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The Teacher-Training Handbook

Robert Perry Shepherd
Marion Stevenson



REVISED EDITION.

FIRST STANDARD COURSE

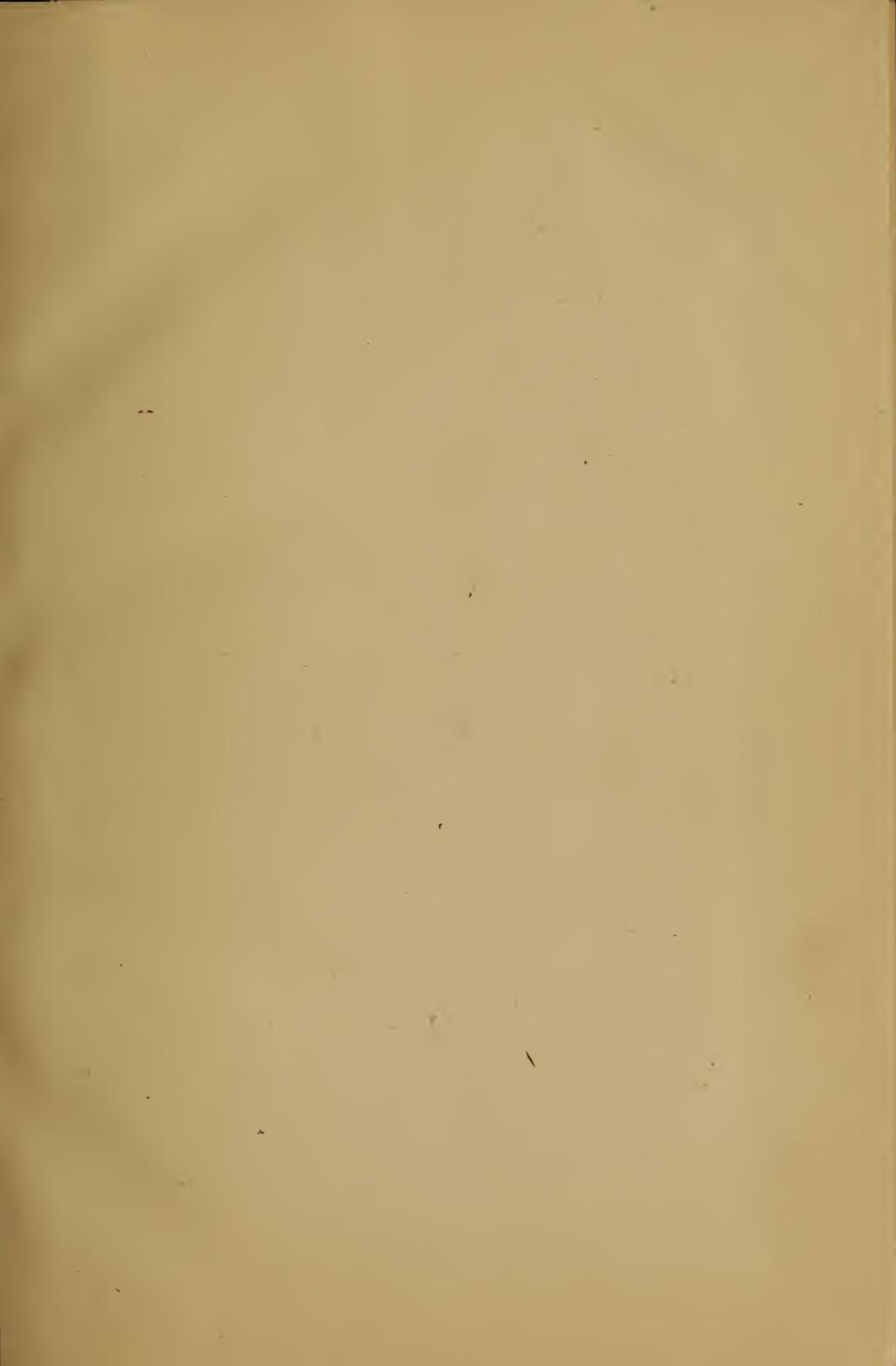


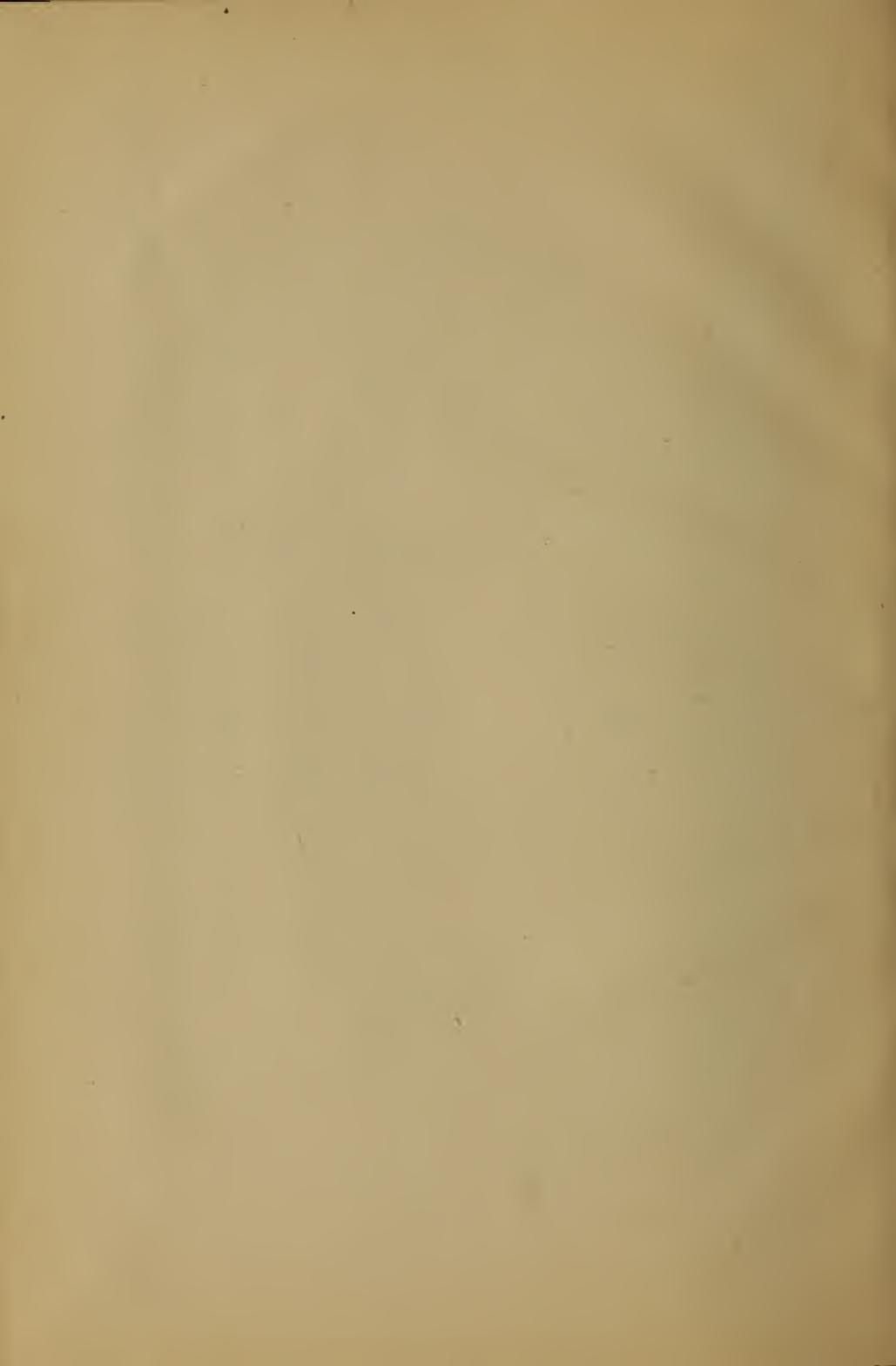
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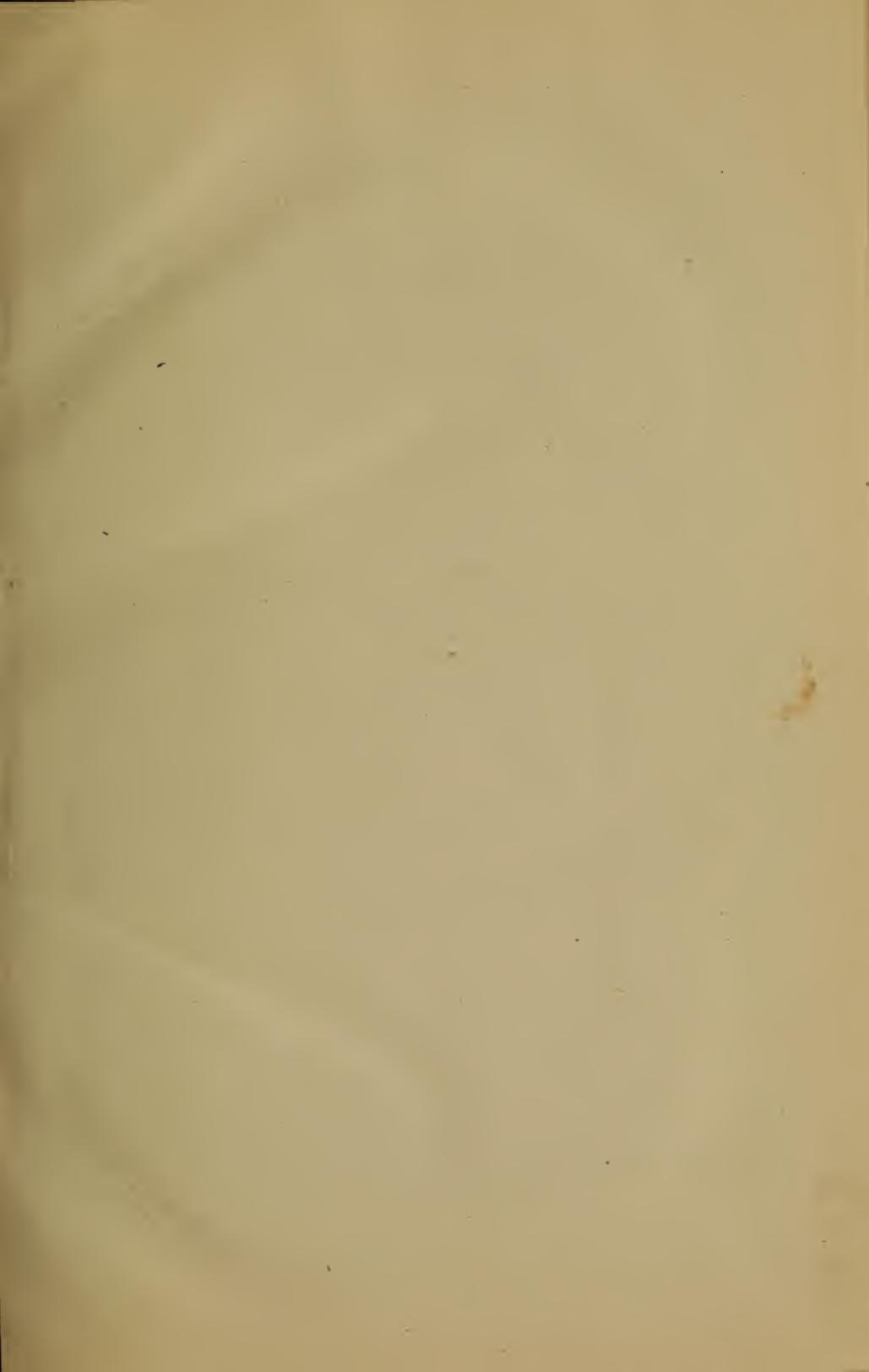
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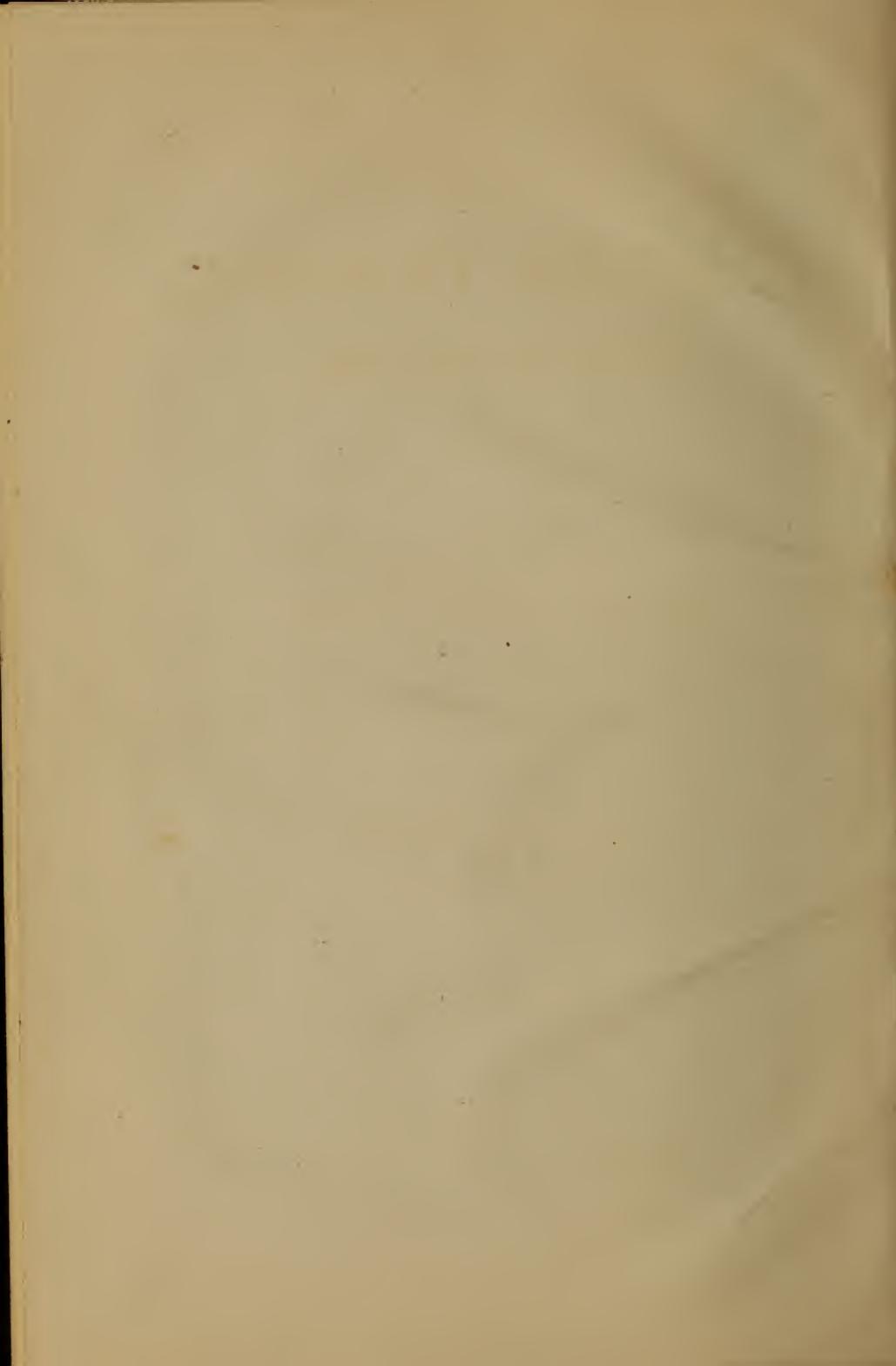
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THE
TEACHER-TRAINING
HANDBOOK

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FIRST STANDARD
TEACHER-TRAINING COURSE

Robert Perry Shepherd
Marion Stevenson

ST. LOUIS, MO.
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1910.

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NOTE

A glance at the Table of Contents will reveal an unusual order of arrangement of the material for a Teacher-Training book. The plan has been deliberately adopted for reasons carefully explained in the Introduction. The authors believe the arrangement is a logical one, therefore desirable and much more valuable than the accustomed order.

Among the many things that concern Bible school work, the school in the visible aspect of its organization is the first thing that attracts attention. The next thing noticed is the assembly of pupils of various ages. Attention is then called to the teacher, and last of all to the material to be taught, the lessons from the Word of God.

Consequently the lessons have been arranged first of all to acquaint the students of this book with the nature of the organization; second, the nature of the pupils; third, the nature of the work of the teacher; and fourth, the nature of the material to be taught.

The arrangement of the book in parts offers the opportunity, if desired, of taking the Bible lessons first, after the usual order of the arrangement of teacher-training books.

For convenience of reference, the number following the "Review Question" refers throughout the book to the number of the paragraph in which the answer may be found.

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INTRODUCTION.

It has become more and more clear with passing years that the teaching of religious life and thought is one of the urgent demands which the world is making on the modern church. To develop teachers who are not only willing to teach but competent, prepared in Christian character and scholarship and skill, is an imperative duty of pastors and leaders. The adequate teaching of the Christian religion is the most important function of the church.

Adequate preparation for teaching must include, if indeed it does not spring from, a vision of the need and opportunity of the plans and methods peculiar to the modern Sunday School. This institution, the only one whose sole work is religious education and Christian culture, is the foremost bulwark of Christian civilization, and has recently come to be a mighty factor in the evangelization of paganism throughout the world. For this reason, the vision of the Sunday School as an institution, an organization, and a factor of religious culture is first presented in the arrangement of the topics treated in this volume.

Scarcely second in importance to adequate preparation for teaching is a vision of the dignity, importance and possibilities which the Sunday School teacher enjoys. No teacher in any institution of learning comes more directly in touch with the formative and constructive principles of human life and character. The subject matter taught, the conditions of the teaching, and the issues dependent on good teaching and bad teaching are the most momentous and important to be found in any department of human instruction.

For this reason, the vision of the Sunday School is followed in order with a vision of the mind with which the Sunday School teacher must deal. The influence of the modern Sunday School begins in the home. When the babe is brought into the world the Sunday School makes immediate claim on the life of both the mother and the new life which God has sent. Until the last problem which vexes maturity and age is solved, the Sunday School claims a right to deal with the human mind. The technical view of the mind and its development is subordinated, throughout the discussion of the pupil,

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to the religious significance of its different conditions, changes and operations.

The next obvious requirement of adequate preparation for teaching is the insight into what to do with knowledge gained; how to use it in teaching; how to select what has most need to be taught; how to prepare it for presentation; how to adapt it to the minds to be taught; how to present it in such ways that the teacher may really know that teaching is being done; and what results are to be looked for, and when, in the process of teaching, are what all Christian teachers have profound need to know. Here, again, all technical treatment of the science of Pedagogy, is subordinated as far as possible to the religious significance of teaching and to the necessities of active work in the teaching of the Christian religion.

Having dealt in order with the field of activity, the world-field and the local community, the institution, the pupil, and the teacher, the vital elements of Biblical scholarship essential to adequate preparation for teaching are carefully presented. The fundamental nature of a clear working knowledge of the Bible is too obvious and too widely recognized to need re-statement and re-emphasis.

"If the blind lead the blind, both shall fall into the ditch." Jesus' evident teaching in this statement is that it is more difficult to get blind leaders and blind followers out of the ditch than to open the eyes of leaders so that no one need fall. The supreme need of the whole world is for religious education. This teaching can be done only by those who are willing to consecrate time and effort and energy to the toil of preparation for effective work as Servants of the Lord.

The authors would be untrue to themselves and their work if their prayerful interest failed to follow each teacher and student with whom they are permitted to co-operate in the work of teacher training. The hope of being helpful to those who are preparing to exercise the most powerful, as well as the most beautiful of all arts, the teaching of Jesus Christ, the Truth of God, to men, has been a constant incentive. Prayer has gone into every line written. The delight of preparing this work for service will be made more precious by the knowledge that the work is serving.

Faithfully yours,

ROBERT PERRY SHEPHERD.
MARION STEVENSON.

PART I.—THE SUNDAY SCHOOL.

Lesson 1.—Sunday School Beginnings.

1. **Name.** Names are used to designate objects rather than to characterize them. The official designation of the institution, which exists solely for education in the Christian religion, is The Sunday School. Other names have been suggested to characterize it. Sabbath School, Bible School, Church School, and the like are unofficial. Since the official name is fixed, it might be well to use it uniformly.

2. **British Beginnings.** A sympathetic woman in Gloucester, England, called a friend's attention to the hapless lot of the waifs and gamins of the city. Robert Raikes, in 1780, began to teach small groups of ignorant urchins how to read and write. The primary purpose was secular education. The use of the Catechism was quite subordinate to the purpose of teaching reading, arithmetic and writing. So rapidly did the idea spread through Great Britain that before the close of that century a council of Bishops of the English Church was called to take action against the desecration of the Sabbath, by the "Ragged Schools," as they were known in England for many years.

3. **American Beginnings.** May 23, 1832, is the first significant date in American Sunday School history. Representatives from thirteen States and two territories met in conference. A call for a National Sunday School convention was issued. This convention met in New York city the following October. Seventy-eight questions on thirteen phases of Sunday School work were sent to workers everywhere. The three hundred answers received are preserved in a volume of twenty-four hundred pages in the library of the American Sunday School Union in Philadelphia.

4. **Progress.** Conventions of workers have proved from the first the heart of Sunday School publicity, inspiration, instruction and vision. The Second National Convention, Philadelphia, May 22, 1833, gave full discussion to "Private Sunday Schools" for those unwilling through prejudice or poverty to

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attend the general school. The Home Department had its first prominence there.

5. **H. Clay Trumbull**, a man of imperishable honor in the history of religious education, was the first Secretary of the Sunday School movement of the present day. Twenty-five years elapsed before the Third National Convention met, Philadelphia, February 22-24, 1859. From this date the institution began a development which is the most remarkable feature of modern church history.

6. **Larger Things.** The Civil War, most appalling tragedy in the history of nations, gave intense earnestness to the modern apostles of the Prince of Peace. Two of earth's greatest men, B. F. Jacobs and John H. Vincent, were associated with Mr. Trumbull as secretaries of the first great Sunday School convention. The Fourth National Convention met in Newark, N. J., April 28, 1869. Twenty-eight States, one territory and five foreign countries were represented by five hundred and twenty-six delegates. More than twenty-five hundred visitors attended.

7. **Unity.** The second great date in Sunday School history is April 16-19, 1872. The greatest forward step ever taken in religious education was accepted and authorized by the Fifth National Convention at Indianapolis.

8. **B. F. Jacobs**, by fervent appeal, won an almost unanimous vote of the convention for a Uniform Lesson System for all Sunday Schools. The committee appointed to the task were instructed so to prepare the system of lessons as to cover practically the whole of the Bible during a period of seven years. The period was reduced by a later convention to six years. Thirty years' experience disclosed many serious defects in the Uniform Lessons as an educational scheme for all grades of pupils. But the result for Christian union, the most vital problem of modern Christendom, of the adoption and use of this Uniform Series, is immeasurable.

9. **Changes.** The appointment of a National Statistical Secretary by this convention gave concrete shape to Organized Sunday School work and prepared the way for the great development of the institution. The admission to the convention of a few Canadian delegates gave it an international character and made inevitable the significant change in the scope of the organized work.

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Review Questions.

Does a name designate or characterize an individual or institution? (1.)

Were the first Sunday Schools primarily for religious instruction? Why? (2.)

How will you remember the number of States represented, and the place of meeting of the first general Sunday School assembly? Was it a convention? Why? Is the date important? (3.)

Do conventions play any real part in religious education? How? (4.)

Have you read the biography of H. Clay Trumbull, by Philip Howard? (5.)

Does your work in Sunday School count all it ought for Christian union? Why? (8.)

Does it appear to you that Christ has any direct work in Sunday School development and progress in America? In your school?

Lesson 2.—The international Sunday School Association.

10. Change. The National Convention merged into the international institution at its sixth session, Baltimore, May 11-13, 1875. From that date to June, 1911, the larger body has held triennial sessions, two each in Atlanta, Toronto, and Louisville, the others in Chicago, Pittsburg, St. Louis, Boston and Denver, and the last one at San Francisco.

11. Incorporation. By act of Congress in 1907 the institution was incorporated with the name, The International Sunday School Association. Its corporate purpose is "to promote organized Sunday School work, to encourage the study of the Bible, and to assist in the spread of the Christian religion." It has no capital stock. It is now spending about thirty thousand dollars annually in the prosecution of its work.

12. Field. Mexico, Central America and the West Indies were officially included with Canada and the States in 1896. At the same convention, Boston, Sunday School evangelization among negroes became a definite work of the association. Ten years later the continent of South America was in-

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cluded so that the Association now covers the Western Hemisphere in its plans and prayers.

13. Official Statement. The world-sweeping tendency toward Christian union quickens denominational sensitiveness. To calm the fear of all denominational Christians the convention at Louisville, in 1908, officially defined its plans as follows:

“Resolved, That the work of the International Sunday School Association may be denned as follows:

“First—It seeks to enlist all Sunday Schools in the common study of the lesson, but never to organize schools.

“Second—It seeks to enlist all Sunday Schools in the adoption of the best methods of promoting efficiency in the work of teacher-training.

“Third—It seeks in all proper ways to enlist theological seminaries to the extent of giving due recognition to the Sunday School in their curriculum.

“Fourth—It disclaims all creed-making power, and the sole function of its Lesson Committee is to select topic, the Scripture and the golden text, leaving interpretation of the Scripture to the various denominations.

“Fifth—It disclaims all authority over the churches and denominations.

“Sixth—It disclaims all legislative functions, save within its own sphere and for its own proper ends.

“Seventh—The work it seeks to do is confined to the common ground occupied by all the various denominations co-operating with it, a ground which these bodies have found can best be occupied through this common organization. The common ground and interests are chiefly as follows:

“(a) A uniform lesson system, graded or otherwise.

“(b) The propagation of the best methods and ideals in Sunday School pedagogy.

“(c) The promotion of all Sunday School life and progress through inspirational conventions and associations for the use and benefit of all the denominations.

“Eighth—The Association recognizes that in many of the above lines of activity the various denominations prosecute plans and methods of their own. In all such cases the International Association seeks not to hinder or trespass but to help. In short, it offers itself as the willing servant of all for Jesus' sake. It seeks to be a clearing-house of the best meth-

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ods and best plans in the Sunday School world. Above all, it seeks to be the means of extending a knowledge of the Bible, the inspired Word of God, through the Sunday School to the whole world."

14. Complete System. As rapidly as can be done the Association will perfect State and provincial organizations throughout its field. These associations will organize local schools into township, district, city and county associations for mutual help and dissemination of the best ideas in Sunday School work in conventions and institutes.

15. Revolution. Recognizing certain deficiencies in the Uniform Lessons, the Association had recognized the issue of "Supplemental Lessons" for Primary pupils. For twelve years before the Toronto convention of 1905 the leaders in Elementary Grade work had been seeking authority to issue **Graded Lessons** adapted to pupils under seventeen years of age. That convention authorized the lessons for the Primary Department. The Louisville convention consummated the work by authorizing the joint lesson committee to prepare a complete course covering seventeen years of Sunday-school work. In the history of Christianity this is the greatest forward step ever taken in religious education.

16. Obligations. Every Sunday School in the world which makes use of the Uniform or Graded Lessons, a graded school, Home Department, Cradle Roll, Systematic Visitation, Handwork, Systematic instruction in Temperance, Missions, or Adult Bible Class Organization, is under all the obligations of gratitude to support loyally the International Sunday School Association and to make use of it as a ready and adequate agency to reach the places which lie yet in the darkness beyond.

Review Questions.

Did you send your superintendent or pastor as a delegate to any triennial convention of the Sunday School? Why not?

What is Sunday School business? (11.)

Is there much work ahead of the International Association? What do you know of North or South America as mission fields? (12.)

What is the most striking feature of the "official statement," its positive plans or its negative positions? (13.)

Who is the General Secretary of your State Sunday School

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Association? Was your school reported before the last county convention?

How do the Graded Lessons work with the pupils of your school? What?

Discuss the work of Marion Lawrance, W. C. Pearce, Mrs. J. W. Barnes, Mrs. Mary Foster Bryner, Mrs. Zillah Foster Stevens, Dr. Jas. E. Shepard, Dr. Franklin McElfresh, Hugh Cork and W. A. Brown. Ask your pastor.

Lesson 3.—The World's Sunday School Association.

17. **Beginnings.** An Executive Committee of the International Association met at Chautauqua in 1886. B. F. Jacobs, for twenty-one years the chairman of that committee, suggested calling Sunday School workers of all the world to meet in London, three years later. The mass convention sent Dr. J. L. Phillips to begin organized Sunday School work in India.

18. **The St. Louis Convention** of 1893 took Japan under consideration. The London convention of 1898 gave Korea first attention. The whole work of the convention was slowly gathering momentum for a world-wide task.

19. **Thirteen hundred delegates**, representing twenty-six countries and fifty-two denominations, held the Fourth World's Sunday School convention at Jerusalem in April, 1904, the convention being held in a tent near the Damascus Road, "outside the city walls." It was a dramatic assembly of Christian forces, and gave the Sunday School rating as a world force.

20. **Thirty-seven countries** and fifty-three denominations were represented at the World's Fifth Convention at Rome, in May, 1907. Africa as a field for religious education by Sunday School methods was considered. Dr. Royal J. Dye is the Secretary for the World's Sunday School Association for Congo Free State. The Bolenge Church is world-famed for its missionary enterprise. The Rome convention crystallized the Sunday School movement into a definite institution.

21. **For twenty-one years** the World's Sunday School Association worked as a mass meeting. Like the Laymen's Missionary Movement, its work lay largely along the lines of in-

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vestigation and report, and of enlisting the intelligent cooperation of prominent business men in Christian evangelization. Unlike the Laymen's Movement it seeks to go as a handmaid of Christian culture and introduce into all missions and into non-Christian lands the best methods and plans of religious instruction known to Sunday School workers.

22. **The Sixth World's Sunday School convention** which met at Washington, D. C., in May, 1910, was undoubtedly the most momentous gathering of Christian workers ever held on this earth. It capitalized the new institution and gave it motive and momentum.

23. **One Hundred and Seventy-Five** missionaries, from every country except Thibet, were in attendance. Three thousand delegates represented fifty-seven denominations and twenty-four countries. The convention ordered the Association to be incorporated, elected a full complement of officers and committees for the American and British sections, and pledged more than seventy-five thousand dollars for the cause of religious education by Sunday School methods throughout all the world.

24. **Secretaries to every country and district** will be provided as rapidly as resources will permit. Religious instruction of childhood, teacher training, organized adult class evangelization and culture, and every phase of organized Sunday School work will be brought to the help of the forces now in the fields and those yet to go.

25. **From an inconspicuous beginning** with ragged and ignorant waifs, the Sunday School has come to be the mightiest bulwark of Christian civilization, the most effective conqueror of the ignorant or wilful foes of Christ, and the only agency capable to bring the Open Book to the closed mind of mankind and waken it, nurture it, and cause it to stand face to face with the Saviour.

Review Questions.

Do you know where to get full information concerning both International and World's Sunday School Associations? "Ask Marion Lawrance," General Secretary, 805 Hartford Building, Chicago.

How and when did the World's Sunday School Association begin? (17.)

How will you remember the number of delegates, countries

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and religious bodies represented at the Jerusalem convention? (19.)

Are you interested in the work of the World's Association in Africa? Why? (20.)

What is the difference between the character of the work done by the Laymen's Missionary Movement and that of the World's S. S. Association? (21.)

Would you care to have a report of the Washington convention? Why? (22-23.)

Do you believe God is using the Sunday School to further his purposes in Christ?

Is He permitted to use you and your school to the fullest advantage? Why?

Lesson 4.—Relations of the Sunday School.

26. Church. The Sunday School is not an institution separate and distinct from the church. On the contrary, it is the church in the act of performing one of her most important functions. To train faithful men who shall be able to teach others also, to teach the church accurately to deliver the Message of Truth, is a vital part of the church's program. This she has largely missed for centuries.

27. Pastor. The minister of Christ has his church before him in the Sunday School. Indeed, his largest opportunity for effective service lies in guiding his teachers in their teaching of the unformed, rather than in his preaching to the formed or deformed.

28. Worship. The spirit of reverence for the Lord's day, the Lord's house, the Lord's Book, and the Lord's work is sadly lacking in American life. If this spirit of reverence be not taught in the Sunday School it is taught nowhere. If church authorities center their attention and effort on the Sunday School for one generation they may transform the whole spirit of worship in modern life.

29. The Church Enterprises. "The medieval idea of the church was a saved island of saints in an ocean of sinners. The modern ideal of the church is a sweetened ocean." In sweetening the ocean of human activity the modern church is

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compelled to engage in many forms of local and general work. Missions, temperance and civic betterment are among the most important of these. As the mind of the church authorities is more largely directed to the opportunities presented by the Sunday School, culture along the lines of applied Christianity will take vast strides forward.

30. **The Home.** The home is the foundation of Christian civilization. Upon the integrity and stability of the home rests every institution distinctive of Christian society. At no time in the history of Christendom has there been so much need as in the living present for the church to contribute its largest and best life to the upbuilding of the home. No effort can be spared to bind the home and church more closely together in safeguarding the culture and moral welfare of the youth of the land. The "Family" department of Sunday School work, the Cradle Roll, Home Class and Systematic Visitation, every pastor should keep closely identified with his largest purposes for the home and the church.

31. **Preparation for Home Life.** The church must teach as only the church can teach that the home is a divine institution, that home ties are as sacred as God; that the marriage relation is not by legal contract merely but by divine law; that the relations of the home are the most sacred relations in the universe outside the tie that binds God to man. Only teaching such as this and the bringing of young Christian manhood and womanhood to the sacrament of marriage, fully apprised of the nature of the marriage relation, can stem the tide of divorces, of progressive polygamy and of all the individual and social evils in which America to-day leads Christendom.

32. **Science of Parenthood.** Through its departmental and class organizations, its facilities for special lectures and other educational functions, the Sunday School is far better adapted than any other institution in our civilization to teach the divine obligation of parents to personally nurture the spiritual life of their children, as well to supply their physical needs. Too often, parenthood is allowed to mean little more than a physical incident in life, rather than the highest, holiest and most God-like activity entrusted to mankind. The new science of Paidology, child study, has opened a field of investigation and research more vital and illuminative than the science of Psychology to which it is related.

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33. **To the Community.** It is the business of the Sunday School to reach throughout the community of which it is a part and to claim in the name of Christ its childhood and mature life. Its obligation to the home is closely akin to its obligation to the state. The culture, the discipline and refinement which constitute the basis of Christian civilization must come to the state through the Sunday School more largely than by means of any other agency.

34. **Conversion.** Wisely to guide the life of childhood to its normal unfoldment into Christ, and wisely to train up in Christ the life which has been brought to him, is the supreme work of the Sunday School. To be working with childhood and youth in such closeness of friendship that in God's own time their lives may learn intelligently to believe on Christ, faithfully to love him and loyally to obey him in all relationships of life—this is the high art of Christian culture.

35. **Instruction in Righteousness.** Too often in the past Christian workers have felt that to lead the individuals in their classes into Christ was their final task. Indeed, the real task of Christian teaching has but begun. When a child is born into the family the task of rearing it is just begun. To guide the new Christian life to take its place in the new society of which it has become a part, to discharge faithfully the obligations and to meet the opportunities of the new life, is a duty of the church. In olden days salvation was interpreted to mean a matter exclusively individual, whereas Christ's program plainly includes the creation of a new society wherein the social obligations of each to the other are of first concern. The neglect and indifference with which some bodies of Christians have regarded this phase of the Christian religion is almost unexplicable.

36. **To the Nation and to the World.** The obligation of a great opportunity is frequently urged by quoting the statistics that from 85 to 95 per cent of the additions to church membership come directly from the Sunday School or indirectly because of Sunday School teaching. The most significant phase of this truth is not in the large proportion of church membership which comes through the Sunday School but the large proportion of the Sunday School, from 60 to 85 per cent which does not come into church membership and Christian life. More than half the membership of the Sunday School goes out into the world with no more knowledge of Christ

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than they have seen in their Sunday School teacher and the Christian workers of the school, with no more moral fiber and religious stamina than they have been taught by the Sunday School. The profound influence therefore of Sunday School teaching on home life, politics, business and society lends an importance far more than local to the work done. The quality of Sunday School instruction is probably the most potent single factor in determining the morality of the nation, the standard of its citizenship, its social honor, business and political integrity and domestic fidelity. The application of Sunday School methods to extend the cultural life of Christ Jesus to all nations is the secret of world-wide Christian conquest.

37. Each local Sunday School ought to recognize its obligation of gratitude to the International Sunday School Association for facilities gotten and inspiration given. The obligation of world-wide opportunity rests upon every Sunday School in existence to make as large use as possible of the facilities afforded by the World's Sunday School Association for Christian conquest. Workers in every school should put their own best life, their largest and most helpful inspiration into the stream of activity which carries only the Open Book with an open mind to every living creature.

Review Questions.

How do you distinguish church from Sunday School? Why? (26.)

How do you learn reverence? How do you teach it? (28.)

How do you interest children in the enterprises of your church? Is your way the best way? (29.)

Is parental authority vital to home life? Are parental affection and common sense essential to parental authority? (30.)

How much time and money is spent to teach young men intelligent fatherhood? Is it worth the price? (31-32.)

If your Sunday School is "holding its own" who is responsible for holding the rest of the community? (33.)

Must a child go to the devil before it can be brought into Christ? Why so? How? (34.)

What is your church doing for civic betterment?

Are the men of your church interested to hold for Christ

the 75 per cent to 90 per cent of the Sunday School boys who escape during adolescence? How do you know? (36.)

