. A cheerful spirit is essential in the teachers' meeting.

(6.) Resolve to have a good and profitable meeting even though but three attend. Nowhere is the Master's promise, "Where two or three are gathered," etc., more likely to be fulfilled than in the Sunday-school teachers' meeting.

(7.) Make an arrangement with the teachers who may not be able to be present at the meeting to spend that hour in the study of the lesson at home. This will promote a feeling of unity, deepen the interest of all, and kindle a desire on the part of all to attend.

(8.) Occasionally spend a short season in fervent prayer and in the relation of personal religious experience.

(9.) Occasionally introduce a juvenile class to be taught by one of the teachers, whose method, after their dismissal, may be examined with candor and kindness by the rest of the teachers.

(10.) Have a list of business questions to be asked at each session, or at the first meeting each month, as the circumstances of the school may require. The following is proposed as a specimen :

- 1.) Are any teachers to be elected ?
- 2.) Are any scholars to be elected ?
- 3.) Are any sick, or in need of assistance ?
- 4.) Are there any complaints or criticisms to be offered upon the general management of the school, or upon the deportment of teachers or scholars ?
- 5.) Reports from officers or committees ?

2. Another Form of the Teachers' Meeting is that which connects it with the regular week-evening prayer-meeting, when the lesson for the ensuing Sabbath is taken up by the minister in a brief lecture or address. After this service of exposition, prayer, and praise, the teachers remain for another hour of study and conversation. This is good as a temporary expedient. It brings the lesson of the week before the church. It gives point to the prayers. It enables very busy people to fulfill their engagements to both the prayer-meeting and the teachers' meeting, and thus economizes time. We doubt, however, the propriety of this as a permanent arrangement. Let it be properly conducted and the teachers will soon demand a whole evening for their meeting.

3. The Senior Scholars' Section.—Every pastor and superintendent should look to the demands of the future, and should lay hold of the undeveloped talent among the young people of the Church and put it into processes of training. One plan for accomplishing this result is to have the teachers each year elect from five to fifteen young persons from the advanced classes, who shall agree to attend the teachers' meeting regularly and be enrolled as senior scholars. They remain in their several classes as before, but are expected to be thorough in recitation, correct in deportment at school, and regular in attend-

ance upon all sessions of the teachers' meeting. This "Normal Section" of the weekly meeting of teachers will exert a salutary influence on the entire school. On page 32 of this volume will be found a practical suggestion of great value in this connection. The adoption of a course of study such as is recommended on page 59, or in the programme of the Normal Department to follow, would greatly increase the power of this association of teachers and senior scholars.

4. The Church Normal Class, under the direction of the pastor, or other competent instructor by him appointed, is the highest and best and most promising development, as it is the most urgent demand, of our modern Sunday-school work. By it the pastor prepares assistants for himself and his successors in the important function of teaching in the Church of God. By it a high standard is continually uplifted before the school. The confidence of thoughtful people in the purpose and efficiency of the Sunday-school is confirmed or re-assured. It becomes a point of ambition with advanced pupils to be thought worthy of promotion. It increases the efficiency of a minister as a teacher, and thus increases his pulpit power. It holds a large reserve force of teaching talent, upon which the superintendent may in due time draw, and thus increases the intellectual and spiritual weight and force of the school.

It was the author's privilege in 1857 to organize and conduct precisely such a class in Illinois. It was composed of young people who had never taught. It was called a "Normal Class." It was held regularly every Sabbath in a room fitted up for the purpose, and known as the "Normal-Class Room." Its

exercises consisted of Bible lessons studied with reference to the illustration of true methods of teaching, and of regular recitations from the admirable little volume on "The Sunday-School and Bible Teaching," by Rev. James Inglis. This class was the fruit of a special Bible class for teachers and scholars organized by the author in 1855, and held on Saturday afternoons for several years. This was called the "Palestine Class," and was designed, outside of Sunday-school, to prepare teachers, by a training in Bible history and geography, the better to instruct their pupils on the Lord's day. It aimed also to promote a more general acquaintance with these departments of biblical investigation.

The most imperative demand of our times in Sunday-school work is for a Normal Class in each Church to develop the teaching-power of the pastor, to elevate the standard of teaching in the Sunday-school, and thus make our age an age of thorough, earnest Bible study. To this added the presence of the Holy Spirit, and then we shall see the Church of our age

"Strong with the strength of truth,
Strong with the strength of youth,
Armed as with Moses' rod,
Armed with the Word of God."

II.

THE SEMINARY NORMAL CLASS.

1. The colleges, seminaries, and academies of the country are now educating the young men and women who, ten years hence, are to occupy places of

responsibility in the family, the Church, the school, and the State, and to these higher schools all the trades and professions look for workmen and leaders. To them also the Sunday-school comes with pleading and expectation.

2. In our educational institutions students are not only acquiring a general culture, but a professional training. They select from the general curriculum, and pursue with avidity, the studies which especially prepare them for their contemplated trade or profession, so that many of our seminaries have, practically, several separate departments or courses of study—commercial, scientific, esthetic, normal, agricultural. So far as this custom interferes with the study of the rudiments of all knowledge, or prevents thoroughness and breadth of culture, it is to be deprecated. We now deal with it simply as an indication of the demand every-where felt for preparatory training in order to succeed in any department of labor. And while the counting-room, the farm, the railroad, the laboratory of the chemist, and the public school are thus forcing into prescribed limits the courses of study pursued by pupils in our institutions of learning, the Sunday-school also raises her voice and asks that her urgent necessities may not be forgotten.

3. The plea of the Sunday-school deserves a careful hearing. She does not crave a one-sided culture, nor ask that any other department of study be neglected in order to subserve her interests. She says: "Give me Sunday-school teachers. While you make engineers, chemists, artisans, merchants, agriculturists, lawyers, physicians, educators, make them all Bible teachers at the same time. Make them familiar with the Sunday-school as one of the higher depart-

ments of the Church for the training of Christ's disciples, old and young, in the mysteries of revelation, for the building up in them of Christian character, the conservation of social morality and of national integrity." This plea deserves a hearing because the higher schools owe much—more than they have ever yet repaid—to the Sunday-school. She has raised up scores of presidents and professors for these institutions; thousands of their students have been brought, through her missionary exertions, from the paths of poverty and ignorance and directed to institutions of which they had never heard, and for whose advantages they had never felt a longing, until new purposes were inspired by the Sunday-school; and now that she seeks to increase her power, and elevate her standard, it seems but just that literary institutions should give her encouragement and aid.

4. Already the plan proposed has met with a hearty response. In the "North-western Female College," Evanston, Ill.; the "Cincinnati Wesleyan Female College;" the "Baldwin University," in Ohio; "Cornell College," Iowa; "Dickinson College," Pennsylvania, and in other institutions of learning, regular Sunday-school Normal Classes have been organized. Several classes have been graduated in due form, receiving diplomas from the "Normal Department" at New York.

5. The theological seminaries especially should give careful attention to this matter. What we make our ministers, our ministers will make the people. Those clergymen who look down with a sort of contempt upon Sunday-school work as beneath their notice will certainly weaken the Church, unless the Church be strong enough and wise enough to cast them off.

Preaching is not "the all and do all" of a minister. He is called of God and appointed by the Church to *teach* as well as to preach. The best teaching is that which follows the catechetical method, and that was Christ's method and the method of the apostles, and it is the surest method to-day of edifying the Church. The Sunday-school is distinguished by this catechetical process of teaching. It supplements and cannot supplant the pulpit. It increases the power of the pulpit. It creates a strong demand for the right sort of pulpit work. Now we expect the theological seminaries so to train our ministers that they will appreciate the plan, purpose, and power of the school of the Church, and prepare them to lay hold of it and increase its efficiency, and avail themselves of its marvelous possibilities.

6. This important point of power has not been entirely overlooked. For years in the Biblical School at Evanston, Ill., the Rev. D. P. Kidder, D.D., Professor of Pastoral Theology in that institution, has trained his classes in Sunday-school work. The beneficial results has been apparent in the graduates. While not one of them is known to be a Sunday-school specialist, all of them recognize the true position and great importance of this department. In 1867 the author organized a normal class under the auspices of the New York Normal Department (S. S. Union M. E. Church) at the Theological Seminary, Concord, N. H., and several of the students completed the course of study. The same institution, since removed to Boston, Mass., provides for a semi-annual special course of lectures on Sunday-school work. The same is substantially true of the Theological Seminary at Madison, N. J. Before his death

our beloved fellow-worker, R. D. Pardee, Esq., delivered a course of Sunday-school lectures before the Union Theological Seminary in New York.

7. The following plan of operations may serve as a suggestion, and lead to the adoption of other and wiser methods in all educational institutions :

(1.) Let a Sunday-School Committee be appointed from the faculty, whose duty it shall be to superintend the Sunday-School Department, providing lectures, lessons, recitations, illustrative exercises, etc., for the proposed course of study.

(2.) All persons may be enrolled as members of the class who shall pledge themselves to attend its exercises regularly, prepare all required lessons, read the books prescribed, and engage in Sunday-school teaching when called by the voice of the Church and their own convictions to that work. [For course of study see Chapter IV.]

(3.) Any person having completed the prescribed course of reading and study shall be entitled to a Certificate or Diploma.

III.

THE NORMAL DEPARTMENT.

1. Many persons who are quite willing to adopt normal methods are embarrassed by not knowing just how to begin, nor what lessons to employ. The pastor has no time to prepare a course of study. Were he to prepare it, the expense of printing would be considerable. The field is a broad one, and to arrange

a system both comprehensive and specific is a task which requires an outlay of labor and time which few pastors can afford. To prepare a plan and to provide appliances for its prosecution, there should be an organization or a "department" in some already existing organization. In this way the whole circle of Sunday-schools in a land or denomination may be reached; the normal system commended to them; a definite object suggested; a course of reading and study provided; needful helps furnished at reasonable rates, and each school inspired to prosecute a course of study which is at the same time employed by many other schools.

2. The Sunday-School Union of the Methodist Episcopal Church organized February 8, 1867, a "Normal College," defining its objects to be as follows: "To elevate the standard of Sunday-school management and teaching in the Church, to furnish facilities for training teachers, and to unite all local Normal Classes and Institutes in a central organization."

3. The name of the organization seeming somewhat pretentious, the Normal Committee, to whom its entire management was referred by the Board of Managers, decided to call it the "Normal Department" of the Sunday-School Union. The following general regulations were adopted by the Committee on the second anniversary of the organization, February 8, 1869:

(1.) OFFICERS.—The officers of the Department shall consist of the Superintendent of Instruction, elected by the General Conference, who shall be *ex officio* Chairman, a Recording Secretary, and a Treasurer, who shall be elected annually by the Committee, from

their own number, on the second Monday of February. The Secretary shall have charge of the archæological collection and library of the Department.

The Committee of Instruction in the several Church and Seminary Classes shall be enrolled as corresponding members of the Department, and an annual report shall be forwarded to each.

(2.) CHURCH NORMAL CLASSES AND THEIR COURSE OF STUDY.—A Sunday-School Church Normal Class may be organized in any locality, or by any Methodist Episcopal Sunday-school, and will be recognized as an auxiliary of the Department on the following conditions :

- 1.) That it adopts the prescribed course of study
- 2.) That it elects a Committee of Instruction.
- 3.) That it reports its organization and officers to the Recording Secretary of the Sunday-School Normal Department in New York.