How much did you get out of the last county Sunday School convention? How much did you put into it? (37.)

Lesson 5.—Functions of the Sunday School.

38. The Sunday School exists for three purposes—transaction of business peculiar to itself and its interests; the cultivation of the devotional nature of childhood, youth and maturity through worship; and positive instruction in the Will and Word of God.

39. **Business.** Experience abundantly proves that it requires very little so-called business to run either a Sunday School or a church. As will be indicated in lesson 6, most of the details of Sunday School administration should be accomplished by conference and consultation in the council or cabinet meetings of the school. The items of business brought into the public sessions of the school should be almost without exception, in the nature of suggestion, encouragement and inspiration rather than for public consideration, debate or decision; negatively, nearly all of the business now transacted by and before the Sunday School in public session should be taken up and transacted by the leaders, and reports of decisions arrived at be made to the school. Positively the business brought before the school should be only of that nature in which all would be intelligently interested; such as the observance of special days (except Decision Day); new projects such as changing a "getting" Christmas to a "giving" Christmas or decorating the Christmas tree with gifts brought to be sent to needy ones elsewhere, rather than a pagan celebration with a pagan god. Whenever possible, the business to be adjusted should be announced beforehand, allowing ample time for reflection and general consultation before a decision is asked for. It is unfair to the school and detrimental to its interests to urge hasty and unconsidered action. Such business as is transacted by the school ought to come first in the order of exercises and before the period of worship. As a rule, five minutes will be ample time for the transaction of such business details as have need to be presented. The observance of this order is a great incentive

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to promptness in attendance. When items of business are presented they should be stated simply and clearly, with more than ordinary fullness, in detail and with obvious sincerity. When children and young people are appealed to for decisions, the action of the superintendent or presiding officer in presenting projects has a much wider educational significance than the decisions of that particular session.

40. **Worship.** The second important function of the Sunday School is to teach, both by precept and by example, right thoughts, true feelings and proper acts of devotion.

41. The three items of worship which have become most characteristic of the Christian religion are, prayer, the reading of the Holy Scriptures, and music. These items of devotional culture ought to be brought together and fifteen or twenty minutes of the most carefully prepared program be followed out. Christian life is essentially a prayer life. The present generation of Christian people is far more prayerless than Mohammedism and most of paganism. This is a most lamentable fact and lays another heavy burden upon the leaders of Christian life in America. The long, drawn-out, perfunctory prayer with utterance in so low a tone as to be unheard throughout the room, has no proper place in the Sunday School. Its devotions should be simple, direct, spontaneous and calculated not only to create but to express the inherent, worshipful instinct of the whole school.

42. Scarcely second in importance to the prayer life of the school is that of the much neglected, much misunderstood and much mishandled music life of individuals and of the school. Music is the one universal language. It alone expresses, even without words, the strong appeals to thought, stirring appeals to the emotions, and irresistible appeals to the will. The noisy confusion of the music period sometimes characteristic of Sunday School sessions, is a travesty on the function and purpose of music, destructive to the devotional spirit, and much worse in its tendencies than would be a total lack of music in the school. When the church realizes the yearning instinct of childhood and its appreciation of the best of music, it will sing its own hymns in church worship, if necessary, and provide its paid quartets or other special music for the most appreciative audiences on earth—the buoyant, bounding, eager boyhood and girlhood of the Sunday School. Orchestral music may be of great help in the Sun-

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day School, but only in case it sustains, directs and supports the singing, and does not drown out the singing of the school, by blaring, blatant, discordant orchestration. The instrumental music, as well as the songs for the Sunday School, should be carefully chosen with special reference to the culture of the devotional spirit and, when possible, with direct reference to the lesson of the day.

43. This function of the Sunday School properly follows the business period, precedes the period for instruction, and ought rarely if ever to be brought in as the closing part of the Sunday School session, even though the custom of closing exercises has made it seem inevitable.

44. **The Holy Scriptures.** The Bible is the only text book used or needed by the Sunday School. Its use in worship and its use for purposes of instruction should be clearly discerned and carefully observed. Flippant and thoughtless handling of the Book, its defacement, suffering it to lie on floor or seat with covers spread and leaves crumpled, is teaching an attitude towards God's Book which is almost worse than paganism. For the impressionable years of life, the affectionate handling of the Book, the tones of reverence and respect with which its words are read, the careful preventing of confusion and noise of any sort while it is being read, are items of fundamental importance in the Sunday School. During the period of worship the lesson text of the day should rarely if ever be read, but, much better, let it be some devotional selection akin to the day's study. As will be pointed out later, to read the lesson either in concert or responsive reading or to have it read by any officer or member of the school is a grievous pedagogic mistake. It robs the teacher of the best material for the teaching period.

45. **Instruction.** The main function of the Sunday School is to be a school. The school exists for creating and training disciples of the Lord. Already some of the most scientific instruction given anywhere may be found in the elementary grades of some Sunday Schools in America. More and more is emphasis laid on the importance and necessity of training teachers. Trained teachers prepare their lessons prayerfully and with great application of technical skill. When the school has been separated into departments and classes, the teachers have the most matchless opportunity to be found on earth for the exercise of the highest art of teaching. Give the

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teachers then the privilege which their general and special preparation deserves. Let them teach the lessons they have prepared and dismiss their own classes in their own way and at their own time, leaving with the pupils the impressions which they have so carefully sought to create.

46. In most instances the reassembling of the school for so-called "closing exercises" obliterates almost wholly the effect of the teacher's work. The confusion of re-assembling classes, announcements, items of business, reports, music, and reviews which do not review, rob the instruction period of the Sunday School of nearly all of its permanent value.

47. In the discussion of "The Teacher," Part III, the peculiar quality of religious pedagogy is pointed out. It is sufficient here to note that character by impression rather than knowledge through instruction, is the prime objective of Sunday School teaching. The religious use of the Bible and personal application of religious truths is the highest end sought. If the school is to be in any sense a school of instruction in religion, in the righteousness which is by faith in God, the value of the instruction period to the future life of the individual, the home, the church and the state cannot be too much exalted.

48. The superintendent of the Sunday School, who is, indeed, the real assistant pastor of the church, the superintendent of teachers and the dominant force in the organization of the school, has no more important responsibility than to organize and to administer the devotional and instructional periods of the Sunday School session for the highest religious ends. To co-ordinate the music, prayers and reading of the Scriptures into a real worshipful service along with instruction in religion is a positive and definite contribution to the religious life of the world.

Review Questions.

Name the objects of Sunday School meetings? (38.)

How and when is your Sunday School business done? Is that the best way? (39.)

Which is the most important act of worship to you, to sing, to pray, to read the Bible, or to do some active service for Christ? (Rom. 12:1 Rev. Ver.) (41.)

Can your Sunday School music be made more worshipful and devotional than it is now? How? (42.)

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In what different ways may the Scriptures be read in public? Which way is best? (43.)

Tell all the advantages and disadvantages of "closing exercises" by the whole school, which you can recall. Why does your school do as it does? (46.)

In view of all interests and issues at stake, what program of school sessions is best for your pupils and teachers? (48.)

Lesson 6.—Organization of the Sunday School.

49. Principles. Organization is not electing people to be something. It is the distribution of responsibility for doing things, as wisely as the circumstances will permit. Organization is the difference between a scrap-heap and a locomotive. A Sunday School is not a bunch of classes, few or many, which meet at the same hour. Classes whose work is built one into the other and the whole constituting a definite school of Jesus Christ is a school of religious education, where young and old are learning to practice the righteousness of God.

50. The first essential of Sunday School organization is to discern clearly the ends desired. When this is done and the work is seen in its several parts, the distribution of items of this work to individuals who accept responsibility for doing the work, is organization. This definition is fundamental. It applies to all organizations, religious, political and economic.

51. The basis of Sunday School organization is psychological. That is to say, the work to be done is determined by the vital characteristics of those in whom the work is to be brought to pass. Boys and girls are not little men and women. The mind of the infant under three years of age is different from the mind of the five-year old. The mind of the boy or girl between seven and nine years of age is sharply different from that of the mind of the youth between ten and thirteen. During the early years of adolescence, each passing year is commonly a sharply defined period of unfolding and development until about the age of seventeen. The life characteristics change again during the closing years of the adolescent period. The mind life of the adult is again different from the life of the adolescent.

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52. All Sunday School organization and administration, if it is to be effective, vital and efficient, must be built upon this basis. It must be adapted to the work demanded by these different periods of development. The systematic organization of the departments and minor subdivisions of the Sunday School is simply to the end that a definite work, adapted to each period, may be definitely distributed to individuals who assume responsibility for that special work.

53. **Superintendents.** As indicated in foregoing sections, the prime factor in Sunday school organization is the superintendent. He is the key, along with his pastor, of Sunday School success or failure. The modern weakness or the future strength of Sunday School work lies with the pulpit vision and platform efficiency of the pastor and his chief assistant, the superintendent of the Sunday School. The educational system of the church reaches from the home class and the cradle roll on the one hand, up to and includes the pulpit on the other. To organize this system in each church and for each community is the specific function of the superintendent. He must not only guide the distribution of responsibility, but he must work in closest sympathetic touch with those who assume responsibility under him in order that the ensemble, the whole group activity, may join part with part into an efficient body of instruction and inspiration.

54. **Council or Cabinet.** The effective administration of any Sunday School having fifty or more scholars, requires the combined counsel of those in the community most qualified for unobtrusive yet efficient leadership. The superintendent should have the right to call to his help a cabinet or council properly appointed by the governing body of the church. This council should have final advisory capacity in shaping the administration of the school as well as in determining matters of general policy and particular performance.

55. The effective administration of the Sunday School also requires faculty meetings of the school, before whom shall be brought matters relating to the co-ordination of the departments, and matters which effect the school as a whole. The religious instruction by the church of the youth and adult life of a community is more fundamental and more vital than the academic instruction of the public schools. The brief time available for the Sunday School session, the importance of the subject-matter to be taught, the eternal significance of the

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teaching, and the importance of Sunday School education to every phase of public life, demand a far more efficient, careful, and adequate administration of the Sunday School than has commonly been given to it.

56. The adaptation of the several departments of the Sunday School to the general functions of business, worship and instruction, is the prime necessity demanding regular faculty meetings of the school. What departments of the school shall meet entirely by themselves, and why; what items of business shall be brought before each department of the school, or the school as a whole, how such items shall be presented; how the instruction of each department can best be shaped, not merely for its own efficient work but to prepare the way for the work of the next department; these are vital questions demanding consultation and decision by those on whom rests the great obligation for the religious instruction in the school.

57. The following frame work of organization is suggested:

THE ORGANIZED SUNDAY SCHOOL.

1. Governing Body of Church.
2. Superintendent. Appointed by governing body of church on written nomination of Sunday School Council.
3. Council or Cabinet. Appointed by governing body of church on written nomination of Superintendent and Pastor.
4. Assistant Superintendents. Appointed by Superintendent.
 - (a) Superintendent of Registration and Enrollment.
 - (b) Superintendent of Classification, Grading and Promotions.
 - (c) Superintendent of Attendance and Absentees.
 - (d) Superintendent of Records and Reports.
 - (e) Superintendent of Literature and Supplies.
5. Assistant Superintendents. Appointed by Council.
 - (a) Superintendent of Family Division. Home Department and Cradle Roll.
 - (b) Superintendent of Elementary Division, Beginners, Primary and Junior.
 - (c) Superintendent of Advanced Division. Intermediate and Seniors.
 - (d) Superintendent of Organized Adult Bible Classes.

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6. Special Work Superintendents. Appointed by Council.
 - (a) Superintendent of Missions.
 - (b) Superintendent of Temperance.
 - (c) Superintendent of Systematic Visitation.
 - (d) Superintendent of Teacher-Training.
7. Messenger Corps. Appointed by Council from Juniors and Intermediates. Assigned to Superintendent and his associate and assistant superintendents. Cap and cap badge furnished by school.
8. Teachers. Appointed by Superintendent, pastor and Superintendent of department to which teacher is assigned.
9. Substitute Teachers. Appointed by Superintendent on written nomination by teacher and department superintendent.
10. Usher Corps. Appointed by Council from Advanced Department. "Doorman," "Usher" and "Page" sleeve badges furnished by school.
11. Treasurer. Appointed by governing body of Church on written nomination of Council.
12. Secretary and Correspondent. Appointed by Council. Position should be permanent so far as possible. Duties, Secretary of Council and of teachers' meetings; correspondent with State National and International Associations.
13. Musician. Appointed by Council. In charge of all instrumental and vocal music of the school, and teacher of the Sunday School in music. Appoints helpers as needed.
14. Librarian. Appointed by Council. In charge of Teachers' and Scholars' Library.

58. This framework of Sunday-school organization is very simple, even though it appears elaborate. If it is used as an ideal toward which, little by little, the shaping of the organization is directed, it will prove valuable because of its simplicity. If the Graded Lessons are used, and the Superintendent of Classification is efficient, no difficulty will be found to grade the school and keep it graded.

Some of the most efficient pastors in the land are superintendents of their own schools. They act as directing heads of the Council, but turn over to their assistants the entire work of conducting the school and of carrying on the work between sessions. Where it is yet impossible for the church to employ on salary an assistant pastor and superintendent of religious instruction, it appears that this double service by the pastor is very advantageous to him and to his work.

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Review Questions.

What is the difference between organization and merely electing officers? (49.)

Is your Sunday School organized as a real school for religious education?

Define the basis of Sunday School organization. (51.)

Are superintendents "born" or "made"? Is the work of superintending worth preparation and training? (53.)

Give five reasons for the best possible organization and administration of the Sunday School. (55.)

Criticize carefully the suggested framework of an organized Sunday School. (57.)

Is your pastor the seer of your school? What does he see? How do you help him? (58.)

Lesson 7.—Administration.

59. **The Public Session.** The principles of organization and the suggested framework already presented, or something better, should form the unvarying basis on which the entire administration of the Sunday School session should rest. Whether the Primary and Junior Departments of the Sunday School should meet with the main school or entirely separate, must be determined by the purposes of the school and the adaptation of organization and instruction to the age of the pupil.

60. **Separation of Departments.** The Primary and Junior Departments of the Sunday School are seldom, if ever, profited by either the opening or closing exercises. The songs, the Scripture readings, the prayers, all of the work is above and beyond them. It is made, like the seats, for older people. They are restless and, when not a disturbance to themselves, they are gathering impressions in their most sensitive period from every disturbance which takes place among the older scholars. The multitude of schools which have established separate sessions for the separate departments have proved the tremendous advantage of taking the little children and the pupils of the junior age apart by themselves into an atmosphere created by their own activities and devotion, under skilled guidance.

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61. **Order.** A stranger to Sunday Schools, visiting for the first time some schools, would be strongly impressed, most of all, by the noise, confusion, turbulence and disorder characterizing the session. If the superintendent is himself orderly, his teachers will be orderly. If the teachers are themselves orderly, the pupils will regularly be in order. The discipline of a school depends exclusively upon the head of the school. The source of discipline is in personality and not in peremptory commands. The calm and quiet movements, voice and directions of a well-ordered superintendent are the fount from which perfect discipline flows.

62. **Business.** Children are always eager to vote. It matters very little to them what their vote signifies, but they want to vote. The most preposterous plans may be ordered at any time by a vote of the school. Such items of business as should properly come before the school ought to come in the way of affirmative suggestions. They should be carefully explained even with some repetition, that there may be as little room as possible for imagination to work upon the facts suggested. Announcements of importance should be handed to the teachers for use in the class. Unimportant announcements should never be made.

63. **Devotion.** Few pupils will remember any ten consecutive words uttered by the superintendent or teacher of the Sunday School. Still fewer pupils will ever forget incidents of what was done, the way it was done and the manner of those who did the work. Nothing more determines the spiritual culture of a community than the devotional exercises of the Sunday School. Where the school is taught reverence, affectionate regard for God's Book and God's house, for the acts and atmosphere of worship, church services and all other gatherings will be filled by respectful, reverential and devout attendants. Leaders of Sunday School work have no more important obligation upon them than to make the period of worship in the Sunday School the most reverent and devout, the most impressive and significant of all the periods of their sessions, for, "the purpose of the Sunday School teaching is character, rather than scholarship; processes of impression rather than of instruction."

64. **Separation for Instruction.** So far as possible classes should take the places they are to occupy during the period of instruction at the beginning of the session, especially so

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where the main school meets in one room. A little attention to details of seating the classes will avoid vast confusion when the period of devotion merges into the period of instruction. If the classes go to other rooms for instruction, those most apt to be noisy and turbulent may well be placed farthest from the door of exit. A class of boys will usually make more noise going ten feet than going one hundred feet. Every effort should be made to make the atmosphere of the school as worshipful and quiet as careful attention to details can bring to pass.

65. The superintendent and teacher who superintends and teaches only on Sundays, miss the greater part of their work. Before the school session is dismissed each teacher should have placed in her hands by the superintendent of attendance and absentees a list of the absent pupils from that class for the day. The superintendent should have placed in his hands a list of all the absentees from the school. Not a day should be allowed to pass without an effort being put forth to learn the reason for the absence and to bring to the home assurance that the absence of the pupil was noticed and felt. The appalling waste of Sunday School forces will be eventually stopped when superintendents and teachers carry on their hearts the responsibility to the individual and the home of their work between public sessions of the school.

66. The greatest work of the Sunday School in expansion and development throughout the community lies in that almost universally neglected task of systematic house-to-house visitation. No activity provides definite work for more people, furnishes more incentive to personal development of the workers, and identifies the school with the interests of the whole community than does this activity. So important has this come to be that a secretary for this particular department is employed by the International Sunday School Association. The visitation is something more than a mere census of the community. It is a "follow-up" work by which weekly or monthly visits can be made by the same or different workers in a school, and the affectionate interests of one, sometimes of all the members of the household, be won to the school, to the church and to Christ.

67. Home Department. The Home Department is a definite class of the main Sunday School, which meets in the homes of its members rather than in the public session in the school.

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The interests of this class are closely identical with that of house-to-house visitation. The superintendent and pastor should be in closest possible touch with this department, for through it and by means of it the church is often able to exercise her largest influence for the uplift of the home and the salvation of individuals. The visitors of this department either are or will become among the very best workers of the church.

68. **The Cradle Roll** is a part of the family division of the Sunday School. However, it is by means of this agency that the church may be brought into the closest and most effective relation to the home in the culture and nurture of childhood. In so many ways does it prove true in human experience "that a little child shall lead them." The pastor particularly has need to be kept in the closest touch with the activities of this department of the Sunday School.

69. **Teacher Training.** Each Sunday School should have a training class of young people meeting at the hour of the regular session. It will also have a training class which meets at some hour between Sundays for the help and training of the teachers of the school. Both superintendent and pastor ought to be present at this teacher training class, in its mid-week sessions.

70. **There is no more important work of the church than that which has to do with informing the teachers what to teach, and training teachers how to teach the vital truths of the Christian religion.** It is far more important for the preacher to know precisely what his teachers are teaching to unformed and formative minds than to know what he himself is teaching, to formed maturity. It is vital to the interests of the whole school that the superintendent knows how each teacher teaches. Only by building the facts and processes of instruction into a complete whole, can a group of classes be organized into a real school.

71. **Where the adult Bible classes are organized with the required committees a joint meeting of the devotional committees of all the classes, with the pastor, should be held weekly.** This joint devotional committee, under pastoral direction, may properly assume charge of all the devotional meetings of the church, except that of the Intermediate Christian Endeavor Society.

72. **School and Class Social Functions.** It not necessary but

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very expedient that the leaders of the Sunday School work should show their interest in the social functions of all the classes of the school. Wise pastors will always send at least a note of personal regret and appreciation of the class when compelled by other duties to be absent. School spirit and the sense of loyalty to the school may often be fostered and deepened more successfully through mid-week functions than in any other way. Not less often than four times a year the entire school should be gathered together for a purely social purpose. The occasion should be made memorable in the life of the school. The noisy turbulence of the boys is always a result of the failure to provide beforehand for items of entertainment and employment especially adapted to boys. Preparation for these school functions should be made, covering all the details of the occasion for weeks in advance. It provides a field of growing activity for the joint social committee of the organized adult classes.

73. The business of the Sunday School is the creation of character. Its distinctive activity is the religious use of the Bible. Its field is the world. Its force is the teaching of God's Word. The Sunday School is the most characteristic of the institutions of Christendom in the twentieth century. More and more is it becoming the school of Jesus Christ for His conquest of the nations.

Review Questions.

Are Primary and Junior pupils kept in the opening exercises of your school for their profit or to enthuse someone else? Why? (59-60).

Is order essential to worship or religious instruction?

What determines school order? Class order? (61).

Does the discipline of the Sunday School affect life outside the school?

Is reverence and veneration taught in the best possible way to the boys and girls of your community? If not, are the children to blame? (63.)

At what period of life does your school lose the greatest number of its students? Why? How may this condition be changed? (65.)

Have you tried Systematic Visitation? (66.)

Ask Hugh Cork, 805 Hartford Bldg., Chicago, for details.

Do you know why the Home Class Visitor of your school is

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more blessed than the Home Class pupil? Try it and you'll know.

Is there any special obligation to babes and parents on the part of those churches which do not countenance infant baptism? (68.)

Why is teacher training so important? (70.)

Do most teachers need more scholarship in what to teach or more skill in knowing how to use for teaching the knowledge already possessed?

What place is there in church activity for joint meetings of the membership, devotional and social committees of the organized adult Bible classes? In evangelizing the community? In Christian culture? In establishing social standards in the community? (71-72.)

Lesson 8.—Special Days.

73. **The observance** of special occasions has come to be a definite part of the work of the organized Sunday School. To know how to adapt the work of these observances to the regular educational work of the school and to local conditions is becoming a problem of some moment. There are a few general truths which apply to all phases of special work. These may be noted first.

74. **General Principles.** (1). Whatever would be allowed by pastor and congregation to interrupt the preaching service may, if it is otherwise wholly unavoidable, be allowed to interrupt the teaching service. The short time allowed for teaching ought to be kept, as a sacred trust for Christ, free from every possible interruption.

(2). The devotional and instruction periods of the school should be preserved free from musical and all other preparations for special days. If the whole school cannot be persuaded to assemble to learn new music at other hours than those of the regular session, teach it to those who do come and let the others listen. Nothing but a physical or social earthquake ought to rob Christ and his disciples of their appointed meeting.

(3). Any occasion worth observing at all is worth magnifying to the last degree. If you must have an "occasion," have

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the greatest one that preparation, advertising, and enthusiastic support can produce. Little effort makes little "occasions" to belittle everyone having anything to do with them. The Sunday School has suffered greatly by shiftless, shoddy, slipshod work in all departments, but in none more than in this.

(4). Postpone a whole programme rather than present one on which preparation has been postponed. Only when leaders insist on high-grade work do followers consider that they mean business.

(5). Never put a price tag on any service or function of the Sunday School. The church owes something to itself and the community, besides getting money for the Lord by indirect methods. It is a safe rule to ask the pupils to do nothing which Jesus might not with holy propriety direct. When Jesus can be imagined in personal charge of a band of little ones selling tickets for His benefit, then send them out.

(6). Never put the beginners or primary pupils forward to show off for the benefit of others. The world will cultivate their vanity soon enough without help from the church. Whatever they are called upon to do, let it be such that they can do it with the simple sincerity of unspoiled hearts.

(7). Raise the Standard. Make the school feel the pride of having each "occasion" better than the last one. Don't be satisfied with the common-place, "Good enough" is the most successful enemy of the best. Less than the best is bad always and everywhere. Let the community know that when your school invites company, the program presented will be the best that community can possibly afford.

(8). Allow plenty of time for preparation. It usually takes longer to plan a great occasion and get all the details well in hand on the part of leaders, than to get the pupils ready. If the leaders mean business the followers will do business promptly.

75. Special Occasions. There are six special occasions which have come to be fixtures in the calendar of nearly all organized Sunday Schools. Another one is of irregular occurrence, its time to be fixed by the pastor and superintendent alone.

Christmas. The birthday of the Christ child! Its observance falls most properly to the pupils of the Primary and Beginners' departments. In every possible way use the occa

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sion to exalt the name and faith and love of the dear Lord who came through the wonder-gate of Babyland. The Santa Claus idea may be allowed outside the Sunday School, in the fancy-world of childhood. Much fantastic nonsense is said about this by those who don't know what the world of make-believe is to one period of childhood. But when everything good that can possibly be said for the Santa Claus idea has been said, it remains true that the one place where that pagan god is preposterously out of place is the Christian Sunday School. Equally out of place is the Christmas tree, gift laden, and followed by a "treat" for the pupils. It would be impossible to conceive a more unfortunate perversion of the spirit of Christ with which to celebrate his birthday. "It is more blessed to give than to receive," teaches the Christ. "It is more blessed to get than to give," teaches the Christmas gift tree.

The most beautiful Christmas observance possible is some celebration by the little ones, commemorating the birth and babyhood of Jesus. Then let a Christmas tree, tinsel-bedecked and unlighted, be unveiled. Then let the classes, one by one, led by the teacher, come forward bearing gifts—the best they can willingly afford, hang the gift, or part of it, on the tree and light one or more candles, by careful previous arrangement. When the gifts are all presented let the school sing some prayer of grateful praise, and let the superintendent or pastor accept the gifts in the name of Jesus. Let the boxes, barrels and packages be ready at hand. Let the "honor" boys and girls of the Junior department be permitted to help to pack the gifts for shipment, mark the shipping tags, and prepare all that has been brought for shipment to some of Christ's little ones who have no other Christmas. Then, when the audience is dismissed, the community has a new vision of what the fellowship of Jesus Christ can be made to mean among men.

Many touching illustrations might be given of what such a Christmas, in the hearts of boys and girls, has already come to mean.

May Jesus Christ be praised!

Review Questions.

How is religious instruction belittled by allowing many things to interrupt and displace the study period? (74¹.)

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Why cannot special Sunday School music be prepared at other times than at the regular school session? (742.)

What is gained by "magnifying" the occasion? (743.)

Is it wise or otherwise to allow unprepared performers to embarrass an audience? (744.)

Give some reasons why the church ought to go out of the "pay" show business. (745.)

Why ought not little ones to be encouraged to "show off"? (746.)

How far is it true that less than the best is always bad for a Christian? (747.)

How far is preparation of details necessary to any successful work? (748.)

Give a program for a real Christian Christmas celebration by a Christian school. (75.)

Lesson 9.—Special Days—Continued.

76. **Easter Day.** While Easter has been greatly abused as a date in the ecclesiastical calendar, there is every reason why Christians ought to rescue it from its abuses, and give it special significance as an anniversary of the central fact of all history, the Resurrection of Jesus Christ from the dead. It is true that no child will be able to see in the fact of the Resurrection what older people see, because of their experience with death. But with the many insidious attacks upon the reality of the fact itself, the whole church needs to be definitely grounded upon the truth that without the Resurrection there is no such thing as Christian faith, neither salvation nor hope.

77. **Among the churches** of Disciples of Christ, the day is given special significance because of the offering which is made then for orphanage, and other benevolent work both in this country and abroad. There is no one thing in which the church of our Lord has been more neglectful than in this work of love and mercy and good will. For this reason the day should be universally observed to aid in educating all in this fundamental privilege of the new life enjoyed by those who "have risen with Him to walk in newness of life." The

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exercises of the day may with every propriety be assigned to the older Juniors and the Intermediates.

78. Sunday School Rally Day. The custom of summer vacations is, happily, becoming more general. Many teachers and pupils are away from their homes part or all of the time during the summer months. There are always enough people left who do not go away for all the time to keep the school to a high grade of efficiency. Any school that closes during the summer has not much life to keep open the rest of the time. With the beginning of the public schools practically all the absentees are at home. If teachers and pupils have kept in touch with each other by letter, as all real teachers and pupils do, they are eager to meet and to bring with them all the "newcomers" in the community, and all the late-comers from tardy homes. Hence the desirability of a great rally at which everybody may be joyously welcomed back to the glad fellowship of the school, the forces organized for larger and better work, and the work of the new year heartily begun. This Rally Day must be planned for before vacation season comes, the spirit of expectancy roused, and the family spirit called into conscious existence. Many helpful programs are available, but no program is good which trespasses on the period set apart for class study with Jesus and the teacher. The Lord's Day immediately preceding the opening of the public schools is usually the best time for the Rally Day.

79. Promotion Day. The introduction of the new Graded Lessons makes "Promotion" day a necessity where formerly it was more or less perfunctory and unnecessary. Raising the Sunday School to the standard of a real school of religious instruction, gives a dignity and "worthiness" to it that the old system of uniform lessons made it more difficult to attain. Promotions from class to class in the same department and from one department to another ought properly to come on the same day. The exercises should be conducted by departments separately, even if they must come at separate hours because of lack of available assembly rooms. The exercises ought not to be before the whole school. Parents of pupils, the pastor and superintendent, and such others as may properly be invited, are the guests of the department for the occasion. Promotion in the Christian school ought to be made as significant to pupils as promotion in the public schools of

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the state. Since the Sunday School year, under the system of Graded Lessons, begins with the first Lord's day of October, the last Lord's day of September is the best day for regular observance of Promotion Day.

80. **Mission Days.** The great task of evangelizing the world and of Christianizing the rapidly-paganizing territory of America ought not to be slighted for a single session of the Sunday School. It is in every way fitting that special days should be set apart for establishing both the spirit of missionary zeal and promoting the spirit of missionary giving. On both occasions, major emphasis should be on the word "missions" and minor emphasis on the words "Home" and "Foreign."

81. **Among Disciples of Christ** the first Lord's day of June has come to be one of the great days in the school calendar. It is Children's Day for Foreign Missions. Thanksgiving Sunday is, in like manner, coming into increasing prominence as "Bible School Day for American Missions." The latter occasion affords an ideal setting for inculcating the sentiment of Christian patriotism, while the former is pre-eminently the occasion for bringing to the community through the school the world-vision of Christian conquest. The Elementary division of the school may best have prominence in the program of Children's Day for Foreign Missions. The Advanced and Adult divisions may properly be most conspicuous in the program of Bible School Day for American Missions. No Christian school can afford to let either of these days pass without making large preparation for a great development of missionary sentiment and a great outpouring of liberality to further the progress of Christ's kingship among men. Excellent programs may always be had from missionary boards or from music publishers, many of whom make a specialty of programs for these special days.

82. **Decision Day.** This occasion was splendidly conceived. It has almost invariably been sacrificed to miserable execution—executed by its friends. As soon as the lesson topics are published by the International Sunday School Association, the pastors ought to scan them carefully and discover the climax of lesson development, which can always be found in the annual topics. He ought then to call the superintendent into prayerful conference with him, that together they may settle on definite days toward which all the teaching of all the teachers will be specially directed. One at a time the

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superintendent will confer with the teachers in whose classes are pupils who are not Christians. The superintendent will tell the teachers of the minister's wishes, and that, with the consent of the teacher, both he and the pastor will join the teacher in daily prayer, by name, for those who are yet out of Christ. No teacher has any need to know just what are the plans and methods of any other teacher in the school. The duty of each one is to give the teaching of each lesson such a personal turn as seems best, preparing the way for a desire on the part of the non-Christians to commit their personal trust to Jesus, the Saviour. On the appointed day, the school, not having been told that any special occasion has been set, will merge the teaching period directly into an assembly, the pastor without formality or break in the spirit of the teaching, laying upon the hearts of all the necessity of more sincere consecration of life to Christ and his service, closing with a simple and tender appeal to those out of Christ to accept Him then and there. Regardless of visible results, as soon as one Decision Day is passed, let the next one be arranged for in the same manner.

83. The combination of Decision Day, properly used with the organized Adult Bible Class, makes the Sunday School the most effective evangelistic agency in the church. All the results possible to a great revival campaign may be secured without any of the evils commonly attendant upon spasmodic evangelistic appeals. The disuse of Decision Day was inevitable on impatient and unwise use of it. When servants of the Lord do not seek to "gather where they have not sown and reap where they have not strawed," they will find, ready at hand, willing and effective, the mightiest instrumentality for bringing men to Christ, as well as bringing them up in Him, in the modern Sunday School.

Review Questions.

What were the Easter offerings of the Sunday Schools last year for benevolent work? Ask your pastor? (76-77.)

How can your school make the most of Rally Day? (78.)

Do boys and girls take a pride in promotion in the public schools? Why? (79.)

How long have you used the Graded Lessons? How do they help you? (79.)

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Why not make your school a Living Link in Foreign and Home Missions? (81.)

Have you ever tried a real Decision Day in your school?

By hearty co-operation between pastor, superintendent and teachers, what do you think your school might accomplish during the next year?

How can the Membership Committee of the Organized Adult Bible Class be an important factor in making Decision Day a great feature of your work?

Does the Sunday School exist mainly to secure confessions of faith and conversion of sinners? Are you sure? (82.)

Lesson 10.—Sunday School Music.

84. Purpose. The only purpose of setting words to music, and singing them instead of uttering them in tones of customary conversation, is to make them more impressive, more expressive of thought and emotion, and to make them a more permanent possession of the soul. The instinct of rhythm is strong in the human mind. The verbal expression of thought and emotion in rhythmic and melodic phrase is to give to the idea a permanent and abiding place in the thought world.

85. Music. Music is the one universal language of hearing and of utterance. Instrumental music is properly a more general medium for conveying thought, feeling and incentive to action, than is speech. Just as children have to be taught meaning of words, an extended vocabulary, and the principles of interpreting speech so as to understand the meanings hid in words and phrases, so do they have need to be taught the meaning of tone colors, combinations and phrases, so as to understand the wealth of meaning which music holds.

86. Music in Worship. Worship is to religion what language is to thought, the expression of it. Man's idea of God is more clearly disclosed by his worship than in all else combined. Just as man's regard for a fellowman is most plainly shown by the tone, manner of address and words used toward him, so man's regard for God is most plainly shown by the tone, manner of address and attitude of life which he makes his worship to God.

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87. **Some Abuses.** To state such fundamental truths simply, clearly and plainly, is to bring a severe indictment against much of the music to which Sunday Schools are addicted, and an even more vigorous indictment against the grievous abuse of the usual spirit and purpose of music in the Sunday School.

(1). To use music to cover up confusion is to degrade the sacred and to put a premium upon irreverence. Under no conceivable circumstance is a leader of sacred song justified to respond favorably to the suggestion, "Let us have a verse or two of sacred song, while the tardy ones are coming in, or while the windows are being opened and shut, or while we are waiting for something else to happen." There are only two requirements for this type of music, "Everybody sing louder," and "Sing the next verse twice as fast!"

(2). To use music which is incapable, inadequate or unadapted to express thought is to make worship impossible to the singer. It is profoundly pathetic to hear little ones struggling with words which they do not comprehend and tunes which are hopeless jingles. Superficial listeners will laugh at the grotesque misconceptions of the children as they do their best to sing. "Bringing in the cheese," may sound funny to impious adults. It is a stimulus to holy indignation to those who love God and childhood and music.

(3). To use music to manufacture sentiment may do for a fife and drum corps at a recruiting station or to draw crowds to a circus, but not in the devotional period of the teaching service of a Christian church. Instead of making the formative period of childhood familiar with perversions of music in worship, let these vagaries be adopted into the preaching service where adults who can not be mistaught are gathered. To open the preaching service with "Bedelia" or "Hiawatha," to sing "Has Anybody Here Seen Kelly" at the communion hour, and to dismiss the congregation with the martial strains of "The Irish Washerwoman" or "Louisiana Lou" would not be more blasphemous than to teach children irreverence, disrespect and contempt for worship and holy things by means of the trashy musical misfits which are only too common in Sunday School use.

88. **Children and Music.** Childhood is the age of deepest impression by music. The children of this generation are not being enriched in soul by the songs of love and trust which have lightened darkness and lifted burdens for their

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grandparents. The melodies of childhood days ring through the wearied chambers of the soul to call, as with the voice of God, the life away from burdened sadness to the light and peace and joy of Christian love. The old-time home, with mother's soprano, father's tenor or bass, sister's alto and soprano, boy romping on the floor or watching with hungry soul the worship—sometimes these visions are the only happy memories of childhood which abide. By what right, pray, is childhood now robbed of its enrichment for maturity and age in its memories of song? The rich old hymns of adoration, praise and lofty sentiment were above childhood, of course, but the "soul of music" was there and childhood yearned, more than it knew, to grow up to it. At least one of the hymns of history should be sung in every worship period of the Sunday School. Gospel songs which sing the invitations to accept Christ have no place in the customary hour of worship. To sing invitations when no acceptances are looked for, provided for or expected, cheapens the force of the invitation and hardens hearts against its unique significance.

89. **Special Music.** Sunday School pupils are the most appreciative audiences for the best singing to be had. Adult audiences will compare one singer with another on the basis of various pleasing qualities. Childhood takes its joy direct. Its happiness is unqualified. Church services might well abandon, if need be, their moderate enjoyment of "special music" entertainment, and pay their soloists, quartets and various artists to sing and play for the exuberant enjoyment and real religious culture of the youth. The public schools are far in advance of the Sunday School in provision for musical expression and nurture. The use of music in the Sunday School is the highest to which the science and art can be put.

90. **The Sunday School Musician.** The most intelligently religious musician in the community ought to be placed in charge of the development of music in the Sunday School. Nothing, either vocal or instrumental, is tolerable in the school, except it minister directly to the worshipful atmosphere of the occasion, express the spirit of address to God, or illumine, from the devotional side, the lesson theme of the day. The musician will closely scan the lesson development of the year, the quarter, the month, and the day. He will adapt the selections to the motif of the worship and instruc-

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tion. He will submit to the superintendent and pastor the selections he has made for their approval and education. He will help to do all to the glory of God.

91. **The Graded Sunday School.** One of the chief reasons for dividing the Sunday School into at least three distinct and separate departments, the Primary, including the Beginners, the Juniors, and the main school, is in the necessity to adapt the acts of worship as well as the facts for instruction to the distinct periods of mental development. The little ones ought not to be kept present and quiet while adult worship, wholly beyond their experience and understanding, is being conducted by adults for adults. Let the little ones assemble by themselves, learn the spirit and acts of worship adapted to them, and have their own work of Graded Lessons by themselves. Church architecture is already being completely changed to meet these imperative needs of God's little ones. Less money spent on the comfort and entertainment of adult worshippers and more on the moral and spiritual culture of Christ's little friends will yield amazing harvests of eternal wealth.

Review Questions.

Describe the purpose of singing words rather than speaking them. (84.)

Why is it worth while to learn musical interpretation? (85.)

What is the relation of worship to religion? Of music to worship? Why ought devotional music to be highly prized? (86.)

Mention some abuses of music in worship. (87.)

Illustrate from experience and observation the love of children for good music. (88.)

How may the local standard of Sunday School music be raised? (89.)

Give some qualifications of a good choirster. (90.)

If your school is not completely graded please explain to Christ why it is not. (91.)

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PART II.—STUDIES IN HUMAN NATURE.

FOREWORD.

Study of religious psychology is one subject wherein teacher and pupils may properly grow enthusiastic. Every vital truth may be verified in the laboratory of life. A family of children or a class of little Sunday-school friends affords the best possible opportunity to put every statement to a living test.

In this section the study is limited to a study of the mind. The use of this study in teaching will be made apparent. The science and art of teaching are built on the discovered laws of the mind. Clearly, the foundation of all teaching is in the mind itself and the fixed modes of its operations.

The development and application of the instinct of perversity, as made in this work, is a definite contribution, so far as the author knows, to the science of religious psychology. Those who are interested in the "Boy" may find helpful suggestion for independent investigation.

With the prayer that these studies in life may be helpful to both parent and future parents and teachers, this subject and the treatment of it is sent forth.

Lesson II.—The Pupil.

"He himself knew what was in man."

1. The knowledge which our Lord had of man made it possible for him to be a perfect teacher of men. His knowledge of God was what man most needed to know. That will always be the greatest human need. To know the truth of God as it is in Jesus is the one secret of human usefulness and happiness. God has given no more sacred trust to his creatures than to pass on from heart to heart, from those who know it to those who have a right to know it, the precious secret of Christian faith and hope and love. To become a "faithful steward of this trust" it is necessary to know not only the truth himself through religious study of the Bible, and practice of the new life in Christ, but also to know more

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perfectly the mind which must appropriate this Truth and the process by which the mind of man is both informed and enriched.

2. It is not necessary that every parent and teacher shall be expert in the knowledge of psychology, the science of the mind, nor that they shall be skilled in pedagogy, the science of teaching. It is true, however, that there are no more vital and more fascinating studies than these sciences. It is also true that intelligent parenthood demands a knowledge of the life within the body as well as of the body which must be fed and sheltered and protected. The growing and widespread interest in child study and in the phenomena of human life will transform much parental drudgery into delight and hasten the day when a far more perfect manhood and womanhood than ours will inherit the earth. It may be, too, that God is using the too-frequent anguish of parents over the waywardness of boys and girls to usher in a period of more intelligent fatherhood and motherhood than the race of man has yet known.

3. A science of human life is possible only because both body and mind are subject to fixed laws of being and of growth. Since these laws, many of them, may be known, it is becoming more and more inexcusable for those who are entrusted with the sacred stewardship of calling life into being and of instructing it for service, to blunder ignorantly and blindly to unhappy results. Opportunities are multiplying so rapidly to acquire sufficient knowledge of the fixed laws of the mind and of the body, that intelligent skill in guiding life to right action is within the reach of all. A discouraged mother said piously, "I have turned my boy over to the Lord. He'll look out for him." She ignored the fact that the Lord had turned the boy over to her and her husband.

4. There are many pressing incentives to a better understanding of the mind and its processes by Christian parents and teachers. The need of the world for religion was never more urgent than now. The demands of pagan nations for Christian teaching are insistent. A prominent missionary declares, out of wide knowledge of conditions in many nations, "God is getting in a hurry that all men shall know him through his Son." Our nation is rapidly becoming paganized in all its institutions. A new, more vital and more pow-

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erful acceptance and application of Christian principles in human living are demanded for the life of the church, the home, the nation, and the world. The church and the home are the only institutions which can teach the Christian religion. In the absence of intelligent Christian parents to teach the vital truths of Christianity, the Sunday School teacher becomes the only remaining bulwark of Christian civilization against the subtle and insidious influences of Paganism.

5. Coming closer to the relation of religious teaching and knowledge of the mind, it must be known that the issues at stake are the most profound, vital and significant in the world. All else is of secondary importance. Then, again, childhood is the period when unformed life is forming. If it is deformed through blundering mistake or thoughtless neglect it is eternally marred. The whole formative period of human life is very short at best. It is divided into distinct periods of differing capacities to learn and to acquire. Probably nine-tenths of all the average person learns in a lifetime is learned between the close of the fourth and the close of the twelfth year, and by far the greater part of this is learned through the eyes.

6. The most fruitful study of nature is the study of human nature. A great scientist declared that he was reading God's thoughts after him. The highest of God's thoughts and the best of His affection, so far as man knows, He has built into the constitution of the living organism, the human body made alive by a life capable of becoming intimate in companionship and friendship with Himself. It can be made to seem almost blasphemy to turn away from the study of the loving Creator's laws implanted in man, His last and highest creation, and turn to lesser studies—or none at all. Even though the study take conscious effort, time from a busy life, and energy from a burdened mind, the effort, the energy and the time cannot fail to be blessed by God in larger and richer life to him who studies, and a wider, more helpful and joyous, because more intelligent, service in teaching Life divine to those who are complete only in Him.

7. The Kind of Knowledge Demanded. The parent and teacher must deal with individual life. There are some few general laws of the body and of the mind which must be known. It is just as important to know the laws which produce the endless differences between individuals. Only by

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such a knowledge is it possible to work intelligently in and upon each separate mind and bring to it such aid and guidance as will bring it to its truest unfoldment and proper development.

8. General Laws. Some general laws may be stated as follows:

(1). The character and destiny of human life is determined by three factors: Heredity, what it is because of its ancestry; environment, what it is because of its conditions and surroundings; and, will, what it is because of its own choices, motives and purposes.

(2). All human life begins in unconscious imprisonment. It is ushered into a physical universe, organized with a physical body, and dependent upon the development of the nervous system of the body for the acquirement and use of knowledge.

(3). Growth, development of body to a fixed standard of maturity, and unfoldment of mind to indefinite versatility and infinite possibility, is a uniform law.

(4). Regular periods of physical growth are marked by corresponding periods of mental alertness, moral sensibility and spiritual culture.

(5). Each individual of the race is determined by six factors: Race, Time, Place, Family, Education and Opportunity.

Review Questions.

Why is Jesus a model for Christian teachers? (1.)

Commit to memory I. Cor. 4:12. (Twentieth Century N. T. preferred.)

Give some reasons why child study may be both pleasant and profitable. (2.)

Would you say that a child is entrusted to parents or that parents are entrusted to the child? Give reasons. (3.)

State as many reasons as you can why child study seems to be especially important and timely. (4.)

Why is child study important to religious teaching? (5.)

Do you think of God as interested in having his children study human nature? Why? (6.)

Which of the five General Laws given do you consider most worth remembering? Why? (8.)

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Suggested Reference Readings.

(Your public library will be glad to put in any books you request.)

Psychological Principles of Education. Horne, Chapters XXIX to XXXIV.

The Story of the Mind. Baldwin, Chapters II and VIII.

Philosophy of Education. Horne.

The Graded Sunday School in Principle and Practice. Meyer. Part One, Chapters III to VI.

Fundamentals of Child Study. Kirkpatrick, Chapters IX and XI.

Jesus as a Teacher. Hinsdale, Chapter XIX.

Science and Pedagogy of Ethics. Everest, Part III, Chapters III and V.

Teachers and Teaching. Trumbull, pp. 105 ff and 138 ff.

Making of a Teacher. Brumbaugh, Chapter IX.

Teacher's Handbook of Psychology. Sully, Chapters XVIII and XX.

Thinking and Learning to Think. Schaeffer, Editor's Preface and Chapters XVI to XXII.

Talks to Teachers. James.

Psychology. James.

Adolescence. Hall.

How to Study. McMurry.

Primer on Teaching. Adams.

Lesson 12.—Infancy.

9. **Physical Characteristics.** At birth the babe is an immature organism. Its parts are incomplete. Its special senses, gateways to the city of Mansoul, are wholly undeveloped. It has no consciousness, no senses. It has grown many million times as large as the germ cell where it started. Its physical growth, rapid and uniform, will be its sole occupation for some months. The sense of touch in the delicate surface of the lips seems to be the first channel of communication between the new life and the world it has entered. That same channel of communication continues to be a favorite means of getting acquainted with things. Indeed, putting things into the mouth becomes a life habit with some people.

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10. **Irregular Growth.** If all parts of the body developed in like, or equal proportion, from infancy to maturity, the adult would be a monstrosity, by our present standards. The ratio of growth of different members is about as follows: Vertical length of head, 2 to 1; length of body, 3 to 1; length of arm, 4 to 1; length of leg, 5 to 1. These tables of comparison would be merely interesting were it not that they represent a corresponding disproportion in the rates of growth of different activities of the mind. It must be noted, too, that just as the body has need of nourishment for its normal growth, each mental trait has need of nurture for its normal development.

11. **Intellectual Characteristics.** During the first period of its career on earth the child is dominated wholly by its instincts. As its consciousness wakens into activity, the child finds itself already heir to a dominant and all-encompassing selfishness. Not the moral selfishness of later years, to be sure, but a real, imperious and pervasive selfishness, nevertheless. If the parents be indulgent subjects to the new ruler in the Kingdom of Self, the ruler will quickly learn that tears and yells are the scepter by which it exacts subservient compliance to its whims. If the misguided indulgence be continued, a vicious habit is fixed. If the child be a male it will continue the yells, more or less, throughout life. If it be not a male child it will probably leave off the yells. In either case it will be selfish.

12. **The Beginners' Period.** The child between the ages of three and six is a creature of impulse. Its use of the special senses is only partial, its command of itself through the motor nerves is scarcely begun. The feeling world of the child is vast. It has just begun to gather the raw material of its thought life. Its will, the power to make independent choices and decisions is wholly lacking. It acts by impulse, moves by impulse, and changes its feelings like the fluttering flight of the butterfly. These fitful conditions are proved by observation and by the fact that memory, a continuous record of one's past experiences, rarely ever reaches back earlier than the fifth year.

13. **Beginners' Needs.** There are two conspicuous needs of this early age which parent and Christian teacher need intelligently to meet,

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(a) Education of the special senses. The mental images formed in the mind as a consequence of sensation are the raw material of thought. If the special senses do not make clear-cut, distinct, accurate and full reports to the mind, that mind will never be able to think clearly, fully and accurately. To leave the senses untrained and undisciplined is far worse than to cause an arm or a leg to be undeveloped. To be a permanently crippled mind is indefinitely worse than to be physically crippled.

(b) Education in control of the motor nerves of the body. The impulses of infancy are aimless, purposeless and without value except as mere motion. The child has need to be taught both to give expression in the best possible way to the mental images it has gained but also to bring the motions of the body under definite control. The incentives to both of these elements of education are abundant. The parent or teacher may confidently appeal to any and all of the following instincts:

14. **Play.** Aside from the instinct for food and bodily comfort the play instinct is most powerful and universal. In the awakening activity of the special senses, any new sensation which does not convey a shock of discomfort rouses the play spirit. Let the lights suddenly go out in home or church. Instantly, children, and all in whom this fact of infancy persists, will laugh. They are not laughing at the dark. The unexpected sensation appeals to the instinct of play.

15. **Imitation.** This is apparently a form of the play instinct. The presence of a new object, of new motions or new forms and sounds, before the senses of sight and hearing, create a definite impulse to reproduce the form or motion, the sight or sound. This instinct to recreate or react the mental image in the mind is the most potent resource of parent and teacher. It also shows most emphatically the necessity of right living in the presence of imitative childhood.

16. **Curiosity.** This instinct does not belong wholly to childhood. Show windows and the art of modern advertising exist in recognition of this fact of psychology. But the child begins in blank ignorance. It knows nothing. It has everything to learn. It must first learn each separate object by itself. It must begin the purely inner process of uniting the mental images caused by different sensations into a new kind

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of mental image. Illustration: The images occasioned in the mind by touching an orange, smelling it and tasting it will be brought together and combined into the image, orange.

17. It will also soon begin to note relations between objects, such as the large, soft, red ball and the small, hard, white ball. But this mental habit of classification according to laws of association, and that of forming concepts out of precepts, must be built upon a widening knowledge of single sense objects.

18. Now God has so fashioned the mind that the instinct of curiosity in the child seeks only the superficial qualities and attributes. The child wants to know only what things are, how they happen to be what they are, and what they can be used for. Fortunate indeed is that child whose natural and normal curiosity does not wear out the patience of parent and teacher. Any child who can be brought to the High School age knowing things, the real things, the real things as they are, and not merely the names of things, or mental images of things which do not at all correspond to the real things, such a child is equipped far beyond the average with chart and compass for a successful voyage of life.

19. **Self-interest.** Bear in mind that the selfishness of childhood is not immoral, but non-moral. It is the selfishness of moral irresponsibility. It is the natural response to the individualistic instinct. Appeals to sense gratification or to the play instinct are a subtle and irresistible form of inducing right conduct. A promised pleasure, a picnic, or a gratification of the sense of taste will often afford an incentive to conduct covering a considerable period of time. While the period of dominance of the sense of taste is short, being confined to a few years in childhood, one sex builds confidently on the permanent power of appeal by ice cream sodas and bon-bons through an extended period of life.

In all cases, however, wise appeals to self-interest in lines of personal enjoyment and gratification may be used to influence right habits of thinking, feeling and acting. When habits of right conduct are to be created, Kirkpatrick's Law is valid. "Be sure to secure right action even if a low motive must be appealed to, but always appeal to the highest motive that will be effective."

20. **Perversity.** The instinct of perversity is ignored by many psychologists. To ignore its presence and power may

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be a fatal mistake of parent and teacher. The little child will sometimes look you squarely in the eye and proceed to do precisely the opposite from what you have commanded. The instinct begins feebly to manifest itself almost with the beginning of self-conscious conduct. It is apt to grow in strength with passing years. So subtle is it that the instinct sometimes overrides one's own judgment and better sense. Appeals to ordinary incentives are commonly impotent. Unguided and unrestrained perversity is ruinous to happiness and usefulness. Guided and controlled it becomes the main-spring of discovery, of inventive genius, and of resourcefulness. Clubbing a child for perversity is a public confession of blindness and imbecility. The domination of life by the combined instincts of self-interest and perversity constitute sin. The most tragic narrative of religious psychology is the seventh chapter of Romans. "There was a time when I myself, unconscious of law, was alive; but when the Commandment was brought home to me, sin sprang into life, while I—died. Thank God, there is deliverance through Jesus Christ, our Lord!" V. 9.25. The instinct of perversity must be intelligently regarded and used by parent and teacher. There is but one certain control of it—the love of Christ.

Review Questions.

Trace, from your own observation if possible, the ways in which intelligent life begins to manifest itself in the child. (9.)

A babe's body may be fed with a spoon, or otherwise. How can parent or teacher feed its mind? (10.)

Look up dictionary definitions of instinct and intuition. How do these differ?

How does impulsive action differ from restlessness? (12.)

Why may "stupidity" be due to physical defect, such as poor sight or hearing?

How far may parents and teachers be blamable for a child's inability to think clearly? (13.)

How may the play of childhood be made anything more than mere entertainment or amusement? (14.)

Illustrate from your own experience the power of imitation as an incentive to conduct. (15.)

What distinguishes childish curiosity from mature desire to learn? (16-18.)

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Illustrate from your observation the power of "taste" gratification as an incentive to conduct. (19.)

How have you succeeded to bring your own "instinct of perversity" under complete control?

How can you help childhood to gain better results in this control than most of their elders have attained? (20.)

Lesson 13.—Childhood Unfolding.

21. There is no drama so fraught with intense interest to the intelligent spectator as that of the unfolding out of unconsciousness of a human life. The drama becomes more significant as the part which the spectator may play is disclosed. The part of interested spectator merges into that of an actor whose skillful contribution to the plot becomes of vital consequence to the success of the unfoldment of life. Parent and teacher have a vast advantage in experience over the child. If their own memories of earliest childhood were keen and vivid, they could read out of their own consciousness far better directions of what to do and how to do it, than could possibly be written in any book on child study. The good impressions made on their own lives by others, the mistakes through neglect or ignorance or indifference, would constitute a most vital and valuable guide book of parent training and teacher training. In the absence of such memories, text-book suggestions and guidance ought ever to be supplemented by close, intelligent, sympathetic and accurate study of the book of judgment the child is writing in the timeless records of its own soul.

22. Trust. The affectionate nature of childhood is built on instinctive, unquestioning, unreasoning and absolute trust. To the child the parent occupies the place in its life where God in Christ ought some day to abide. The only thought a child can frame of God is a concrete image of someone who loves like mamma loves. The child mind enshrines parents instinctively in the throne room of its being, even though—Oh! the pity of it!—so many parents are so unlike God, so much more unlike Him than they need be and ought to be. So far as the child's capacity to think and to love is concerned, it is willing to admit the teacher to the same sanctuary.

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23. **Love.** The love of childhood is a personal and intuitive affection expressing likes because of congenial qualities. It knows nothing of inner hidden qualities yet, and is incapable to know the love which is a continuous act of the will and which rises wholly above the region of likes and dislikes. Higher and more potent than all the physical and mental characteristics of its new being, a child's love is the supreme agency through which it may be informed and enriched for its journey to eternity.

24. **Fancy.** Dependent upon its experience with objects in the world, and closely interwoven with its affectionate nature of trustful love, lies the wonderland of Fancy, the make-believe world which constitutes so much of childhood's reality. Imagination and fancy rise from the same basis in the mind, but they differ greatly. Imagination presents before the mind its own images in proper proportion. Fancy presents before the mind its own images in grotesque disproportion. Imagination is the work shop of constructive thought. Fancy is the playroom of the mind where it creates its own toys and gives full vent to sportive joy by tossing them at random. Imagination cherishes relevant ideals. Fancy creates the irrelevant and impossible.

25. **A Warning.** Parents and teachers must come to recognize the fact that the subjective creations of the mind are as real to childhood as the mental images caused by sensations. The child has to learn to distinguish between these two kinds of images. To accuse a child of lying is most often a moral outrage. The conscious deception of wilful falsehood is a later factor, developed at first by conscious effort. To attribute immorality to non-moral immaturity is a grievous and pregnant wrong. Its apparent untruths are often expressions born out of unguided fancy, sometimes born out of the instinct of perversity, sometimes based in confusion of its own mental images, but never out of reasoned effort to deceive. This quality of falsehood is of later development.

26. **Religious Teaching of Beginners.** The physical immaturity and growth of infancy, its mental characteristics, imperfect mental images, instincts of play, imitation, curiosity, self-interest, perversity, trust, love and fancy, are the bases on which intelligent parenthood and pedagogy will build. The religion of a mature mind is wholly impossible to it. Its religion, indeed is simple love. In getting its conceptions of

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God from parent and teacher it is getting in mind the ideas which will draw it toward Him or repel it from Him.

27. The processes of the religious teaching of children are different from those of instruction. The impressions the child-mind absorbs from the voice, appearance, manner of doing things and methods of worship are indefinitely more significant and more permanent than any truths which may be spoken to it. The Christian character and conduct of parent and teacher is the most important factor in the religious nurture of the child. Child life is too fresh from the hands of the Creator to be deceived by the artificiality and hypocrisy which may fool older people. Sincerity, sincere love of Christ, sincere reverence for God's work and for holy things, sincere gratitude to God for his goodness and love, sincere sympathy for childhood in its vast task of learning itself and the universe—these are the things which create the religious atmosphere of home and school, and without which the child's impressions will be faulty, its life marred, and its character less than its best.

28. It is true, doubtless, that "he most represents sin who most misrepresents God." So easy is it to impart to children ideas of God which are false and vicious, ideas they will be compelled to unlearn. It is impossible to give to the child any idea of God which will be adequate for its maturer and deeper reflections. But an inadequate idea is vastly different from a false and vicious one. A teacher petulantly said to the most restless of a class of about twenty little ones: "Vivian, if you don't sit still and behave yourself, God will burn you up." The child went home sobbing in terror. Heedless lack of self-control by parent and teacher may so shape the first ideas the child forms of God into hideous perversions of "the God and Father of our Lord, Jesus Christ.

Review Questions.

In what way would a memory which reached back to the beginning of consciousness be helpful to parents and teacher? (21.)

Illustrate from observation the implicit trustfulness of a little child.

Describe the love characteristic of childhood. (23.)

Illustrate from experience or observation the fancy of early youth.

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Distinguish between fancy and imagination. (24.)

Is it true that children are "little liars" by nature? (25.)

If this were true, what would it imply? John 8:44.

Why is it important that a child's first conception of God should be a true one? (26.)

What differences can you mention between "character through impression," and "knowledge through instruction"? (27.)

Illustrate the difference between a false idea of God and an inadequate conception of Him. (28.)

Lesson 14.—The Primary Pupil.

"Jesus called a little child to Him, and placed it in the middle of them, and then said:

"I tell you, unless you change and become like little children you will not enter the Kingdom of Heaven at all. Therefore, anyone who will humble himself like this child—that man shall be the greatest in the Kingdom of Heaven. And anyone who, for the sake of my Name, welcomes even one little child like this, is welcoming Me. But, if anyone puts a snare in the way of one of these lowly ones who believe in Me, it would be best for him to be sunk in the depths of the sea with a great millstone hung round his neck. Alas, for the world because of such snares. There cannot but be snares; yet, alas, for the man who is answerable for the snare!" (Matt. 18:2-6. Twentieth Century N. T.)

29. Physical Characteristics. The body of the infant grows with but little change through the years from six to nine. Because of exercise of the motor nerves a better and surer control of the muscles by the mind is established. There is a superabundance of physical energy which must be expended. Sometimes it is best that this should be done for definite ends and under direction. Sometimes it is best that the aimless, tumbling romp should be allowed to do for the body what fancy does for the mind. The attention of parent and teacher needs to be fixed on how to use the busy activities of the body for religious nurture, and not how to repress them and keep the child quiet. A great leader has wisely said: "God has filled the young body with ten thousand nerves to keep it wriggling but not one nerve to keep it still."

30. Mental Characteristics. Exercise of the special senses has imparted skill to the mind in forming percepts, mental

images of concrete objects. The attention, however, naturally shifts quickly from one object to another. It takes wise teaching to hold attention fixed upon any one object sufficiently long to create images of details. New objects, old objects which have wakened pleasurable interest in the mind, new relations between objects; objects which move, do things, are alive and alert; objects of pleasing form, attractive color, graceful movement; objects which can be handled, arranged, disarranged and rearranged—always objects which quicken new images or new combinations of older images in the mind are centers of interest.

31. **Alertness.** The child's fund of knowledge and its capacity to acquire and use knowledge are almost universally underestimated by parent and teacher. In every waking moment, the mind is alive, alert, learning. At home, at school, on the street, everywhere and all the time the mind is gripping new facts, grasping after new sensations and grappling with new energies within itself and in the world of its experience. It is at this point that the teacher begins to possess a marked advantage over the parent as an instructor. The parent cannot dissociate the boy or girl from the little child of dependent infancy. The teacher is not handicapped by this fact of former association but deals with the pupil as it is and on the basis of what can be discovered of its knowledge, its interests, its abilities and its capabilities. There is a psychological reason why the home needs the help of the state and the church to supplement its efforts to educate its youth.

32. **Memory.** Memory is the power of the mind to retain, re-collect, re-present, and recognize facts of its past experience. This definition is to be preferred over the one—charged to a boy, as usual—that "memory is the thing one forgets with." However it be defined, it is one of the most wonderful powers of the soul. Only by it is conscious personal identity possible. Only because of it is home, church, society, state—all group life possible. It comes into activity just before the primary period. It quickly reaches intense capacity. It is the storehouse of the mind and its early contents are the most abiding possessions of the life. When the bare facts of memory and its functions are related to the pedagogical principle, "there is no permanent impression without definite expression," a great opportunity of parent and teacher is at once made clear.

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33. **Imagination.** Imagination is the power of the mind to reconstruct its images into new forms of thought. It begins to replace fancy as the powers of the mind become developed through exercise. By imagination only does the mind create within itself, out of its contents, the ideals by which character is formed and conduct controlled. It is indispensable to a balanced and ordered life in religion, business, and all human associations. Some ignorant men affect to despise imagination, calling men visionaries and dreamers who possess and use it. Unimaginative business men are mere clods, plodders in working out the "dreams" of others. Visionless leadership is the chief obstacle to religious progress. Because of its importance every encouragement and stimulus should be given to the faculty of imagination in pupils. All teaching of primary pupils should be so ordered as to make constant appeals to it, and regulate its action wisely.

34. **Religious Ideas in the Primary Age.** It is impossible for the mind of the boy and girl to conceive spiritual realities other than in terms of concrete imagery. God made the mind so. He made the Concrete Image to meet this very necessity of the mind he created. Jesus Christ is "the very expression of his Being."

35. **With the quickened activity of the mind to form percepts; with the growing definiteness and permanency of memory; with the developing power of imagination and the increasing potency of ideals to shape and fashion character and conduct; with these characteristics of the mind-life of the primary age in view, the Christian parent and teacher cannot but be conscious of three related facts:**

1. A new sense of the manifold wisdom of God manifest in the Incarnation. Had Christ Jesus come down out of heaven a full-grown man of supernal wisdom, his teaching could have appealed only to full-grown minds of full-grown power. As it is, childhood can pray the prayer of the New York boy who said: "Dear Jesus, help me to be the kind of a boy you were when you were six years old."

2. A new sense of the obligation to adapt "the truth as it is in Jesus" to the impressionable, sensitive, concrete imagery of the mind of childhood so that its memory and its imagination may be quick and eager toward "Him who is the Rightness of God and the Wisdom of God."

3. A new sense of the duty to make the child's first thoughts of God and spiritual realities so true that they may

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grow and expand with the development of the mind, and not have to be abandoned and thrown away. Childhood comes but once. Its memories of happiness and cheer, of joyousness and glad delight are the most precious heritage of age.

Review Questions.

Suggest two applications of Jesus' words, at the beginning of this chapter, to Christian men who are not active in the Sunday School.

What opportunities does the busy physical activity of the pupil's body present to parents and teachers? (29.)

Why is "object" teaching especially valuable? (30.)

Compare the advantages of teacher and parent respectively. (31.)

Define memory. (32.)

What special value is there in making the memories of childhood bright and happy? (32.)

Define imagination. (33.)

Suggest some ways by which imagination may be cultivated and controlled. (33.)

What marked advantage does the Christian teacher possess over the teacher of any other religion in the world? (35.)

Lesson 15.—The Junior Age.

36. **Physical Characteristics.** The buoyancy and energy of the preceding period are perceptibly increased in the years from nine to twelve. During this period there is a gradually increasing proportionate quantity of blood in the body. About the close of the period the temperature of the body is increased fully one degree. The heart beats faster. The body is being filled with the elements of growth and transition for adolescence. God is beginning to crowd the life with new energies and new manifestations of older ones. Incessant activity is the predominating trait.

37. **Mental Characteristics.** Voracity is the one descriptive term of this age. Insatiable appetite, both physical and mental, is conspicuous. Ordinary supply of food does not appease the appetite. The eager hunger of the mind is but the expression of its capacity of absorption. The adoption of pic-

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turesque slang is an effort of the mind to seek adequate expression of its new states and emotions. The whole life is normally in a turmoil of acquisition and expression.

38. Sex Distinctions. During infancy and early childhood there is no sex consciousness in children and the distinctive characteristics are at a minimum. During most of the primary period boys and girls will sit together, march together and play together with mutual unconcern. During the Junior period sex distinctions begin to become marked, and there is a corresponding beginning of sex consciousness. The basis of it is almost wholly the sense of strength and weakness. If a girl is able to run, play ball, climb trees and fight, her companionship is welcomed by boys in spite of her dresses. To compel a boy to sit with a girl in school is now a punishment, hilariously continued—for a few minutes—by other boys when they can get him alone. For one boy to call another "girlie" is a challenge to fight which is usually accepted promptly, regardless of previous instructions.

39. The Play Instinct. During these years of youth the play instinct is at a maximum of power while the work instinct is practically nil. In play, attention is fixed on the result desired. In work, attention is centered on the process demanded. By making wise appeal to the play instinct astonishing tasks can be accomplished. No mode of maintaining a needed discipline over the life is surer of results than such a wise appeal. An unwise appeal will meet with certain failure and be heralded in derision by the intended victim. A wise father used to get vast quantities of four-foot wood sawed, split and corded by establishing contests of sundry sorts. An unwise sister made an unwise appeal to get a bird-cage cleaned and was howled to shame in derisive contempt.

40. The Combative Instinct. If the largest part of a boy's life is dominated by the play instinct, the largest part of what is left is dominated by the instinct to fight. This is a natural expression of life and is based in psychological necessity. Feminine nature does not and cannot comprehend this masculine necessity. The superintendent of one of the largest city educational systems in the land humorously said that any boy who finishes Grammar School with a clean deportment card from a woman teacher is spoiled for life. Any boy who refuses to fight when he ought to fight should be made to fight. Boy life is thoroughly understood only by boys. They are

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the most merciless critics and the best educators of each other to be found. The boy of dominant individualistic instincts and un-moral selfishness is to be made over into a social being, filling his own place in the social scheme of boyhood. He must be "whipped into line." The process is rigorous. None but boys can attend to it. It is no process for pink-silk effort with baby ribbon bows for trophies. Except in rare instances of cowardly injustice by "big bullies," interference by adults is never wholesome. A social man is in process of making. He is indefinitely stronger for the battle of his life immediately before him, in adolescence and beyond, if he fights his way to his place among his fellows and holds it against all comers. Sentimentality should give place to sanity in this phase of educating life.

41. **The Social Instinct.** In the setting of sex distinctions and the instincts of play and of combat, the social instinct begins its sway which shall continue in different forms and with varying intensity throughout life. While a desire for companionship is active in the working out of this sentiment, it is certain that the social instinct is to the boy and girl what the home building instinct is to the bird, i. e., an irresistible compulsion from within to find the highest expression of self in that particular activity. Parental moralizing to the youth on the necessity of staying at "home with the old folks," is breath wasted. Parental wisdom will accept the waking instinct as a divine impulse, and will use the opportunity to help create the best possible society for the gratification of the social instinct.

42. **The Instinct of Perversity.** Very many misguided efforts to solve the "Boy Problem" have failed, among other reasons, because the presence and power of this instinct is ignored or underestimated. To refuse to respond to summons, to do the opposite of what is commanded, or to do the deed in some other way than the one desired, this is but a manifestation of normal individuality. Instead of punishing the child for stubborn obstinacy, wise parents or teacher will realize that this instinct guided and directed aright is the secret of analytical insight, of successful experimentation, and one of the most vital elements of a wholesome career.

43. In its relation to the outworkings of the social instinct, the instinct of perversity produces strange combinations in boyhood. Fond mothers and fierce fathers are equally

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disconcerted by the changes which have come over little Willie. Instead of enjoying the helpful society of real nice boys, Willie prefers to sneak off and into the companionship where he is hailed as, "Bill," or possibly "Snootsey." Instead of finding food for his soul in the charmingly written narratives of good boys, he chooses to read the worst written narratives of the worst citizens in the world. A recent writer puts it thus:

"The normal boy's perversity is heartbreaking. Neither parental pleas nor violent nausea can persuade him to let tobacco alone. He lugs home greasy copies of worthless novels with the same cheerful and misdirected industry that a pup displays in dragging exhibits from the neighbors' garbage cans to the middle of its master's front yard. To correct these tendencies our fathers used a lath ineffectually."

44. It might have been added that while generations of fathers have used the lath, or sturdier substitutes, ineffectually, they were declaring that the hidden baseness of the boy's maternal ancestry was at last cropping out. Meanwhile bewildered mothers were vowing, "that boy never got that depravity from me. You, sir, from whom he inherited those awful tendencies must look after him from this on." Both parents are partly right. Every son of man came by direct inheritance from the first Adam into the legacy of the instinct of perversity. The last Adam is the Deliverer from "this body of death." Christian parents chiefly, and Christian teachers partly hold the key to the solution of the real "Boy" problem.

45. **The Moral Instinct.** The infant is a non-moral individual, wholly devoid of the sense of oughtness. The child is told by its elders that certain things are right, other things are wrong. Emphasis is usually most heavy on what is wrong. The sense of right and wrong is scarcely born in the child mind even in the Junior period. What things are right and what things are wrong it accepts solely on external authority, without being able to conceive at all clearly what right is and what wrong is. To inhibit a thing as wrong is a challenge to the instinct of perversity. The child is moved by strong impulse to try the wrong thing at once and find out what wrong is. The impulse to the wrong is held in check by fear of punishment only. And it is vicious to shield a child from feeling the pain consequent upon wrongdoing. On the other hand, it is vicious inhumanity in parent or teacher

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to hold a child accountable and responsible according to moral and ethical standards wholly outside the child and unknown, even unknowable by it. The savage brutality of parents who punish children to relieve their own anger and because they are bigger and can do it safely, leaves stains on their own souls for which account must be made to the Father of all life.

46. **Ethical Code.** The boy's standard of conduct is created out of his several instincts as they find satisfaction and gratification or restraint. There is a distinct kingdom of boyhood. Its codes and statutes are unwritten. The boys of each generation enter into it, are more or less threshed into the citizenship of it, pass out of it in the stress period of adolescence, and promptly forget its charms and spells, its voodooos and shibboleths, its crude morals and its inviolate standards of conduct. These standards are based in the boy's sense of justice and mercy. Violation of these standards by boy or man is an insult never forgotten and rarely forgiven. The fellow who cheats other boys (fooling parents and cheating teachers don't count) in games is promptly licked—ought to be at least. The lad who takes unfair advantage in competition must run the gauntlet of contemptuous epithets voiced so they may be heard in the next county. So noisily, crudely and effectually, are being laid the foundations on which shortly, a new moral sense may begin the erection of a stately mansion of the soul.*

Review Questions.

Name some physical characteristics of the Junior period. (36.)

Describe the development of sex consciousness from your own observation. (38.)

Why do some people literally work at their play? How could they transform their work into play? (39.)

Is it right or wrong for boys to fight? When? Why? (40.)

How does the social instinct operate to develop boyhood and girlhood? (41.)

*A fuller discussion of "The Boy Problem" as related to religious thought and life, may be found in the author's study of "Psychology in Religious Culture," in the Advanced Course of Teacher Training, published by The Christian Publishing Company.

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How may contrariness "be made a valuable life force"? (42.)

Illustrate, from experience and observation, the action of life in response to the instinct of perversity. (42-44.)

What effects follow punishment inflicted in anger? To the one punished? To the one who punishes? Why? (45.)

How far ought adults to respect the ethical standards peculiar to the Junior period? (46.)

Why ought special care to be given to the control of Junior boys and girls? (46.)

Lesson 16.—Authority and Obedience.

47. **Introductory.** The periods of life between infancy and full maturity are more sharply marked, probably, by the changing attitude of the mind toward authority, than by any other physical or mental characteristic. Obedience is the response to recognized authority. Authority is the right to control, to command, to compel obedience.

48. **Infant Period.** At the beginning of life there is no control over the body by the conscious action of mind. All the control to which the little life is subject is wholly outside of itself. For a considerable period after consciousness comes into being the mind responds to the same external stimulus almost exclusively. The gradual development of control of the body by the mind through the motor nerves does not affect the attitude of the mind toward the authority it has instinctively recognized. The parents will is the supreme court of the infant's mind. It recognizes no right of appeal.

49. **Primary Period.** The fundamental attitude of the mind to external authority broadens but does not materially change. If only the authority have been positive and in love, the child will have learned that obedience brings pleasure and disobedience brings pain and discomfort. It begins to learn now a new joy. It feels a thrill of pleasure from the bare fact of obedience wholly apart from any reward and penalty. Wise parents and primary teachers find this eager compliance a most powerful incentive to induce right habits of attitude and action. Unwisdom will rob the child of this joy in obedience by offering prizes, and holding out threaten-

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ing penalties for obedience and disobedience. Expressions of approval and appreciation double the joy and fortify the life with habits of inestimable value for the sharp changes just ahead.

50. Junior Period. The body has now reached a stage of tireless energy and of quick motions. The mind is in constant nimbleness and alacrity. The feelings are tense, sprightly, and capable of receiving abiding impressions. It is in this chaos of thought and feeling that the will, the most Godlike function of the human soul, begins to be a more or less conscious factor in the life. The attitude of the mind toward external authority begins to change. It is God's plan and must be so received.

51. The Will. The will is the power of the mind to make choices and decisions, to adopt motives and incentives, to determine purposes and impulses, and to register these in accomplished deeds, which God himself can not cancel but only cleanse.

52. Conscience. Conscience is the power of the mind to approve or disapprove motives which prompt to action. It is not a separate organ nor a separable faculty of mind. It is integral to thinking, feeling and willing, and its normal action depends upon all of these. It begins with consciousness, develops by education, becomes most sensitive in middle adolescence, and is fixed by God to be the ultimate and final authority over life, the authority which man must obey though it may lead him away from God and to eternal loss.