(3.) CLASSES. —There are three classes : 1.) The Preparatory ; 2.) The Second or Junior ; 3.) The Third or Senior. [The course of study will be found in the next chapter, page 142.]

(4.) CONDITIONS OF MEMBERSHIP.—1.) Any person promising to read carefully the books, and attend the ten meetings prescribed may be enrolled as a member of the preparatory class.

2.) Any person having completed the Preparatory Course, and promising to read the books and attend the ten meetings prescribed, may be enrolled as a member of the second class.

3.) Any person having completed the Preparatory and Second Courses, and promising to read the books and attend the fifteen meetings prescribed, may be enrolled as a member of the third class.

5. DIRECTIONS TO THE COMMITTEE OF INSTRUCTION.

Boards of Instruction in the Church Normal Class are recommended :

(1.) To drill the class as frequently as possible in the subjects under examination, and introduce a juvenile class for illustrating the best methods of teaching.

(2.) To use the blackboard whenever practicable for presenting outlines of the several lectures or other exercises of the class.

(3.) To encourage members of the class to present written questions on all subjects connected with their work, and especially on the topics under consideration. To these questions written answers may also be presented.

6. CERTIFICATES AND DIPLOMAS.

(1.) All persons who complete the first course may receive certificates from the Local Committee of Instruction. We shall provide blanks for this purpose.

(2.) Certificates for the second course may also be given by the local committees.

(3.) Persons completing the above course of study, and entering into the prescribed covenant, whose names are reported to the Recording Secretary at New York, shall receive a diploma, signed by the officers of the *Department* and the Committee of Instruction in the class with which they are connected.

COVENANT.

“ I do solemnly promise to devote myself with all diligence to Sunday-school labor. I will endeavor to study the word of God thoroughly and prayerfully ; to spend more time in reading, meditation, and

prayer, with special reference to my work; as regularly as possible to attend all the means of grace; to visit my scholars as their temporal or spiritual necessities may require, and to be punctually present at school and all meetings of teachers."

(4.) The following are specimens of the certificates and diploma provided by the Department. The diploma is an exquisitely beautiful specimen of lithographic art.

Certificates for Preparatory and Junior Classes.

NORMAL DEPARTMENT
OF THE
METHODIST EPISCOPAL SUNDAY-SCHOOL UNION.

M-----

Has completed the course of **READING, LECTURES, and STUDY** prescribed for the ----- Class of the NORMAL DEPARTMENT OF THE METHODIST EPISCOPAL SUNDAY-SCHOOL UNION.

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}

*Local
Com. of
Instruc-
tion.*

Diploma for Senior Class.

METHODIST EPISCOPAL SUNDAY-SCHOOL UNION.
NORMAL DEPARTMENT.

This Certifies that ----- has completed the course of **READING, LECTURES, and STUDY** prescribed for the -----* Class of the NORMAL DEPARTMENT of the SUNDAY-SCHOOL UNION of the METHODIST EPISCOPAL CHURCH.



Committee.



Superintendent.

----- A. D. 187-----

* "Seminary," or "Church Senior."

(5.) The "Department" has also commenced a collection of maps, illustrations, photographs, curiosities, etc., for the use of Sunday-schools connected with the Union. This collection, through the munificence of the late William W. Cornell, Esq., of New York, is already large and valuable. Arrangements have been made for loaning some of these articles to schools for lectures, evening reunions, etc.

(6.) But after all that a "Department" of this character can do, every thing depends upon the individual schools. The plans devised, the resources provided, one thing is required to perfect the work: The organization of the class, and the persevering prosecution of the course of study to be laid down in the next chapter.

IV.

THE COURSE OF STUDY.

1. A course of study has already been indicated in connection with Institute work, (see pages 59, 60.) For the use of permanent Normal Classes, it should be more comprehensive and complete. It is indeed the fact that the normal class work proper does not so much comprise the *what* as the *how* of teaching. If the Sunday-school and the family of to-day gave the instruction they should as to the contents of the Bible, the distinctive and only purpose of the Normal Class might be to prepare for teaching by practice in teaching. But as most of our pupils need first the knowledge and then the art of communicating it, we

must teach them the art while communicating the knowledge.

2. But even in the Normal Class the training, methods, and especially the range of reading and study adopted, must be unsatisfactory. The whole world of Bible knowledge, its amazing heights and unfathomable depths, appears before the student. If, however, we but impress him with the vastness of the field before him, and the necessity of thought, prayer, and earnest effort in order to do any thing for his pupils—if we but cause him to resolve never to go before a class without some faithful and devout study of his lesson—we shall be compensated for all our labor.

3. The course of study for a Normal Class should be divided into easy stages. One will readily consent to attend a series of lectures, and to study two or three small tracts on the teacher's work, who would be discouraged at a long course of either lectures or readings. Hence we have divided the Normal Department course of study into two series of ten each, and one of fifteen meetings—twenty-five in all. We have found the device to succeed admirably.

4. The complete course of study, whether in Church or Seminary class, should cover in some general way the following branches :

(1.) *The Bible as a Book*.—Its several parts; authorship; original tongues; manuscripts; ancient and modern versions; various readings; classification of its books; preservation; modifications of form, mechanical, typographic, etc.

(2.) *The Evidence of the Divine Origin of the Bible*.—Its claim to a divine origin; proof of genuineness; canonicity; the apocrypha; inspiration; miracles; prophecy; unity of the Bible; morality; harmony

with nature ; practical results ; character of Jesus as a proof of the divine origin of Christianity ; personal experience of the Bible religion.

(3.) *Theology*.—Doctrines concerning God : the Trinity ; the divinity of Christ ; his work ; the Holy Ghost ; man in Eden ; man fallen ; man redeemed ; evil spirits ; angels ; things of the future.

(4.) *Bible History*.—Chronology : the principal periods : 1.) Antediluvian ; 2.) Patriarchal ; 3.) Mosaic ; 4.) Joshua and the Judges ; 5.) Saul, David, and Solomon ; 6.) The two kingdoms ; 7.) The captivities ; 8.) From Cyrus to Christ ; 9.) The days of our Lord on earth ; 10.) The Apostles ; the Gentile nations ; prominent characters of Bible times, etc.

(5.) *Bible Geography*.—1.) The lands of the beginning, ARMENIA, CHALDEA, MESOPOTAMIA ; 2.) The land of Hebrew bondage, EGYPT ; 3.) The land of Hebrew wandering, ARABIA ; 4.) The land of promise, CANAAN : its names, boundaries, mountains, plains, valleys, rivers, seas, cities, historic associations, present condition, etc. ; 5.) The land of the Jewish wars, PHILISTIA, SYRIA, ARABIA ; 6.) The lands of the captivities, ASSYRIA, BABYLONIA ; 7.) The lands of Cyrus the Emaucipator, MEDIA, PERSIA ; 8.) The lands of the dispersion, see Acts ii ; 9.) Bible seas and rivers ; 10.) Bible mountains, etc.

(6.) *Bible Manners and Customs*.—1.) Religions : pagan gods, theories, rites and ceremonies, etc., referred to in the Bible ; Jewish worship : the tabernacle, its priests, sacrifices, the feasts, the temple, etc. ; 2.) Domestic : habitations, modes of architecture, furniture, social customs, feasts, weddings, funerals ; 3.) Commercial and professional : trades, offices, arts, schools, agriculture, weights, measures, time, imple-

ments, etc. ; 4.) Governmental : laws, officers, taxation, punishment, army, etc.

(7.) *Natural History*.—1.) Climate as described in the Bible : temperature, storms, seasons, etc. ; 2.) Animals ; 3.) Vegetation : trees, plants, flowers, etc. ; 4.) Geology : stones, metals, gems, etc.

(8.) *How to Study the Bible*.—Rules of interpretation ; the canon of Scripture ; how to study Bible biography, history, doctrines, precepts, allegories, parables, etc. ; types and symbols, etc. ; difficulties in the Bible, and how to treat them.

(9.) *Church History*.—1.) The Church defined ; 2.) The denominational Church ; 3.) The Church in the several centuries.

(10.) *The Sunday-School*.—Its specific mission ; relation to the family ; to the sanctuary and pulpit ; modern ; ancient ; divine ; schools of the prophets ; synagogues ; schools in the temple ; errors concerning the Sunday-school ; defects in its working ; its demands ; organization ; management ; officers ; teachers ; grades of scholars ; course of study ; spiritual mission ; the infant class ; juvenile scholars, etc.

(11.) *Teaching*.*—What is education of the body ? What is education of the mind ? how secured ; what the mind was made to do ; mental habits : attention and observation, seeing truth clearly, remembering, forming mental images, inferring, seeing and enjoying beauty, perceiving and doing duty, regulating the desires, regulating the affections, willing, expression ; rules for the teacher in the acquisition of knowledge : self-training, leading the child to think, to yield to

* See Dr. Joseph Alden's new and valuable little Manual, prepared expressly for the Normal Department. Address, Sunday-School Union, 805 Broadway, New York.

the claims of Christ, to live in harmony with the truth as it is in Christ, etc.

5. In order to bring this comprehensive curriculum within the grasp of the majority of students, the "Department" has ordered the preparation of normal-class text-books, each to contain about thirty-two pages. They will be published under the general title of "The Outline Normal Series." The series will contain nine or ten volumes, as follows: "Outlines on Teaching;"* on the "Sunday-School;" on "History of the Bible;" on "Christian Evidences;" on "Bible History;" on "Bible Geography;" on "Bible Manners and Customs;" on "Bible Study;" on "Christian Theology;" on "Church History." While these books are in process of preparation the course of study in use in the Normal Department is as follows:

I. THE PREPARATORY CLASS.

1. All members of this class are expected to read attentively and *studiously* the following books: "Sunday-School Organization," "Helpful Hints," "The Art of Securing Attention." †

* This volume, by Dr. Alden, is now ready. The same distinguished author is at work on the volume of "Christian Evidences."

† The books referred to in this course may be had at the Methodist Publishing House, 805 Broadway, N. Y., at the following prices:

Sunday-School Organization. Per dozen.....	\$0 72
Helpful Hints for Sunday-School Teachers. Per dozen.....	0 72
The Art of Securing Attention.....	0 10
<i>The Sunday-School and Bible Teaching</i>	1 00
<i>The Sunday-School Hand-Book</i>	1 25
<i>Topics for Teachers</i> . 2 vols. Per vol.....	1 50
The Use of Illustration.....	0 15
The Art of Questioning.....	0 10
<i>Rogers' Domestic Life in Palestine</i>	1 75

2. To attend ten meetings of the class, at which, by lectures, essays, conversations, or class-exercises, the following subjects shall be carefully and thoroughly treated :

(1.) The family, the pulpit, the social meetings of the Church and the Sunday-school ; their relations, and how they may be rendered mutually helpful.

(2.) The organization and management of the Sunday-school.

(3.) Duties of Sunday-school teachers to the Church, the officers of the school, the parents of their scholars, and to the scholars themselves, in and out of school.

(4.) How to win and retain the attention and interest of our scholars.

(5.) Countries and nations mentioned in the Bible.

(6.) Outlines of Bible History and Chronology.

(7.) Outlines of Bible History and Chronology.

(8.) Manners and Customs of Bible Times.

(9.) Manners and Customs of Bible Times.

(10.) Manners and Customs of Bible Times.

3. It is expected that in the course of the ten meetings there will be *conversations* on the following subjects : “ Memory, its use and abuse,” “ The proper improvement of time,” “ Training our scholars in Christian experience and work.” It is suggested that some member or members of the class be appointed to prepare written exercises on these subjects.