53. Middle Junior Period. A change of attitude toward all external authority marks the beginnings of the action of will and conscience in the mind. The first manifestations of this change would really seem to obscure rather than to reveal the wakening will and conscience. The eager compliance and joyful obedience is now only on the surface. Obedience or disobedience becomes largely a clash of wits. The boy will obey if outwitted. He will disobey if he can outwit. If squarely caught in disobedience he will squarely own up, beg off from punishment if he can, take it if he has to—with howls of protest perhaps, but those are only on the outside. In his heart, he is secretly satisfied to take what was coming to him from proper authority, and he is prouder than ever of the parent who could neither be outwitted as to the disobedience nor hoodwinked as to the punishment. With one epi-

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sode closed, he opens another at the first opportunity. He cannot help it. His life will be largely a clash of wit with his fellows, a clash of conscience and will with his God.

54. **Later Junior Period.** The power to make independent choices and to decide independently on courses of conduct is becoming stronger. Quite unconsciously he begins to slip away from the surveillance of home and school and into the watch care of the police. Not yet is there rebellion against the right of parent and teacher to exercise authority over him. He does rebel again and often against the exercise of authority by any one. When caught he expects and should receive punishment. His clash with authority is close at hand, but as yet he will accept punishment for disobedience as unquestioningly as in early years. His moral sense is undeveloped. His moral standards are indefinite. His conscience seems most exercised over his lack of wit to keep from being caught in rebellion.

55. **The junior girl of this period** is an entirely different being. She is more tractable or indefinitely worse than the junior boy. A wayward girl is the most nearly insoluble of any human problem. The most pressing need of womanhood is vitally related by contrast to an element of girlhood which is often widely commended as a virtue. The more sheltered and protected life of the girl makes her more readily compliant in yielding obedience to external authority in parent and teacher. Sister is held up to brother as a beautiful example of dutiful obedience. A few years later, however, and out of the clash and shock and crash of conflicting wills and wits may emerge "a man who has convictions and a will," a forceful factor in the world's life, while sister hesitates to buy a carpet or a hat without referring the final decision to the whole family and many neighbors. The indecision, wavering indefiniteness and effeminacy of womanhood is merely an unexercised, undeveloped and untrained will. The junior girl needs to be forced to make independent choices and decisions, to exercise moral judgment promptly, to shift the responsibility for control to her own conscience and her will.

56. **Will and Perversity.** Worried parent and harried teacher would make their task of exercising authority simpler and surer if they would sharply distinguish between a strong will and a strong and active instinct of perversity. This instinct is strongest in the junior period while the will is weak-

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est. A stubborn "won't" is a vastly different thing from a positive "will," and needs far different treatment. To control junior life and guide it in the right direction is mainly a question of insight, quick sight and the unwavering exercise of quiet authority. Ignorance of child-life of this age produces a tearful impotence and conscious helplessness on one hand, or towering wrath armed with a stick, on the other hand. In either case it has merely "sent the multitudes away that they may go down into the villages and buy bread for themselves."

57. **The Coming Change.** Quite unconsciously to themselves, and to the unconcern of almost everybody but God, the boy and girl have marched up to the threshold of Life. What they have been and what they have done will soon be mostly forgotten. The physical organism adapted to child life and child knowledge has served its purpose. It will be changed. The wakening mind has responded to sensations and impulses born from without, from instincts and intuitions very powerful from within. The mind too will be changed. Nearly all the functions of mind have been summoned into being and set to work. A new moral and spiritual being is now to be wakened into life and set to control both body and mind, to use for highest ends the knowledge gained and the new powers embodied in the changed body. The purpose of the prolonged period of infancy, of changeful childhood, of quiet growth, and of turbulent confusion, will be disclosed in adolescence and maturity. Without change of conscious identity and personal consciousness, the youth shall blossom into manhood, the maid shall blush into womanhood. They shall behold each other and in their association each shall discover the new self. Face to face shall they see God. One cycle of human life closes that another may open. Manhood and womanhood shall touch the living God. His handiwork, the age-old yet ever-fresh and wondrous mystery shall reappear through parenthood—the miracle of Childhood.

Review Questions.

Define authority. Obedience. (47.)

What is the nature of parental authority over the infant? (48.)

Describe the good and harm of prizes and threats as incentives to obedience in childhood. (49.)

Why does the attitude of the Junior toward parental authority differ from that of earlier years? (50.)

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Define Will. (51.)

Define Conscience. (52.)

Is conscience a true moral guide? (52.)

Illustrate from experience or observation the boy's changed attitude toward authority. (53.)

Why is discipline of special importance in the home and school, during the Junior age? (54.)

Does a girl need all the elements of a strong character as much as the boy does? Why? (55.)

Distinguish between perversity and a strong will. (56.)

In view of the fact that three-fourths, or more, of the Junior boys are lost within two years after leaving the department, suggest some ways by which the church and the home may be brought closer together in child-study and child-saving.

How much of your own life immediately preceding your adolescence can you recall distinctly? (57.)

Lesson 17.—The Intermediate Period.

58. Transition. It is understood that the ages of thirteen to fifteen are not always coincident with adolescent changes. Furthermore, it is recognized that no two lives precisely coincide, either in period of time or quality of adolescent development. Causes, some known and some unknown, so operate as to bring the beginning of adolescence into the Junior age before the twelfth year in some instances, while in others the transition is delayed well into the Senior period. In like manner, some youths seem to jump from boyhood well toward maturity, changing with startling abruptness, and passing through greater transitions in two years than are passed through by others in twice or three times that length of time.

59. Physical Changes. The tissues of the body begin to expand by growth of the cells lengthwise. The increased quantity of blood and the increased number of both white and red corpuscles are the nurture upon which the tissues build. The lengthening bones of the trunk and limbs, the enlarging muscles and the general rounding out of the framework to the contour of maturity are the external features of adolescence. The changes incidental to this period of rapid growth

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make exercise of all the muscles of the body a necessity to well-rounded development. The exercise ought to be systematic, regular, not too exacting and strenuous, and of such a nature as not readily to be overdone. An ideal gymnasium can be easily provided for boys to fill everyone of these requirements—and some additional. It is relatively inexpensive and can be turned to profit. A pile of red oak sticks cut in four-foot lengths, a saw buck and a buck saw constitute the best gymnasium ever contrived. It is said to have been invented by Torquemada during the Inquisition.

60. Mental Changes. The rapid growth of the body is not marked by a corresponding change in mental alertness. Indeed, the mind often works more slowly for an appreciable period. Sense perception is apt to be slower and less accurate. The new centers of interest created by physical changes, new instincts, and consciousness newly awakened to entirely different phases of the universal shift wholly the points of attention. More than at any other period of life, the mind seems to hunger for stimulus to the imagination. Omnivorous reading becomes an absorbing habit. Since broad-backed geographies began to be made and until they have entirely passed out of use, they will be, as they have been, favorite text books in the public schools. Also innocent school ma'ams will continue to wonder why such devoted and studious application to text books can produce such wretchedly poor scholarship. But the St. Elmos and Dick Deadeyes will continue to be found in desks, under pillows, hid in the hay or under beds, peopling the world with sentiment, happiness, vast daring and heroism beyond compare.

61. Sex Consciousness. Coincident with physical change toward maturity comes first into being the distinct consciousness of sex. The first manifestation of it is commonly mutual contempt. The boy regards the girl unconsciously as an inferior animal and worthy only of his superior masculine disdain. She regards him as about the most horrid creature ever made. They are both partly right. They will both wholly recover shortly. The sex unconcern of infancy, the free companionship of early childhood and the qualified companionship of the boy and girl have passed away forever. They do not understand it. Neither sex knows itself. It is yet more ignorant of the other. Building from an attitude of mutual disfavor and with an all-encompassing ignorance of the most

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vital and most powerful life-energies they will ever possess, they begin to idealize each other, and so begin to work out their destiny.

62. **The Parental Instinct.** The bird will build its nest if not restrained. It must. The homing pigeon will fly home if not restrained. Bees will make honey in the comb. They must. The instincts implanted by God are compulsory. Of all instincts common to humanity, the largest, most imperious and compelling, is the parental instinct. Out of it springs conjugal affection—home. The most determinative feature of adolescence is this instinct of sex. The control of it, intelligent stewardship of the holiest function of human life, has more to do—in the Intermediate period—with determining strength and weakness, tenderness and savagery, worth and worthlessness, happiness and misery, than all other elements of adolescence combined. It happens, however, to be the one instinct of the race whose functioning is fixed by social custom within narrow limits and this long after the instinct has reached maximum strength. Man is himself the highest expression of the creative energy of God. The last and final revelation of God to man is the Perfect Man. The continuance of God's highest work, the perpetuation of the race is the most divine work of humanity.

63. In view of these obvious truths, it might be expected that the meanings and manifestations of the newly awakened instinct, the sacred significance of it to the individual and to the whole of his career in time, would be a most carefully treasured and accurately taught truth by parents to children, and by older friends to younger friends. Doubtless, this ought to be so. But it is not so. The knowledge of it is almost everywhere it ought not to be and almost nowhere as it ought to be. The plainest and most necessary facts of being are commonly treated as if decency must hide its head. Meanwhile vulgarity, brutality, ignorance, and every ungodlike and ungodly passion debase to lowest depths the holiest things of God and man.

64. The time is speedily approaching when criminal prudery, whispering guiltiness, or the ignorance of morbid sentimentalists will be the intolerable indecencies. Sanity must succeed false sentiment. The home must be forced by a new social sentiment to summon, if need be, the aid of qualified teachers in the church and qualified teachers of the

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state and prepare the boy and girl for that self-knowledge, self-reverence and self-control of their own oncoming manhood and womanhood, which shall save both them and the race of man.

65. **Innocence and Purity.** Innocence knows not good and evil. Purity knows both good and evil but chooses to know only the good. Innocence never is the state of moral strength. The truths which purity has most need to know it has most right to know. Teachers of older Juniors and of adolescents have no higher obligation resting upon them than to compel—if necessary, the parents of pupils to face the responsibility of criminal negligence in not teaching their own children the moral and physical facts of life. Consultation with any reputable physician, with any judge presiding over juvenile courts or divorce proceedings, is all that is needed to make the necessity stand out conspicuous, that sane teaching in the Junior and Intermediate age is the most crying need of Christendom.

Review Questions.

Describe some peculiarities of transition from boyhood to adolescence. (58.)

Why do Intermediates especially need physical exercise? (59.)

How may dangers of promiscuous reading be guarded against? (60.)

Describe sex consciousness. (61.)

Why is the parental instinct strong? Sacred? (62.)

Would your own life have been stronger, could you have known in the right way and at the right time, the truths about yourself and the parental instinct which you had most need and most right to know?

Have you any special responsibility to parents because of your experience? (64.)

Which is better and safer—innocence or purity? (65.)

If you have no "Child-Study Circle" in your community could you get a Kindergarten or Primary teacher to call the mothers together and organize one?

Why not do it yourself?

Have you suggested to your pastor or superintendent that there is some "special work" in your church and community which nobody but real Christian men can do? Will you? When? (62-66.)

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Lesson 18.—Adolescence.

67. **Introductory.** The adolescent is the same individual but a changed personality every day during a period of five to ten years. There is a new body thrilling with new energies, new passions, new prowess. There is a new mind. Not a mere enlargement of the mind of youth but a really new mind having a capacity for new sense perceptions, for new processes of thought, for new emotions, for new moral standards, for a new conscience, a new will, and new spiritual being. It is this manifold fact that establishes a new significance to the life emerging from the chrysalis of childhood. **Character is formed and personality is determined in the few years of adolescence.** Some bases of character are laid in childhood. Right habits early formed give the emergent man or woman a valuable advantage. But the man of twenty may differ from the boy of ten by a difference immeasurable.

68. **Consciousness of Self.** The boy will commence to make his toilet without compulsion. Then he will begin to buy new neckties, shine his shoes and examine with close and secret scrutiny the condition of his upper lip. He has caught a new vision. He has begun to see himself. At first he can see only the outside of him. That is all he wants to see—yet. He wants others to see him, to take note of the fact that HE is present. He begins to be sensitive. Sensitive about himself and his personal interests. He grows critical. Things generally don't suit him. He begins to wonder how father gets ahead when there is so much he don't know and see and appreciate. He is self-conscious, selfish. But he has not yet seen deeper than the mirror reflection of himself.

69. **Development of Sex Consciousness.** Impelled by instinct each sex is repelled by the other—at first. Then her presence in the distance commands him to boisterous swagger, the exaggerated superlatives of acted picture work. He cannot help it. Neither can she. As he approaches she is busy looking elsewhere. She does not see him even though he has filled her whole horizon. The artless simplicity of her approbation or of her disapproval is her power to lift him or wilt him. She does not know it consciously. She knows it instinctively. It is her stewardship, the mightiest force in the universe to lift him toward God or to send him to Satan.

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70. Arrested Development. The combination of sex consciousness and the new consciousness of a physical self of growing energy impels the young man with constant force to get out and do something, to get a job, to quit school, to be independent of parental support, to begin to enjoy life on his own account. Aside from economic necessity there are two conditions, either of which would make it advisable for the young man to be permitted to "get the job."

1. If he be by nature more muscle than mind time spent in education will be wasted.

2. If he be a moral pervert by nature, education would only train a rascal for more dangerous villainy, and would be worse than wasted.

71. This juncture in a young man's life is the first crisis of a series in each of which each individual must decide for himself the most momentous question of human life: "Will I serve my body or shall my body serve me?" On the answer to this question hang the issues of life and destiny. It was precisely this inevitable act of will which confronted the first Adam in the garden, and the last Adam in the Wilderness of trial. If the young man decides in favor of serving his body, he arrests the processes of his development by act of his own will, and he goes out into life less than his best.

72. Social Consciousness. The combination of sex consciousness and the consciousness of an independent intellectual self capable of instituting comparisons and forming judgments impels the young man to create a new society of which his new self may be a part. Complete segregation of the sexes at this period is plainly contrary to God's plan. Young people are spiritually timid in the presence of their elders. They naturally confide in each other. A young man needs the companionship of a good young woman. It may be the most potent force in the world to inspire him to purity of manhood. The young woman needs the companionship of a good young man. It is normal, natural and right. But the unguided, unguarded and unprotected association of adolescents is a sorry commentary on our so-called Christian civilization.

73. Altruism. The development of the sense of obligation to serve humanity is, in large measure, an outgrowth of the social consciousness by which each sex seeks instinctively the companionship of the other. Unguided by wise counsel the young man will be drawn to the young woman of most strik-

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ing appearance physically. On her part, the young woman would prefer a young man who needs reforming. There is plenty of him. Therein lies her danger. But under right guidance the association of the sexes hastens the development of the altruistic sentiments, the sense of "Otherism." Together they plan service more wisely than when associated separately by sex. Together they engage in social service with greater profit to themselves and more advantage to society. Here is the field of Christian Endeavor.

74. **Consciousness of God.** Under normal conditions, with the atmosphere of a Christian home and true teaching through the different periods of childhood and youth, it is the one inevitable result, that the life unfold into Christ, the Saviour, just as the flower unfolds into the sunlight. To force child conversions by the methods common to adult evangelistic appeals, is an outrage on childhood and a shame to the church which permits it. When a child wants to become a Christian, whether in the Junior period or later, it may have a truer faith, a keener insight into spiritual realities and a more sincere desire to obey Christ than most adults may ever know. Such children ought never to be forbidden. Neither ought they to be forced. With Christian teaching, patient imparting of true impressions, and spiritual readiness by parents and teachers, the life will respond to the definite impulse of the consciousness of God, about the Intermediate age, and naturally seek the obedience of faith which works by love.

75. **The Power of Ideals.** The adolescent age is pre-eminently the period of constructive and creative ideals. The concrete images of childhood no longer satisfy the mind of a growing life. The ideals of the young woman are based in her large sympathetic nature and cluster inevitably around the personal associations wherein helpful service and loving sacrifice find best expression. Woman's business on earth is mainly with persons. Man's business is more with principles of thought and action. This sex distinction of the mind is vital to an understanding of the difference in ideals, in proper appeals, in religious expression and experience of the two sexes.

Review Questions.

Mention some differences between the adolescent mind and that of childhood. (67.)

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Illustrate the beginnings of the Consciousness of Self. (68.)

How does sex consciousness first affect life? (69.)

Do you believe in universal compulsory education by the State? Why? (70.)

What is the first crucial question thrust before the will? (71.)

Give some reasons for and against co-education. (72.)

How does altruism differ from social consciousness? (73.)

Ought children ever to be forbidden by parents to unite with the church? Tell why? (74.)

What ideals, if any of your own early adolescent age can you recall? Do you still have them? Why? (75.)

Lesson 19.—Senior Age. Tragedy.

76. Nearly eighty out of each one hundred who become Christians do so between the ages of thirteen and eighteen. Nearly the same proportion of criminals tried by our criminal courts are between the ages of fifteen and twenty-one. Fully ninety per cent of church membership comes from the later Junior, the Intermediate and the early Senior pupils of the Sunday School. From sixty per cent to eight-five per cent of Sunday School enrollment does not enter Christian service in the church. More Christian faith is ship-wrecked in the period of adolescence and early maturity than at any other stage of the mind's life. These statements are tragic, pregnant with meaning, and full of vital significance to every lover of men, of homes, the church, and human welfare.

77. **The Stress Period.** Adolescence has well been called the stress period of life. It is comparatively easy to describe it so, to descry symptoms of the stress, and to deplore the wreckage of faith, hope and love which follow in its train. It is a vastly different and far more important matter to examine patiently into the mind's condition and activities, to attempt to comprehend the real problem, and intelligently to help on the solution of it. It is the real work of teacher training to do this.

78. **Some Preliminary Considerations.** It is an open question if there is a fundamental sex difference between minds, aside and apart from the signs of sex found in the

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body. However, that may be it is certain that there is a radical difference. The modern awakening of masculine interest in the church and religious enterprises will compel the church to a more intelligent apprehension of this difference. A reorganization of church work so as to incorporate the masculine element elsewhere than in the pulpit is already being undertaken.

79. **Contrary to popular misconception, the life of woman is simpler, more open, and more readily understood than is that of man.** The feminine mind responds more readily to the stimuli of the elemental instincts and sense perceptions. Man creates the sense gratifications of flavor, fragrance, harmony of color and sound, and texture. Woman appreciates them when created more than man. Feminine conclusions are intuitive. Her feeling world is dominant. Being concerned mainly with **persons**, the characteristics of social and associational life predominate. If a woman dislike a person, no speech nor sermon nor other act by that person can please her or give her enjoyment. In nearly all these qualities, the masculine mind is in sharp contrast. There is no basis for comparison of better or worse between these tendencies. Each is best in its place. God seldom turns out mannish women or feminine men.

80. **Differences in the Tragedy of the Will.** "Will I serve my body or shall my body serve me." Sowing to the flesh or to the spirit, in some form or other this question must be answered by each young man and woman. By the woman, the question will be answered according to the mode in which the problem is addressed to her nature. The love of the Saviour, the nearness of a Helper who always understands, the sacrifices which Christian service demand, the opportunity to serve Christ by saving men, against such appeals the heart of the young woman cannot remain unmoved. For the most part, these appeals do not go to the heart of masculine nature at all. His sympathies are less predominant. His will, his reason, his individualistic instinct touched with the new sense of chivalry for woman and the responsibility for his strength, these are the bases from which the young man always works his way to the answer of the question. The woman's answer to moral and spiritual idealism is from her great sympathy. Man's answer is from the will. The whole problem of masculine adolescence may be summed up in the one word—**control**.

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81. **Authority.** During infancy and childhood, it will be recalled, the parents' right to exercise absolute authority is as absolutely accepted. During the Junior period, while the final right to exercise authority is still accepted, the ability of parent or teacher to control is put to the test as fast as the boy can go from one thing to the next. The instinct of perversity and conscious mental agility impel the boy to this in spite of his goodness of heart. With the new self-consciousness, sex-consciousness and the growing powers of body and mind, the lad is compelled by the Creator to begin to question the right of any one, parent or teacher or police or companion, to exercise authority over him. The individualistic instinct, always unconsciously dominant, is now most powerful. The center of control is shifting from everything external to the mind itself. Full of the traditions of boyhood, filling with instincts of manhood whose force and function he cannot comprehend, without fixed moral standards, compelled to become a creature of self-control, forbidden from within to admit the right of external authority while having none within, as perfectly lawless by nature as a living creature can be, unknown by himself and others, timid over his new experiences, shy of the opposite sex, an Ishmael in an untrod wilderness of countless perils—this is the stress period of the adolescent man.

82. **Obedience.** More than at any period of life, the adolescent welcomes candid and honest appreciation. A manly friend is the young man's anchor. If this friend be a Christian, and wise, he has the opportunity of a lifetime to save a friend. All the hero worship so characteristic of boyhood is strong in him. Dominant personalities, men who possess and exercise the right of authority, fascinate him. Men capable to do things—and doing them—hold his vision entranced. Christ, the Authority of Man, is God's answer to the hungering chaos of the adolescent man. He, the external authority who has proved his right to it, proposes to come into the man and in him and through him, his own self-conscious self, to exercise that authority. Suggested in such a light and in such ways by a wise Christian friend, the address to the will—"Shall I serve my body or shall my body serve me?" is as irresistible to the young man as are appeals based in Love to the feminine mind.

83. **Tragedy of the Intellect.** This experience is peculiar to the masculine mind chiefly because speculative thought is

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usually repugnant to the feminine mind. God rarely ever makes a female philosopher. And it is to be noted with emphasis that when faith is wrecked it will be from one or other of two causes: corrupt living or philosophical confusion. Briefly stated the tragedy is this:

84. **The child-mind deals exclusively in concrete pictures.** The power of abstract thought is the developed comparison, judgment and ideality of a maturing mind. The studious mind of rational processes finds that the conceptions which childhood held dear, and which constituted the working factors of religion, are wholly inadequate. The student may be studying physics or logic or history, studies apparently unrelated to religion, and he suddenly awakens to the fact that the whole aspect of the mental world is changed. The beliefs once cherished are gone. The whole foundation of religious faith seems to have been swept away in the night. Fear of his own positions, fear of being branded "infidel," fear lest the wreck of faith may be communicated to others who must be shielded—countless and undefined fears possess the mind. With painful abruptness, sometimes, and again with inconspicuous deliberateness the life is withdrawn from church affiliations and religious associations. Only those who have gone through this experience, or have had the rare privilege to walk with sympathetic understanding by the side of young men as they approach the parting of the ways, can know that the tragedy of the intellect is more dramatic in every way than any tragedy of the emotions portrayed upon the stage.

85. **The Solution.** Again wise Christian friendship is the anchorage of a stress-tried mind. The friend may say simply: The terms God, Nature, Man, mark the boundary of human thought. There is no thought outside of them. How to conceive the universe and how to construe it is the oldest and hardest problem in the world of thought. The man who is not a Christian has no solution for it. There is nothing in philosophy and science which affords any help. Try this, my boy, try this—put Christ at the center of your thinking. Make him not merely a person in history, but the interpretation of the universe. What is God, what is man, what is nature, what are the relations between God and Man and Nature? To all these questions of the human mind, Jesus Christ is God's answer. Make it yours. Will you?

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Review Questions.

Which of the statements made seems most significant to you for your work? (76.)

Ought a teacher to "train" to teach any one period of the pupil's life? (77.)

Do you believe that masculine life is more complex, more concealed, and more difficult to understand than is the feminine life? Why? (79.)

How does man's religious basis of life differ from the woman's? Illustrate. (80.)

Explain the lawlessness of adolescence. (81.)

Why is the Mastership of Jesus a favorite appeal to man? (82.)

What mental fact saves woman from intellectual infidelity? (83.)

Does "intellectual difficulty" account for very much infidelity? Why not? (83.)

Explain the religious danger of the High School and College age. (84.)

How may Christ be urged as God's interpretation of the universe? (85.)

Lesson 20.—Maturity.

"The time of disillusionment has come. Much of the optimism and buoyancy of youth is gone. Life is found to be a struggle even with its victories, and responsibilities and sorrows weigh. The teaching must present a Saviour and a salvation sufficient for great heart needs. It is for the deep things of God that life's experiences have made mature souls hungry, and there is pathos in the superficial dole that is meted out by so many teachers—superficial because they themselves have never lived "down deep."—A. A. Lamoreaux.

"O Lord, by these things men live; and wholly therein is the life of my spirit: wherefore, recover thou me, and make me to live."—Hezekiah.

86. Physical Characteristics. The tissues of the body are slowly developed until full maturity at about thirty-five. There is but little change in the height after twenty, practically none at all after twenty-five. The filling out of the tissues to the standard of maturity is the second period of

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physical development, following closely the rapid growth in height during adolescence.

87. **Mental Characteristics.** The mind has no standard of mature development as has the body. Were men willing to live their lives as the Creator obviously intended, the mind would not be oppressed by the countless economic problems of a false and artificial age. Under such conditions the normal mind would go on developing variety of power and expression, capacity for thought, feeling and achievement, such as is wholly impossible in an age which "sows to the flesh" with prodigal extravagance.

88. **The Problem Period.** In proportion as the education of the child, the youth and the adolescent has been in accordance with the unfoldment of his mental and moral powers, his first task was to gather together the material for future thought activity. Then came the "tool" studies by means of which the implements of thought were gained and familiarity with the use of them acquired. With maturity came the problems for the solution of which all that went before was preparation and all that follows is character and destiny.

89. **The Individual Problem.** Many writers have called the adolescent age the "adjustment" period. That is about the last thing it ought to be named. The adolescent is unadjusted and unadjustable. It is the period of re-creation, of calling into being new life, new energies, new powers, and new capacities. The individual does not know the new self within. As adolescence merges into maturity, then comes the period of adjustment. Having become measurably acquainted with self, what can I do, where shall I direct my energy, how shall I do my work—whatever it be. Why must I do this rather than that; why must I endure this experience rather than the one I so much prefer; all the problems of individual adjustment press for solution. Many distracted hearts may receive timely help if their attention is called to the fact that all these questions rise from the second crucial problem of human life, the new problem of the Will, "Shall my circumstances control me or will I control my circumstances?" Most of the race finds it easier to quit, to submit, to endure. A few embody the spirit of him who prompted the seer to say, "I stand in awe before the omnipotence of a Will that will not be denied."

90. **The Home Problem.** The adjustment of the individual to the home and family is the most momentous problem of human relationship. Upon it, more than upon all other relations, depends the happiness of the individual, the largest and truest development of human nature, and the integrity of all human institutions. At no one point, probably, has protestant Christianity been more conspicuously untrue to Christ and humanity than in its failure "to declare the whole counsel of God" as revealed in the New Testament. The relations of husband and wife, of parent and child, and of master and servant are so clearly set forth as to be unmistakable.* Compliance with the directions given establishes heaven in the home and the home in heaven. Failure to comply with the directions produces a condition too familiar to need mention. Thousands of dollars and years of time are spent to fit young men and women for a "career." A home and a career are incommensurables. But rarely is a dime or an hour spent to fit the man for the most vital and most important of all his tasks, to be an understanding husband, an intelligent father, a true host in his own home.

91. **The Moral Problem.** The sense of moral values comes into being in adolescence. Scarcely has the individual become aware of the peremptory nature of his own internal and subjective standards of right and wrong, than he is called upon to make an entirely new adjustment. His own moral standards are largely a product of his education and environment. He quickly finds that society has its standards, many of them unwritten, but inexorable. His usefulness, as a social unit, will be determined by his conformity to the standards of his society. His moral integrity before the bar of his own judgment will be determined by his fidelity to his own standards. When these individual and social standards conflict, as they frequently do in a complex social organism, which shall determine conduct? Very many economic, political and domestic issues are at stake on this question. The spineless, nerveless and flabby world which worships the goddess, Social Expediency, gives but one answer. Christian civilization depends on the way in which young men and young women are taught by the church to have moral sense, moral insight, moral fibre, and moral fidelity.

*(Ephesians 5:22-6:9.)

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92. **The Religious Problem.** Religion is the making real in thought, feeling and action of some idea of God. The Christian Religion is the conception of God which is perfectly realized in the mind, love and work of Jesus Christ, the Son of God. Men are Christian who learn of Jesus Christ both the idea of God and the life of thought, feeling and deed by which the idea is realized. These are his disciples.

93. **The heart of the religious problem, the third crucial test of life, is this:** Will I humbly and loyally accept God's program for me and for my life, or will I make a program of my own and spend my efforts here on earth in trying to make God and his universe come to my program? That question states fully and clearly the whole religious problem. The relationship at stake is more than human and it looks to more than human ends. Upon it, upon the relationship established by the answer to that question, depend all human relationships. In it are the solutions of all the problems which rise to confront the human mind on its march between the too-oft joyless cradle and the too-oft joyless grave.

94. **The Teaching Problem.** We have passed in review what might be called the natural history of the human mind. The purpose of our study has been vastly more than briefly to sketch some of the intricacies of the mind or to view its processes with somewhat of interest. The mind alone is capable of deathless being. In love has the Creator fashioned it. Into the first Adam He breathed the breath of life. The last Adam has He made a Life-Giving Spirit. That the mind of man shall early and always be taught the mind of God in Christ, the Saviour, is the only worthy end of religious psychology. To prepare the way for more intelligent teaching of Jesus Christ to men who, without Him, are forever incomplete, is the one object of our quest.

Review Questions.

Ought the time of disillusionment to be, of necessity a time of unhappiness? (Intro.)

How far is it necessary to "keep up appearances"? (87.)

Suggest some material studies, tool studies and problem studies. (88.)

*See chapter, "The Home" in Psychology and Religious Culture.

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Why is adolescence not the "period of adjustment? (89.)

What is the first problem of the adult will? (89.)

Name some "home" problems. (90.)

Commit Ephesians 5:22-6:9. (90.)

In a clash of moral standards, how far ought one to forego their own moral standards? Why? (91.)

Define Religion. Define Christian Religion. (92.)

State the fundamental religious problem. (93.)

What do you consider the chief factor in religious teaching? (94.)

PART III.—THE TEACHER.

Lesson 21.—Teaching.

1. **Definitions.** To **teach** is simply to communicate knowledge; to **instruct** (originally, to build in or into, to put in order) is to impart knowledge with special method and completeness. **Instruct** has also an authoritative sense nearly equivalent to command. To **educate** is to draw out or develop harmoniously the mental powers, and, in the fullest sense, the moral powers as well. To **train** is to direct to a certain result powers already existing. To **discipline** is to bring into habitual and complete subjection to authority. To **nurture** is to furnish the care and sustenance for physical, mental and moral growth. (Standard Dictionary.)

2. **Religious Teaching.** To teach religion is to cause another to know God, and to build that knowledge of God into life. To teach the Christian religion is to impress in life the character and spirit of Jesus Christ. "Sunday School teaching is to cause another to be what you are yourself."—F. B. Meyer.

3. **Christian teaching** has to do with three distinct elements of education: 1. **The Seed.**—In the person of his Son, God has furnished to man the seed which alone is able to bring forth abundant harvest unto eternal life. 2. **The soil** is the human mind which is to be enriched by means of planting and cultivating the Truth of God. 3. **The Process** by which the soil is made ready both to receive the seed and to furnish the conditions of fruitful growth; the acts by which the seed is introduced into the soil; and the process of nurturing the growth when the implanted seed has been carried forward toward development.

4. **Teaching.** The process of teaching is as old as the human mind. In all ages it has been the favorite method by which minds have reacted one upon the other for their mutual strengthening. In religious instruction the process of teaching is most fundamental and necessary. In the Christian religion the work of teaching has not merely the sanction of the

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life practice of Jesus Christ, but it is commanded by him as a duty of his disciples. It is also enjoined as a moral duty of the Lord's Servant. (II. Tim. 2:15, 24.)

5. **Process.**—As implied in the definitions given above, the process of teaching differs as the material to be taught and the object sought is different. If facility of unconscious expression is desired, training by means of constant repetition is necessary, as in the case of the instrumental musician whose fingers, eye and ear must be trained to co-operate perfectly and without conscious effort. If scholarship alone be desired, the nature of the subject matter taught will in large measure determine the processes of instruction. If skill in the expression of knowledge be desired the process of teaching will be that calculated to cultivate resourceful command of one's knowledge by means of constant practice under varying conditions.

6. **The Teacher of Religion.** Jesus is the perfect Master of all teachers of religion. The Gospel record of Matthew is the most perfect handbook of religious pedagogy ever written. In that record, Jesus in the act of teaching is set forth more fully and completely than in any other record of our Master's life. Any teacher who will patiently follow Christ's life practice as a teacher, study his method of preparing minds, of presenting truth, of recalling lessons past, and of confidence in the power of implanted truth to grow will have a far better equipment for Sunday School teaching than can be gained in any normal course of pedagogy given by any school.

7. The most conspicuous and fundamental requisite for the Christian teacher is, the personal character which is being conformed to the image of God's own Son. It is impossible to lay too much emphasis upon the fact that what the teacher is, more than all other conditions combined, determines effectiveness as a teacher in the school of Christ. The essential elements of Christian character which the teacher must constantly strive to attain through development are:

1. Intelligent faith in the personal Saviour. This qualification is essential to keep the teacher true to God.

2. Intelligent human sympathy. This qualification is necessary to make the teacher a true friend to humanity.

3. Intelligent consecration of the will to the service of man for love of Christ. This qualification, a sanctified will, is necessary to keep the teacher true to the revealed will of God.

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4. Intelligent choice of motives to service. This qualification is necessary to make the teacher true to conscience and keenly sensitive to the moral value of responsibility.

8. **Bible Scholarship.** To be a true religious teacher in the school of Christ requires a much higher order of insight into the Holy Scriptures than if the essentials of teaching had to do merely with the more superficial features of Bible scholarship, such as Geography, History, Biography, Institutions, Chronology and Doctrines. Academic scholarship of the Bible is achieved in the same way as knowledge of other literatures. But such Bible knowledge is no more religious than knowledge of other matters. To discern the vital truths of God as he revealed himself through Jewish history and in Jesus Christ, his Son; to discern the vital relation between these truths and human life; to discern the means by which these truths can be adapted to the needs of the mind in its different periods of development; and the ways by which these truths embodied will appear in the life of the Christian pupil,—this requires a more devout and vital scholarship than is possible to a non-Christian scholar. Any good Bible scholar may teach Bible facts. Only a Christian can teach Jesus Christ.

9. **Skill in Teaching.** While character comes by development and gives authority, while scholarship comes by instruction and gives power, skill comes by practice and gives ability. The most skillful multipliers are those who most frequently use the multiplication table. The most skillful teachers are those who most frequently use the methods and arts of pedagogy. Ability to teach depends both upon one's knowledge and one's skill. Ability to teach Jesus Christ effectively depends most largely upon one's personal life, then upon their skillful use of their resources, and last upon the quantity of their Biblical scholarship.

Review Questions.

Define teaching. Which one of the synonyms given seems to you to be richest in suggestion? (1.)

What constitutes teaching of religion? (2.)

In Jesus' parable of The Four Kinds of Soil (The Sower) what part does teaching have in the narrative? Is it possible that the Sunday School teacher may be responsible for the kind of soil the pupil brings to the Master? (3.)

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How many times is teaching mentioned in the "Twentieth Century New Testament" rendering of II Timothy 2.?

How does training differ from instruction? (5.)

Mention some ways in which Jesus is the Perfect Teacher. (6.)

Mention some character qualifications of the Christian teacher. (7.)

Distinguish between Bible scholarship and religious knowledge. (8.)

In what relative importance would you place skill, character and knowledge, as essentials to the Christian teacher? (9.)

Lesson 22.—The Teacher's Knowledge.

10. **Introductory.** There are but two classes of facts in which the human mind is interested religiously.

1. Facts of history. 2. Facts of consciousness. Only those facts of history are vital and relevant to personal religion which are capable of being made facts of consciousness. Knowledge of history is always a matter of faith. Facts of consciousness alone approach the region of absolute knowledge. When a fact of history has been translated into a fact of consciousness it has passed out of the region of faith, argument and of discussion, into the region of unshakeable conviction. There is perhaps no one statement of truth which is more fundamental to preachers and Christian teachers than this one just stated. Facts of history may be set forth with energy, enthusiasm, and vast earnestness, and yet be in great measure barren of vital results. Only when truth is set before the will and conscience to be embodied in one's life as a fact of consciousness does it become supremely vital to each individual. In this art, again, is Jesus the Master religious teacher of all the ages.

11. In teaching religion **Facts of Consciousness** are the things which grip the life of the teacher and by which the teacher is able to grip other life. Teaching which is based in conviction is powerful and impressive, especially so when conviction is based not merely in belief of historic facts but on the proof of them in personal experience. Too much teaching deals exclusively with facts which lie outside the consciousness

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of the teacher, facts which at best are only second-hand truths. No Christian teacher is justified to teach what he himself does not believe, and no Christian believes what he does not live. Recognition of this fact would empty the world of much self-deception and vain teaching, by those who themselves "do not the truth."

12. Kind of Knowledge. Based upon the foregoing conditions it becomes apparent that the teacher's knowledge must be:

1. Clear. The truth to be taught must be in the teacher's mind, for that which is not known cannot be taught. It must be clearly in mind, for that which is obscure in the mind of the teacher cannot be made clear before the mind of the pupil.