4. The following works are recommended as containing much valuable information on the subjects

<i>Hand-Book of Bible Geography</i>	\$2 25
<i>Word of God Opened</i>	1 25
Catechism of the M. E. Church, No. 3. Per dozen	0 96
Stories from Church History.....	1 25

[The books in *italics* are recommended, but not required.]

above prescribed: "The Sunday-School and Bible Teaching," "The Sunday-School Hand-Book," "Topics for Teachers."

II. THE SECOND OR JUNIOR CLASS.

1. All members of this class are expected to read *studiously* the following books, "The Use of Illustration," "The Art of Questioning."

2. To attend ten meetings of the class, at which, by lectures, essays, conversations, or class exercises, the following subjects shall be carefully treated:

(1.) Teaching: analysis, illustration.

(2.) Teaching: questioning, recapitulation, and application.

(3.) Bible Geography and Natural History.

(4.) Bible Geography and Modern History.

(5.) The Bible.

(6.) The Bible.

(7.) The Bible.

(8.) The Bible.

(9.) The Present Condition of Bible Lands.

(10.) The Present Condition of Bible Cities.

3. It is expected in the course of the ten meetings there will be conversations on the following subjects: "Sunday-school literature," "Works of philanthropy and reform in Sunday-school," "The government of children." Let written exercises be prepared on these subjects.

4. The following works are recommended to members of the class: "Rogers' Domestic Life in Palestine," "Whitney's Hand-Book of Bible Geography," Peirce's "Word of God Opened."

III. THE THIRD OR SENIOR CLASS.

1. All members of this class are expected to read *studiously* the following books: "Catechism of the Methodist Episcopal Church, No. 3,"* "Stories from Church History."

2. To attend *fifteen* meetings of the class, at which, by lessons, essays, conversations, or class-exercises, the following subjects will be examined:

- (1.) Evidences of Christianity.
- (2.) Evidences of Christianity.
- (3.) Evidences of Christianity.
- (4.) Rites and Worship of the Jews.
- (5.) Rites and Worship of the Jews.
- (6.) Rites and Worship of the Jews.
- (7.) Christian Theology.
- (8.) Christian Theology.
- (9.) Christian Theology.
- (10.) Church History.
- (11.) Church History.
- (12.) Church History.
- (13.) Teaching.
- (14.) Jesus the Model Teacher.
- (15.) The Holy Ghost as Teacher.

It is expected that during the fifteen meetings, essays or written exercises on the following subjects will be presented by one or more members of the class: "Unconscious Influence of the Teacher," "Picture and Object Teaching," "The Sunday-School Teacher's Reward."

* Where the Normal Course is used by other denominations this book may be omitted.

SEMINARY CLASSES AND THEIR COURSE OF STUDY.

A Sunday-School Seminary Normal Class may be organized in any institution to learning, and will be recognized as an auxiliary of the Department on the same conditions as those prescribed for Church Normal Classes, substituting the following as the course of study :

1. Each member of the class must pass a satisfactory examination upon the following works :

- (1.) Sunday-School Organization.
- (2.) Hopeful Hints for Sunday-School Teachers.
- (3.) The Art of Securing Attention.
- (4.) The Use of Illustration.
- (5.) The Art of Questioning.
- (6.) Eggleston's Manual.

2. Each member of the class must prepare a written exercise on the following subjects :

- (1.) Training Scholars in Christian Experience and Work.
- (2.) Works of Philanthropy and Reform in Sunday-School.
- (3.) Unconscious Influence of the Teacher.
- (4.) The Sunday-School Teacher's Reward.

3. There shall be lectures before the class on the following subjects :

(1.) The Family, the Pulpit, the Social Meetings of the Church and the Sunday-School; their relations, and how they may be rendered mutually helpful.

(2.) Duties of Sunday-School Teachers to the Church, to the Officers of the School, to the Parents of their Scholars, and to the Scholars themselves in and out of School.

(3.) How to Win and Retain the Attention and Interest our Scholars.

(4.) Teaching: analysis, illustration, questioning, recapitulation, and application.

(5, 6, 7.) Church History.

(8.) Jesus the Model Teacher.

(9.) The Holy Ghost as Teacher.

4. There shall be at least ten practice lessons, or illustrations of actual teaching, in the course of ten meetings.

V.

THE PROGRAMME.

1. A live teacher will soon determine by what plan he can best teach. He will then be true to himself, and discard all armor that might restrain him. He may see proper to modify the general outline of study already given, and project one of his own, which in his hands may be better than any other person could prepare for him. We believe in, and contend for, the largest freedom in this respect. Let all such independent arrangements of the lessons, however, recognize the general contents of the prescribed curriculum, so that there be no forfeiture of promotion or other privilege guaranteed by the Normal Department to the members of its classes.

2. The following is a good general programme for a normal class. It is the result of a "Conversation" at the remarkably successful "Normal Institute" held in Plainfield, N. J., in January, 1872:

(1.) Roll-call.

(2.) Devotional exercises.

[These exercises should vary. Sometimes let the regular school lesson for the day be read or recited from memory responsively. Sometimes quote a promise, and support it by parallel passages. Sometimes quote several texts on a specific subject. Always pray and sing. Let the prayer be a model of directness—a prayer, and not a report or narrative.

(3.) Review of the last week's exercise.

(4.) Sketches in writing of a Sunday-school lesson as the pupils would teach it. These to be taken home and critically examined by the teacher.

(5.) NORMAL EXERCISE PROPER, which should of course vary from time to time. Here are several proposed lessons, each one representing several sessions of the class :

1.) Recitation from a text-book or catechism on "Sunday-schools," "Teaching," "Bible History," "Geography," etc., etc. This recitation and conversation to develop as fully as possible the teaching power of the pupils.

2.) A Specimen Juvenile Lesson, in which the teacher of the Normal Class instructs a class of children. When they are dismissed the teacher examines the Normal Class upon his method, to see what they observed and thought concerning it and the principles he endeavored to illustrate.

3.) A Practice Lesson, in which one of the pupils teaches a juvenile class, and is afterward subjected to the criticism of the other pupils and of the Normal-Class teacher.

4.) A Lecture (followed by conversation) on princi-

ples of teaching, Sunday-school order, lesson preparation, illustration, questioning, etc.

5.) A Preparation Exercise, in which a given lesson is taken up, and the whole class engage in acquiring a knowledge of its contents, and in preparing it to teach others—to classes of different grades.

(6.) Announcement of next week's lesson.

(7.) Devotional service. [Silent prayer recommended.]

PROGRAMMES FOR TEN MEETINGS.

[*Preparatory Class.**]

DIRECTIONS TO THE CONDUCTORS.—1. Commence promptly. 2. Let the Scripture texts indicated below form a reading lesson, to be followed by singing and prayer. 3. Drill the class thoroughly on the four SCRIPTURE TEXTS to be committed to memory. 4. Take up the TEN QUESTIONS in order, reading or *reciting* the answers, and adding such suggestions on each question as may occur to the class. 5. Let some one read the NOTE ON CHURCH AND SUNDAY-SCHOOL. The class may talk about its several propositions. 6. Four or five times review the TEN QUESTIONS to make the class familiar with them. 7. This drill may illustrate the best method of training a class. 8. Several of the members may be induced to serve as teachers, each taking one or two of the ten questions.

* See pages 146, 147.

Preparatory Class.] **Topic:** [*First Session.*]

The FAMILY, the PULPIT, the SOCIAL MEETINGS and the SCHOOL of the CHURCH: their relations, and how they may be rendered mutually helpful.

Scripture Texts.

[TO BE COMMITTED TO MEMORY.]

I. THE FAMILY.

And these words, which I command thee this day, shall be in thine heart:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—DEUT. vi, 6, 7.

II. THE PULPIT.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.—MARK xvi, 15.

III. THE SOCIAL MEETINGS.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—MAL. iii, 16.

IV. THE SCHOOL.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.—COL. iii, 16.

Texts.

[TO BE READ IN THE CLASS.]

Deut. vi, 8, 9. Prov. xxii, 6.

Deut. iv, 9. Eph. vi, 4.

Deut. xi, 18-21. 2 Tim. i, 15.

John xx, 21. Rom. x, 13-15.

Isa. lii, 7, 8. 2 Cor. v, 17-21.

Heb. iii, 12, 13. Acts i, 13, 14.

Eph. v, 18, 19. Matt. xviii, 19, 20.

Deut. xxxi, 12, 13. John v, 39.

Neh. viii, 5-8. 1 Cor. xii, 27-31.

Luke ii, 46. Eph. iv, 11-16.

TEN QUESTIONS.

Questions.

1. What peculiar advantages as a school of religion does the family possess?

2. What is the mission of the pulpit?

3. What are some of the advantages of social meetings for prayer, conversation, the narration of religious experience, etc.?

4. How may the family aid in the work of the pulpit and of the social meetings of the Church?

5. How may the family aid the Sunday-school?

6. What may the pulpit do for the family?

7. What may the pulpit do for the Sunday-school?

8. What may the Sunday-school do for the family?

Suggestions.

1. *The first opportunity*; 2. *The susceptibility of childhood*; 3. *The love of the parents for the children*; 4. *The love and confidence of the children*; 5. _____; 6. _____.

1. *To proclaim salvation*; 2. *To persuade men to accept it*. 3. *To discuss Bible doctrines and enforce Bible duties*.

1. *Mutual instruction*; 2. *Mutual encouragement*; 3. *Mutual affection*; 4. *Co-operation in Christian labor*; 5. _____.

1. _____; 2. _____; 3. _____.

1. *By securing the regular and punctual attendance of father, mother, children, and servants*. 2. *By insisting upon the thorough preparation of every Sunday-school lesson at home during the week*; 3. *By the faithful daily practical illustration of the religious truth taught in Sunday-school*; 4. *By cultivating friendly social relations with the teachers of the school*; 5. _____; 6. _____; 7. _____; etc., etc.

1. _____; 2. _____.

1. *Recognize it regularly in prayer and announcements*; 2. *Preach and plead in behalf of the school*; 3. *Discuss the subjects taught in the school*; 4. _____; 5. _____.

1. *Cultivate a true spirit of love and obedience*; 2. *Visit the sick and poor to minister aid and comfort*; 3. *Send good books and papers*; 4. _____; 5. _____.

Questions.

9. What may the Sunday-school do for the pulpit?

10. What may the Sunday-school do for the social meetings of the Church?

Suggestions.

1. *Draw the church* to hear preaching;
 2. Inspire the preacher and aid the service by *heartly congregational singing*;
 3. *Adapt and apply* the teachings of the pulpit to the individual scholars;
 4. _____.

1. Always recognize these meetings as parts of the Church service and work;
 2. Urge teachers and scholars to attend.

NOTE ON CHURCH AND SUNDAY-SCHOOL.

1. These ten questions are designed to impress the members of the class with the fact that the Sunday-school is not the only, nor the most important part of the Church.

2. It is one of the departments of Christian thought and effort in the Church of Christ, where old and young assemble to study the Holy Scriptures that they may be wise unto salvation.

3. It is not a substitute for the family.

4. It is not a substitute for the pulpit.

5. It is not a substitute for the social meetings of the Church.

6. There should be no collision between it and the other departments.

7. Each needs the sympathy and aid and inspiration of all the rest.

8. The Sunday-school is not an independency. It is not a Church by itself. Let the Normal Class be trained in this fundamental principle at the very beginning of their course.

Preparatory Class.] Topic: [Second Session.

THE ORGANIZATION AND MANAGEMENT OF THE SUNDAY-SCHOOL.

1. BRIEF ADDRESSES or papers on the following topics: "The value of system in Church matters." "The relation of the Sunday-school to the annual and quarterly conferences of the Methodist Episcopal Church."

2. READINGS.—Let some one read the Sunday-school Constitution recommended by the General Conference, and published in the Appendix to the Discipline.

Questions.

1. What officers are required in a well-ordered school?

2. What committees are required?

3. What are the principal difficulties in the way of making the order of exercises in Sunday-school harmonious, agreeable, and profitable?

4. What is a good general order of exercises for a Sunday-school?

Suggestions.

1. Pastor; 2. Superintendent; 3. ———; 4. Secretary; 5. Treasurer; 6. ———; 7. Chorister; 8. ———.

1. Missionary; 2. Visitation; 3. ———; 4. Normal.

1. Want of a plan; 2. Or the plan not understood by all; 3. Want of punctuality; 4. Failure to *begin* with perfect silence; 5. Want of ability on the part of superintendent to bring the school to *perfect* order; 6. Overvaluing system and drill. Forget to be natural and simple; 7. ———; 8. Carelessness on part of teachers; 9. Too much speech-making by strangers; 10. Interruption by officers of the school during devotional exercises; 11. Interruption by visitors; 12. ———.

I. PREPARATORY:

1. Teacher's prayer-inciting; 2. Exchange library books; 3. Arrange room; 4. School in place; 5. Preparatory singing.

Questions.

Suggestions.

5. What are the duties of a Sunday-school superintendent during the school session?

II. INTRODUCTORY:

1. Teachers' and scholars' roll-call; 2. Silence; 3. The Word of God; 4. Singing and prayer.

III. INSTRUCTION:

1. Silence; 2. Preliminary remarks by superintendent; 3. Preliminary prayer; 4. Class study; 5. General review. (?)

IV. CLOSING:

1. Silence; 2. Remarks, (rare and brief); 3. Announcements; 4. Distribution of books and papers; 5. General review; (?) 6. Teachers' prayer-meeting, ten minutes.

1. To conduct the general exercises; 2. To supply classes with teachers; 3. To *watch* from the superintendent's desk how all are engaged; 4. ———.

[Members of the class should be encouraged to take notes as the conversation goes on, or as written answers are read.]

4. REVIEWS. (1.) In a series of propositions state the result of the evening's work.

(2.) Recall the exercises of the previous meeting.

5. SUGGESTIONS may be found in Inglis on "The Sunday-School and Bible Teaching," House's "Sunday-School Hand-Book," and Dr. Wise's "Sunday-School Organization."

Preparatory Class.] Topic: [Third Session.

DUTIES OF SUNDAY-SCHOOL TEACHERS TO THE CHURCH, THE OFFICERS OF THE SCHOOL, THE PARENTS OF THEIR SCHOLARS, AND TO THE SCHOLARS THEMSELVES IN AND OUT OF SCHOOL.

1. BRIEF ADDRESSES or papers on the following topics: "The duties of the teacher to the officers of the Church," "The duties of the teacher in regard

to the public and social meetings of the Church," "What the officers of the school have a right to ask from the teachers by way of assistance and encouragement."

2. **QUESTIONS** to be answered in writing: "What are the duties of the teacher to the parents of the scholars?" "What are the duties of the teacher to the scholars in school?" "What are his duties to them out of school?"

3. **EXPERIENCE** of teachers may be given orally or in writing in reference to any of these points.

4. **REVIEW** of the duties thus elicited.

Preparatory Class.] Topic: [Fourth Session.

HOW TO WIN AND RETAIN THE ATTENTION AND INTEREST OF OUR SCHOLARS.

1. **ESSAYS** on "The peculiarities of childhood which render this task difficult," and "The circumstances which render this especially difficult in Sabbath-school."

2. **QUESTIONS** to be answered in writing: "Why is it not proper to commence a recitation until the attention of the entire class is secured?" "Is it proper to arrest attention by questions or incidents not connected with the lesson?"

3. **EXPERIENCE** of teachers elicited in answer to the questions: "Do you have the attention of your scholars?" "How do you secure it?" [See page 26.]

4. **A SPECIMEN LESSON** taught by the conductor or other person.

5. **REVIEW AND ADDRESS** by the conductor of the class or other person.

Preparatory Class.] Topic: [Fifth Session.

COUNTRIES AND NATIONS MENTIONED IN THE BIBLE.

1. Use in the class a blackboard and "Our New Sunday-School Map, No. 1, The Scripture World."*

2. Determine the distance, in English miles, from *Ebatana*, in *Medea*, to *Carthage*, in *Africa*, and from *Thebes*, in *Egypt*, to the northern coast of the *Black Sea*.

3. Compare this area with an equal area in the United States, to show the class, by a region with which they are familiar, the size of the Bible world.

4. As each of the following countries is named let the accompanying Scripture be read, and let the class say whether the country is in Europe, Asia, or Africa :

Arabia,
Gal. i, 17; iv, 25.

Macedonia,
Acts xx, 1.

Greece,
Acts xx, 2.

Armenia,
2 Kings xix, 35-37.

Mesopotamia,
Gen. xxiv, 10.

Italy,
Acts xxvii, 1.

Elam,
Isa. xi, 10, 11.

Assyria,
Isa. x, 12.

Phenicia,
Acts xxi, 1, 2.

Medea,
Ezra vi, 2.

Canaan,
Gen. xii, 5.

Spain,
Rom. xv, 24.

Persia,
Ezek. xxxviii, 5.

Libya,
Acts ii, 10.

Ethiopia,
Acts viii, 27.

Chaldea,
Jer. xxv, 12.

Philistia,
Psa. cviii, 9.

India,
Esther i, 1.

Egypt,
Gen. xii, 10.

Asia,
Acts xvi, 6.

Syria,
Gal. i, 21.

5. Again, divide the Bible world into four districts, and as each of the above countries is named let the class say to which of the districts it belongs :

* On muslin, size 3x4 feet. Price, \$5. Address, Methodist Publishing House, 805 Broadway, New York.

FIRST DISTRICT—North and east of the Euphrates.

SECOND DISTRICT—Between the Euphrates and the Mediterranean.

THIRD DISTRICT—South of the Mediterranean.

FOURTH DISTRICT—North of the Mediterranean.

6. These "countries" have been the scene of many wonderful events. Great nations have there appeared, and they have passed away. God has wrought out through their several histories one great history, that of REDEMPTION. Among the great nations of the Bible are :

From SHEM, **Hebrews**, Gen. xiv, 13; **Persians**, Ezra i, 1; **Assyrians**, 2 Kings xix, 35.

From HAM, **Ethiopians**, Jer. xiii, 23; **Egyptians**, Exod. xi, 3; **Canaanites**, Gen. x, 15-18.

From JAPHET, **Medes**, Isa. xiii, 17; **Grecians**, Joel iii, 6; **Romans**, Acts xvi, 21.

7. The conductor of the class may review the exercise on the map.

8. As the following names of persons are given let the class state the country or countries of his birth, principal actions and death :

Cyrus,	Sennacherib,	Belshazzar,	David,
Job,	Timotheus,	Abram,	Noah,
Moses,	Goliath,	Pharaoh-Necho.	

Preparatory Class.] **Topic:** [*Sixth Meeting.*]

OUTLINES OF BIBLE HISTORY AND CHRONOLOGY.

[The Bible does not furnish us with a complete chronological system. Calculations made by different chronologists lead to different conclusions. The Hebrew, Samaritan, and Septuagint versions differ from

each other. Josephus agrees nearly with the Septuagint. These differences, however, are not great. The truth of Scripture is not affected by them. Further critical research may remove every difficulty. We shall follow substantially in our outlines the chronology of Usher—that employed in the English Bible.]

1. Place on the blackboard, and fix in the minds of the class, *fourteen* principal events of Bible history.

- | | |
|----------------------|----------------------------|
| 1. Creation, | 8. Division of Kingdom, |
| 2. Deluge, | 9. Captivity of Judah, |
| 3. Abram born, | 10. Restoration, |
| 4. Moses born, | 11. Birth of Jesus, |
| 5. Exodus, | 12. Crucifixion, |
| 6. Saul chosen, | 13. Paul martyred, |
| 7. Temple dedicated, | 14. John's Gospel written. |

2. After having drilled the class in this outline, place on the board, opposite each name, the *date* of the event, as follows :

1. Creation, 4004 B. C. 2. Deluge, 2348 B. C. 3. Abram born, 1996 B. C. Moses born, 1571 B. C. 5. The exodus of the Israelites, 1491 B. C. 6. Saul chosen king, 1095 B. C. Solomon's Temple dedicated, 1005 B. C. 8. The kingdom divided, forming the two kingdoms of Judah and Israel, 975 B. C. 9. Captivity of Judah, 606 B. C. 10. Restoration under Cyrus, 536 B. C. 11. Birth of Jesus, 4 or 6 B. C. 12. Crucifixion, 29 or 33 A. D. 13. Paul a martyr at Rome, 66 A. D. 14. St. John wrote his Gospel, 101 A. D.

3. Erasing every thing from the board, place upon it the *dates* alone, and let the class give the event which transpired at each date.

4. From the above outlines find answers to the following questions :

(1.) How long after the creation, and how long before the birth of Christ, did the deluge occur? (2.) How long after the deluge was

Abram born? And Moses? (3.) How old was Moses at the time of the exodus? (4.) How long after the exodus did Moses die? [Forty years.] (5.) How long after Moses' death was Saul chosen king? (6.) How long from the choice of Saul to the division of the kingdom? (7.) How long from the division of the kingdom to the captivity of Judah? (8.) How long was Judah in captivity? (9.) How long from the restoration of Judah to the birth of Jesus? (10.) How old was Jesus at the time of his crucifixion? (11.) How long from the crucifixion of Christ to the martyrdom of Paul? (12.) How long from the martyrdom of Paul to the writing of John's Gospel? (13.) How long from the exodus to the crucifixion? (14.) How long from the creation to the writing of John's Gospel?

5. The class should be drilled thoroughly on the above *fourteen* events, *fourteen* dates, and *fourteen* questions.

Preparatory Class.] Topic: [Seventh Meeting.

OUTLINES OF BIBLE HISTORY.

I. Carefully review the *fourteen* events, *fourteen* dates, and *fourteen* questions of the sixth meeting. [See March number of the JOURNAL.]

II. Study the following outline of Bible history, and examine the Scripture passages.

1. Creation, 4004 B. C. Gen. ii, 1.
2. **Enoch translated**, 3017 B. C. Gen. v, 24.
3. Deluge, 2348 B. C. Gen. vii, 24.
4. **Confusion of tongues**, 2234 B. C. Gen. xi, 8, 9.
5. Abram born, 1996 B. C. Gen. xi, 27.
6. **Joseph sold into Egypt**, 1728 B. C. Gen. xxxvii, 28.
7. Moses born, 1571 B. C. Exod. ii, 10.
8. **Moses flees to Midian**, 1531 B. C. Exod. ii, 15.
9. Exodus of Israel, 1491 B. C. Exod. xii, 51.
10. **Entrance into Canaan**, 1451 B. C. Josh. iv, 10, 11.
11. **Joshua died**, 1443 B. C. Josh. xxiv, 29.
12. Saul chosen king, 1095 B. C. 1 Sam. ix, 17.
13. **David made king**, 1055 B. C. 2 Sam. ii, 4.
14. **Solomon made king**, 1015 B. C. 1 Kings ii, 12.