2. Definite. Not merely the truth in and by itself, but its relations must be distinctly seen. That which gave rise to the truth, that which depends upon it; its antecedents and consequents must be as distinctly in mind as the truth itself. Failure to have distinct knowledge will leave the teacher helpless before many of the most urgent problems which the pupils are called upon to face: such as, the abuse of virtue in such a way as to make it a vice; the determination of good and bad according to motives; the determination of right and wrong according to one's own sense of "oughtness"; the recognition of that which is expedient or unexpedient, according to social standards, tendencies and effects. Such problems as these are the vital problems which, from boyhood and girlhood to maturity, are evermore confronting the bewildered minds of man and concerning that which they properly seek solution from the teacher who stands to teach the Truth of God as it is in Jesus.

3. Adequate. Only as the teacher knows the background and setting in history and life of the truths taught, will the teaching be with such an atmosphere as to create confidence and assurance. It was the perfect adequateness of his knowledge in things human and divine that made Jesus' teaching stand out in marked contrast to that of the Scribes and Pharisees—He taught as one having authority.

13. Rewards. Vision of rewards for service is a proper incentive to set before the servant. Jesus, "For the joy set before him, endured etc.," There are many rewards which the faithful servant of the Lord may contemplate and by

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means of which he may be the more surely urged to fullest preparation and most faithful toil.

1. The joy of achievement. There is a profound soul-satisfaction in the consciousness of good work well done. While good results may sometimes follow from poor work blunderingly done, there is a joy almost divine in planning purposeful work for Christ, in preparing the soil, sowing the seed, giving nurture to growth, and gathering the harvest unto life eternal. The drudgery of hard tasks is turned to infinite delight when the teacher can watch before her vision the consummation of results coming "by the increase of God" precisely according to his promise.

2. The joy of friendship. The only possessions which the soul of man may gain in time and carry through eternity are friendships by which the life is beautifully enriched. The Christian teacher has opportunities for the creation and cultivation of friendships dear and enduring, such as angels themselves well might covet. To teach life, to be helpful with strength divine, with hope and faith and love—friendship born of these and based upon them is the most precious possession man can know.

3. Divine approval. "Well done good and faithful servant. Thou has been faithful in a few things. See, I will make thee ruler over many things." To join one's life, in the toil of loving faith, along with the spirit of the Lord, to bring to pass the things for which He died, surely there is no higher privilege in time and no reward more laden with divine allure than this

Review Questions.

How is it possible for a Christian to-day to say, "I know whom I have believed?"

Illustrate from experience the greater value to the teacher of "facts of experience" over "facts of history" which cannot become facts of consciousness. (10-11.)

What kind of knowledge must the teacher have? (12.)

Which one of the three rewards mentioned makes the strongest appeal to you? (13.)

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Lesson 23.—The Science of Teaching.

14. Psychology treats of certain discovered laws of the human mind. Upon these laws the science of pedagogy or teaching is built. This science consists of certain principles of action by which one mind may act upon another mind so as to inform and enrich it. Upon the pedagogical principles, which constitute the body of that science, is built the art of teaching. This art is the application, in the act of teaching, of the theories set forth in the science.

15. **The Art of Teaching.** The teaching of religion has some elements in common with the processes of instruction which are common to other lines of instruction. The final objective of academic teaching is knowledge, while that of religious teaching is Christian character. Since character is not formed in the same way that knowledge is acquired, there is a sharp distinction in the methods of instruction which ought to mark the teaching of religion from all other branches of education. In so far as knowledge of historic facts and facts of consciousness is essential in religious life the methods of teaching are precisely the same as those of ordinary pedagogy. When, however, character is to be shaped and fashioned by means of impressions imparted, the methods of teaching must be changed accordingly.

16. **Attention.** At the heart of all teaching lies the mental attitude on the part of the pupil, without which instruction is absolutely impossible. A somewhat grotesque illustration may serve to present this matter more acceptably than by direct description.

Two boys were at a ball game. One was intent upon the game being played in the field, the other sat immediately behind him caring nothing for the game of ball. He had in his hand a convex lens, or sun glass which he was trying to focus the sun's rays upon the back of the first boy's neck. In order to accomplish his purpose he persuaded the first boy to move over, not telling him at all the purpose of the request. When the first youngster was in proper position with the sun, the second youngster began operations. A look of suppressed glee covered his mischievous countenance. Slowly and with deliberate care he held the lens so that the focus came directly on the point he sought to burn. A yell of delight lay on his

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tongue ready for utterance when the yell of pain from the first boy announced the fact that the process had reached the desired consummation. It was all cruel to be sure, and yet the spectator could not but watch the mental processes and results in the two boys as a perfect illustration of the art of teaching. The whole process was there. The point of interest in the mind is the power by which the focus of consciousness is directed to any given point. Attention or the focus of consciousness may be controlled by the act of the will, and by some other means, but to attract it and hold it by interest is the teacher's business. Only as the conscious powers of the mind are directed to a given object is the mental image of that object occasioned or caused in the mind.

17. Teaching is sometimes described as the art of securing attention. It is not. Much rather is it the art of using attention when that is secured. Three doorways of the soul are the means by which attention may always be gained: 1. Interest, based on past experience; 2. curiosity, as to the new or novel in experience; 3, appeal to the instinct of imitation. Any one at anytime and in any place can secure attention by knocking directly at one or more of these doorways of the mind. This is all preliminary, however, to teaching for the real art comes with the use which is made of the focus of consciousness when once it is gained. Just as the boy with the sunglass knew what would happen when the focus of the sun's rays was finally made on the sensitive tissues of his chum's neck, the teacher may know with absolute sureness the result in the mind when the focus of consciousness is clearly, definitely and distinctly drawn to a given object or a given truth.

18. **When Attention is Secured.** The opportunity for teaching is at hand. The perfect art of religious teaching is the art of story telling. To embody a truth in a story dealing with most familiar things, or basing an appeal to imagination on things of interest, to present that story with the germ seed of truth in it, to secure an expression from the mind taught of the image gained, is the only way by which to know with certainty that attention has been real, that the mental image is clear and distinct, that the story-truth is firmly grasped—only then may the teacher be assured that the act of teaching has been accurately and adequately done.

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19. The mental powers of perception, memory and imagination are the powers to which the teacher of pupils in elementary grades must regularly appeal. If the mental images gained through sight can be obtained and enlarged by percepts caused by other senses, the result in the mind is the more certain and permanent. Both for the acquirement and expression of knowledge, handwork by blackboard, or handling of material is indispensable. In the adolescent period and in maturity other powers of the mind may be appealed to, but in all ages and stages of development, teaching by concrete objects is the best adapted to the learning mind, the surest and most fruitful in results.

Review Questions.

If methods of teaching rest on pedagogical principles, what is the relation between methods of teaching and psychological laws? (14.)

Distinguish between "character by impression" and "knowledge by instruction" as related to Sunday school teaching. (15.)

Take a lense and illustrate attention as the focus of consciousness; also the exactness of the image "in focus" in contrast with vague and indefinite impressions of images only partly "in focus." (16.)

What are the three doorways of attention? (17.)

Point out the use of one or more of these methods of attracting and holding interest during this session of the class. (17.)

How may a teacher know at once if the pupil has learned what the teacher taught? A week later? (18.)

Illustrate in the class the advantages of appeal through more than one sense to secure clear mental images. (19.)

Lesson 25.—Words.

20. A Word is the sign of an idea. Thus ran the old definition. The definition is true under one condition,—that there be an idea and the word be accepted as a means for the expression of it. Otherwise the word is as significant of

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a definite thought as is "eenie, meenie, minie, mo," to which the mind is blank.

21. **Brander Matthews**, the greatest teacher in our land of the use of words, once said in conversation, "the first twenty years of my education was worse than wasted. I was taught merely the names of things, not the things themselves. When I came to face realities I found that the words I had learned had been to me mere symbols of unrealities."

22. **Signs.** So long as ideas may be conveyed by motions, so long as mother's smile wins the responsive smile from the babe, so long as laughter by others quickens laughter in the heart of the child, so long as scowls and frowns and threatening gestures waken fear and terror and alarm in another's soul, so long will it be true that some of the profoundest lessons of life are carried by impressions wholly without words. It is impossible ever to draw a line to mark an age or stage of mental development where words became more potent than wordless signs.

23. Thought and Speech.

"Thought is deeper than all speech,
Soul to soul can never teach,
Feeling deeper than all thought;
What unto itself was taught."

Here is a teacher who carefully explains in words the form, time and direction of a line of march to a class of little ones. Another teacher ranges the little ones into line without a word, steps before them and goes through the form, in right time, and following the desired direction of the march, all with such evident enjoyment and winsomeness that every little tot is fairly dancing in eagerness to imitate. The one is attempting to convey definite thought by means of indefinite symbols. The other is imparting thought by signs. More thinking is done in signs than in words.

24. **Emotion and Speech.** The feeling-world is the field of unorganized material of thought. Just as there is a vast amount of thought which cannot be organized into words, so there is the vaster world of the emotions which cannot be organized into ideas.

Here is one teacher who tells her pupils how cruel it is to rob bird's nests or to torture frogs. Another teacher takes

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the parentless birdling into her hand, looks upon it with inexpressible tenderness while tears of sincere grief spring to her eyes. Not one word of reproach or chiding is spoken. The mind behind every watchful pair of little eyes has gained a clear impression beyond all power of thought or speech to convey.

25. **Emotion taught by signs.** All life is prompted to action by feeling rather than by thought. The child must be taught right feeling by imitation and by control of instinct. Words are impotent. Even adults need to know the hopeless impotence of speech in conveying or expressing emotion. The stronger and more tense the emotion, the less potent is thought and speech. If there be a more hopeless lunatic than the fellow who is madly in love, it is the lover who undertakes to put it in words. The best he may do is to simply sit and look it. She'll do the same. Then they'll get married and begin to use words. Anger furnishes an equally conclusive illustration. The one who attempts to think it and speak it is gone. If the angry one wishes best to express his sentiments, he will swallow his words and simply make signs.

26. **Value of words.** The use of speech then is limited to one or other of two purposes: to convey definite thought by means of clearly understood symbols, or to portray conditions in such a way that the vital impression grows inevitably and necessarily out of the situation. In the first use, the value of the words is wholly determined by the common idea which speaker and listener form when the word is used. The world has been filled by a babel of needless discussion because the contestants had not sense enough to agree upon their definitions before they quarreled. In the second use, illustration, the value of words is determined by their power in combination to produce definite impression. This use is closely akin to the use of music to produce or to express feeling impressions.

27. **Common Nouns.** The names of concrete and definite objects are the words to be most carefully chosen and used in teaching children. Their ideas have to do exclusively with concrete objects. If the object is familiar, the idea will be clear and distinct in consciousness when the name of it, its word symbol is used. The size of the word is wholly immaterial. If the object and its name are closely identified,

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the child will both use and understand polysyllables as well as the shortest word. Failure to realize this fact makes it impossible for many adults to talk sensibly to children. They have supposed that "simple" words meant short words. Proceeding on this assumption, they try to be childlike and are only childish. The most stupendous generalizations of human speech are monosyllables like space, time, love, law, God, man and home.

28. **Abstract Nouns.** Middle adolescence is the period when speculative thought becomes more riotous and audacious. The new mind finds itself face to face with realities which have no concrete and substantial being, no existence outside of itself. Just as fancy in earlier years was the playroom of the mind, now imagination takes hold of these new-found abstractions and seeks to find out where it can go and what it can do. Wise guidance at this period of a man's life will save countless souls from shipwreck of faith, and sometimes of morals. Our point will be a sufficient suggestion here.

29. So far as the human mind can ever know, every vital abstraction exists only because and by reason of its concrete source. There is no love apart from a lover. There is no life apart from its organization. There is no vegetable life apart from a vegetable. There is no animal life apart from animal organization. There is no spiritual life apart from a spiritual organ. "There is a natural body. There is also a spiritual body." Discerning these simple truths, and their necessary implications, would have saved the followers of the Fox Sisters and other female philosophists from much floundering in the quicksands of nothingness. It will also greatly help in increasing the efficiency of those who are content to teach Jésus Christ, the Saviour, to the unsaved and to them who are being saved.

Review Questions.

Define Word. (20.)

Illustrate from experience the value of teaching by signs (22.)

Illustrate from observation the teaching of right acts by right leadership (23.)

What is the relation of emotion to thought? (24.)

Illustrate from experience the imparting of character-building impressions through acts. (25.)

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Why is right emotion so essential to right conduct? (25.)
Illustrate from experience the inability of words to express emotion. (25.)

On the supreme value of words, commit Matt. 12:36. (26.)
Illustrate the importance of agreement on definitions before discussing a topic. (26.)

Illustrate the "impression" powers of a rightly told story. (26.)

What are "simple" words which must be used to pupils? (27.)

Tell what you can of the use of abstract nouns. (28.)

Lesson 25.—Elementary Grades.

30. General Principles. Every teacher must deal with human minds. These minds, as has already been pointed out, change with the physical changes of the body, with the exercise of the sensory and motor nerves, and with the widening experience of the mind itself. The teacher's agencies at hand are: (1) Impulses to action by appeal to the instincts of imitation, perversity and play; (2) Feeling impressions through appeals to native and acquired emotions, by means of action or verbal illustration; (3) Mental images of concrete objects, represented by the objects themselves or by mutually understood symbols.

31. Beginners. The first need of the little ones is to acquire, by exercise of nerves and muscles, the ability to get clear mental images of what is brought before their senses, to develop mental sensitiveness to sense perceptions, and to distinguish these images from those created wholly within their own minds. Since they are creatures of absolute authority, their first religious impressions will be unconsciously and almost exclusively made from their teacher's appearance, looks, tone of voice, sincerity, and reverence. They ought to be made to feel the goodness, tenderness, loving care and gentleness of the Heavenly Father for all the creatures of his love. The feeling habits of the little ones toward God are of vastly more importance, in this age, than any physical or temperamental habit they may form. Movement, music, reverence toward holy things, and right feelings toward animals of every

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kind should form the plan and process of the teacher's program.

32. Primary. As the scope of experience widens from home to school and companions, the mind has need of still more culture in forming right images from sense perception. It is in this period that **expression** should be called into the teacher's aid. The boy and girl will learn far more by doing than by being told. The equipment of every primary room must include chairs, and tables to accommodate two or three little ones, with facilities for hand work. The pupil's interest is eager in finding religious truth through their own endeavors to represent persons and places, or to reproduce in pleasing color truth statements from *The Book*. This same equipment is necessary also for the Junior and Intermediate grades.

33. Handwork. Manual methods throughout are adapted to the developing minds of the pupils. The first outline work is succeeded in turn by object work, map work, book work, and museum work. The work now being done in these lines by pupils in regular Sunday School work would astonish those who are still living in the infancy of the Sunday School movement.

34. Juniors. The age of absorption demands an entirely different type of teaching. The four years between nine and thirteen mark more acquirement of knowledge than during any ten years of other periods. The boys and girls see enough and hear enough now. The one need, mentally, is that they shall be made to see and to hear accurately and distinctly. The sense perceptions have vast need to be clear and of such a type that they may be enlarged and not have to be abandoned. The appeal in the primary period is to fancy, to sympathy with the good and antipathy to the bad. Now the appeal enlarges to include mental judgment, of objects and relations, imagination and memory. Moral judgment, as before pointed out, is lacking and appeal to it is, in most cases, time wasted. The moral standards of the teacher may be asserted. But junior boys will be far more quickly impressed by standards of expediency. The abstract qualities of loyalty, heroism, bravery, chivalry, honor and daring cannot be too strongly and too frequently presented. Museum work for boys and map-work for girls, with object work for both, will form the natural basis of manual methods.

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Teaching. The new Graded Lessons are a boon to the inexperienced teacher. Much of the toil which formerly had to be done in pedagogic darkness by unskilled and untrained teachers may now be done with the active help of the best consecrated minds of the religious world. While the teacher is availing herself, on the one hand, of this timely and efficient help in the process of teaching, she is freed, on the other hand, to study the human problems before her, and to study her own religious life and fitness for the sacred and holy task of teaching.

36. Next to the teacher's personal relationship in life with Christ, the most important factor of excellent teaching is the human relationship to the boy and girl. For the pupil's sake the teacher must be a friend and conscious of authority. The boy, lawless himself, expects authority and respects it. If it is not exercised quickly but inexorably, he cannot help showing his contempt for the lawless teacher by riding rough shod over her tenderest sensibilities. If parents would only aid teachers by honest home discipline the chief Junior problem would be solved. But the chastisement is most often administered in the insanity of anger, the impotence of the first resort of brute strength, or the falsity of "it hurts me worse than it does you." The boy may not realize the background of the situation. He senses the injustice and inhumanity of it. And it is probably true that the teacher of Junior boys, at the beginning of the second decade of the twentieth century, faces the hardest problem any moral or religious teacher has, as yet, been called upon to face. The future of Christian civilization rests heavily upon the Sunday-school teacher of the present. To give the youth something to do, worth the doing, and worth doing well, will solve many a problem of discipline, and save many a lawless boy from a lawless home.

Review Questions.

Name three conditions which govern the changes in the growing mind. (30.)

Name three agencies of teaching available to the teacher. (30.)

What are some important needs of Beginners? (31.)

Why should the Beginner's room be the brightest and cheeriest room in the church building? (31.)

What habits ought teachers to form in Beginners? (31.)

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What is the relation of definite expression to permanent impression? (32.)

Name some needs of primary pupils. (32.)

Did you see the samples of handwork at the last State Sunday School convention?

Did your superintendent see them? Why not?

Mention some needs of the Juniors. (34.)

How does the appeal to Junior minds differ from that to the primary pupils? (34.)

What special abstract qualities does the teacher need to embody in stories to Junior minds? (34.)

What is Museum work? Ask your pastor.

Are you using the Graded Lessons in your school?

What kind of discipline ought to mark the Junior period. (36.)

How can the teacher and parent work more closely together?

Lesson 26.—The Advanced Grades.

37. The Intermediates. If the Primary period is the age of awakening, the Junior period that of absorption, the Intermediate period is the age of transition. The student needs, with the very beginning of the adolescent change, to be called upon to form moral judgments and to face conscience, the inner monitor of motives. While the subject matter of instruction may remain largely the same as in the later Junior period, the presentation of it should always be so changed as to unconsciously compel discussion on the right and wrong of actions with relation both to the actor and to the society in which the action occurred. The historical view of life needs to be urged. Action must be viewed in the light of the age when the act occurred and according to the moral standards of that time, as well as in the light of present individual and social standards of right and wrong.

38. Since all action takes its moral quality from the motive which prompted it, discussion ought never to be raised among Intermediates as to whether "the end justifies the means" and if a lie is ever justifiable. The teacher may well withhold

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judgment till all has been said that the students have to submit. Even then it is far better to take up one by one the various judgments expressed by the students, emphasizing fully every point which can be commended. Discretion must ever be exercised by the teacher in guiding these discussions. Expressions by the students of their own moral judgments, right or wrong, are of indefinitely more value to them than all the moralizing the teacher might possibly crowd into the lesson period. If moral judgment and conscience can be quickened into sensitive activity as they waken, much of the adolescent battle will have favorably determined before the mind is fully aware of the stress of it. Let the appeals to intellect and to memory be subordinate to the new appeals timely to the new life.

39. **Seniors.** This is the period of reawakening. Adjustment follows in the adult age. There is a new intellect with new interests in the larger problems of the thought world. There is a new emotional nature with new interests in the sex and social worlds. There is a new will grappling with the new problems of physical, moral and social self-control. There is a new and sensitive conscience, apt to be most powerful in passing judgment on other's motives. The teacher of the Seniors has the richest, ripest, most responsive and most fruitful of all human soil with which to work.

40. **Teaching.** The supreme need of this period is self-expression. The whole field of life with its allurements is at hand. Buoyant energy of young manhood and young womanhood is impatient to declare itself, and in self-declaration to find itself. Coeducation of the sexes in this period is essential to the normal and wholesome education of both sexes. Mutual discussion of the new problems of the new world, conducted in the informality of class association will dispel much of the false idealizing of each sex by the other.

41. If the teaching period is forty minutes, the teacher ought to be tongue-tied for at least thirty minutes of the time. Teachers, preachers and life insurance agents talk too much. What they say would be indefinitely more impressive if they talked indefinitely less. The chief function of the teacher in this period is to determine carefully beforehand where the discussion ought to lead to, how it can best start, and how to steer it aright and keep it from scattering every-

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where. A woman teacher has a vast advantage, at least in one respect, over a man teacher of Seniors. A woman can artlessly and with unsuspected innocence change the conversation to her way of thinking before the fat wit of the average man realizes that it ought to change, and why.

42. Senior Need. According to past experience, of all the seniors who will ever become Christians, ninety-five percent have already become so. In the new world of thought, emotion, will and conscience, they reawaken to the place of Christ in them, and of themselves as representatives of Christ in the world. The more spiritually susceptible the individual nature, the more will it find itself face to face with the same kind of problem Jesus of Nazareth faced, when he heard the voice out of heaven say, "Thou art my beloved Son." It was in this consciousness, new to him, that he was driven by the Spirit into the wilderness of trial. The young man and woman face a crisis of the same kind, a new determination of self in the light of a newly discovered Christian consciousness.

43. Service. It is in this stage of the mind's life that the whole career of adjustment hangs on the determination of self. The appeal to service as a representative of Christ in the world is irresistible if the determination is along the line of surrender—absolute and utter—such as was Christ's. Missionaries are born here in this period. Teachers thrill with an unreasoned passion to help the untaught. Ministries of sorts compatible with the God-given abilities are settled upon or faith in God is lost or dulled or deadened. The teacher of Seniors has need to be a wise personal friend, never a lecturer. More young people are disheartened by well-intentioned but irrelevant class room lectures than are helped by them. They may like the teacher personally and endure the lectures for friendship's sake. If the teacher must lecture someone, announce a special lecture night at the church building, and if any come, go after them with the best lecture obtainable. The Senior class is not the occasion for lectures on lessons. It is a most sacred opportunity to bring them, their lives, purposes, motives, aims, aspirations, hopes, desires—even their actual or incipient infidelities, face to face with God in Christ, the Perfect Man. No senior class of ten members is a success regardless of its organization and local good

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works, if at least one of its membership each year fail to consecrate the life wholly and fully to some phase of Christian ministry in behalf of the Lord Jesus. The Senior teacher who fails to bring this consecration to pass has need prayerfully to ask the Spirit of God to qualify him to teach in the school of disciples of Him who came not to be served but to serve.

Review Questions.

Characterize the Primary Junior and Intermediate periods. (37.)

What two new qualities appear in the Intermediate period? (37.)

How ought teaching of Intermediates to be changed from that of the Junior period? (37.)

Illustrate the historical view of moral judgment. (37.)

Is a lie ever justifiable?

Is "suspend judgment till all the facts are known" a practicable bit of Christian philosophy? Why? (38.)

Why is it important to waken conscience and moral judgment in the adolescent period? (38.)

Characterize the Senior period. (39.)

Why is the Senior teacher's opportunity especially valuable? (39.)

Why is coeducation of Seniors desirable or undesirable? (40.)

Why is lecturing a poor teaching habit? (41.)

Mention some conspicuous needs of Seniors. (42.)

Why is the Senior period especially important to the future of the Church and all her enterprises? (43.)

How many Seniors from your school have dedicated their lives to the ministry in the past five years?

Who is to blame? Ask your pastor.

Lesson 27.—The Adult Department.

44. **Adult Department.** Teachers in the school of Christ are called to teach not lessons but Life. The notion that lessons are chosen to be taught rather than to be used as instruments or occasions or opportunities to teach life is

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at the root of nine-tenths of Sunday School inefficiency. Witness the old time Bible Class. Everybody using quantities of lesson leaves. Teacher says,

"What is the lesson today?"

"What is the Golden Text?"

"John, read the first verse."

"What did Moses say?"

"James, read the next verse."

"What did Aaron say?"

"Jude, read the next verse."

"What did the calf say?"

"Now what lesson can we get out of this for us?"

That sort of lesson teaching in the school of Christ!

Life! Life! "I came that they might have life and have it in fulness," said Jesus Christ.

45. There are modern Sunday-Schools having more than two thousand adult enrollment. Many organized adult classes have more than a thousand enrollment. The new organized Adult Bible Class movement has called into being numerous classes, classes numbering hundreds. In all, fully one-seventh of the population of the United States is enrolled in the Sunday School. Only inadequate teaching form and inadequate facilities for housing the host prevents that number from being doubled in a surprisingly brief time.

46. This mighty host waiting, in order each week to be taught—what? Lessons of life? Bible Geography or the Grace of God? Bible History or religious living? Let no one decry religious scholarship and the religious use of the Bible. But let no one fail to note that it is indefinitely more important that this million-minded host shall thrill mightily with the knowledge of what men are doing to Jesus today than to know in order any number of things they did to him nineteen hundred years ago. Doubtless Jesus today had rather than this host know the exact number of geographical miles from Nazareth to Jerusalem, that they should know vividly the moral distance between the home and the saloon "just around the corner" where the boy goes. Doubtless Jesus will forgive much ignorance of Bible institutions, if men will rouse to the fact that boys are worth more per pound than pigs and calves, even if the saloon does pay a tax to cover about eight cents

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per pound avoirdupois on the boys it sends to perdition annually.

47. Teaching the Bible Class. These words are written to rouse attention to the fact that the teacher faces each week an adult problem as multitudinous as the individuals present. The problem inside each individual passes through kaleidoscopic changes as the life meets new conditions and embodies new experiences. In his hand the teacher holds the most wonderful handbook of spiritual *materia medica* ever committed to the human race. It is the work of the Spirit of God by whom it has been most wonderfully recorded and preserved and made living and mighty to each passing generation. The Bible is not the remedy, but it points clearly and surely and universally to the divine Remedy for every ill of the human spirit. It tells moreover, in the most strangely wonderful way just how the Remedy is to be appropriated into the life and what results may be expected surely to follow, as surely as human modesty meets divine sincerity, as surely as the solution is applied to the problem.

48. Jesus taught an adult class. He taught his class to be teachers. He went to and fro teaching all classes and kinds of adults, mainly that his class might learn both what to teach and how to teach the truth. That that class, the church to be when Pentecost was fully come, learned well the lesson is fully witnessed by Matthew's record, the best handbook on vital pedagogy ever written. When he gave his final message to his class he commanded them to teach baptized believers to observe all his commands. "A new commandment give I unto you, that you love one another as I have loved you." A generation later, the old preacher and teacher, the greatest mind ever mastered by the mind of the Master, our teacher of the Gospel, the apostle to the Gentiles, Paul, commanded Timothy to commit the truths received to faithful men who should be able to teach others also; to show himself true to God, accurately delivering the message of truth. He declares that the servant of God ought to be a skillful teacher, instructing his opponents in a gentle spirit.

49. The Modern Adult Teacher. 1. He is the representative to his class of the character of Jesus Christ so far as constant effort can win over human frailty. 2. He is the minister of his class, ministering unto them, in behalf of Christ,

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the Word of Truth. 3. He is the Christian friend to each life in his stewardship. 4. He is the faithful and true steward of the secret of God in Christ to them who are out of Christ and who would know the salvation that is in Christ and how to "put on Christ that they may be found in him," having not a rightness of their own but the rightness that is by faith in Christ Jesus. 5. He is the living exponent of the Gospel he teaches, shunning not to declare unto others even as unto himself the whole counsel of God. 6. He is saturated in the spirit of the Gospel of Christ even as his thought is saturated with "wholesome words, even the words of our Lord Jesus." 7. He is the pastor of his little flock, for his opportunity to get close to individual life is greater in the informalities of class association than can come to him who stands in the more formal relationship of minister and preacher of the whole church.

Review Questions.

What is the difference between "teaching a lesson" and teaching life? (44.)

Mention some especial opportunities of the modern Sunday School movement. (45.)

How would you distinguish between a vital knowledge and an irrelevant knowledge of the Bible? (46.)

What are the Adult teacher's opportunities with reference to human problems? (47.)

How is the Bible related to human problems? (47.)

Why were the Jewish Scriptures able to make Timothy "wise unto salvation?"

What part did teaching play in Jesus' personal ministry? (48.)

In the early church? (Acts 2:42 R. V.) In Paul's ministry? (48.)

Name seven characteristics of the modern teacher in the Christian church. (49.)

Lesson 28.—Preparing to Teach.

50. Outline.

I. Locate the Lesson Text.

II. Read it.

III. Read at least one chapter both before and following the text.

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IV. Discover the persons connected with the narrative, with special reference to the principal speaker and those addressed.

V. Reread the text slowly to discover, if possible, what was the most striking thing in it to those who first read it or heard it spoken.

VI. Reread the text slowly to discover a truth of universal application.

VII. Reread once more, even more slowly, to discover any truth personally applicable, for any reason, or a truth verified in personal experience.

VIII. Reflect sufficiently to connect this "personal truth" with other facts of personal character and history.

IX. Consult Lesson Helps.

X. Decide on one main, central truth which can be taught out of personal conviction. ✓

XI. Decide on another truth which may be most applicable to known conditions in some life enrolled in the class. ✓

XII. Determine a "point of contact," and a "way of approval" by general discussion. ✓

XIV. Write out in full a prayer for the close of your lesson period. (Don't use it unless you feel that it is better and more expressive of your mind to God than a prayer which may spring from your heart spontaneously after teaching.)

XV. Ask God to guide you aright regardless of your preparation, if he has something on his program that is not on yours.

51. The items of this outline are too obvious to need much explanation. Hasty and inadequate preparation is an insult to Christ, and a mark of inexcusably selfish indifference to the lives gathered on a sacred quest, to be taught the way of life. If teaching Christ to men is a business at all it is the most important business in which one can engage. The excuse, "I haven't time" is a lie. The most deceived is the one who makes it. We judge things in time and take time for things according as we judge their importance. To say "I haven't time" is really to say that teaching the Gospel of the dear Lord is judged of less importance than the countless trivialities with which every human life is filled. "Evil is wrought by want of thought as well as by want of heart." The hardest hearts of evil are sometimes thoughtless and careless heads.

52. To study the Bible according to some well-planned and purposeful program does two things: 1. It makes the Bible

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into a new and living treasure house of rarest joys. 2. It enriches the life of the student-teacher more than any other line of study can possibly do.

53. Item VII, of the suggested program of study is, in some respects, the most important of them all. To illustrate: John has had some experience, tragic perhaps, peculiar to himself. It grips him. It is no item of belief but of vital knowledge. He will not argue the reality of it with any doubter. He says, simply and finally, "I know." He tells it to Tom. Tom believes it wholly. It is not real to Tom as it is to John, therefore it does not "grip" him with the vivid unshakeable conviction that it does John. Tom is a teacher. He undertakes to "grip" his class with the tragic reality of John's experience. It don't "grip." Its vital quality is not available. In short John's reality was merely second-handed goods to teacher Tom. Pupils and classrooms are full of peddlers of second-hand truth. When preachers and teachers speak with quiet conviction to say, "I know whom I have believed," or "I was lost. By the grace of God I am what I am," there will be a valley of dry bones clothed with living flesh and testifying with world-shaking power the gospel of the grace of God.

54. The "Point of Contact" between the mind of the teacher and the minds of those being taught must always be found within the experience of the students. The larger the class the narrower is the limit of common experience, the fewer will be the points of common interest, and the more carefully will the point of contact have to be chosen. The region of possible point of contact is also limited by the changes in the mind's life as it passes through the different stages of development. For this reason, especially, teachers ought to fit themselves for teaching in one grade or department, and that exclusively. Only the most expert teachers, of wide experience and of rare insight into human character and conditions, are competent to teach in more than one department.

55. Use of the Point of Contact. Rarely, if ever, will the point of contact be found in the Bible, as a volume, or in the lesson text of the day. The point of contact is the starting point. It lies before the teacher in the busy, active expectant minds of the pupils. Get that point of contact and get it quickly! Every moment of delay for reports or anything else, is fraught with peril and possible distraction of the class and destruction of all preparation. When the minds are yours,

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thoroughly, wholly and in unison, then follow a way of approach directly toward the chosen truth. When that is planted, let it alone. It may need cultivation. It may need to be watered with the dews of mutual tears. But God is giving the increase. When you have done your work, let God have a chance to do his hidden work. "My word shall not return unto me void. It shall accomplish that whereunto I sent it."

56. It is a grave question if men have a right to come before God in public prayer with no preparation, while hours are spent carefully to prepare a suitable address to men.

Review Questions.

Is a definite program of preparation for teaching really worth while? How do you know? (50.)

Why ought Sunday School teaching to be the best, most scientific and most purposeful of any? (51.)

Will you help other teachers to "have time" for preparing their work? How?

What results may be expected from purposeful study of the Bible? (52.)

Illustrate from experience the relative value of "first hand" and "second hand" teaching. (53.)

Describe the Point of Contact. (54.)

Illustrate from experience the use of the point of contact in teaching. (55.)

In what ways may private prayer properly differ from public prayer? (56.)

Lesson 29.—The Art of Teaching.

"There is no permanent impression without definite expression."

Would you a scholar attempt to teach,

Study his habits, nature, speech;

Make him tell you all he can

From this knowledge form your plan;

Begin with that which he does know;

Tell him little and tell that slow;

Use words that he will know and feel.

Review, call back, draw out at will;

Consult his tastes, help him to climb,

Keep him working all the time;

Be firm, be gentle, love is strong;

Look to Jesus, you'll not go wrong.—

Silas Farmer.

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57. **Introductory.** The art of story telling is the teacher's art of expression, for the purpose of producing impression upon the mind of the pupil. The art of questioning is the reverse of the art of story telling. It is the teacher's opportunity to elicit definite expression in order both to deepen impression and to give opportunity to correct false or faulty impressions on the part of the pupil. Perhaps no branch of the art of teaching is more important, more necessary and more difficult to acquire than is this art of drawing forth from other minds the content of memory, expressions of judgment or clear statements concerning "facts of consciousness."

58. **Socrates' Art of Questioning.** This wise philosopher of antiquity first gave prominence to the art of questioning as an active instrument in education. The Socratic question is based on the underlying philosophy of the mind held by Socrates. He affirmed that the human mind held within it from the beginning all knowledge which it might ever at any time attain; that education consisted mainly in drawing out by suggestive questions this latent knowledge into consciousness. While the modern philosophy of the mind is not that of ancient Greece, the art of questioning to which that philosophy gave birth has scarcely been improved upon.

59. **The Attitude of the Minds of the Pupils Under Questioning** is proof to the teacher of his ability or inability to use successfully the art of questioning. So frequently has the act of teaching been mainly along the line of lecturing by the teacher, and of more or less passive receptiveness on the part of the pupils, that the active state of the mind brought about by questioning not infrequently startles the pupil into a total inability to think. Such a condition on the part of the pupils is the severest condemnation of the teacher. Any teacher who will successfully develop the art of story telling on the one hand and the art of questioning on the other, will soon find himself in the very heart of the most beautiful exercise of that highest of all arts—teaching religion.

60. **Kinds of Questions.** 1—The simple, direct question assumes active knowledge on the part of the pupil and is usually so put as to be answered by yes, or no. This is the poorest of all questions for the teacher's use. A good teacher will always find means to avoid the use of it, except when the committal of the pupil's mind by "yes" or "no" is an atti-

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tude which the teacher wishes to use. 2—The indirect question is almost invariably an appeal both to memory and judgment. The answer of the question cannot be made by a more or less passive yes or no. It involves an active use of the mind in selecting from the contents of memory, comparing them and forming judgments from comparisons and contrasts. 3—The hypothetical question sets a purely imaginary fact or condition before the mind as a basis from which to elicit a statement of judgment, either in the region of mental or moral judgments. This is a most valuable question for the teacher's use. It was a favorite form of questioning by Jewish prophets, by Jesus in his parabolic condemnations, and is exceedingly valuable in the field of religion. The basis of it is an appeal to the imagination, akin to the appeal to memory on matters of history. The condition imagined is wholly objective to the one who is questioned. The mind forms its judgments unhampered by considerations of personal interests. Jesus' parables of the two sons and of the wicked husbandman, are perfect illustrations of this form of questioning. A better illustration, perhaps, of the use of the indirect question, in connection with the direct appeal to consciousness by question, is contained in the narrative of Matthew 16:13-20.

61. As Jesus was passing through the country with his class, he asked them quite casually as to popular opinion concerning a prophecy which had been prominent in Jewish history for many centuries. As if to elicit a fact of information he inquired of them, "who do men say that the Son of Man is?" They proceeded to answer the question as to the various interpretations of the ancient prophecy and of current opinion concerning the personal identity of the Son of Man. With their minds all centered on this one historic and prophetic fact, and on the general sentiment of people at large concerning it, he said to them simply, "now who do you say that I am?" The setting in which Jesus framed this question made it almost tragic in its significance. The appeal of the question was to the consciousness of the members of his class for judgments based on their impressions. Peter's answer so far transcended any possible deduction, or impression as a result of sense perceptions or feeling impressions from association with Jesus, that Jesus was impelled promptly to affirm that Peter's answer had not been revealed to him through any ordinary channel of human knowledge, but was a revela-

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tion from the Father through Peter of a fact which Peter himself did not comprehend. "And he charged them strictly they should tell no man that he was the Christ."

62. **Questions and the Point of Contact.** With pupils of the Advanced Division or Adult Department the point of contact can usually be best found, not by concrete object presentation to the senses, but by direct question appealing to consciousness concerning a vital fact or relationship of life. If the teacher is a master, knowing with reasonable assurance the conscious experiences of the class, their problems and the solution, this immediate appeal to vital and fundamental issues of life is a powerful instrument by means of which to fix and hold attention through the entire course of instruction.