15. Temple dedicated, 1005 B. C. 1 Kings viii, 12, 13.
16. Division into two kingdoms, 975 B. C. 1 Kings xii, 19, 21.
17. **Captivity of Israel**, 721 B. C. 2 Kings xvii, 6.
18. Captivity of Judah, 606 B. C. 2 Kings xxiv, 10-12.
19. Restoration under Cyrus, 536 B. C. Ezra i, 1-4.
20. **Second temple begun**, 535 B. C. Ezra iii, 8.
21. **Ezra governor**, 467 B. C. Ezra vii, 21.
22. **Nehemiah governor**, 446 B. C. Neh. ii, 17, 18.
23. Birth of Jesus, 4 or 6 B. C. Luke ii, 10, 11.
24. Crucifixion, 29 or 33 A. D. Matt. xxvii, 35.
25. **Saul of Tarsus converted**, 34 A. D. Acts ix, 6, 17, 18.
26. Paul martyred, 66 A. D.
27. **Titus destroyed Jerusalem**, 70 A. D.
28. John's Gospel written, 97 or 101 A. D.

[The blackboard may be used in this lesson. A general outline of Bible history is all that can be studied in these brief exercises.]

Preparatory Class.] **Topic:** [*Eighth meeting.*

MANNERS AND CUSTOMS OF BIBLE TIMES.

[It is desirable in this exercise to have pictorial illustrations. Our set of diagrams on *Eastern Habitations*, or Randolph's *Object-Lesson* pictures, will be of service. But why not let some one make rough sketches on the blackboard, or on paper, to illustrate the several facts?]*

Examine the Scripture passages indicated, and ask, *What do we understand by this? How does it resemble or differ from our present modes?*

* The exercises of the Normal Class require a competent, active leader. He should examine the Scripture passages at home to see that there is no typographical blunder in the list. He should give each member of the class a slip of paper with three, five, or more passages indicated on it. When a topic is under consideration, and a passage of Scripture announced, let the person holding it state the fact contained in it, and then read the verse.

1. **Booths.** Gen. xxxiii, 17; Job xxvii, 18; Isa. i, 8; Lev. xxiii, 42, 43; Neh. viii, 16; Jonah iv, 5.

2. **Huts.** Job xxiv, 16; Ezek. xii, 5; xiii, 10, 11; Matt. vi, 19; vii, 26, 27.

3. **Better houses.** 1 Chron. xxix, 2; Amos v, 11; Gen. xi, 3; 1 Kings vi, 15, 16, 32-35; vii, 8-12; x, 11-12; xxii, 39; Isa. ix, 10; Amos iii, 15.

4. **Windows.** Joshua ii, 15; Judges v, 28; 2 Kings iv, 10; ix, 30-36; 1 Sam. xix, 12; Acts ix, 25.

5. **Doors.** John xviii, 16, 17; Deut. iii, 5; Judges xvi, 3; Isa. xlv, 2; Deut. vi, 9.

6. **Interior of house.** Acts xii, 13, 14; Judges iii, 23; 2 Chron. xxix, 7, 17; 2 Sam. xvii, 18; Luke v, 19; Esther i, 5; Luke xx, 11.

7. **Roofs.** Joshua xi, 6; 1 Sam. ix, 25, 26; 2 Sam. xi, 2; Prov. xxi, 9; Neh. viii, 16; 2 Sam. xvi, 22; Isa. xv, 3; xxii, 1; Jer. xlvi, 38; 2 Kings xxiii, 12; Jer. xix, 13; Acts x, 9; Deut. xxii, 18; Mark ii, 4; Luke v, 19.

8. **Tents.** Gen. iv, 20; Exod. xxvi, 14; xxxv, 26; xxxvi, 14; Acts xviii, 3; Sol. Song i, 5; Gen. xxiv, 67; Jer. xliii, 10; Acts vii, 4, 5; Heb. xi, 8-10.

9. **Caves.** Gen. xix, 30; xxv, 9, 10; Joshua x, 16; 1 Sam. xiii, 6; Num. xxiv, 21; Sol. Song ii, 14; Jer. xliv, 16; Judges vi, 2; Isa. xxxiv, 13-15.

[The conductor may write these passages on separate slips of paper and distribute them through the class. This arrangement will save time.]

Preparatory Class. **Topic:** [*Ninth Meeting.*

MANNERS AND CUSTOMS OF BIBLE TIMES.

[In this exercise the set of diagrams entitled "*Domestic Arrangements of the Orientals*" may be used, or, as suggested last month, rough sketches may be made by *home artists*.]

Examine the Scripture indicated and ask, *What do we understand by this? How does it resemble or differ from our present modes?*

1. **Seats and postures.** 1 Chron. xvii, 16; 1 Kings xviii, 42; 1 Sam. i, 9; 1 Kings ii, 19; Matt. xxi, 12; 1 Kings x, 19. [Diagrams 132, 133, and 134 of the Workingmen's Educational Union in our COLLECTION represent Oriental postures, and Assyrian and Egyptian thrones, sofas, pleasure chair, stools, etc.]

2. **Tables, eating, etc.** [Diagrams 135, 136, 137.] Mark vii, 3; 2 Kings iii, 11; Gen. xviii, 8; John iv, 9; Matt. ix, 11; Acts xi, 3; Gen. xliii, 34; Amos vi, 4-7; Esther i, 5-7; John xii, 3; xiii, 25; Ruth ii, 14; Matt. xxvi, 23; John xiii, 26; Gen. xviii, 6. :

3. **Beds.** [Diagram 138.] Gen. xxviii, 11; Exod. xxii, 26, 27; Mark ii, 9; John v, 10; Deut. iii, 11; Psa. cxxi, 6; Job xxix, 3. [See diagram 138, No. 3.]

4. **Grinding corn.** Exod. xi, 5; Judges xvi, 21; Matt. xxiv, 41. [Diagram 139.] Eccl. xii, 4.

5. **Lamps and oven.** [Diagram 140.] John xviii, 3; 1 Sam. iii, 3; Judges vii, 16-20; Matt. xxv, 1, 3, 4, 7; Lam. v, 10; Mal. iv, 1; Matt. vi, 30; Luke xii, 28.

6. **Water and wine skins.** Joshua ix, 4-13; Matt. ix, 17; Job xxxii, 19; Psa. cxix, 83; Psa. lvi, 8; Judges iv, 19.

7. **Articles and customs of dress.** Gen. iii, 21; Prov. xxxi, 13, 22; Luke xvi, 19; Judges viii, 26; Gen. xxxvii, 3, 4; Psa. xlv, 13, 14; Deut. xxiv, 13; Ruth iii, 15; Exod. xii, 34; Luke vi, 29; John xix, 23; Gen. xxvii, 15; Luke xv, 22; Matt. xxi, 8; Job xvi, 15; Joel i, 8; Num. xv, 38; Matt. ix, 20; Matt. xxiii, 5; Prov. xxxi, 24; Isa. v, 27; 1 Pet. i, 13; [for a description of the finery of the Jewish women see Isa. iii, 18-23;] Isa. iii, 21; 1 Cor. xi, 15; 1 Pet. iii, 3; 1 Tim. ii, 9; Psa. lxxv, 5; 2 Kings ix, 30; 1 Cor. xi, 14, 15; 2 Sam. xiv, 25, 26; xviii, 9; Job i, 20; Ezra ix, 3; Exod. iii, 5; Josh. v, 15; 2 Sam. i, 10; Esther iii, 10; Dan. vi, 17; Isa. iii, 18; Gen. xxxvii, 29, 34; Job i, 20; Matt. xxvi, 65; Acts xiv, 14; Gen. xlv, 22; Psa. xlv, 8.

Preparatory Class.] Topic: [Tenth Meeting.

MANNERS AND CUSTOMS OF BIBLE TIMES.

[Examine the Scripture passages indicated. Ask, *What do we understand by this? How does it resemble or differ from our present modes?*]

1. **Traveling.** In companies. Luke ii, 42-44. Inns. Gen. xliii, 21; Luke ii, 7. Courtesies. Gen. xviii, 1-8; Heb. xiii, 2; Matt. xxv, 35; 1 Peter iv, 9. Mode of travel. 2 Kings iv, 22-25; Acts

viii, 28; xxi, 15; [What does "carriage" in this verse mean?] Gen. xxiv, 61-64.

2. **Visiting.** Gen. xviii, 4; xix, 2; xxiv, 32; Luke vii, 44; John xiii, 4, 5.

3. **Agriculture, etc.** Gen. iv, 2; xiv, 14; xxi, 25; xxvi, 15; Exod. iii, 1, 2; 1 Sam. xi, 5; Psa. xxiii; John x, 3, 4; Gen. xxiv, 20; xxix, 9; Josh. iii, 15; 1 Chron. xii, 15; Eccl. xi, 1; Isa. xxxii, 20; 2 Chron. xxvi, 10; Deut. xi, 10; xxii, 9; Job xxxix, 10; 1 Sam. viii, 12; xiv, 14; Amos vi, 12; 1 Kings xix, 19; Judges iii, 31; Exod. ix, 31, 32; Isa. xxviii, 24-29; Joel iii, 13; Ruth ii, 15; Judges xv, 5; Psa. cxxvi, 6; Lev. xxiii, 22; Isa. xxviii, 28; Hosea x, 11; Judges vi, 11; Gen. 1, 10; Matt. iii, 11, 12; Psa. cxliv, 13; Joel i, 17; Luke xii, 18; 1 Chron. xxvii, 25; Jer. xli, 8; Matt. xxi, 33; Isa. v, 2; Psa. lxxx, 9; 2 Kings xxv, 12; Isa. i, 8; Jer. vi, 9; Neh. xiii, 15; v, 11; 1 Sam. viii, 14.

4. **Commerce, Manufactures, etc.** Isa. xliv, 12; liv, 16; xli, 7; Matt. xiii, 55; 1 Chron. iv, 21; Jer. xviii, 2; Job vii, 6; 2 Chron. ii, 7, 13; Neh. xiii, 16; 1 Sam. xxi, 3; Acts ix, 43; xix, 24; 2 Tim. iv, 14; Acts xviii, 3; xvi, 14; Matt. iv, 21; Gen. xxxvii, 28; 1 Kings xxii, 48; ix, 26; x, 21, 22, 28, 29; 2 Chron. viii, 17, 18; Gen. xxiii, 16; Matt. xx, 9; ix, 9; Mark ii, 14; Matt. xiii, 45, 46; xxv, 16, 17; Jonah i, 5; Acts xxvii, 12, 16, 17, 20, 40; xxviii, 11.

5. **Weddings.** Let one of the class read from *Manners and Customs of the Jews* the account of marriages, pages 126-131.

6. **Funerals.** Read from the same book the account of funerals, pages 134-141.

VI.

THE NORMAL CLASS TEACHER.

1. The position of Normal Class teachers is weighty with responsibility. It may affect for the time being comparatively few persons, but these persons are to wield a wide and ever-widening influence. They are to instruct childhood and manhood. In the course of twenty years of Sunday-school teaching

probably not less than one hundred persons will receive the impress of each one of these normal pupils. Like master like scholar. By voice and gait and style of utterance, and above all by the prevailing spirit of his life, will the teacher perpetually affect the character of his pupils. How important that he feel the sacredness of his place and work!

2. He needs primarily an intense devotion to Christ. The polish of the scholar, the tact of the teacher, will never serve as a substitute for the faith, love, and zeal of personal religious life. Therefore the first step for him to take is toward the cross, where he may bow reverently before the Lord and seek the light and power of the Holy Spirit.

3. The teacher of this class must be a teachable man. One man cannot know every thing about any one work. Be he ever so well versed in it, he may almost any day find some passer-by, or some well-known neighbor, who is able to offer a suggestion to him which, kindly received and candidly tested, may serve him a good purpose. So, too, the magazines and papers and books which so abound in the department of Sunday-school effort may give him a great many helpful hints, even though he be himself a guide and a standard to many.

4. The intelligence and enthusiasm with which the secular educators of the day prosecute their favorite calling, render it profitable for ministers and other teachers of religion to read the literature and witness the work of this large class of professional people. Our Normal Class teacher should attend public school institutes, visit secular and especially normal schools, and by canvassing the true method of education see how he may employ them, and aid his pupils in em-

ploying them, for God's glory in the nobler and broader work of culture to which he is called.

5. The Normal Class teacher should feel that his work fills his whole life. It is his profession, and is not less so on a week-day than on the Sabbath. The week is full of its thought and planning and prayer. His business habits are modified by it. He remembers his class every day, and welcomes them as friends whom he is glad to reach with his loving purpose even in mid-week. The steady under-current of his life is in the direction of Sabbath duties and Bible teaching. In all this unity and constancy of aim there is immense educating influence. His mental force involuntarily and habitually tends toward his one work, and thus is itself intensified, while it tends to render the work less laborious and more of a success and a delight. Such perpetual purpose and passion in a man's life are worth more, in an intellectual way even, than a score of aimless years spent in the very midst of literary opportunities. Such professional intensity we strongly commend to our Normal Class instructor.

6. We have said little on the subject of teaching in this treatise. It has not fallen in our way to do so. We now, however, bring our little volume to a close by reminding the teacher that to make true teachers of his pupils he must understand precisely what teaching is, and must train his scholars by his own theory, example, and habit. Teaching is a quickening operation. It is not giving to other minds the knowledge they lack, but rather setting them at work to desire, demand, and themselves appropriate knowledge. It seems not knowledge so much as strength. It gives a man as its best result not merely

strength that comes from knowing, but the strength of knowing how to know. So train your pupils that they may be quickeners of others, and thus cause minds consecrated to God to grow and attain wisdom and wield influence for all time and through all eternity!

APPENDIX.

1. The Rev. D. P. KIDDER, D.D., (Professor in Drew Theological Seminary,) in 1847, then the Corresponding Secretary of the Sunday-School Union of the Methodist Episcopal Church, in his annual report, made the following plea in behalf of

NORMAL SUNDAY-SCHOOLS.

In addition to the means hitherto employed to advance this cause, we think it time to ask whether a system of *Normal* Sabbath-school instruction may not be established. Schools thus designated have been founded by several States of this Republic, for the express purpose of training and qualifying teachers for common schools.

Besides the regular institutions founded and supported by the States, voluntary organizations, called "Teachers' Institutes," have been formed, with a kindred object, in many of the counties, especially of the State of New York. At these Institutes, which are only of brief duration, the time is devoted to mutual improvement by means of lectures, reviews, examinations in different branches of study, and explanations of different modes of teaching and governing. Such meetings of teachers, if judiciously conducted, can hardly fail to be profitable; and they give occasion to ask why Sunday-school teachers may not have similar means of improvement? Perhaps a basis for them is already established in our district Sunday-school conventions, and in the courses of lectures often delivered to Sunday-school teachers.

Why may not these be rendered more practical, and consequently more interesting? Even if *all* the teachers of a district could not meet during a sufficient length of time to take a complete series of lessons on the best methods of Sunday-school instruction, those who could, if representatives of the different schools, might return and impart the knowledge they had received to their several associates. In cities, if the spirit of the enterprise sufficiently prevailed, Normal classes of Sunday-school teachers might be organized whenever the services of a competent person could be secured to conduct them. Who can tell

what an amount of good might be accomplished were some dozens of our most successful and competent laborers in our Sunday-schools to devote a portion of their time, annually, to training teachers on the plan now suggested? Could they succeed, by such means, in elevating the general character of Sunday-school instruction; could they give a new impetus to one of the greatest benevolent movements of the age; could they, by moving upon the minds of some hundreds of teachers, influence the hearts and character of thousands of children, would they regret any sacrifices necessary to accomplish such glorious ends?

The following year he again referred to the subject as follows:

The proposal of normal instruction for Sunday-school teachers was suggested in our last report. We confess, however, that we fear the day is distant when the Church will take as high ground on this subject as that assumed by several States of the Union, namely, that in order to promote general education most effectually, institutions must be provided for the special instruction of teachers.

THE LONDON SUNDAY-SCHOOL UNION NORMAL CLASS.

In 1859 the Committee of the Sunday-School Union commenced a "Normal Class for the Training and Preparation of Sunday-School Teachers," in which a course of training in the theory and practice of teaching should be combined with special preparation of Sunday-school lessons, so as to embrace in one class the objects which have hitherto been attained by two distinct organizations.

A circular was accordingly prepared, and sent to the officers and teachers of the London schools, accompanied by the following

PROGRAMME.

Sept. 21. PRELIMINARY MEETING—Tea at half past six o'clock. Charge, sixpence each. At half past seven o'clock, two addresses: 1. "Preparation: its Place, Power, and Use." Mr. Watson. 2. "The Art of Teaching: its Necessity and Application to the work of the Sunday-School." Mr. Hartley.

Sept. 28. LECTURE—"Pre-requisites for Successful Teaching." Mr. Hassell.

Oct. 5. PREPARATION CLASS—Information on Geography, History, etc., contributed by Members of the Class. Sketch of lesson at close, fifteen minutes. Subject: "Manasseh's Crime and Repentance." 2 Kings xxi, 1-16. Conducted by Rev. J. F. Serjeant.

Oct. 12. TWO MODEL LESSONS—Infant and Scripture Classes. Subject: "Paul at Athens and Corinth." Acts xvii, 10-34. Mr. Bailey.

Oct. 19. PRACTICE LESSON—Infant Class. Subject: "The Reign of Josiah." 2 Chron. xxxiv, 1-28. By a Member of the Class.

Oct. 26. SKETCHES OF LESSONS—For Infant, Elementary, Scripture, and Senior Classes, fifteen minutes each. By Four Members of the Class. Subject: "The Way of Life—Holiness." Phil. iii.

Nov. 2. PREPARATION CLASS—As October 5. Subject: "Paul at Ephesus." Acts xix. Conducted by Rev. J. F. Serjeant.

Nov. 9. LECTURE—"Recent Discoveries in the East; their Relation to the Bible." Mr. J. T. Cox.

Nov. 16. PRACTICE LESSONS—Elementary Class. Subject: "Paul a Prisoner." Acts xxiii. By a Member of the Class.

Nov. 23. ESSAY—"On Addresses and Devotional Exercises in Sunday-Schools;" illustrated by an Address to Children. Mr. Meen.

Nov. 30. PRACTICE LESSON—Scripture Class. Subject: "Paul's Defense of Himself." Acts xxv, xxvi. By a Member of the Class.

Dec. 7. PREPARATION CLASS—As October 5. Subject: "The Return from Captivity." Ezra i, iii.

Dec. 14. SKETCHES OF ADDRESSES TO CHILDREN—Fifteen minutes each. By Three Members of the Class.

Dec. 21. LECTURE—"Sunday-School Psalmody," with Vocal Illustrations.

To commence each evening at half past seven o'clock.

Each lesson will be given to a class of children, who will be dismissed immediately on its termination.

At the close of the "Model* Lessons" members are at liberty to ask for information or explanation. At the close of the "Practice Lessons" members may criticise and comment on the performance.

Rev. Dr. ROBERT STEEL, in his work on "The Christian Teacher in Sunday-Schools," devotes a chapter to "The Teachers' College," in which he recognizes the work already accomplished in this direction in America. We make copious extracts:

How can Sabbath-school teachers have the means or the leisure to enter on a proper course of instruction? We are prepared to meet these important and practical queries. No costly apparatus is requisite. A church or school of moderate size is quite sufficient. The clerical talent in any town is capable of giving systematic instruction in most of the branches of sacred science indicated already. Ministers have

* The word "Model" has since been dispensed with, as it has led to considerable misapprehension.

themselves gone over the same fields of study. They require to keep themselves abreast of the age, and may, therefore, be supposed to be equipped for the duty. Besides, it would tend to keep up their studious pursuits in those subjects of such importance. It would react on their ordinary studies, and, perhaps, tend to give a new zest and animation to all their work. For the more practical and illustrative instruction some one minister may have superior qualifications, or, failing such, distinguished teachers of day-schools, or inspectors of schools who are Christian men, might be found to render very effective service. The *expense* of the college for Sunday-school teachers would, therefore, be very small. The time required must agree with the ordinary avocations and little leisure of most who engage in Sabbath-school instruction. We cannot be exacting. We must proceed slowly yet surely. What we would propose, then, would be, that one hour a week, for twenty-one weeks of the winter season, be given to a class in the college. In the course of three winters a considerable amount of work could be done, and the teachers would reap great profit. We will indicate such a course:

THE FIRST YEAR THERE MIGHT BE TWENTY-ONE
LECTURES, AS FOLLOWS:

I. Six on "Jewish Antiquities." 1. The Holy Land. 2. The Cities. 3. The History of the People. 4. Civil and Political Institutions. 5. Social and Domestic Economy. 6. Occupations of the People.

II. Six on "Systematic Theology" Comprehending the Doctrine relating to God the Father, the Son, and the Holy Ghost.

III. Six on the "Evidences of Christianity." 1. The Genuineness and Authenticity of the New Testament. 2. Miracles. 3. The Fulfillment of Prophecy. 4. The Moral Influence of Christianity. 5. The Experimental Evidence. 6. Inspiration.

IV. Three on the "Art of Teaching," with an Illustrative Class.

THE SECOND YEAR. TWENTY-ONE LECTURES.

I. Six on the "Jewish Church and its Ministry." 1. The Patriarchal Dispensation. 2. The Exodus. 3. The Tabernacle and Temple, and their Ministers. 4. Sacrifices and Festivals. 5. The Schools of the Prophets. 6. The Development of the Messianic Doctrine.

II. Six on "Systematic Theology," including Doctrines relating to Man.

III. Six on the "History of the Christian Church." 1. Christ and the Apostles. 2. The Apostolical Fathers and the Nicene Age.

3. The Middle Ages. 4. The Reformers. 5. The Puritans. 6. Modern Revivals.

IV. Three on the "Art of Teaching," with an Illustrative Class.

THE THIRD YEAR. TWENTY-ONE LECTURES.

I. Six on the "Interpretation of Scripture." 1. The Canon of Scripture. 2. Unity of Revelation. 3. Rules of Interpretation. 4. Types and Symbols. 5. Prophecy. 6. Difficulties of Scripture.

II. Six on "Systematic Theology," including the Doctrines relating to Redemption.

III. Six on the "History of a Particular Church."

IV. Three on the "Art of Teaching," with an Illustrative Class.

By this scheme the work of instruction could be divided among different clergymen, none of whom would have more than six lectures in a winter. If there were three in a town, the labor would not be excessive, and if more, there would be greater choice of more suitable lecturers. In the course of three years, sketched above, one might take the Systematic Theology all through, while different persons might take the others. The lecture need not be more than an hour in length, and if an additional half hour were required it would not be grudged. But if the half hour could be spent in oral examination on the previous lecture it would be found of great benefit.