63. **Preparing Questions.** When the teacher has decided upon the central truth and the point of contact for teaching, the way of approach should be marked definitely by questions first on one side, positive, and then on another, negative, first of one kind and then of another, in order that, without pause or hesitation the minds of the pupils once started to moving in unison, they may be kept going irresistibly and inevitably to the conclusion the teacher seeks to establish as a basis for pointing out the divine remedy. It will be well for teachers to have before them a series of headings under which to place questions concerning the development of the lesson. Let the headings be somewhat as follows: "Memory Facts of History," "Memory Facts of Consciousness," "Mental Judgment," "Moral Judgment," "Acts of Will." Under each of these headings, let the questions concerning history, life, character and destiny be placed without regard to logical arrangement. When the series of questions has exhausted the teacher's insight into the relations between the truths of the narrative and the lives of the pupils, then let the questions be carefully assorted and classified, and assigned beforehand, at least in the teacher's mind, to different students to whom they shall be addressed. In this method of teaching the teacher must be keen and alert. The discussion must be kept from becoming general and scattered, rather than specific, direct and toward a definite end.

64. **The Purpose of Questions** should be disclosed in their progressive character from facts of interest and information

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to facts of conscience and will, toward which every vital lesson will always be driven. It is not true that people will live better lives if they know more facts. The quantity of knowledge possessed gives no assurance of one's moral life. Action follows emotion. It is the teacher's business to arouse in the students, feelings out of which right actions must proceed without violent affront to the integrity of moral being. And, if it be true, as Marcus Dods states, that all wrong conduct is based on wrong conceptions of God, the teacher's obligations to the students to clarify and correct wrong conceptions of God is the only foundation on which to build right feelings toward God and man, and Godly conduct towards one's self and his fellowmen. It is unfortunately true that "Theology" as a science has been in popular disrepute for some generations. This sentiment must be corrected for there is no possible basis for a Christian life except upon the Christian interpretation of the being and relations of God. This is theology. The most important fact about any human life is not its accumulations but its appreciations. To appreciate the being, the goodness and the works of God, is the highest, fullest and truest development of the human mind.

Review Questions.

Commit to memory the little poem of Farmer's.

How are the arts of story telling and of questioning related? (57.)

What is the "Socratic" Method of Questioning? (58.)

How may the teacher test his own ability to ask vital questions? (59.)

Does your own mind refuse to work sometimes when you are abruptly questioned?

What responsibility does this place on you toward pupils?

Tell why and when the categorical question is a poor one for teacher's use? (60.)

What purpose may sometimes be served by introducing a term into the question which has not been used in the text?

Illustrate the indirect question. (60.)

Where have you either successfully used or heard used a hypothetical question? (60.)

If you were asked to propound a hypothetical question of three coincident circumstances, how would you begin it?

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Why does Matthew 16:13-16 take on new meaning in the light of the art of questioning? (61.)

If you were called upon unexpectedly, to speak to a primary class and to an adult class immediately following, were wholly unprepared, and had only two minutes' time with each class, why would you change both your tone of voice, use of words, and plan of asking questions?

How do school pupils learn the multiplication table?

How will you learn the art of questioning? Will you?

Name some proper classifications of questions. (63.)

What mental faculties have most need to be assaulted by questions, in religious instruction? (64.)

What is the relation between theology and life? (64.)

Classify the questions in the foregoing list.

Lesson 30.—Teachers' Meetings and Teacher Training.

65. **The Sunday School Council** bears the same relation to the Sunday School as the board of education does to the public school. Regular meetings of the Council must be held, for the sake of the welfare of the school and for the development of a wholesome and intelligent Sunday School sentiment in the church. Meetings of the board of education of the Sunday School should carefully consider all matters of general adjustment and administration before they are brought before the school if, indeed, they should be brought before the school at all.

66. **Organization.** Experience has proved that it is wholly impossible to have a Sunday School in any adequate sense of the term without weekly meetings of the faculty which in reality compose the school. It has frequently been stated that a trained teacher makes a good school. This is not true. With support and help from others a trained teacher may make a good class, but to have a school requires far more than a number of classes meeting at the same hour and in the same place. Without the help of pastoral vision of the educational system of the church, and without a superintendent who organizes the system from the Family Division

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to the Pulpit, no teacher, however well trained can make the most and best of one class. Then the work of each class must be built into the common work of the department. The work of each department must be articulated, joined to, and built into the work of the departments both before and following it. The department of Elementary Grades has been for some time the only one which was thoroughly, adequately and properly organized. The vast numerical losses to the school in the Intermediate and Senior grades are partly due to the lack of organization and partly due to the fact that the Sunday School cannot meet all the needs of adolescence, without going outside its proper work as a school of religious instruction. A broader educational vision is compelled to include the Young People's Society of Christian Endeavor, and similar societies of young people, as an integral and necessary factor in religious culture. The frame work of pledge, meeting for testimony and prayer, and committee work in which the young people work together regardless of sex distinctions, fits the adolescent period as a glove fits the hand. It need not be surprising if it fits the Juniors in just about the same way that an adolescent glove would fit a junior hand. But the larger educational organization of the church will include the work which has to do distinctively with religious culture through association, and maturing of the mind religiously, as well as the work which has to do with processes of direct instruction.

67. Faculty Meetings. The superintendent of religious instruction is, more than anything else, a superintendent of teachers. His business is to have in mind a well defined system, a plan of organization and then by suggestion and persuasion to fit each department and each teacher into the system of instruction he has devised. Weekly faculty meetings are indispensable, both for the education of superintendents and teachers and also for the larger interests of the school organization. At these weekly faculty meetings the pastor ought to give in few words the truths he wishes to be most emphasized in the teaching. The superintendent, or someone at his appointment, ought to deal briefly and concisely with methods of lesson presentation especially applicable to the teaching of the following Sunday. Faculty meetings are not properly for the study of the lesson, but for the compari-

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son of results of study, and for mutual help by the teachers in the best teaching methods.

68. **Teacher Training.** Every church owes to itself, to its membership, and to its community to have a teacher training class meeting weekly at the session of the school. The membership of this class should be carefully chosen and set apart by consecration and prayer on the part of the leaders of the church. Members of this class should be exempt from teaching during their period of preparation. If the plans of the International Sunday School Association are followed, each church will be providing itself through its training department with an additional supply of workers five times each year. Members of the class may enter at the beginning of each of the five sections in the first year Standard Training Course. As they complete in order the sections of the book, they will be graduated at the end of the year from time of entrance into the training class. The demands which the world is properly making on the Sunday School compel this addition to the effective educational force of the church.

69. **Special Training.** It has been intimated, and may now be stated explicitly, that teachers, after the period of general preparation, ought always to specialize on some one department or grade of the school. To know thoroughly the human mind at a given stage of development; to have a ready command of large resources for meeting the needs and demands of a given age, is a life task for the average Christian worker. Teachers will naturally form intimate personal relations with their pupils but this mutual friendship ought no more to determine whether a teacher shall go on with the class into another department than does a like condition determine the place of teaching in a public school. To learn the mind that is to be taught, to learn what to teach to that particular mind, to learn how best and most effectively to teach in a particular grade, is a high standard of proficiency worthy of the devotion of every Servant of the Lord.

70. **Pastoral Work.** The teacher who only teaches on Sundays, cannot properly teach at any time. The pastoral relationship between teacher and pupil is one of the tenderest and most vital of ministries that the teacher may ever hope to know. To follow the pupils into their home life, to know them in their customary surroundings, to give them the privi

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lege of knowing the teacher as a factor in their everyday life, to bring the pupils into the home life of the teacher for the vision of larger things and for the cultivation of mutual friendship, are vital elements of successful teaching of religion. The teacher of an adult class is under special obligations to do a pastoral work which only the friendly offices of a Christian teacher and leader can do in hours when help is most needed. Oftentimes during the teaching period of the school, some question will be raised or some remark made that will make a deep and abiding impression in some student's life. The teacher is under equally great obligations to follow up this effect of the teaching period with the offices of personal counsel as he is to teach. Only so shall the period of larger service be assured to the Servant of the Lord, and he "show himself true to God, a workman not having need to be ashamed, accurate in delivering the Message of Truth."

Review Questions.

Who constitute the Board of Religious Education in your local church?

What are the relations of Superintendent and teacher to each other and to the school? (66.)

Name some valid reasons why the Sunday School organization cannot displace the Y. P. S. C. E. (66.)

Ought the Endeavor Society to try to do adult work which properly belongs to the Organized Adult Bible Class?

If Endeavorers stay about the drill camp when a great Sunday School fight is on—What about it?

Describe an ideal faculty meeting suited to your Sunday School. Make a program for such a meeting. Why not have the meeting? (67.)

How may a teacher training class be made a permanent feature of your educational work? Ask your pastor. Tell the Superintendent.

What special training have you had during the past year? (70.)

How may the pastor and the teacher-pastor be brought to more effective co-operation in your class? (70.)

The first part of the book is devoted to a general history of the United States from its discovery by Columbus in 1492 to the present time. It covers the early years of settlement, the struggle for independence, the formation of the Constitution, and the development of the Union as a nation. The second part of the book is devoted to a detailed history of the United States from 1789 to the present time. It covers the early years of the Republic, the struggle for the abolition of slavery, the Civil War, the Reconstruction period, and the development of the United States as a world power. The third part of the book is devoted to a detailed history of the United States from 1865 to the present time. It covers the Reconstruction period, the Gilded Age, the Progressive Era, and the development of the United States as a world power.

THE HISTORY OF THE UNITED STATES

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PART IV.—OLD TESTAMENT HISTORY.

Lesson 31.—The Old Testament Books.

1. The word **Bible** is from the Greek word *biblia*, which means *books*. Sixty-six books are bound up in what we call the Bible. Such an evident and marvelous unity pervades the collection that we properly speak of it as the Book.

2. The Bible names itself "the Word of God." (Eph. 6:17; Heb. 4:12). The fact that it was committed to writing gave it the name of "the Scriptures" (John 5:39), or "the sacred writings" (2 Tim. 3:15). The form in which these writings were preserved gave it the name of the "book" (Deut. 17:18; Josh. 1:8; Neh. 8:8). From the form of ancient books, it was called the "roll" (Ps. 40:7; Luke 4:17, margin). It is also called "living oracles" (Acts 7:38), or "oracles of God" (Rom. 3:2).

3. In regard to the time of revelation the Scriptures are divided into two portions—one spoken of old time to the fathers through the prophets and the second portion spoken through the Son in these last days unto us (Heb. 1:1, 2). The first portion contains the story of the life of God's people under the old covenant made at Sinai. The second contains the story of the new covenant in Christ (Heb. 8:1-13). We therefore speak of the first part of the Bible as the Old Testament, or covenant, and call the second part the New Testament, or covenant. There are thirty-nine books in the Old Testament, and twenty-seven in the New Testament.

4. There are five popular groups of the Old Testament books.

1. *The Pentateuch*: 5—Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
2. *The Historical Books*: 12—Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah, Esther.

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3. *The Poetical Books*: 5—Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.
 4. *The Major (or larger) Prophetical Books*: 5—Isaiah, Jeremiah and Lamentations, Ezekiel and Daniel.
 5. *The Minor (or smaller) Prophetical Books*: 12—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.
5. The Jews grouped their scriptures in the following divisions: The Law of Moses, the Prophets, the Psalms (Luke 24:44). The books were arranged as follows:

I. *The Law*—

i. e., The Pentateuch..... 5 books

II. *Prophets*—

1. Former prophets: Joshua, Judges, Samuel Kings. 4 books
2. Latter prophets: Isaiah, Jeremiah, Ezekiel, and the Twelve..... 4 books

III. *The Psalms*—

1. Three poetical books: Psalms, Proverbs, Job. 3 books
2. Five rolls:* Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther. 5 books
3. Three books; Daniel, Ezra-Nehemiah, Chronicles. 3 books

—
24 books

The books of Samuel, Kings and Chronicles were not divided by the Jews until the sixteenth Christian century. The twelve minor prophets were counted as one because, owing to their smallness, they could be written on one roll. The Psalms coming first in the third division, gave its name to the division. See Luke 24:44.

*“The ‘five rolls’ are so called because each of these five books was written on a roll for reading at Jewish festivals; the Song of Songs at Passover, Ruth at the Feast of Weeks or Pentecost, Ecclesiastes at the Feast of Tabernacles, Esther at the Feast of Purim, while Lamentations was recited at the anniversary of the destruction of Jerusalem.”

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Review Questions.

- What is the derivation of the word Bible? (1.)
What does the Bible call itself? Give references. (2.)
What two great divisions of the Bible, and why? (3.)
What is the popular grouping of the books of the Old Testament? What books may be assigned to each group? (4.)
How did the Jews group the books of the Old Testament?
What five books are read at five Jewish feasts? (5.)

Blackboard Outline.

1. Bible=*biblia*=books—66—O. T., 39; N. T., 27.
2. Names: Word of God; scriptures; the book; the roll; living oracles, oracles of God.
3. Divisions: Old Testament and New Testament.
4. Modern Grouping: 1. Pentateuch, G. E. L. N. D. 2. Historical, J. J. R. 1 and 2 S. 1 and 2 K. 1 and 2 C. E. N. E. 3. Poetical, J. Ps. Pr. Ec. S. of S. 4. Major Prophets, Is. Jer. Lam. Ez. Dan. 5. Minor Prophets, Ho. Jo. Am. Ob. Jo. Mi. Na. Ha. Ze. Ha. Ze. Ma.
5. Jewish Grouping: 1. Law. 2. Prophets. 3. Psalms.

Lesson 32.—The New Testament Books.

6. The New Testament is a collection of 27 books by nine authors—Matthew, Mark, Luke, John, Paul, Peter, James and Jude. The authorship of Hebrews is unknown, though frequently ascribed to Paul.

7. For memory purposes we may distribute the 27 books into five groups:

1. *Biographical*: 4—Matthew, Mark, Luke, John.
2. *Historical*: 1—Acts of Apostles.
3. *Pauline Epistles*: 13—Romans, 1, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1, 2 Thessalonians, 1, 2 Timothy, Titus, Philemon.

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4. *General Epistles*: 8—Hebrews, James, 1, 2 Peter, 1, 2, 3 John, Jude.

5. *Prophetical*: 1—Revelation.

8. **General epistles** were not addressed to particular churches or individuals as were the Pauline. Hebrews is commonly assigned to Paul, but no one knows who wrote it. Its general character may properly associate it with the general epistles which were written to the general church or to scattered disciples.

Review Questions.

How many books in the New Testament? (6.)

How many authors of these books? (6.)

Name the books each one wrote. (6.)

Name the five popular groups of New Testament books, and the books in each group? (7.)

Why do we name some of the New Testament writings "general epistles?" (8.)

Blackboard Outline.

New Testament: 27 books, 9 authors:—M. M. L. J. P. P. J. J. 1 unknown.

1. **Biographical**: 4 books; M. M. L. J.

2. **Historical**: 1 book; A. of A.

3. **Pauline Epis.**: 13 books; R. 1 and 2 C. G. E. P. C. 1 and 2 Th. 1 and 2 Ti. T. Ph.

4. **General Epis.**: 8 books; H. J. 1 and 2 and 3 J. Ju.

5. **Prophetical**: 1 book; R.

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PART V.—OLD TESTAMENT HISTORY.

Lesson 33.—The Chosen Family.

1. The first two chapters of Genesis are the introduction to the Bible. These chapters portray an ideal situation and condition of the world and of human life. God's approbation is expressed in the recurring words—"and God saw that it was good." When the heavens and earth were finished and man was placed in Eden, the estimation of the Creator was—"God saw that it was very good." Nothing different could be desired.

2. The third chapter gives the account of the entrance of sin into the world with its consequent train of woes. Beginning with the third chapter the Bible records the story of the working out of God's purpose to redeem the whole creation from its bondage to corruption, because of sin (Romans 8:21).

3. God chose men to help him carry out this purpose. This chosen line developed from a family into a people and the people became a nation. The nation proved a disobedient servant and was temporarily set aside. In the New Testament God chose a new line which he calls his church.

4. The first period of Old Testament history begins with the third chapter of Genesis and closes with the birth of Moses, and may be named *The Chosen Family*.

5. The second period closes with the life of Samuel, and may be called *The Chosen People*.

6. The third period comprises the reigns of Saul, David and Solomon, and may be named *The Chosen Kingdom*.

7. The fourth period may be named *The Divided Kingdom*. This period may be studied in two sections, *The Kingdom of Israel, and the Kingdom of Judah*. The period closes with the captivity in Babylon.

8. The fifth period begins with the captivity in Babylon and continues through the close of the Old Testament story and covers the centuries intervening between the Old and New Testaments. It may be named *The Jewish Province*.

9. The story of *The Chosen Family* is found in the book of Genesis. The duration of the period is from Adam to Moses. The great personalities of this period are Adam, Abraham, Jacob, Joseph.

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10. The chief events in the Adam chapters, (1-11) are Creation, Fall, Deluge. Note the ten men in the line of Adam (Gen. 5) and the ten in the line of Shem (Gen. 11:10-26).

11. The chief events in the Abraham chapters (12-25) are the Promise (12:1-3) and the offering of Isaac. The call of Abraham is the first clear announcement of Jehovah's purpose. Jehovah gave Abraham a great promise in which were three covenants; first, he should have posterity like the stars for multitude; second, his descendants should have a land of their own to dwell in; third, "in thy seed shall all the nations of the earth be blessed." The sign of circumcision is associated with the first covenant (Gen. 17:1-14). The flaming torch which appeared in the great darkness is associated with the second covenant (Genesis 15:7-21). The sign of the unchanging heavens is associated with the third covenant in the great promise (Genesis 15:5; compare Jeremiah 31:31-36; 33:20-26).

12. The chief event in the Jacob chapters (26-36) is Jacob's repentance in restoring the birthright to Esau (Gen. 33).

13. The chief event in the Joseph chapters (37-50) is the saving of the chosen family through his exaltation.

14. In the period of the Chosen Family each individual had immediate access to God, either through his own altar and sacrifice, or through the priestly office of the head of the family. For this reason this period is called the *Patriarchal Dispensation*.

Review Questions.

Periods of Old Testament History.

Name the periods of Old Testament history and the duration of each. (4, 5, 6, 7, 8).

Where is the story of the first period found? (9.)

Who are the principal persons in this period? (9, 10.)

What are the principal events in this period? (10, 11, 12, 13.)

What three covenants in the Promise to Abraham? (11.)

What dispensation covers this period? (14.)

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Blackboard Outline.

1. The Chosen Family: Adam to Moses.
2. The Chosen People: Moses to Samuel.
3. The Chosen Kingdom: Saul, David, Solomon.
4. The Divided Kingdom: Rehoboam to Captivity (a) of Israel, (b) of Judah.
5. The Jewish Province: Captivity in Babylon, to Christ.

The Chosen Family.

1. Duration. Adam to Abraham (Gen. 5:3-32; 11:10-26) to Moses.
2. The Book: Genesis.
3. Persons: Adam, Abraham, Jacob, Joseph.
4. Events: Crea. Fa. Del. Prom. O. of I. Rep. Res. B. Sav. Ch. Fa.
5. Worship: Immediate Approach, Pat. Disp.
6. The Promise: With three covenants. 1. Great nation; 2. Promised land; 3. Blessing to all nations.

Lesson 34.—The Chosen People.

15. The Period of The Chosen People extends from Moses to Samuel the prophet, who anointed the first king over the chosen kingdom. The story of the chosen people is found in the books of Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel 1-8.

16. The Principal Persons of this period were Moses, Joshua, Deborah, Gideon, Samson, Samuel. The high priests of this period were Aaron, Eleazer, Phinehas, Eli.

17. The great events of this period were the deliverance from Egypt; the covenant at Sinai; the building of the tabernacle and institution of its worship; the rebellion at Kadesh; the conquest of Canaan; the capture of the ark by the Philistines.

Associate with the deliverance from Egypt, the commission of Moses; the plagues; the Passover; the sea. (Exodus 1-15).

Associate with Sinai the ten words of the covenant; the ratification of the covenant; the golden calf; the intercession of Moses. (Ex. 16-33).

Associate with the tabernacle, its erection; the consecration of the priests (Levit. 8, 9); the first passover out of Egypt

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(Num. 9); the preparation for the journey to Canaan (Num. 1-4, 10).

Associate with the rebellion at Kadesh (Num. 14), the twelve spies; the rebellion of Korah (Num. 16); the sin of Moses at Meribah (Num. 20); the death of Aaron (Num. 20); the brazen serpent (Num. 21).

Associate with the conquest of Canaan the conquest of Eastern Palestine; the death of Moses; the work of Joshua; and the work of the Judges (Deut. 34, Joshua and Judges).

Associate with the capture of the Ark the death of Eli (1 Sam. 4:12-18); the departure of the "glory" from Israel (1 Sam. 4:22); the work of Samuel as Judge (1 Samuel 1-8).

18. Two of the three covenants in the promise to Abraham were fulfilled in this period: the first, that his posterity should become a great nation; and the second, that they should have a promised land to dwell in.

19. Note a change in the religious situation. From the time of Abraham to the giving of the Law at Mt. Sinai, the people lived under the covenant of circumcision (Gen. 17:9-14). The chief requirement under this covenant was faith. At Sinai the Law with its ordinances and priesthood was added to the promise because of transgressions (Gal. 3:19). This was the covenant of Sinai which was done away in Christ (Heb. 8, 9). The chief requirement under this covenant was the observance of its laws and ordinances.

There was no need of a mediator during the period of the chosen family. But Moses became the mediator of the covenant at Sinai (Deut. 5:22-27). The Mosaic dispensation began with the covenant of Sinai and ended at the cross of Christ.

No priest was needed during the period of the chosen family. But the chosen nation had its Aaronic priesthood.

The chosen family could approach Jehovah in any place. The chosen nation worshiped Jehovah at the place he "chose to cause his name to dwell there" (Deut. 12:5-8).

Review Questions.

Give the name and duration of the second period of Old Testament history? (15.)

In what books is this story recorded? (15.)

Who were the principal persons in this period? (16.)

Who were the high priests of this period? (16.)

What are the principal events in this period? (17.)

What two covenants in the promise to Abraham were fulfilled in this period? (18.)

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What dispensation began with this period? (19.)

When did this dispensation end? (19.)

Who was the mediator of this dispensation? (19.)

Why was the law added? (19.)

To what was the law added? (19.)

What change in this dispensation regarding the place of worship? (19.)

Blackboard Outline.

The Chosen People.

1. **Duration of Period:**—Moses—Samuel.

2. **Books,** Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel 1-8.

3. **Persons.**

(a) **Leaders:** Moses, Joshua, Deborah, Gideon, Samson, Samuel.

(b) **Priests:** Aaron, Eleazer, Phinehas, Eli.

4. **Great Events.**

(a) Deliverance from Egypt.

(b) Covenant at Sinai.

(c) The Tabernacle.

(d) Rebellion at Kadesh.

(e) Conquest of Canaan.

(f) Capture of the Ark.

5. **Associated Events.**

with (a) Commission of Moses; the plagues; the passover; crossing the sea. (Exodus 1-15).

with (b) The ten words; giving of the law; ratification of the covenant; golden calf; intercession of Moses. (Ex. 16-33).

with (c) Erection of tabernacle; consecration of the priests; first passover; preparation for the journey. (Numbers 1-4, 10).

with (d) The twelve spies; rebellion of Korah; sin of Moses; death of Aaron; the brazen serpent. (Num. 14, 16, 20, 21).

with (e) Conquest of Eastern Palestine; death of Moses; work of Joshua; work of Judges. (Deut. 34—Josh. Judges).

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with (f) Death of Eli; departure of the "glory" from Israel; work of Samuel as Judge. (I Samuel 1-8).

Notes.

- (1) Two covenants fulfilled; a great people, and a promised land.
- (2) The covenant at Sinai.
- (3) A mediator.
- (4) Aaronic priesthood.
- (5) A central sanctuary.

Lesson 35.—The Chosen Kingdom; United.

20. This period comprises the reigns of Saul, David and Solomon. This was the most glorious period of the kingdom. The story of this period is found in 1 Sam. 9-1 Kings 11; 1 Chron. 10-2 Chron. 9.

21. The principal persons of this period are (a) *the Kings*, Saul, David and Solomon. (b) *Kings' sons*, Jonathan, Absalom, Rehoboam. (c) *Warriors*, Jonathan; Abner (1 Sam. 26:5); Abishai (1 Sam. 26:6); Joab (2 Sam. 11:1); (d) *Priests*, Ahimelech, (1 Sam. 21:1); Abiathar, (1 Sam. 22:20); note Abiathar's treason to David (1 Ki. 1:7) and his dismissal from the high priesthood by Solomon (1 Kings 2:26, 27); Zadok (1 Ki. 1:32); (e) *Prophets*, Samuel; Nathan (2 Sam. 12:1-14); Ahijah (1 Ki. 11:29-40).

From the first years of the monarchy through the subsequent history of Israel and Judah, the prophetic order had a permanent and prominent place. It was the work of the prophets to plead for God's ways. They were the ever-present divine voice protesting against unfaithfulness to the covenant.

22. The principal events of this period are:

(a) *During Saul's Reign*: Saul spares Agag (1 Sam. 15) and is rejected of God; David and Goliath (1 Sam. 17); friendship of Jonathan and David (1 Sam. 20); Saul's hatred of David (1 Sam. 19-26); Saul and the witch of Endor (1 Sam. 28); Saul and Jonathan are slain (1 Sam. 31).

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(b) *During David's Reign:* Civil war (2 Sam. 1-4); Ark brought to Zion (2 Sam. 6); David's sin (2 Sam. 11); Nathan's rebuke (2 Sam. 12); rebellion of Absalom (2 Sam. 15-18); rebellion of Sheba (2 Sam. 20); David prepares for the building of the Temple (1 Chron. 22).

(c) *During Solomon's Reign:* Solomon's choice (1 Kings 3: 5-15); Temple built and dedicated (1 Ki. 6-8; 2 Chron. 3-7); Solomon's apostasy (1 Ki. 11).

23. **David's relation to the public worship of Jehovah:** Assigns duties to the Levites (1 Chron. 23); arranges the priests into 24 courses (1 Chron. 24); arranges the musicians into 24 courses (1 Chron. 25); appoints gate keepers, porters, and treasurers for the temple (1 Chron. 26).

Seventy-three of the one hundred and fifty psalms are ascribed to David; all of Book I except psalms 1, 2, 10 and 33; in Book II, eighteen (51-65, 68-70); in Book III, one (86); in Book IV, two (101, 103); in Book V, fifteen (108-110, 122, 124, 131, 133, 138-145).

24. **The progress of the great purpose during this period.** The central theme of revelation is the great purpose of Jehovah outlined in the Promise to Abraham (Gen. 12: 1-3). This Promise contained first, a covenant for a great people. This was fulfilled by the time of Moses.

The next covenant guaranteed a promised land. This was fulfilled in the second period of Old Testament history. It now remained to "bless all nations." The opportunity for beginning this great work came in the early years of Solomon's reign. David bequeathed to him a great kingdom, great peace, and great honor among the nations. Jehovah gave his glorious presence to Jerusalem in the magnificent temple. God gave Solomon wisdom. All things were ready and "All the earth sought to Solomon, to hear his wisdom, which God had put in his heart." This wisdom accepted and obeyed in the hearts of men might have brought in God's purpose of blessing. This was God's opportunity through Solomon. But Solomon exchanged this wisdom of God for folly through the influence of heathen wives and the nation chose the downward way.

The remainder of Old Testament history portrays Jehovah's patient but unavailing attempt with the help of his prophets to recover the people to the work of his great purpose.

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Review Questions.

Give the name and duration of the third period of Old Testament history. (20.)

In what books is this history found? (20.)

Who are the kings of this period? (21.)

Name one prophet, one priest, one warrior of this period. (21.)

What was the work of the prophets? (21.)

What service did David render to public worship? (23.)

Name the principal events in the reign of Saul. (22.)

Name the principal events in the reign of David. (22.)

Name the principal events in the reign of Solomon. (22.)

Backboard Outline.

The Chosen Kingdom.

1. **Duration:** Reign of Saul, David, Solomon.

2. **Books:** 1 Sam. 9-1 Ki. 11; 1 Chron. 10-2 Chron. 9.

3. **Persons:**

(a) *Kings*, Saul, David, Solomon.

(b) *Sons*, Jonathan, Absalom, Rehoboam.

(c) *Warriors*, Jonathan, Abner, Abishai, Joab.

(d) *Prophets*, Samuel, Nathan, Ahijah.

(e) *Priests*, Ahimelech, Abiathar, Zadok.

4. **Events:**

(a) *Saul's reign*; Saul sp. Ag.; Dav. and Gol.; Jon. and Dav.; Saul and Dav.; Saul and Witch; Saul and Jon. slain.

(b) *David's reign*; Civ. war; Ark to Zi.; Dav. sin.; Nat. reb.; reb. Abs.; reb. She.; prep. for Temp.

(c) *Solomon's reign*; Sols. chce.; Temp. ded.; apostasy.

5. **Public Worship:**

1. *Courses* of (a) Levites, (b) priests, (c) musicians, (b) porters.

2. *David's Psalms*.

6. **Progress of the Great Purpose.**

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Lesson 36.—The Divided Kingdom—Israel.

25. The kingdom was divided in 975 B. C., or according to some chronologists, about 940 B. C., into the kingdoms of Judah and Israel. The kingdom of Israel fell in 721 B. C., with the capture of Samaria by Sargon, king of Assyria. Nineteen kings reigned over Israel during this period.

The story of this period is found in 1 Ki. 12-2 Ki. 17. Social and religious conditions of the last sixty years of the kingdom of Israel may be gleaned from the prophecies of *Hosea* and *Amos*.

26. The principal persons in the history of the northern kingdom are: Kings;—(1) *Jeroboam*, of whom it is said all through the story of the kingdom, "the son of Nebat, who sinned and who made Israel to sin"; (2) *Ahab*, who exerted all his power with the help of *his wife Jezebel*, to establish Baal-worship in the kingdom. (3) *Jehu*, anointed king by *Elisha*, and commissioned to extirpate the dynasty of *Ahab* because of his sins.

Prophets; (1) *Ahijah*, who not only commissioned *Jeroboam* (1 Ki. 11:29-39), but later pronounced doom upon his dynasty for his sin (1 Ki. 14:5-16); (2) *Jehu*, who pronounced the doom of the wicked king *Baasha* (1 Ki. 16:1-7); (3) *Elijah*, who undertook to turn Israel from Baal to *Jehovah* (1 Ki. 17-18); (4) *Elisha*, who succeeded *Elijah* and organized schools of prophets; (5) *Micaiah* (1 Ki. 22:8, 13-28), who withstood the false prophets; (6) *Hosea*, who plead *Jehovah's* willingness to forgive Israel if the nation would return as an unfaithful wife to a forgiving husband. (7) *Amos*, who bore a message to Israel which was like the pealing of thunder which makes field and mountain mourn and wither. (8) *Jonah*, whose message to Nineveh was an invitation to Israel to repent. Seven prophets pleading in vain with Israel to return to *Jehovah*; read 2 Ki. 17:13.

27. The principal events in the history of Israel are: (1) The calf worship instituted by *Jeroboam* at Bethel and Dan; (2) the institution of *Baal worship* by *Ahab*; (3) *Contest of Elijah* on Mt. Carmel; (4) *Jehu's destruction of Ahab's dynasty* and his blow upon Baal worship; (5) institution of schools of

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the prophets by Elisha; (6) The fall of Samaria and consequent *extinction of the kingdom.*

Review Questions.

Give the name and duration of the fourth period of Old Testament history, and tell in what books it is found. (25.)

How many kings reigned over the northern kingdom? (25.)

Name three of them. (26.)

What king was the evil genius of the northern kingdom? (26.)

Name three great prophets of the northern kingdom and give the great work of each one. (26.)

Name the principal events in the history of Israel. (27.)

Blackboard Outline.

The Divided Kingdom—Israel.

1. Duration.—19 Kings; 975 (940) B. C.—721 B. C.
2. Books. 1 Ki. 12—2 Ki. 17.
3. Persons.
 - (1) Kings; Jeroboam, Ahab, Jehu.
 - (2) Prophets: Ahijah, Jehu, Elijah, Elisha, Micaiah, Hosea, Amos, Jonah.
4. Events. Calf wors.; Elijah at Mt. Car.; Jehu and dyn. Ahab; Sch. proph.; Fall of Sama.

Lesson 37.—The Divided Kingdom—Judah.

28. The kingdom of Judah spanned nearly four centuries, from 975 (940) B. C., when the kingdom was divided, until 586 B. C., when Jerusalem was destroyed and the king and the best citizens were carried to Babylon. Twenty kings sat upon the throne of David in this period. The story of the kingdom of Judah is written in 1 Ki. 12-2 Ki. 25; 2 Chron. 11-36

29. The kings to remember are (1) *Jehoshaphat*, who was one of the best and most faithful to Jehovah. He sent princes and Levites to teach the Law of Jehovah in Judah (2 Chron. 17) and instituted a judiciary for his people (2 Chron. 19). He made political alliance with Ahab (2 Chron. 18) which

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brought great trouble to Judah. (2) *Joash*, who strove to purify the kingdom from the idolatry which followed the alliance with the northern kingdom. He repaired the temple (2 Chron. 24). (3) *Uzziah*, one of the greatest kings. He presumed to act as priest and was smitten with leprosy; (2 Chron. 26). (4) *Ahaz*, who gave all his influence in favor of idolatry. He closed the Temple (2 Chron. 28). (5) *Hezekiah*, who believed in Jehovah, opened the temple, and whose faith saved the nation when threatened by Sennacherib, the Assyrian (2 Kings 18, 19). (6) *Manasseh*, who filled Jerusalem with blood in an attempt to stamp out Jehovah worship (2 Chron. 33). (7) *Josiah*, who instituted a great reformation, reopened the temple, and upon the discovery of the long-lost book of Deuteronomy caused the people to renew their covenant with Jehovah (2 Chron. 34).

30. The prophets were active in the life of the kingdom of Judah. (1) *Shemaiah* rebuked Rehoboam for forsaking the law of Jehovah (2 Chron. 12). (2) *Azariah* encouraged Asa to be faithful to Jehovah (2 Chron. 15). (3) *Hanani* reproved Asa for making a league with the Syrian king (2 Chron. 16). (4) *Jehu* rebuked Jehoshaphat for making a league with Ahab (2 Chron. 19:2). (5) *Zechariah* was slain for reproving Joash (2 Chron. 24:20-22). (6) *Isaiah* had a ministry covering the reigns of Jotham, Ahaz and Hezekiah. (7) *Micah* was a contemporary of Isaiah. (8) *Jeremiah* watched the kingdom die and followed the pitiful remnant into Egypt (Jeremiah 43-46). (9) *Zephaniah*, (10) *Nahum*, (11) *Joel*, (12) *Habakkuk*, (13) *Obadiah* also strove with the nation to hold it true to Jehovah. Seven of these prophets have written messages, *Joel*, *Isaiah*, *Micah*, *Jeremiah*, *Zephaniah*, *Nahum*, *Obadiah*.

31. The Great Events of the period are (1) *Alliance of Jehoshaphat* and Ahab with the consequent apostasy of Jehoram. (2 Chron. 18, 21: 5-7); (2) the *Apostasy of Ahaz*, (2 Chron. 28); (3) the *Apostasy of Manasseh* (2 Chron. 33:1-11; 2 Ki. 21:1-16). (4) The *reformation* under Joash, (2 Chron. 24); (5) the *reformation* under Hezekiah (2 Chron. 29); (6) The *reformation* under Josiah (2 Chron. 34, 35).

32. There were Invasions from surrounding nations. (1) *Shishak*, king of Egypt, invaded Judah in the reign of Rehoboam (2 Chron. 12); (2) The *Ethiopians* came into Judah in

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Asa's reign (2 Chron. 14); (3) *Syria allied with Israel* invaded Judah in the reign of Ahaz (2 Chron. 28). (4) *Assyria* captured Samaria and the great Sennacherib threatened Jerusalem (Isaiah 10) in the reign of Hezekiah (2 Chron. 32). (5) *Nebuchadnezzar*, king of Babylon, captured Jerusalem in the reign of Jehoiakim and destroyed the city in the reign of Zedekiah and carried the king and people to Babylon (2 Chron. 36).

Review Questions.

- How long did the kingdom of Judah stand? (28.)
- In what books do we find the story of the kingdom? (28.)
- How many kings reigned over the kingdom of Judah? (28.)
- Who were the best kings of Judah? (29.)
- Who were the worst kings of Judah, and why? (29.)
- Name two great prophets of the kingdom of Judah. (30.)
- Which prophets left written messages? (30.)
- Name the apostate kings. (31.)
- Which kings were reformers? (31.)
- What invasion did the kingdom suffer? (32.)

Blackboard Outline.

The Divided Kingdom.—Judah.

1. **Duration:** 975 (940) B. C.—586 B. C. 20 Kings.
2. **Books:** 1 Ki. 12-2 Ki. 25; 2 Chron. 11-36.
3. **Kings.**
 - (1) Jehoshaphat;
 - (2) Joash;
 - (3) Uzziah;
 - (4) Ahaz;
 - (5) Hezekiah;
 - (6) Manasseh;
 - (7) Josiah.
4. **Prophets.**
 - (1) Isaiah;
 - (2) Micah;
 - (3) Jeremiah;
 - (4) Zephaniah;
 - (5) Nahum;
 - (6) Joel;
 - (7) Habakkuk.

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5. Apostasies.

- (1) Jehoram;
- (2) Ahaz;
- (3) Manasseh.

6. Reformations.

- (1) Joash;
- (2) Hezekiah;
- (3) Josiah.

7. Invasions.

- (1) Egypt;
- (2) Ethiopia;
- (3) Syria;
- (4) Assyria;
- (5) Babylon.

Lesson 38.—The Jewish Province.

33. With the Babylonian Captivity, which began in 606 B. C., Jehovah's disobedient people entered into the experience of the terrible woes foretold by Moses in Deuteronomy 28. During this closing period of Old Testament history the people were in subjection to other nations except for a period of partial freedom under the Maccabees.

34. This Period may be Subdivided into five epochs.

1. *Babylonian Supremacy*, 606-536 B. C. This is the seventy years of captivity. The story of this epoch is found in the books of *Daniel* and *Ezekiel* and portions of *Jeremiah*.

2. *Persian*, 536-320 B. C. In 330 Alexander the Great overthrew the kingdom of Persia and Greece became the great world power. For the story of this epoch read *Ezra*, *Nehe-miah*, *Esther*, *Haggai*, *Zechariah* and *Malachi*.

3. For about 160 years the Jewish people are subject to the *Greek* kingdoms which succeeded Alexander's death. During this epoch the Jews were ruled now by Egyptian, now by Syrian princes. Josephus is the historian of this and the two following epochs.

4. For about 120 years, from 160 to 40 B. C., the Jews enjoyed virtual independence under the rule of the *Maccabees*.

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For the story of the struggle for independence read the apocryphal books of the Maccabees.

5. The *dominion of Rome* dates from about the year 40 B. C. In the year 37 B. C. Herod assumed the title of King of the Jews and began to reign at Jerusalem.

35. The Notable Persons of the first epoch are Daniel, Ezekiel, Jeremiah, Nebuchadnezzar.

36. In the Next Epoch we note Zerubbabel and Joshua, Ezra and Nehemiah, Cyrus and Xerxes.

37. In the Epoch of Grecian Control we have Antiochus Epiphanes, who defiled the temple and set up an altar to Jupiter in its court.

38. The Patriots, the Maccabees, five brothers who threw off the yoke of the Syrian princes and restored the worship of Jehovah, are the heroes of the fourth epoch.

39. Hillel and Shammai, the great teachers of the Law, are prominent persons in the last epoch.

40. The Prophets of this Period are: *Daniel, Jeremiah, Ezekiel, Haggai, Zechariah and Malachi.*

41. The Chief Events of this last period of Old Testament history are: (1) The *captivity of the nation* in Babylon for seventy years. (2) In the second epoch the events are the *return to Jerusalem, and rebuilding the temple; Esther becomes queen of Persia.* (3) In the third epoch the never forgotten event was the *defiling of the temple* by Antiochus Epiphanes; in this period the *Septuagint version* of the Old Testament was begun at Alexandria in Egypt. (4) The great event of the fourth epoch was the *independence of the Jews* under the leadership of the Maccabees. In this epoch we first hear of *Pharisees and Sadducees.* (5) In the fifth epoch Herod the Great begins to *rebuild the temple.*

42. The Religious Situation of this closing period is interesting. The captivity *purged the nation* from idolatry. But the people who returned and reseeded the land conceived an ever narrowing spirit of such exclusiveness and bitterness toward all Gentile nations as to unfit them as willing instruments of Jehovah's purpose of world-wide blessing through the chosen seed. With the deepening of their love to God came an increasing hatred of their Gentile neighbors.

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During the years of their subjection there grew stronger the hope and wider the expectation of a great deliverer.

Review Questions.

Give the name and duration of the last period of Old Testament history. (33.)

Name the five epochs into which it is subdivided. (34.)

Name the duration of each epoch. (34.)

Tell where the story of each epoch is found. (34.)

Name the principal persons in each epoch. (35-40.)

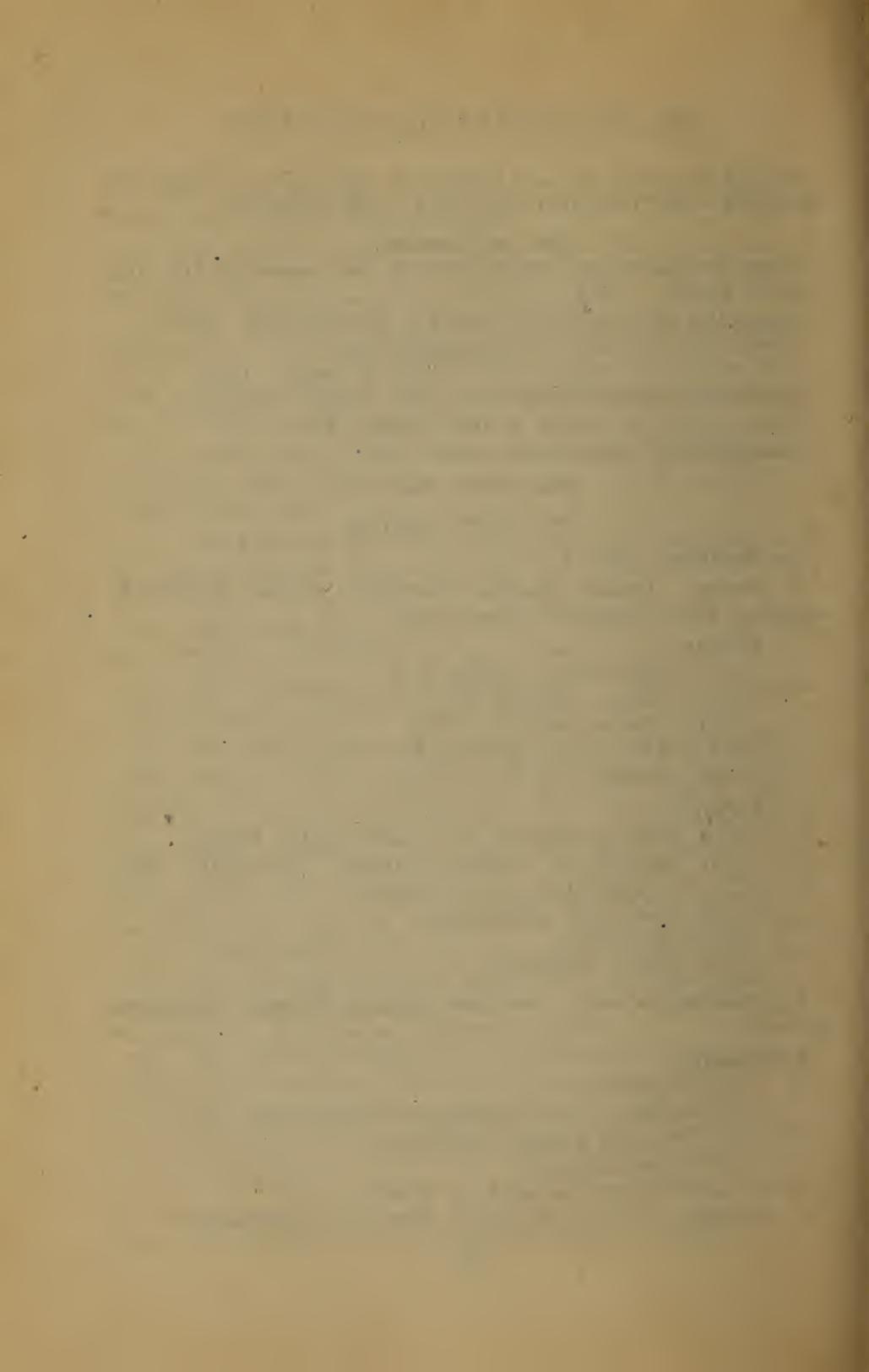
Name the chief events of this period. (41.)

Describe the religious situation. (42.)

Blackboard Outline.

The Jewish Province.

1. **Duration:** 606—4 B. C.
2. **Books:** Daniel, Ezekiel, Jeremiah, Haggai, Zechariah, Malachi, Ezra, Nehemiah, Maccabees.
3. **Epochs:**
 - (1) Babylonian, 606-536 B. C.
 - (2) Persian, 536-320 B. C.
 - (3) Grecian, 320-160 B. C.
 - (4) Maccabean, 160-40 B. C.
 - (5) Roman, 40-4 B. C.
4. **Persons:**
 - (1) Nebuchadnezzar, Jeremiah, Daniel, Ezekiel.
 - (2) Zerubbabel. Joshua, Haggai, Zechariah, Ezra, Nehemiah, Cyrus, Xerxes.
 - (3) Antiochus Epiphanes.
 - (4) Maccabees.
 - (5) Hillel, Shammai.
5. **Prophets:** Daniel, Jeremiah, Ezekiel, Haggai, Zechariah, Malachi.
6. **Events:**
 - (1) Captivity.
 - (2) Return and rebuilding of the Temple.
 - (3) Temple defiled, Septuagint.
 - (4) Independence.
 - (5) Temple restored by Herod.
7. **Religion:** Nation purged of idolatry: Phariseism.



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PART VI.—NEW TESTAMENT HISTORY.

Lesson 39.—Matthew: Jesus the Wonderful Counsellor.

1. In the Dark Days of the Kingdom of Judah Isalah gave the nation the promise of a great king. He said, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of his father David, and upon his kingdom, to establish it, and to uphold with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this." (Isaiah 9:6, 7, margin.)

2. The Story of the Old Testament is the story of a broken covenant and a rejected people. It is also the story of a coming One who would renew the national life. The promise of Isaiah became the nation's hope. The great King to come became the desire of the oppressed people. This expectation and desire were strongest just before the birth of Jesus.

3. The New Testament opens with the story of this wonderful personage. The four Gospels give us four character studies of Jesus corresponding to the four names of Isaiah's great king. The four Gospels are so arranged as to make us to know "who the Son of man is."

4. The Gospel of Matthew presents Jesus as the Wonderful Counsellor. This great king has a great teaching to give us concerning his kingdom. The keyword of the gospel of Matthew is the kingdom of heaven.

5. Jesus' Right to Reign upon the throne of David is established in his genealogy. The first chapter gives him twenty-eight generations of royal descent from David (1:1-17). He is identified with the wonderful child of Isaiah 9:6, 7, in Matt. 1:22, 23.

6. The King is Introduced in Matthew 1-4:16. His genealogy is given (1:1-17); the "Wise men from the east" seek him (2:1-3); John the Baptist announces him (3:1-17); Satan acknowledges him (4:1-11).

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7. **The Kingdom is Described**, explained and demonstrated in Matt. 4:17-16:20. Jesus, the Wonderful Counsellor, in the Sermon on the Mount (Matt. 5, 6, 7), tells his disciples and the multitudes what the kingdom of heaven is. In Matt. 8, 9 the Wonderful Counsellor is demonstrating in his wonderful works what life in the kingdom will be like in its freedom from every thing which oppresses. In seven parables (Matt. 13) Jesus, the Wonderful Counsellor, teaches his disciples more concerning the kingdom.

8. **The Church is Announced** in Matt. 16:13-21. Opposition (Matt. 10-12) to Jesus' wonderful counsel blinded the hearts of the people to the fact that he was the Son of the living God. Only the twelve had caught this truth (Matt. 16:15-17). The kingdom can rest only upon the Divine Sonship of Jesus. In order that such a faith in him might fill the world, Jesus announced the Church, to which he committed the facts of his death, burial, resurrection and ascension, thus demonstrating his Divine Sonship. To the church is given the commission to preach these facts to the whole world that all men may believe in Jesus as the Son of the living God.

9. In the first half of the Gospel of Matthew the kingdom of heaven is spoken of as "at hand." But from the sixteenth chapter to the close of the book the kingdom is no longer "at hand," but to come at some future day which Jesus himself does not know. Until the king returns, the Church is busy with his affairs, preparing the way for his returning by preaching the gospel to the world.

Review Questions.

- Repeat Isaiah's prophecy of the wonderful king. (1.)
- What is the character of the Old Testament story? (2.)
- Why do we have four Gospels? (3.)
- What character of Jesus is presented in Matthew? (4.)
- What is the keyword of Matthew? (4.)
- How does Matthew establish the right of Jesus to the throne of David? (5.)
- How was he introduced to the world? (6.)
- In what chapters does he demonstrate the kingdom of heaven? (7.)
- Why was the Church announced, and what is its mission? (8.)
- Is the kingdom of heaven at hand now, or is it to come? (9.)

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Blackboard Outline.

The Great King.

The Prophecy.—Isa. 9:6, 7.

1. Wonderful Counsellor.
2. Mighty God.
3. Everlasting Father.
4. Prince of Peace.

Four Gospels.

Matthew, Jesus,—the Wonderful Counsellor.

Mark, Jesus,—the Mighty God.

Luke, Jesus,—the Everlasting Father.

John, Jesus,—the Prince of Peace.

The Gospel of Matthew.

Jesus the Wonderful Counsellor.

Matt. 1-4:16, The King and his Kingdom Announced.

Matt. 4:17-16:20, The Kingdom Described and Demonstrated.

Matt. 16:21-28:20, the Church and its Message and Mission.

Lesson 40.—Mark: Jesus the Mighty God.

10. **The Promise of God to Abraham** to bless all nations in the chosen seed rested upon the truth of God; it could not fail. The seed of Abraham after the flesh failed. God sent his Son into the world to call a seed by faith who, with him, would work out the great purpose.

Jesus came and Matthew shows us how he taught us what the fulfillment of the purpose would mean to the world. It would be the kingdom of heaven. Jesus in his wonderful counsel taught us the nature of the kingdom and how finally it is to be realized through the faithfulness of the Church to its divine commission. The Wonderful Counsellor left us a great ideal. Who can make it a reality?

11. **The Mighty God**, as Mark portrays Jesus, is able to bring it to pass. The characteristic words of Mark are "Power, authority, straightway." He portrays the power and authority

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of Jesus as equal to that of the might of God his Father, and immediately achieving its ends. Another word of Mark is "amazed," which expresses the effect upon the people as they beheld the mighty works of Jesus accomplished "straightway" by his "authority" and his "power."

12. **The Mighty God Demonstrates his Power** and authority in an amazing manner in Mark 1-6. All kinds of disease, demons, Satan, sin, death, and even tempestuous nature, yield before the authority and power of Jesus, the Mighty God. Note the amazement produced by the exhibitions of his might in all these different realms of human experience; 1:26; 2:12; 4:41; 5:15; 5:42; 6:2; 6:14; 6:51; 7:37.

13. **The Mighty God Opposed** is the meaning of the story in Mark 7-9. This opposition originated with the Pharisees (7:1, 5, 8:11, 15), because Jesus did not respect their traditions (7:5-9).

14. **The Mighty God Rejected** is the story in Mark 10-12. The Pharisees, the chief priests, the scribes, the Herodians, the Sadducees, the "rulers of the people," determine to slay Jesus. He speaks against them the parable of the vineyard (12:1-12).

15. **The Mighty God Victorious** is the story in Mark 13-16. In his life nothing could withstand his power and authority. Though he was crucified and laid in the tomb, death could not hold him. His power triumphed over death and in his resurrection he demonstrated that he is the Son of God.

Sin brought the curse into the world. Jesus as the Wonderful Counsellor tells us in the gospel of Matthew what the world shall be like when it is removed. Mark shows us how the curse is to be driven out by the victory of Jesus, the Mighty God, over Satan and sin and death and all that followed in their train.

Review Questions.

Which of the four names in Isaiah 9:6, 7 characterizes the gospel of Mark? (11.)

What are the characteristic words of Mark's gospel? (11.)

What chapters record the demonstration of the mighty power of Jesus? (12.)

Name some of the ways in which his power and authority operated? (12.)

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What does Mark note as the effect of these mighty works upon the people? (12.)

What chapters record and explain the opposition to Jesus? (13.)

Who opposed Jesus, and why? (13, 14.)

What chapters record the rejection of Jesus by the rulers of the people? (14.)

What appropriate parable did Jesus speak against those who were rejecting him? (14.)

What was the crowning demonstration of the mighty power of Jesus? (15.)

Blackboard Outline.

Mark. Jesus the Mighty God.

Demonstrating his Power.

Mark 1-6. Over Satan, demons, disease, death, sin.

Opposed.

Mark 7-9. By the rulers of the people.

Rejected.

Mark 10-12. By the rulers of the people.

Victorious.

Mark 13-16. In his resurrection from the dead.

Lesson 41.—Luke. Jesus the Everlasting Father.

16. **Jesus, the Everlasting Father**, is the portrait of Jesus painted by the artist-author Luke. We might admire the Wonderful Counselor, as presented by Matthew, or quake with fear in the presence of the Mighty God, as Mark presents Jesus. We are comforted and helped by Luke, who shows us that the Wonderful Counsellor and Mighty God are but two characters of the Everlasting Father. Wisdom and might belong to infinite tenderness.

17. **Consolation and Redemption** are the keywords of Luke, and express the character of his portrait of Jesus. Simeon was the representative of the great class who, with him, were "looking for the consolation of Israel" (2:25). Anna was the representative of the great class who, with her, were "looking

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for the redemption of Jerusalem" (2:38). Jesus, the Everlasting Father, is Consoler and Redeemer as well as Wonderful Counsellor and Mighty God.

18. **The Preparation Chapters** (1:4-13) introduce him to the world. His coming will mean comfort to lowly ones like Zacharias and Elizabeth, Joseph and Mary, Simeon and Anna. To the shepherds the message of his coming was "fear not," to the whole world the announcement of his coming is "good tidings of great joy which shall be to all the people" (2:10).

19. **His Galilean Ministry** (4:14-9:50) opened with wonderful "words of grace" (4:22). He brought consolation to "all them that had any sick with divers diseases" (4:40). Sinful men like Peter (5:8), and the "great multitude of publicans" (5:29) rejoiced in his consolation and redemption. He became known as "the friend of publicans and sinners" (7:34-50). He was the friend of oppressed women and helpless children (7:11-17; 8:1-3; 40-56). How like a father pitying his children is the Wonderful Counsellor and Mighty God!

20. **His Ministry in Perea** (9:51-19:27) gave many other opportunities to manifest his fatherliness. Read the story of the Good Samaritan (10:25-37); Mary and Martha (10:38-42); the friend at midnight (11:5-13); the story of the highways and hedges (14:15-24); the parables of the lost sheep, the lost money, the lost son (15:3-32); Lazarus and Dives (16:19-31); the Pharisee and the publican (18:9-14); Zacchæus the publican (19:1-10). In these stories Luke opens to us the very heart of God our Father.

21. **His Ministry in Jerusalem** (19:28-24:53), though overshadowed by the cross, gave many opportunities for the expression of the infinite tenderness of the Everlasting Father. Read Jesus' lament over Jerusalem (19:41-44); his tenderness toward Simon (22:31); his care for women and children (23:27-31); his words to the dying malefactor (23:39-43); the walk to Emmaus with the sorrowful disciples (24:13-34). The last words of the story of Luke are surcharged with peace (24:36) and great joy (24:52).

Review Questions.

1. Which of the four names of Isaiah 9:6, 7 characterizes the gospel of Luke? (16.)
2. What are the "keywords" of Luke? (17.)

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3. Name some of the incidents which are found only in Luke. (19, 20, 21.)

4. Name some parables which are recorded only in Luke. (20.)

Blackboard Outline.

Luke. Jesus the Everlasting Father.

Preparation.

1:4:13. Jesus, Consoler and Redeemer.

Galilean Ministry.

4:14-9:50. Consoler and Redeemer of the sick and of sinners.

Perean Ministry.

9:51-19:27. The forgiving Father. 15:11-32.

Jerusalem Ministry.

19:28-24:53. Comforting his disciples.

Lesson 42.—John: Jesus the Prince of Peace.

22. In Matthew our Attention is Fixed upon what Jesus taught. In Mark we are amazed by his mighty works. In Luke we are moved by the exhibition of his compassion. But in John all of these characteristics of Jesus are combined in a royal character who is King, Prince of Peace.

23. The Gospel of John may be regarded as a religious drama of the Prince of Peace. The prologue of the gospel (1:1-18) is a fitting introduction of this marvelous personality. In the beginning "the word was God," But we are to study in John the earthly manifestation of this divine being, so "the Word became flesh and dwelt among us" (1:14). How did he wish us to think of him? The answer is in the subsequent chapters.

24. The First Section of the Gospel (1:19-4:54) may be regarded as the first act of the great drama. Note the different confessions of the faith of those who come to believe on him. But the highest confession is that of Nathanael "Rabbi, thou art the Son of God, thou art King of Israel" (1:49).

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25. **The Second Section** of the Gospel (5:1-12:50) may be regarded as the second act of the drama. In these chapters the faith of the multitude is rising to accept him as their King. Note in chapters 12:12-19 how Jesus deliberately organizes a royal entry into Jerusalem and encourages the popular acclaim which hailed him as "King of Israel." This action of Jesus was a carefully planned fulfillment of the prophecy of Zechar'ah 9:9. In the first section of the gospel Jesus offered himself to his little circle of disciples as King. In this second section he has offered himself to the whole nation as their king.

26. **In the Third Section** of the gospel (13:1-20:31) Jesus offers himself to the whole world as its King, in his confession before Pilate (18:33-38). Pilate proclaims this to the whole world in the inscription which he caused to be written on the cross in Hebrew, in Latin and in Greek (19:19, 20), so that the whole world might read it in these world languages.

Jesus is the Prince of Peace. His kingdom is not of this world that his officers should fight as soldiers of world kingdoms (18:36). He will bring "peace on earth, good will to men." He leaves to his followers peace, (14:27). His angels of peace stand guard at the portals of our hearts (Phil. 4:7).

27. **The Prince of Peace is the Son of God.** John wrote his gospel to prove it, and offers six lines of evidence.

1. The testimony of the Old Testament (5:39).
2. The testimony of John the Baptist (1:19-34).
3. The testimony of the miracles or "signs" (5:36; 10:25).
4. The testimony of Jesus' words (8:26; 12:44-50).
5. The testimony of God (1:31-34; 5:37).
6. The testimony of the resurrection of Jesus (20:1-31).

The Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace is none other than the Son of God.

Review Questions.

Which of the four names in Isaiah 9:6, 7 is characteristic of the gospel of John? (22.)

Which disciple first acknowledged Jesus as king? (24.)

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What prophet foretold Jesus' triumphal entry into Jerusalem? (25.)

In what respects is Jesus' kingdom not of this world? (26.)

Give the six lines of testimony that Jesus Christ is the Son of God? (27.)

Blackboard Outline.

John. Jesus, the Prince of Peace.

Prologue.

1:1-18. The Word was God and the Word became flesh.

First Section.

1:19-4:54. The King manifested to his disciples.

Second Section.

5:1-12:50. The King manifested to the nation of Israel.

Third Section.

13:1-20:31. The King manifested to the whole world.
21:1-25.

Epilogue.

The Prince of Peace is the Son of God.

1. Testimony of the Old Testament.
2. Testimony of John the Baptist.
3. Testimony of Jesus' miracles or "signs."
4. Testimony of Jesus' words.
5. Testimony of God.
6. Testimony of the resurrection.

Lesson 43.—The Life of Christ.

28. A Satisfactory Harmony of the four gospels is impossible for the reason that the four memoirs of Jesus are evidently and confessedly incomplete. John plainly states that he selected certain material from the great abundance at his command. He selected what suited his purpose to prove that Jesus Christ is the Son of God (John 20:30, 31). John's method was also

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that of the other three, each selected what suited his purpose in writing and arranged the material in the way which would most clearly express that purpose. Attempted harmonies are useful and have been offered from very early times.

29. A Chronological Arrangement of the material afforded by the four gospels is impossible and the attempt more or less unsatisfactory. Many important dates upon which a decision must rest are conjectural. Evidently the Holy Spirit who guided the four writers, wished us to pay more attention to what Jesus did and said than to when. And it is evidently the intention of the same Guide to have us fix our attention upon the four character studies of Jesus presented in the four gospels rather than to expend our energy upon the attempt of a chronological harmony. Why Jesus did this and that, and who these things demonstrate him to be, are the important questions.

30. The Succession of Jesus' Ministries in the different regions of Palestine may be followed with more or less satisfaction. Certain well-known incidents may also be located in these ministries, though not always in certain chronological place. By pursuing this method we may follow the main current of Jesus' life. A delightful help in this method of study is afforded in W. W. Dowling's booklet on THE CHRIST, and also in D. R. Dungan's OUTLINE STUDIES IN THE LIFE OF CHRIST.

This Lesson will present the best known incidents in the life of Jesus after the above method.

31. The Childhood of Jesus.

1. The announcement of the angels:
 - (a) to Zacharias of the birth of John (Luke 1:5-25).
 - (b) to Mary of the birth of Jesus (Luke 1:26-38).
 - (c) to the shepherds of the birth of the Saviour (Luke 2:1-20).
2. The visit of the Wise Men (Matthew 2:1-12).
3. The flight into Egypt (Matthew 2:13-15).
4. The massacre of the Bethlehem babies (Matthew 2:16-18).
5. Jesus in the Temple (Luke 2:40-52).

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32. The First Judean Ministry.

6. The baptism of Jesus (Matthew 3:13-17).
7. The temptation of Jesus (Matthew 4:1-11).
8. His first five disciples (John 1:35-51).
9. His first miracle, or "sign" (John 2:1-11).
10. Nicodemus. (John 3:1-21).

33. The Galilean Ministry.

11. The Samaritan woman (John 4:1-42).
12. Rejected at Nazareth (Luke 4:16-30).
13. Passover at Jerusalem (John 5:1-47).
14. The Twelve chosen (Matthew 10:2-4).
15. The Sermon on the Mount (Matthew 5, 6, 7).
16. The widow of Nain (Luke 7:11-17).
17. The parables by the sea (Matthew 13:1-52).
18. The death of John the Baptist (Matthew 14:3-12).
19. Five thousand fed (Matthew 14:15-21).
20. Peter's confession (Matthew 16:13-20).
21. The transfiguration (Matthew 17:1-8).

34. The Second Judean Ministry.

22. Seventy missionaries (Luke 10:1-20).
23. The water of life (John 7:37-39).
24. The Light of the World (John 8:12-20).
25. The Good Shepherd (John 10:1-18).
26. The raising of Lazarus. (John 11:1-53).

35. The Perea Ministry.

27. Three parables (Luke 15:1-32).
 - (a) The lost sheep.
 - (b) The lost money.
 - (c) The lost son.
28. Suffer the little children to come unto me (Matthew 19:13-15).

A full account of the Perea ministry will be found in Luke 9:51-19:27.

36. The Last Days in Jerusalem.

29. The triumphal entry (Matthew 21:1-11).
30. The closing contentions (Matthew 22, 23).
31. The upper room (John 13-17).
32. Betrayal and death (Matthew 26, 27).

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37. The Risen Lord.

He appeared unto many.

1. Mary Magdalene (Mark 16:9; John 20:11).
2. Other women (Matthew 28:9).
3. Two other disciples (Luke 24:34).
4. Simon Peter (Luke 24:34).
5. Ten disciples (John 20:19-25).
6. Thomas and the disciples (John 20:26-29).
7. Five hundred brethren (1 Cor. 15:6).
8. Disciples at Sea of Galilee (John 21:1).
9. James (1 Cor. 15:7).
10. Eleven disciples at Mountain in Galilee (Matthew 28:16).
11. Stephen (Acts 7:56).
12. Paul (1 Cor. 15:8).
13. John in Patmos (Rev. 9:1-20).

38. Our Exalted Lord.

The ascension (Acts 1:6-11).

"Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus ye crucified."

Review Questions.

Why is a satisfactory harmony of the life of Christ impossible? (28.)

Name the principal incidents in the period of Jesus' childhood. (31.)

Name five incidents in the period of the First Judean Ministry. (32.)

Name eleven incidents in the Galilean ministry. (33.)

Name five incidents in the Second Judean ministry. (34.)

What great parable belongs to the Perean ministry? (35.)

Name thirteen appearances of our risen Lord. (37.)

Name four incidents in the period of the Last Days. (36.)

Name the different ministries of Jesus. (32, 33, 34, 35, 36.)

Lesson 44.—Acts of Apostles: The Planting of the Church.

39. The Purpose of God Announced to Abraham is not to fail. Jesus arose from the dead and ascended to the right hand of the Majesty on high. His resurrection and exaltation

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supplied the convincing proof of his divine Sonship. The great fact of his Lordship is committed to the Church to carry to all nations, that a foundation of faith may be laid, upon which he will establish his kingdom at his glorious appearing. In Acts of Apostles we have the history of the planting and spread of the Church.

40. **The Keys of the Kingdom** were committed to Peter: (Matt. 16:19) and with them he opened a door of faith, first to the Jews (Acts 1-9), and next to the Gentiles (Acts 10-12).

41. **On the Day of Pentecost** Peter laid as the foundation of the church the fact that Jesus, because of his resurrection and exaltation, was Lord and Christ (2:36). When the people who accepted this fact cried out, "Brethren, what shall we do?" Peter issued two commands, "*Repent and be baptized every one of you in the name of Jesus Christ*" (2:38). Peter also offered them two promises, the *remission of sins*, and the *gift of the Holy Spirit*. Three thousand were added the same day.

42. **Four Characteristics of this First Church** are noted; first, "they continued steadfastly in the apostles' teaching" (2:42). *Here is the first Christian Bible school*. Second, they continued also "in the fellowship;" and third, in "the breaking of bread;" and fourth, in "the prayers." These four things assured the strength and increase of the early church.

43. **The Church Spread** throughout Judea and Samaria from Jerusalem, by the preaching of the Lordship of Jesus by the apostles, calling men to faith, to repentance and to baptism, as in the case on the day of Pentecost. Persecutions from without (4:1-31; 5:17-42; 7:1-8:3; 9:1, 2), did not hinder them, nor troubles from within (5:1-11; 6:1-6).

44. **Peter Opened the Door of Faith to the Gentiles** also, at Cæsarea in the house of Cornelius the centurion (10:1-48). Upon this occasion, as at Pentecost, the great fact presented was the exaltation of the crucified Jesus. This fact was accepted by faith and followed by repentance and baptism, as on the day of Pentecost.

45. **Opposition to the Admission of the Gentiles** (11:1-18) occasioned a council at Jerusalem. Peter's explanation brought peace and the gospel spread rapidly among the Gentiles (11:19-26).

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46. **Paul the Missionary** occupies our attention in chapters 13-21. His *first missionary tour* began at Antioch (13:1-3). In company with Barnabas he preached in the island of Cyprus (13:4-12). In the mainland of Asia Minor he preached in the following places in order: Perga (13:13), Antioch (13:14-52), Iconium (14:1-6), Lystra and Derbe (14:8-21), from whence they retraced their journey.

47. **Their Great Success in Winning Gentiles** roused the opposition of the Judaizers, who contended that Gentile converts must submit to the law of Moses in addition to the obedience of the gospel (15:1-5). The council called at Jerusalem to consider the question pronounced in favor of leaving the Gentiles free from the law of Moses (15:6-29).

48. **Paul's Second Missionary Tour** retraced in part the region of the first tour (15:36-16:5) and carried him into Europe where he established churches at Philippi (16:12-40), Thessalonica (17:1-9), Berea (17:10-15). Paul preached at Athens but gained very few converts (17:16-34). He founded the church at Corinth (18:1-17), and returned to Antioch (18:18-22).

49. **Paul's Third Missionary Tour** resulted in the establishment of a great church at Ephesus (19:1-41). He visited other regions wherein he had planted churches and returned this time to Jerusalem (20:1-21:26).

50. **Paul the Prisoner** occupies our attention in chapters 22-28. First in Jerusalem (22, 23), next in Cæsarea (24-26). The book closes with the story of the imprisonment at Rome (27, 28), the great apostle preaching to all who would come to his hired house. During Paul's imprisonment in Rome he wrote the epistles to the Ephesians, Philippians, Colossians, and to Philemon and the second epistle to Timothy.

The church has been planted in Jerusalem, Judea, Samaria; in Africa, through the conversion of the eunuch; in the East, as is seen in the existence of a church in Damascus (9:10-25); in Asia Minor, and in Europe.

Review Questions.

Why did Luke write Acts of Apostles? (39.)

To which apostle did Jesus give the keys of the kingdom? (40.)

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What great fact did Peter affirm on the Day of Pentecost? (41.)

What two commands did he give to the inquirers? (41.)

What two promises did he offer? (41.)

What four characteristics of the early church does Luke note? (42.)

Where did Peter open the door of faith to the Gentiles? (44.)

Where and why was he called upon to explain and justify his course? (45.)

How many imprisonments, and where, did Paul suffer? (50)

What places did Paul visit on his first missionary journey? (46.)

For what purpose and with what result was a council called at Jerusalem? (47.)

What places did Paul visit on his second journey? (48.)

What places did he visit on his third journey? (49.)

Blackboard Outline.

Acts of the Apostles.

The Door Opened:

1. To the Jews, Acts 1-9.
2. To Gentiles, Acts 10-12.

Paul the Missionary:

- First Tour, Acts 13-15:35.
- Second Tour, Acts 15:36-18:22.
- Third Tour, Acts 18:23-21:26.

Paul the Prisoner:

- In Jerusalem, Acts 22, 23.
- In Cæsarea, Acts 24-26.
- In Rome, Acts 27, 28.

Lesson 45.—Epistles and Revelation: The Development of the Church and the Coming Kingdom.

51. Peter wrote an epistle of comfort to the Dispersion, the scattered disciples. They were enduring great sufferings, like passing through fire (1 Pet. 1:6, 7). There are seventeen references to their sufferings in the first epistle. In the

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second epistle, they are in danger of false prophets and scoffers (2 Pet. 2:1-3:7).

52. **John Wrote to Believers** who had to contend with those who denied that "Jesus Christ had come in the flesh" (1 John 4:1-3). Thus their faith through which they would overcome the world, was in danger (1 John 5:1-12).

53. **Jude Wrote to Warn** against ungodly, lascivious men who denied the Master and Lord, Jesus Christ (Jude 4).

54. **The Epistle to the Hebrews** was written to a community which was in danger of drifting away from their faith in Christ (Heb. 2:1).

55. **James wrote to Rebuke** a number of errors in doctrine and conduct.

56. **Great Questions** occupied the mind of the church and disturbed its peace. What relation had the Jews to the purpose of God in the gospel? Paul answers this question in the middle chapters of Romans (9, 10, 11).

57. **Should a Gentile Christian** observe the Law of Moses? This was a very disturbing question. Paul argued the negative in the epistle to the Galatians.

58. **The Epistles to the Corinthians** contain the discussion of many troublesome questions: a divided church (1:10-4:21); the example of heathen licentiousness infecting the church (5:1-6:20); the marriage of believers to unbelievers (7:1-40); things sacrificed to idols (8:1-13; 10:23-33); the unseemly observance of the Lord's Supper and conduct of public worship (11:1-34); childish display of gifts and emulation (12:1-14:40); the denial of the resurrection (15:1-58). This epistle reveals the many troubles which beset the early church.

59. **The Exaltation of Jesus Christ** to be head over all things to the church which is his body, was a great article of faith (Ephes. 1:1-23). The "prize of the high calling of God in Christ Jesus" was held abundant recompense for all denials (Phil. 3:14). The "treasures of wisdom and knowledge hidden" in Christ (Colos. 2:3), were to be chosen rather than any philosophies and vain deceits and traditions with which fleshly minds were vainly puffed up (Colos. 2:8, 18). The doctrine of the return of the Lord and of future judgment

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held a sobering and comforting place in the thought of the church (1 and 2 Thessalonians).

60. The Sustaining Hope of the church was in its first promise, that Jesus should return (Acts 1:11). The comforting vision was that of John in the Apocalypse, of the new heaven and the new earth, in which God would dwell with his servants, the kingdoms of earth having become the kingdoms of the Lord Jesus Christ.

Review Questions.

Which epistle offers comfort to disciples in great suffering? (57.)

What character of Jesus is presented in 1 John? (52.)

Why did Jude write? (53.)

Why was Hebrews written? (54.)

Why did James write? (55.)

What great question is discussed in the epistle to the Romans? (56.)

What great question is discussed in the epistle to the Galatians? (57.)

What trouble vexed the church at Corinth? (58.)

Name some of the great doctrines of the New Testament epistles. (59.)

What New Testament book gives the vision of the final triumph of the Lord Jesus? (60.)

Blackboard Outline.

The Development of the Church.

Persecution and False Teachers:

1 and 2 Peter.

Denial of Divinity of Jesus Christ:

1 John and Jude.

Backsliding:

Hebrews.

Great Questions:

Jews and God's purpose. (*Romans.*)

Gentile Christians and the Law of Moses. (*Galatians.*)

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Troublesome Questions:

Divisions; heathen practices; mixed marriages; disorderly worship; the resurrection. (1 *Corinthians*.)

Great Doctrines:

Exaltation of Jesus Christ (*Ephesians*); the prize of the calling (*Philippians*); the wisdom of God (*Colossians*); the return of the Lord and the judgment. (*Thessalonians*.)

The Great Hope:

The coming of the Lord. (*Thessalonians*.)

The Great Vision:

The triumph of the kingdom of Christ. (*Revelation*.)

Lesson 46.—The Bible the Word of God.

61. How may we know whether the Bible, containing the Old and New Testaments, is the Word of God, or simply the sacred literature of a great people who had a genius for religion?

Sacred writings have been a part of the literature of all great peoples. We have recovered the creation hymns of the Babylonians. The Egyptians had their Book of the Dead. The Greeks had their mythologies. The Zoroastrians had their Zendavesta. The Hindus have their Veda. The Buddhists have their Tripitaka. The Chinese have the writings of Confucius. The Mohammedans have the Koran.

62. Does the Bible merely belong to this class of literature, or are we justified in distinguishing it from all other sacred writings by saying that it is the word of God? We believe the latter, for several reasons.