It is scarcely to be expected that all Sabbath-school teachers could attend; but some who are not at the time engaged in teaching might be present. If the half, or even the third, of the teachers in a school attended such a course of instruction, their profiting would appear to all their fellow-laborers, and would tend to elevate and improve the others. We remember well, when the late Dr. Chalmers gave a few lectures to his theological students on the "History of Speculative Philosophy of the Nineteenth Century," which has been published by J. D. Morell, LL.D., he remarked that if he could only interest *four* out of two hundred students who heard him in the studies suggested by his lectures, he felt assured their influence would tell on all the rest. So would it be were only a few of the teachers of a school attending the course in the college—their influence would affect all, and many would be excited to study and to improve. If the teachers of six schools in a town thus combined there might be a class of twenty-five, or even fifty. Many a learned professor has been sustained in splendid buildings to instruct a smaller class.

Something such as has been indicated above has been in operation for several years—since 1862—in connection with the Sunday-School

Union in London. It is called the Sunday-School Union Normal College, with a president and secretary. There are regular classes kept up weekly during the winter months from October to April. One is called the *Educational* class, which meets fortnightly—the object of this is to study the principles and art of teaching. There is also a *Biblical Literature* class, which engages in the study of the Bible and its interpretation. During one session the following were the subjects of lectures in the *Educational* class:

I. The Sunday-school, past, present, and future. The teacher's work, and the qualifications necessary to insure success. The nature of a child's intellectual and moral growth considered in relation to the Sunday-school.

II. The characteristics of childhood considered in relation to the work of the Sabbath-school, and practical hints for the young teachers. Points to be enlarged upon. The love of activity; its use and abuse. The love of knowledge; its design and importance. The susceptibility of children to sympathy; its power and importance. The readiness with which habits are formed.

III. The characteristics of childhood, (continued.) Points to be considered. The love of approbation; rules for its cultivation and control. The want of attention. Rules for the cultivation of attention and memory.

IV. The twofold work of the Sunday-school teacher, namely, to educate and instruct. The difference in these, and what will accomplish the end in view. Examples of the failures of teachers in this respect. Practical hints and rules for the young teacher.

V. On the subjects of instruction suited to the moral and intellectual development of a child. Moral instruction; its place and importance. Method of developing moral ideas. Illustrative teaching; when it ought to be used. Method of conducting it.

VI. The same subject continued. Parabolic teaching; its importance; what age it is most fitted for. Methods of working out parables. Doctrines; their importance and place. Methods of dealing with them.

VII. The importance of graduating the subjects of instruction to suit the age of the children.

VIII. The different modes of communicating religious instruction. The importance of making the children active agents, not mere passive receivers. Illustrations of the different modes exemplified in dealing with some of the "Union Lessons." Value of various methods tested.

IX. The importance of careful preparation of the lesson to be taught. Aids to preparation. The proper use of the Union notes. Illustrations of sketches for the teacher's use.

X. On the art of questioning. The value of good questions. Different sorts of questions. The value of each tested. Rules for the formation of questions. Examples of the application of lessons questioned out.

XI. On the government of children in general, and of the Sunday-school in particular. Different modes of government; which most suited to children of different ages and different characters.

XII. On rewards and punishments in general, and the Sunday-school in particular. The use and abuse of rewards. The insufficient nature of the punishments. The importance of a sound judgment in these matters.

XIII. The teacher out of school. How he may influence his children for good. The connection between school and home. Plans for influencing the home of the scholars.

XIV. The missing link in our Sunday-school system. How to supply this. Success of senior classes; yet more efforts needed to make the school a nursery for the Church. Plans. A general review of the previous lectures.

During the same year, or session, the following course of lectures were delivered to the class of *Biblical Literature*:

I. Palestine, its geographical position, limited extent, central situation, and natural boundaries. A land of mountains, hills, and caverns. Historical results. Scripture allusions.

II. Palestine and Egypt, a contrast. Moses' description. The goodly land. The Jordan and its tributaries. The valley of the Jordan. Lakes and seaboard. The Kishon and the Kedron. Wells, and their importance. Scripture allusions.

III. Climate; on what its varieties depend. Causes which modify it. Illustrations. Climate of Palestine; its remarkable peculiarities. Bearing of this fact on Scripture imagery. Past and present relation of climate to vegetation. Distribution of vegetable life. Vegetation of Palestine; general features.

IV. Vegetation of Palestine, (continued.) Historic trees. Scripture allusions. Flowers of Palestine. Dependence of animal on vegetable life. Ancient fauna of Palestine; quadrupeds, birds, reptiles, fishes, insects.

V. Earliest inhabitants. Patriarchal age. Division of the land by Joshua. Allotments of the tribes. The kingdom under David and Solomon. Its subsequent re-division. Cities. Villages. New Testament localities.

VI. Eastern and Western homes. Jewish dwellings. Tents.

Houses. Forms and construction of houses, doors, and windows. Scripture allusions. Furniture—tables, seats. Modes of warming and lighting. Beds and couches.

VII. Jewish costume. Ornaments and jewels. Amenities of social life. Modes of salutation. Food. Entertainment of friends. Rites of hospitality.

VIII. Occupation of the Jews. Shepherd life; influence on national character; how far maintained by Jews. Jewish agriculture. Cultivated products of the country. Agricultural implements. Irrigation.

IX. The Jewish seasons. Agricultural operations peculiar to each month; plowing, sowing, barley-harvest, vintage. The Jewish years, measurement of time, and modes of reckoning. Scripture illustrations. Other Jewish trades and professions.

X. Arts and education. Writing and writing materials. Books and letters. Home education. Schools of the prophets. Jewish scribes and doctors. Music, musical instruments, and singing.

XI. Military affairs. The encampment in the wilderness. The army under Joshua. Ancient levies in the time of the judges. Arms and armor. Treatment of captives. Condition of slaves and servants.

XII. Birth of children among the Jews; festivities. Position of women at different periods. Marriage customs; betrothal; nuptial ceremonies. Funeral rites. Modes of sepulture. "A land of tombs." Conclusion.

There is also a preparation class and a practice or model class, conducted by competent teachers. Each of the two first-named classes commenced with between sixty and seventy members. And they had gone on improving. As many as two hundred teachers have been in attendance.

Something of this sort might be established in every city, and even in every town. The expenses of the college in London is a class-fee of *one shilling* or *half-a-crown* per scholar, which scholar *may* or *may not* be a teacher affiliated with the Union. Those who are affiliated pay an annual subscription to the Union.

Similar places for the improvement of teachers have been commenced in America by the Methodist Episcopal Church, which has nearly a million of scholars under its care in that great country. The plan is so simple, so inexpensive, and calculated to be so useful, that it may be extended over all the towns of the Christian world. The advantage to teachers would be immense. It would give them a greater intelligence, higher culture, and better adaptation. The advantage to scholars would be correspondingly great, and would improve

their knowledge of Christian truth, their ability to read the Bible to advantage, and also to think on holy themes. The advantage to the whole Church would be great. It would promote a higher Christian thought and life, and raise up a nobler race to be witnesses and workers for Christ in a future so big with hope and so bright with the promises of God.

4. Mr. B. D. Pask, of London, is engaged in this good work. He has in course of preparation a volume entitled "Introductory Class Text-Book." At a Conference held in September, 1870, at Bloomsbury Chapel, London,

"Rev. W. Brock, D.D., introduced Mr. Pask, of whom he spoke in the highest terms as to his fitness for this work, and said that if he did not meet with sufficient support he could find ample work for him in his own schools. Mr. Pask gave an interesting outline of the course of study and the methods adopted in the Introductory Class. The accompanying Programme will show the subjects dealt with. In the Sunday Class the Courses are taken on alternate Sundays, and, together with 'practice days,' last about twelve months; the practice consisting of preparing lessons, illustrative lessons, etc. The object in the Biblical Course is not to study the *contents* of the Bible, but to guide and assist in such a *private* study as will be helpful to Sunday-school teachers. The technical course will aid the students to become intelligent and efficient instructors and moral trainers of the young. In the Thursday Class the Courses are taken on alternate winters. At the close each student returns to the school from whence he or she came."

PROGRAMME OF STUDY.

BIBLICAL COURSE.

- 1.—INTRODUCTION. Object of Class—Plan of Study.
- 2.—Aims of a Sunday-School Teacher.
- 3.—Requisites for Attainment of Aims.
- 4.—THE BIBLE. Its Genuineness—The English Translation.
- 5.— " Its Authenticity and Authority.
- 6.— " Its Peculiarities as a Revelation.
- 7.— " Its Interpretation—General Rules.
- 8.— " Its Interpretation, Allegories, Parables, Types, and Symbols.
- 9.— " Rules for Study of Doctrines and Precepts.
- 10.— " Rules for Study of Promises and Examples.
- 11.— " Rules for Inferential Study—Drawing Lessons.

- 12.—CHRONOLOGICAL STUDY, including History and Geography—
Creation to Abraham.
- 13.— “ “ Abraham to Moses.
- 14.— “ “ Moses to Solomon.
- 15.— “ “ Solomon to Captivity.
- 16.— “ “ Restoration to Malachi.
- 17.— “ “ Malachi to Alexander the Great.
- 18.— “ “ Alexander to Herod the Great.
- 19.— “ “ Herod to End of New Testament History.
- 20.— “ “ Manners and Customs.

NOTE.—As a Text-Book for this Course, Dr. Angus's "Bible Hand-Book" is used.

TECHNICAL COURSE.

- 1.—MENTAL NATURE. First Truths.
- 2.— “ Analysis of.
- 3.— “ Order of Development.
- 4.— “ Ideas and Words.
- 5.— “ Attention.
- 6.— “ Memory.
- 7.— “ Judgment.
- 8.—ART OF TEACHING, Principles of.
- 9.— “ METHODS. Object Lesson and Ellipse.
- 10.— “ “ Pictorial.
- 11.— “ “ Illustrative.
- 12.— “ “ Interrogative.
- 13.—CONSTRUCTION OF LESSONS. General Principles.
- 14.— “ “ Special Cases.
- 15.—MORAL NATURE. First Truths—Conscience.
- 16.— “ Analysis of.
- 17.— “ Motives.
- 18.— “ The Will.
- 19.— “ Principles and Methods of Moral Training.
- 20.— “ The Bible as a Moral Instrument.
- 21.—ORDER.

NOTE.—At the Sunday Afternoon Class the above Courses are taken alternate Sundays. At the Thursday Evening Class they are taken, each complete, alternate winters. The TECHNICAL COURSE will be taken for the ensuing winter, 1870-71.

In a note to the author of this volume Mr. Pask says, (August, 1871,)

“I have met with tolerable success, though not so many persons have gone through the Course as I could desire. More than one hundred young men and women have, however, been under my care.”

5. In "Barnard's American Journal of Education," (1863,) in a paper entitled "Professional Training of Teachers," we find recommended the employment of "Itinerating Normal Agents and Organizers of Schools to hold Teachers' Institutes, to act as Inspectors of Schools, assist in the establishment of new institutions and impart life and efficiency to schools which have run down under inefficient teachers, and bring up to a normal standard the schools and the public sentiment of particular districts. The efforts of an indefatigable Normal Agent like William S. Baker, so highly appreciated in Connecticut and Rhode Island, or a School Organizer like those sent out by the Commissioners of National Education in Ireland or the British and Foreign School Society, by familiar conversation with teachers and practical illustrations in their school-rooms of approved methods of arranging the studies and conducting schools, will reach more widely than a Normal School."

6. From the same valuable work we quote the following facts relative to the historical development of Normal Schools and Teachers' Seminaries in the world of secular culture:

"The first school specially destined for educating and training teachers in the principles and practice of their profession was instituted by the Abbé de La Salle while Canon of the Cathedral at Rheims in 1681, and was perfected into the Institute of the Brothers of the Christian Schools in 1684.

"In 1679 Augustus Herman Franké founded, in connection with his Orphan-school at Halle, a teachers' class, composed of poor students, who assisted him certain hours in the day in his schools in return for their board and instruction. Out of these he selected about the year 1704, twelve, who exhibited the right basis of piety, knowledge, and aptness to teach, and constituted them his 'Seminarium Preceptorium,' or Teachers' Seminary.

"In 1735 the first regular seminary for teachers in Prussia was established in Pomerania, and the second at Berlin in 1748, by Hecker, a pupil of Franké.

"Normal Schools were introduced into Hanover in 1757; into Austria in 1767; into Switzerland in 1805; into France in 1808; into Holland in 1816; into Belgium in 1843, and into England in 1842.

"The earliest suggestion of institutional provision for the specific preparation of teachers in the United States which we have met with appeared in the 'Massachusetts Magazine' for June, 1789, in an article by Elisha Ticknor advocating the establishment of county schools in order to fit young gentlemen for college and *school-keeping*.

"In 1816 Denison Olmsted, in his Master's Oration in the commencement exercises of Yale College, (where he was afterward professor,) proposed the establishment, by the State of Connecticut, of an academy to *train schoolmasters* for the State of Connecticut.

"In 1823 Rev. Samuel Read Hall opened a select school at Concord, Vermont, in which he advertised to give a course of instruction adapted to teachers."

NATIONAL CONVENTION ANNOUNCED FOR
APRIL, 1872.

[TO BE HELD AT INDIANAPOLIS.]

◆◆◆

GENERAL PROGRAMME.

◆◆◆

A preliminary meeting will be held on Tuesday evening, April 16th, for greeting and praise.

The adjournment to be with the session of Friday afternoon, April 19th.

The general topic for the first morning session, on Wednesday, to be.

THE FIELD,

Under which head the reports from States shall be heard, each report limited to five minutes. Reports from national Sunday-school organizations to be presented in writing for insertion in the minutes, but not read to the Convention. Foreign delegations to be received, and correspondence to be read.

Wednesday afternoon, a separate meeting of normal instructors and of choristers to be held, as also a general Convention meeting.

THE SEED.

On Wednesday evening the general topic to be "The Seed, the Word of God," especially with reference to a national uniformity of topics for Sunday-

school study. The first address in favor of national uniformity, the second opposed to it; followed by five-minute speeches: the discussion closed by the brother who opens in the affirmative. Opening addresses, thirty minutes each.

THE SOWERS.

Thursday morning the general topic to be "The Sowers of the Word," in the family, the sanctuary, and the school, each topic opened by a twenty-minute address, and each followed by general discussion.

On Thursday afternoon, separate meetings to be held for pastors, for superintendents, and for officers of State, national, or foreign organizations. Also a general meeting.

THE SOWING.

Thursday evening the topic to be "The Sowing; or, Methods of Work." Concerted teaching and class teaching each to be considered in an opening address, and followed by general discussion.

THE HARVEST.

On Friday morning the general topic to be "The Harvest: Results of Work."

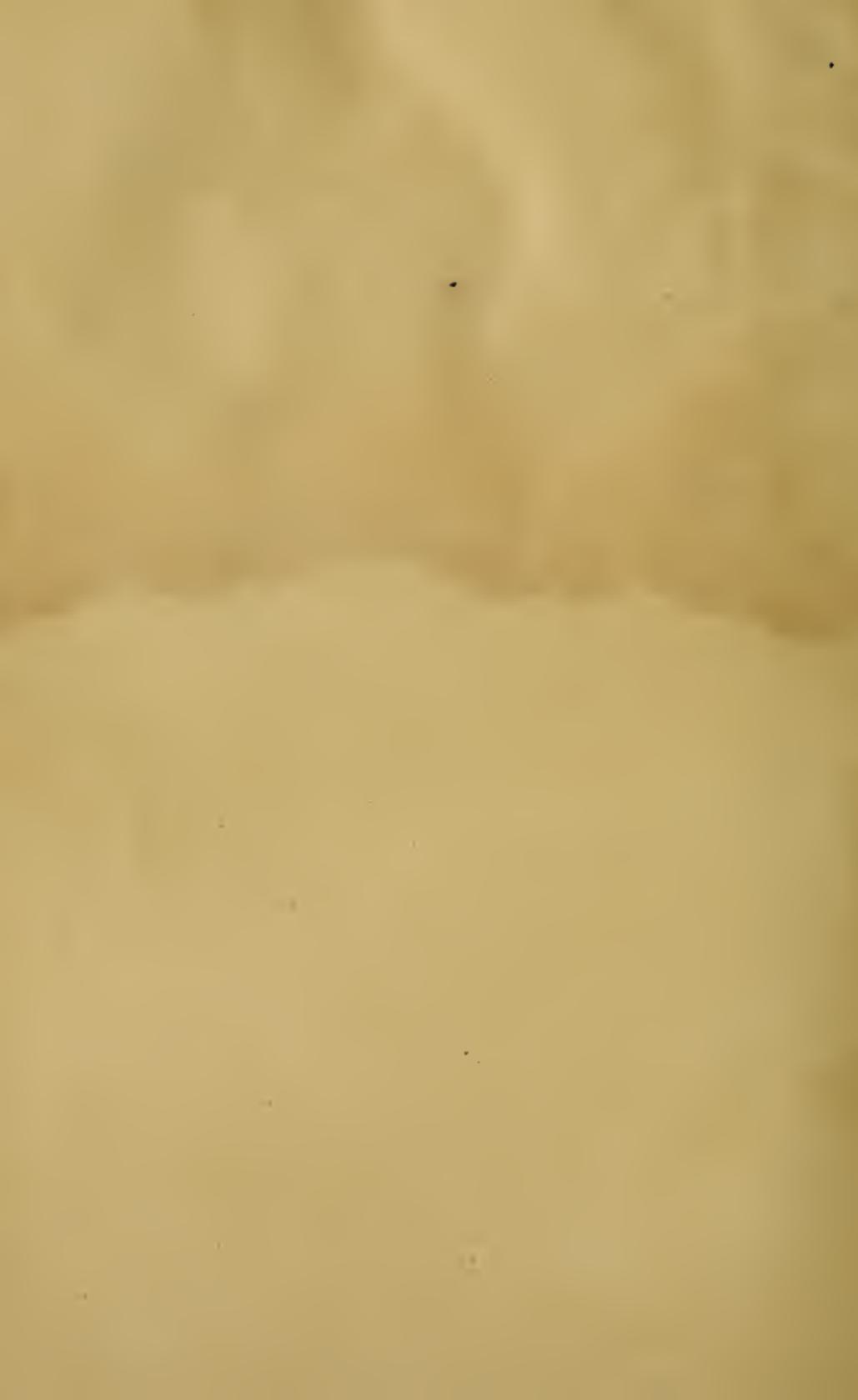
Friday afternoon, session to be held for the closing addresses.

There will be a Sunday-School Museum in an apartment separate from that in which the Convention meets, the details of the arrangements to be left to the Local Committee.

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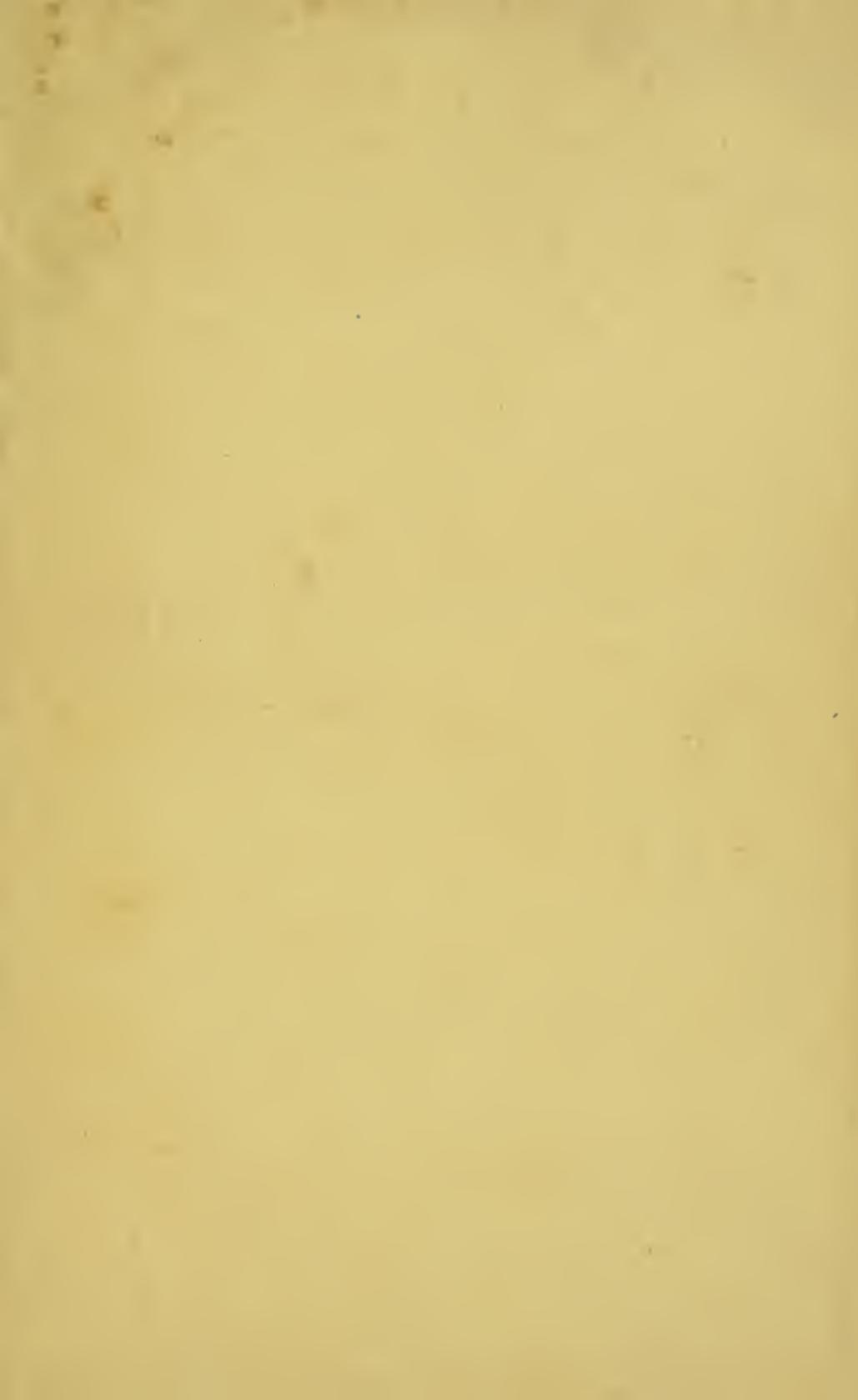
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