1. *The Bible contains "wisdom not of this world, nor of the rulers of this world, . . . which God foreordained before the worlds unto our glory"* (1 Cor. 2:6, 7). It tells us "things which eye saw not, and ear heard not, and which

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entered not into the heart of man, whatsoever things God prepared for them that love him" (1 Cor. 2:9). Other sacred writings contain the wisdom of men who have given us the best thought of men's minds concerning God and duty and destiny. But only in the Bible has God spoken of himself and of his purposes.

2. *This wisdom was unknown to the world until it was spoken by God.* "The wisdom which hath been hidden . . . which none of the rulers of this world knoweth . . . and which entered not into the heart of man" (1 Cor. 2:7, 8, 9). This wisdom was not only unknown, but also unknowable, apart from God's word. "The things of God none knoweth, save the spirit of God" . . . "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he can not know them" (1 Cor. 2:11, 14).

3. *This wisdom of God came to us by revelation.* Man could not conceive it, neither could he express it, but "God of old time spake unto the fathers in the prophets . . . and at the end of these days unto us in his Son" (Heb. 1:1). "Men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21). Jesus in his last conversation with his disciples promised them that "When he, the Spirit of truth, is come, he shall guide you into all truth" (John 16:13). Paul said, "But unto us God revealed them through the Spirit" (1 Cor. 2:10). "Which things also we speak, not in words which men's wisdom teacheth, but which the Spirit teacheth" (1 Cor. 2:13).

4. *This unque wisdom may be thought of as "the purpose of God according to election"* (Rom. 9:11), or as the "eternal purpose which God purposed in Christ Jesus our Lord" (Ephes. 3:9-11). Read this whole reference. In the Old Testament we find a great purpose of blessing all the nations of the earth in a chosen nation, the seed of Abraham. This blessing meant the redemption of the whole creation from the curse which followed sin into the world. Read Gen. 12:1-3. From the time of the covenant at Sinai (Ex 20-24) God's way of accomplishing this great purpose was concealed in the mysterious ceremonies of the Jewish worship. As Paul wrote, God's wisdom was "hidden in a mystery." In the New Testament this purpose of God is taken up by Christ, and looks to the fulfillment of "the hope that the creation itself shall be

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delivered from the bondage of corruption" (Rom. 8:21). This great purpose of redemption could not have been conceived by men and is found in no book but the Bible. This unique fact helps us believe that the Bible is the word of God.

5. *The Bible is the record of the progress of this great purpose* of redemption, thus furnishing historical confirmation of God's truth. We can judge for ourselves whether he undertook what he promised, and whether he was able to carry it forward.

In the Old Testament the people whom he chose as the instrument of his purpose were disobedient. Consequently the work of redemption was committed to another branch of the seed of Abraham according to the New Testament history of the great purpose. Jesus himself was of the seed of Abraham and calls to his help all who will believe in him. These believers become the spiritual seed of Abraham by faith, and thus through Abraham and his seed the purpose of the ages is carried forward.

63. The Jew of To-day is a living demonstration that the Bible is the word of God. The only explanation of the fact of the existence of the Jewish people from the time of Abraham to the present day, is this purpose of God for which they were called. Paul writes in Rom. 9-11 that God is preserving them for some future participation in the completion of this purpose.

The Bible is the word of God because it contains a wisdom which only God could conceive, which he revealed and which he alone can work out in the world.

Review Questions.

Does it matter whether we say, "The Bible is the Word of God," or "The Bible contains the word of God?" (61.)

Name the "sacred writings" of the world. (61.)

Give five reasons for putting the Bible in a class of its own, and for considering it as "the word of God." (62.)

Why has God preserved the Jews until the present day? (63.)

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PART VII.—BIBLE GEOGRAPHY.

Lesson 47.—The Old Testament World.

1. **The Old Testament World** was only a small portion of the great continent of Asia with the northern part of Egypt added. Its eastern boundary was not far from a line drawn from the Caspian Sea to the Persian Gulf. The Mediterranean Sea was its western border, except for short periods when the story is concerned with Egypt.

Eden is the first locality named in the Bible and was probably located in the Plain of Babylon. The Plain of Babylon was called Edin in the ancient Sumerian language of the country, and the word was adopted by the Semetic Babylonians in the form of "Edinu."

2. **Four Great Rivers** were in the Old Testament world. The *Tigris* and the *Euphrates*, which are associated with the Garden of Eden, and which bounded the early home of Abraham and also the region of the captivity of Judah (Gen. 2:14; Deut. 1:7; Dan. 10:4; Psa. 137:1-4). The other two rivers are the *Jordan* and the *Nile*.

3. **Four Seas** were in the Old Testament world. Two of these, the *Sea of Galilee* and the *Salt Sea*, or Dead Sea, are associated with the River Jordan. The *Red Sea* is remembered in connection with the exodus from Egypt. The *Great Sea*, or the modern Mediterranean Sea, stretched away unto the unknown regions of the West.

4. **The Notable Mountains** of the Old Testament world were *Ararat*, where the Ark of Noah rested (Gen. 8:4); *Sinai*, where the law was given (Exodus 20); *Hor*, where Aaron died (Num. 20:22-29); *Nebo*, where Moses died after viewing the Promised Land (Deut. 34:1); *Ebal* and *Gerizim*, the mountains of cursing and blessing (Josh. 8:30-33); *Gilboa*, where Saul and Jonathan died (1 Sam. 31); *Lebanon*, noted for its cedars; *Zion* and *Moriah*, the sites of the palace of David and the temple of Solomon; *Carmel*, the scene of Elijah's triumph over the priests of Baal (1 K. 18).

5. **Nine Cities** will be remembered in the study of the Old Testament world: *Ur* and *Haran*, because of Abraham (Gen.

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11:31); *Damascus*, the oldest city in the world and in Old Testament times "the head of Syria" (Isa. 7:8); *Hebron*, a mountain city twenty miles south of Jerusalem and the home of Abraham (Gen. 13:18); *Zoan*, in the northeast corner of Egypt, was the probable home of Joseph; *Jerusalem*, the "city of the great king," and the "joy of the whole earth" (Psa. 48:2); *Tyre*, the home of King Hiram, the friend of David and Solomon (1 K. 9:11-13). In the later history Tyre was cursed by the prophet Joel because it sold the captives of Judah to the Grecians (Joel 3:4-8); *Babylon*, the city of the captivity of Judah; *Nineveh*, associated with the prophet Jonah, the wicked capital of the cruel Assyrian power, and cursed by the prophet Nahum (Nahum 1-3).

6. **Seven World Powers** occupied this territory during the period of Old Testament history. *Old Babylonian*, dating from the time of Sargon I, about 3800 B. C., to 733 B. C. The "Auraphel" of Abraham's time (Gen. 14:1) or the Khammurabi whose code of laws was recently discovered, was one of the great kings of this empire. In the west the kingdom of *Egypt* was the great power from the earliest times until 525 B. C. The next world power in the east was the *Assyrian*, one of whose kings, Sargon, carried the northern kingdom of Israel into captivity in 721 B. C. This world power was brought to an end in 606 B. C., and was succeeded by the *New Babylonian*, or *Chaldean*, 606 to 538 B. C. Nebuchadnezzar was the great king of this empire and in his capital Babylon and its region, the captives of Judah spent the seventy years. The *Medo-Persian* empire held sway from 538 to 331 B. C. Cyrus, whose decree ended the Babylonian captivity, and Xerxes, the probable Ahashuerus of the book of Esther, were great kings of this empire. The sixth world power was the kingdom of *Greece*, from 331 to 142 B. C. The last world power of Old Testament time was *Rome*, succeeding the kingdom of Greece.

Review Questions.

Bound the Old Testament world. (1.)

What was the probable location of the Garden of Eden? (1.)

Name and locate four great rivers, and tell what we associate with each. (2.)

Name and locate four great seas. (3.)

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Name and locate the notable mountains, and an event associated with each, (4.)

Name and locate nine cities, and tell why we remember them. (5.)

Name the seven world powers, and give the duration of each. (6.)

Blackboard Outline.

The Old Testament World.

1. Rivers.

Tigris, Euphrates, Jordan, Nile.

4. Cities.

Ur, Haran, Damascus, Hebron, Zoan, Jerusalem, Tyre, Babylon, Nineveh.

5. World Powers.

Old Babylonian, 3800-733 B. C.; Egyptian, ?-525 B. C.; Assyrian, 1700-606 B. C.; Chaldean, 606-538 B. C.; Medo-Persian, 538-331 B. C., Grecian, 331-142 B. C.; Roman, 142 B. C.

3. Mountains.

Ararat, Sinai, Hor, Nebo, Ebal and Gerizim, Gilboa, Lebanon, Zion and Moriah, Carmel.

2. Seas.

Sea of Galilee, Salt Sea, Red Sea, Great Sea.

Lesson 48.—Old Testament Palestine—Topography.

7. The Descendants of Abraham were to become a blessing to all nations of the earth after they were settled in their own land. In order to bless all nations they must be accessible from all quarters of the world. The Promised Land was the center of the ancient world. It was at the crossing of the ancient lines of commerce and upon its plains questions of world empire were fought out by armies of all nations.

8. "Its Size is entirely disproportionate to the place it fills in our thoughts and to the influence it has had on the history

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of other lands. The length of *Western Palestine* from Dan, in the extreme north, to Beersheba, in the south, is 144 miles. The breadth of this western division is about 90 miles at Beer-sheba, and becoming narrower as one goes north, 55 miles at Jerusalem, 40 miles at the Sea of Galilee, and 25 miles in the far north. Its area is about 6,000 square miles. *Eastern Palestine* is about 150 miles in length from 80 miles in the north to 30 miles in the south. The territory occupied by the tribes on the east of the Jordan was about 4,500 square miles. Thus the area of the whole land of Israel was less than 11,000 square miles."

9. The Land of Israel lies in five lines from north to south: 1. The *Seacoast Plain* along the Great Sea; 2. The *Low Land* (2 Chron. 28:18), or the western foothills of the central mountain range; 3. The *Western Highlands*; 4. The *Jordan Valley*; 5. The *Eastern Highlands*, or the plateau east of the Jordan.

10. The *Seacoast Plain*. *Mt. Carmel* divides this plain. To the north of the mountain lies the plain of *Phoenicia*, in which were the great cities of *Tyre* and *Sidon*. South of the mountain lay the plain of *Sharon*, in which is located the city of *Joppa*. Here were landed the cedar timbers for the temple of Solomon (2 Chron. 2:16), and also for the second temple (Ezra 3:7). The southern third of the Seacoast Plain is the land of the *Philistines*, in which were located the cities of *Gaza*, *Gath*, *Ashdod* and *Ekron*, all celebrated in the time of the Judges.

11. The *Low Land* consists of low hills and broad valleys. In these valleys parts of the most stirring history of Israel were enacted. It was while he was fighting in the *valley of Aijalon* that Joshua commanded the sun and moon to stand still (Josh. 10:1-14). In the *valley of Sorek* many of Samson's exploits were performed. In the *valley of Elah* David slew Goliath (1 Sam. 17). The cave of Adullam, in which David and his fellow-outlaws had their headquarters, is supposed to have been in this same valley (1 Sam. 22:1, 2).

12. The *Western Highlands* are an extension southward of Lebanon. In this hill country the real life of the nation developed. Here were the great cities of *Hebron*, *Jerusalem* and *Samaria*. Here were the mountains of *Olives*, *Zion*, *Ebal* and *Gerizim*, *Gilboa*, *Tabor*, *Carmel* and *Lebanon*. In the northern third of this region is the great *plain of Esdraelon* in Galilee,

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with its river Kishon. Deborah and Barak, Saul and Jonathan, Elijah and Ahab helped make history in this region.

13. **The Jordan Valley** is a unique physical feature of Palestine. (a) The *River Jordan* has its sources in Mt. Lebanon, 1,700 feet above sea level. In its course to the Dead Sea it descends nearly 3,000 feet. The name Jordan means Descender. The last sixty-five miles of its course lie from 682 feet to 1,292 feet below the level of the Mediterranean Sea. It meanders 200 miles through the 65 miles of valley between the sea of Galilee and the Dead Sea. *Jericho* is in this valley a few miles above the mouth of the Jordan. The people of Israel entered Canaan by crossing the Jordan "over right against Jericho" (Josh. 3:17). (b) The waters of Merom, an expansion of the Jordan a few miles below the union of the sources of the river. Nearby Joshua fought great battles (Josh. 11:5-19). (c) Ten miles below is the *Sea of Galilee*. In this short distance the Jordan descends 675 feet. The Sea of Galilee is also called *Sea of Chinneroth* (Josh. 12:3), *Sea of Tiberias* (John 21:1), and *Lake of Gennesaret* (Luke 5:1). (d) The Bible names for the 'Dead Sea' are the "Salt Sea" (Gen. 14:3), "*The Sea of the Arabah*" (Deut. 4:49), the "*East Sea*" (Ezek. 47:18). Somewhere on the shores of this sea stood the wicked cities of *Sodom* and *Gomorrah* (Gen. 19).

14. **The Eastern Highlands** were the home of the tribes of *Reuben* and *Gad* with the half tribe of *Manasseh* (Num. 32:1-33). This region was the home of *Jephthah* (Judg. 11, 12). "Over against Jericho" stands *Mt. Nebo*, where Moses died (Deut. 34:1). *Three Cities of Refuge* were in this eastern region, *Bezer*, *Ramoth-Gilead* and *Golan*.

Review Questions.

How was the Promised Land situated in relation to the ancient world? (7.)

Give the dimensions and area of Western Palestine. (8.)

Give the dimensions and area of Eastern Palestine. (8.)

Name the five physical divisions of Palestine. (9.)

Locate the Sea-Coast Plain, and name the regions, and the cities located in it. (10.)

Describe the Low Land, name its valleys, and mention some event associated with each. (11.)

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Describe the Western Highlands, name and locate its great plain, its great river, its mountains, and its cities. (12.)

Describe the Jordan valley. (13.)

Describe the river Jordan. (13a)

Describe the Waters of Merom, locate, and tell what battle was fought there. (13b.)

Describe the Sea of Galilee, and give its different names. (13c.)

Describe the Dead Sea, and give its different names. (13d.)

Describe the Eastern Highlands, name its mountain and cities, and tell what judge and what tribes dwelt there. (14.)

Blackboard Outline.

Old Testament Palestine—Physical Features.

1. The Sea Coast Plain.

(a) Phœnicia, (b) Sharon, (c) Philistia.

2. The Low Land.

Valleys of (a) Aijalon, (b) Sorek, (c) Elah.

3. The Western Highlands.

(a) Cities: Hebron, Jerusalem, Samaria. (b) Mountains: Olives, Zion, Ebal and Gerizim, Gilboa, Tabor, Carmel, Lebanon.

4. The Jordan Valley.

(a) River Jordan, (b) Waters of Merom, (c) Sea of Galilee, (d) The Salt Sea.

5. The Eastern Highlands.

Mt. Nebo. Cities of refuge.

Lesson 49.—Old Testament Palestine—Political Divisions.

15. In the Time of Abraham the promised land was the home of the *Canaanites* (Gen. 12:6). Some of these people were called *Perizzites*, that is, "tillers of the soil." Others who dwelt in the smaller communities were called *Hivites*, that is, "villagers." The *Kenites* were the workers in metals, or smiths, as their name indicates. Abraham found the *Am-*

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orites in Canaan (Gen. 14:7). They were a great people. The monuments call Canaan the land of the Amorites. The *Hittites* dwelt about Hebron (Gen. 14:7), and also in the north. They were one of the mighty empires of the ancient world. The *Philistines* come into the story in the time of Isaac (Gen. 26:1). They dwelt in the southern portion of the Sea Coast Plain. In the time of Jacob we read of the *Ishmaelites* or *Midianites* dwelling east of the Jordan. (Gen. 37:25).

16. In the Time of Moses we find the *Amalekites* dwelling on the southern border (Num. 14:43-45). The *Edomites* dwelt south of the Salt Sea (Num. 20:14-21). The *Moabites* dwelt across the Jordan from Jericho (Num. 22-25). The *Jebusites* dwelt about Jerusalem (Josh. 15:63), which was their stronghold unto the days of David (2 Sam. 5:6). The book of Joshua gives a list of thirty conquered kings (Josh. 12). The promised land was evidently occupied by a number of petty principalities.

17. In the Days of Joshua the land was divided among the twelve tribes. East of Jordan were the tribes of *Reuben*, *Gad* and the half tribe of *Manasseh*, in this order from the south. West of the river the tribe of *Simeon* was allotted the most southern portion. Next on the north was *Judah* with its cities, Hebron, Bethlehem and Jerusalem. Then *Benjamin*, touching the Jordan for its eastern boundary, and next to it on the west, *Dan*, reaching to the Great Sea. *Ephraim* had a great territory in the hills. Next on the north was the half tribe of *Manasseh*. Then *Issacher*, sharing the Plain of Esdraelon with *Zebulon*. *Asher* lay along the Great Sea. Along the Sea of Galilee beside the Jordan northward lay the tribe of *Naphtali*.

18. In the Days of the United Kingdom the ancient foes of Israel, the Philistines, were finally conquered by David. Under David the boundaries of the country reached from the Great Sea on the west to the Euphrates on the east, and from the Red Sea on the south to the "entering in of Hamath" on the north. *Damascus*, *Moab*, *Ammon* and *Edom* became subject to him.

19. The Division of the Kingdom resulted in the two kingdoms of Judah and Israel. Judah occupied a small territory in the south. Israel, comprising ten of the northern tribes,

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held the larger territory in the north. The weakening of the kingdom consequent upon division, resulted in the loss of most of the territory gained by David's prowess.

Review Questions.

What tribes dwelt in Canaan in the times of Abraham, Isaac, and Jacob? (15.)

What tribes dwelt there in the time of Moses? (16.)

How did Joshua locate the twelve tribes? (17.)

What was the territorial extent of the United Kingdom? (18.)

What was the territorial extent of the Kingdom of Israel? (19.)

Where was the kingdom of Judah located? (19.)

Blackboard Outline.

1. Time of Abraham.

Canaanites, Amorites, Hittites, Midianites, Philistines.

2. Time of Moses.

Amalekites, Edomites, Moabites, Jebusites.

3. Time of Joshua.

East of Jordan. Reuben, Gad, Half tribe of Manasseh. West of Jordan. Simeon, Judah, Benjamin, Dan, Ephraim, Half tribe of Manasseh, Issacher, Zebulon, Asher, Naphtali.

4. Time of United Kingdom.

Great Sea to Euphrates. Red Sea to Hamath.

5. Time of Division.

Kingdom of Judah, Kingdom of Israel.

Lesson 50.—Palestine in the Time of Jesus.

"Geography has been called the eye of history." This is especially true of the geography of Palestine. Palestine has been called the "fifth gospel." A visit to the land of Jesus to traverse its hills and vales, has brought men to faith in Jesus.

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20. The Names of This Small Land are, "the land of Canaan" (Num. 34:1); "the land of the Hebrews" (Gen. 40:15); "the land of Israel" (1 Sam. 13:19); and "the land of Promise" (Heb. 11:9). Early in the Christian era the region came to be known as the Land of Palestine. Because of its association with Jesus, we call it the Holy Land.

21. Most of the Story of Jesus is connected with the country west of the Jordan. This region was divided into three sections, *Judea*, *Samaria* and *Galilee*.

22. *Judea* Received its Name after the return of the Jews from the Babylonian captivity in 536 B. C. The northern boundary of *Judea* is a line from the Jordan opposite the mouth of the river *Jabbok*, west to the Mediterranean Sea, a few miles above *Joppa*.

23. The Best Known Cities of *Judea* are first of all, *Jerusalem*. We are principally indebted to the gospel of *John* for the story of Jesus' ministry in and near *Jerusalem*. Two miles east of *Jerusalem* is *Bethany*, closely associated with the last week of Jesus' life, the home of *Lazarus* and his sisters, *Mary* and *Martha*. Six miles south of *Jerusalem* is *Bethlehem*, in whose fields the angels announced the birth of *Jesus*. *Jericho* recalls *Zacchaeus*, the blind man, and the story of the Good Samaritan.

24. The Wilderness of *Judea* is a dreary region bordering on the western shore of the Dead Sea. This may be the region to which *John the Baptist* retired in preparation for his ministry and from which he suddenly emerged with his startling message. This is supposed also to be the scene of the temptation of *Jesus*.

25. The Mount of *Olives* is separated from *Jerusalem* on the west by the brook *Kidron*. On its western slope is the *Garden of Gethsemane*. From its summit *Jesus* ascended to the Father (Acts 1:6-12).

26. *Samaria* was the next district to the north of *Judea*. Its northern boundary was the mountain ridge of *Carmel* and the great plain of *Esdraelon*. In the time of *Jesus*, *Samaria* was considered a polluted land and "the Jews had no dealings with the Samaritans" (*John* 4:9).

27. *Mount Gerizim* was the site of the Samaritan temple.

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The Samaritans were excluded from the temple at Jerusalem (John 4:20-24). *Jacob's well* was in the valley near Mt. Gerizim (John 4:1-24).

28. **Galilee** was the northern region of the Holy Land. The four gospels give much space to the Galilean ministry of Jesus. *Nazareth*, the home of Jesus until his ministry began, was near the great trade lines which crossed Galilee. Jesus thus had opportunity to come into touch with people from all parts of the eastern world. *Cana* was about four miles north-east of Nazareth. Jesus' first miracle (John 2:1-11) was performed there. *Nain* was about four miles southeast of Nazareth and was the home of the widow whose only son Jesus raised from the dead (Luke 7:11-17). *Capernaum*, the home of Jesus after his rejection at Nazareth, was on the northwest shore of the Sea of Galilee.

29. **The Sea of Galilee** and the river Jordan form the eastern boundary of Galilee. Many of Jesus' most wonderful works and words are associated with this Sea. The most probable place of Jesus' baptism is the ford of the Jordan in the southeast corner of Galilee, leading to Bethabara.

30. **East of the Jordan** were two districts, *Decapolis* on the north and *Perea* on the south. Decapolis was a confederacy of ten cities. Among them were *Damascus*, *Gadara* and *Gerasa*. In the "country of the Gadarenes" (Matt. 8:28-34; Luke 8:26-39) Jesus drove the legion of demons out of the men into the swine. *Perea* was traversed by Jesus and the twelve on the last journey to Jerusalem.

31. **The Roman Empire** held Palestine as a province. At the opening of the ministry of Jesus the country was governed by four rulers. *Judea* and Samaria were governed by Pontius Pilate. *Galilee* with *Perea* was governed by Herod, a son of Herod the Great, who was king at Jerusalem when Jesus was born. His brother Philip governed the region of *Ituraea* and *Trachonitis*, which lay north and east of Galilee. Lysanius governed *Abilene*, a region north of Mt. Hermon and west of Damascus, which does not figure in the gospel story.

Review Questions.

What names are given to Palestine? (20.)

What two originated after the time of Christ? (20.)

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What three districts of Palestine lay west of the river Jordan in the time of Christ? (21.)

Name some of the cities of Judea. (23.)

Locate the region of the temptation of Jesus. (24.)

What mountain of Judea do you recall, and why? (25.)

What region lay north of Judea? (26.)

What mountain of Samaria do you recall and what place of worship was located upon it? (27.)

Where was Jacob's well? What incident do you associate with it? (27.)

Name some of the cities of Galilee. (28.)

Where is the probable site of Jesus' baptism? (29.)

What regions lay east of the Jordan? (30.)

Into what territories was Palestine divided by the Romans? (31.)

Name the rulers of these regions. (31)

Blackboard Outline.

Palestine.

Names: Land of Canaan; Land of the Hebrews; Land of Israel; Land of Promise; Palestine; Holy Land.

Judea.

Cities: Jerusalem; Bethany; Bethlehem; Jericho.

Mountains: Wilderness; Mt. of Olives.

Samaria.

Mount Gerizim; Jacob's Well.

Galilee.

Cities: Nazareth; Cana; Nain; Capernaum.

Sea of Galilee.

East of Jordan.

Decapolis; Perea.

Roman Province.

Judea; Galilee; Ituræa and Trachonitis; Abilene.

Lesson 51.—The New Testament World.

32. The Purpose of God in the people of Israel was to make them the ministers of his blessing to "all the nations of the earth." The small region of the Land of Palestine was thus

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related to all the earth. The program outlined for the church is: "Ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria, and *unto the uttermost parts of the earth*" (Acts 1:8). The New Testament World is consequently an enlarging of Old Testament territory.

33. **Judea, Samar'ia and Galilee** were first occupied by the gospel (Acts 1-12). A great church was gathered in Jerusalem. The door of faith was also opened to the Gentiles at Cæsarea (Acts 10).

34. **Syria was the Next Region** to be entered by the gospel. There was a church at *Damascus* (Acts 9:19-25). A large church was established in *Antioch* (Acts 11:20-26; 13:1-3).

35. **Arabia** was the home of Paul for three years after his conversion (Galatians 1:17, 18). He was not idle during those years.

36. **Other Regions of Asia** are mentioned in Acts 2:5-11. On the day of Pentecost "devout men from every nation under heaven were dwelling in Jerusalem." They had come to the Passover from *Parthia, Media, Elam* and *Mesopotamia*.

37. **Asia Minor** also had representatives in Jerusalem on that great day from *Cappadocia, Pontus, Phrygia* and *Pamphylia*. Paul's missionary activity had its initial stages in Asia Minor in *Cilicia*, Tarsus of that region being his birth-place (Gal. 1:21; Acts 9:30; 15:41). Paul also evangelized *Galatia* (Acts 16:6; 18:23), and *Pamphylia* (Acts 13:13, 14; 14:25), and *Pisidia*, where a church was founded at *Antioch* (Acts 13:52). Paul also spent a long time in *Ephesus* (Acts 19:1-21).

38. **Europe was Soon Added** to the New Testament world by the missionary activity of Paul, first in *Macedonia*, where he established churches in *Philippi, Thessalonica* and *Berea* (Acts 16: 21-17:13). *Achaia* was also entered and a church established in *Corinth* (Acts 18:1-28). Before Paul's death the country of *Italy* was added to the New Testament world, a church being established in *Rome*. *Spain* was a territory which Paul desired to occupy (Rom. 15:28).

39. **Africa was Added** to the New Testament world by the conversion of the Eunuch (Acts 8:26-40), a dweller in *Ethiopia*. On the day of Pentecost Jews from "*Lybia about Cyrene*" were in the audience of Peter.

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40. The Islands of the Sea became part of the New Testament world. *Cyprus* was visited by Saul and Barnabas, who preached at *Salamis* (Acts 13:4-12). On his journey to Jerusalem from a missionary tour Paul touched at *Chios*, *Cos*, *Samos* and *Rhodes* (Acts 20:15; 21:1). On his return to *Rome* as a prisoner, Paul touched at *Crete*, where they waited for fair weather only to be shipwrecked later on the island of *Melita* (Acts 27:1-44). Another landing was made at the city of *Syracuse*, on the island of *Sicily*, (Acts 28:12), from whence they sailed to Italy.

Review Questions.

- What was Jesus' program for his church? (32.)
What regions were first occupied by the gospel? (33.)
What region was entered next? (34.)
Where did Paul spend three years after his conversion? (35.)
What regions of eastern Asia were represented in Peter's Pentecost audience? (36.)
What regions of Asia Minor are mentioned in New Testament history? (37.)
Into what regions of Europe did the gospel spread? (38.)
Into what portions of Africa was the gospel carried? (39.)
What islands of the Great Sea were visited by Paul? (40.)

Blackboard Outline.

The New Testament World.

Asia.

Judea, Samaria, Arabia, Parthia, Media, Elam, Mesopotamia.

Asia Minor.

Cappadocia, Pontus, Phrygia, Pamphylia, Cilicia, Galatia, Pisidia.

Europe.

Macedonia, Achaia, Italy, Spain.

Africa.

Ethiopia, Cyrene.

Islands of the Sea.

Cyprus, Salamis, Chios, Cos, Samos, Rhodes, Crete, Melita, Sicily.

The first part of the book is devoted to a general history of the United States from its discovery by Columbus in 1492 to the present time. It covers the period of the early settlement, the struggle for independence, the formation of the Constitution, and the development of the Union.

The second part of the book is devoted to a detailed history of the United States from the year 1776 to the present time. It covers the period of the American Revolution, the formation of the Constitution, and the development of the Union.

The third part of the book is devoted to a detailed history of the United States from the year 1800 to the present time. It covers the period of the American Revolution, the formation of the Constitution, and the development of the Union.

The fourth part of the book is devoted to a detailed history of the United States from the year 1850 to the present time. It covers the period of the American Revolution, the formation of the Constitution, and the development of the Union.

PART VIII.—BIBLE INSTITUTIONS.

Lesson 52.—The Tabernacle.

1. **The First Concern** of the children of Israel after Jehovah made a covenant with them at Mt. Sinai, was the erection of a Tabernacle in which Jehovah was to dwell in their midst. While the Tabernacle was building we read of "the Tent of Meeting," or "the Tent" (Ex. 33:7-11). To this Tent "every one that sought Jehovah went out," and within it Moses heard the voice of Jehovah, who spoke to him "face to face." (Ex. 33:7, 9, 11).

2. **The First Object** to attract the attention of one approaching the Tabernacle was *the Cloud*, which was upon it day and night while the camp of Israel rested (Ex. 40:34-38). When Israel journeyed the Cloud led the way (Num. 9:15-23).

3. **The Court of the Tabernacle** was one hundred cubits long east and west, and fifty cubits wide, and was enclosed by a linen curtain five cubits high. The curtain was supported by silver hooks from sixty pillars filleted with silver, set in sockets of brass (Ex. 38:9-19). The ordinary cubit is equal to 20.24 inches. The portal of the Court was twenty cubits wide and was closed with a "screen of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer."

4. **The Altar** was the first object met by those entering the Court. It was five cubits square and three cubits high. A ledge of net brass about it made a platform upon which the priest stood. Staves were provided for carrying it. The altar was hollow, being filled with earth when the Tabernacle was pitched. It was called the brazen altar, being covered with brass (Ex. 27:1-8; 38:1-7). Read Num. 16:37-40, where it is ordered that the brazen censers of those concerned in the rebellion of Korah should be beaten into plates to cover the altar of burnt offering. The fire on this altar was kept burning continually (Lev. 6:13).

5. **The Laver** was placed between the altar and the door of the Tabernacle. The women gave their brass mirrors for

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the construction of the laver (Ex. 38:8). At the laver the priests washed their hands and feet before entering the Tabernacle (Ex. 30:17-21).

6. The Tabernacle was a Large Tent, thirty cubits long, and ten cubits wide, and ten cubits high, with sides and one end of boards. The boards were overlaid with gold and were set in sockets of silver, and held together by transverse bars overlaid with gold (Ex. 26:15-30). There were two rooms in the Tabernacle: the first was called the *Holy Place*, and was twenty by ten cubits; the second was called the *Most Holy Place*, and was ten cubits in its three dimensions (Ex. 26:33). The covering of the Tabernacle was composed of *three curtains*: the inner curtain was of linen embroidered with "blue and purple and scarlet with cherubim," and probably made the ceiling and three inner walls of the *Most Holy Place*, and the ceiling and the two walls of the *Holy Palace*. Over this inner curtain was a covering of goats' hair. A third covering of red-dyed rams' skins and porpoise skins or sealskins would protect the inner curtains from the weather (Ex. 26:1-4; 36:8-19). The two rooms were separated by the *Veil*, of the same material and ornamentation as the inner curtain (Ex. 26:31-35). The entrance to the first apartment from without was closed by a *screen* of the same material as the *Veil*, but without the cherubim (Ex. 26:36,37).

7. The Furniture of the Tabernacle was simple. In the *Holy Place* on the north side was the *Table of Showbread*. It was two cubits long, one broad, and one and a half high. On this table were twelve loaves of unleavened bread, which were renewed every Sabbath. The old loaves were eaten by the priests in the *Holy Place* (Ex. 25:23-30; Lev. 24:5-9; 1 Sam. 21:1-6; Matt. 12:1-4). On the south side of the *Holy Place* was the *Candlestick* of pure gold bearing seven lamps (Ex. 25:31-40; 37:17-24). The *Altar of Incense* stood just before the inner veil. It was overlaid with gold, and was one cubit square and two cubits high. Incense was burned upon it morning and evening in fire brought from the great altar without. (Ex. 30:1-10; 37:25-29; Luke 1:8-10). Into the *Holy Place* the priests entered daily (Heb. 9:7).

8. In the *Most Holy Place* was the *Ark of the Covenant*, a chest a cubit and a half wide, a cubit and a half high, and

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two cubits and a half long, overlaid with gold. The covering with its golden crown was called the "mercy seat." Over the mercy seat were two cherubim with extended wings touching tip to tip (Ex. 25:10-22; 37:1-9). Within the Ark was Aaron's rod that budded, a pot of manna, and the tables of the covenant (Heb. 9:4; Ex. 16:31-34). Into the Most Holy Place the High Priest might enter alone, only on the Day of Atonement (Heb. 9:7, 8).

9. **The Tabernacle Occupied the Center** of the encampment whether they rested or whether they journeyed. On the east of the court of the Tabernacle were encamped three tribes, on the south were three tribes, on the west, three tribes, and three tribes on the north. On the march the Ark was borne on the shoulders of the Levites after the second division of the army (Numbers 4:1-16; 10:11-28).

Review Questions.

Describe the Cloud and explain its movements. (2.)

Describe the Court of the Tabernacle. (3.)

Name and describe the articles of furniture in the court. (4, 5.)

Give the dimensions of the Tabernacle. (6)

Describe the rooms of the Tabernacle and tell what furniture was in each. (6.)

Draw a diagram of the Tabernacle and its court.

Blackboard Outline.

When and why did the Synagogue come into use? (45.)

Lesson 57.—Baptism.

The Tabernacle.

The Cloud. The Court.

1. The Altar of Burnt Offering.
2. The Laver.
3. The Tabernacle.

The Tabernacle.

1. Curtains and dimensions.
2. The Holy Place.
 - (a) The Table of Showbread, (b) The Candlestick, (c) The Altar of Incense.
3. The Holy of Holies. The Ark of the Covenant.

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Lesson 53.—The Priesthood.

10. In the Beginning there was no need of a priest, because there was no sin. Adam and Eve enjoyed unrestrained and intimate fellowship with God. After the entrance of sin, sacrifice followed, but each man offered for himself, or for his own family, at his own altar. Note the cases of Cain and Abel (Gen. 4:1-5), Noah (Gen. 8:20), Abraham (Gen. 12:8), Job (1:5).

In the time of Abraham, however, Melchizedek, who was "priest of God Most High" and king of Salem as well, blessed Abraham and received tithes of him (Gen. 14:18-20). The importance of the priesthood of Melchizedek appears in the fact that when the Aaronic priesthood passed away with the ordinances of the Old Covenant, Jesus restored the order of the priesthood of Melchizedek in his present heavenly ministry (Heb. 6:20-7:17).

It should be noted also, that Jethro, the father-in-law of Moses, was "the priest of Midian" (Exodus 18:1-12).

11. The Aaronic Priesthood Appears in the next period of Old Testament history, the period of the Chosen People. The first-born of Israel were saved from the death which overwhelmed the first-born of Egypt. In commemoration of this deliverance Jehovah *required all the first born* of Israel to be set apart for himself (Ex. 13:1, 2, 11-16). After the people had reached Mt. Sinai Jehovah accepted the *tribe of Levi* in place of the first born of all tribes (Num. 3:5-13), to be his own for the service of the sanctuary. After the rebellion of Korah *this choice was renewed* with the next generation (Num. 18:1-7). The Levites were given forty-eight cities to dwell in (Num. 35:1-8) and were to be supported by the liberality of the other tribes, because of their devotion to the service of the sanctuary (Num. 18:21-24).

The priest was, therefore, of the tribe of Levi. But not all the Levites were priests. This honor was reserved for Aaron and his family. Probably this honor was bestowed upon Aaron because of his association with Moses in the great work of redeeming Israel from Egypt.

12. The Consecration of the Priests is described in Leviticus 8 and 9. They were "*washed with water*" (8:6) and *clothed* (8:7-9) with the priestly garments. They were *anointed with*

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oil (8:10-13), and consecrated with blood (8:22-24), and sprinkled with blood and oil (8:30). They remained in the court of the Tabernacle seven days "until the days of their consecration were fulfilled" (8:31-36). The washing with water, the sprinkling with blood, the anointing with oil, and the clothing with garments, are used in the New Testament to help us understand our introduction into our spiritual priesthood. We have "our hearts sprinkled from an evil conscience: and our body washed with pure water" (Heb. 10:22). We have also "an anointing from the Holy One" (1 John 2:20), which is the gift of the Holy Spirit (Acts 2:38). We are robed in righteousness as a garment (Rev. 19:8).

13. **The Dress of the Priests** is described in Exodus 28:1-43. The dress of the *common priest* was four articles of linen; head tire, coat, girdle, and breeches (28:40-42). These were called the "holy garments" (Lev. 16:4) to distinguish them from the dress of the *High Priest*, which was called "garments for glory and for beauty" (Exodus 28:2). These are the robes for the High Priest; a "breastplate, and an ephod, and a robe, and a coat of checker work, a mitre, and girdle" (Ex. 28:4). The *ephod* is described in Ex. 28:6-14. The *breastplate* is described in Ex. 28:15-30. In the breastplate were put the Urim and the Thummim. The *robe* is described in Ex. 28:31-35. The *head dress* is described in Ex. 28:36-38 and the *coat* in verse 39.

14. **The Support of the Priesthood** came from the liberality of the people. Certain portions of the offerings were designated as the portion of the priests. Read Num. 18: 8-32. Read also Deut. 18:1-5. *First fruits, tithes and heave offerings* were the portions of the priests. The supply would depend upon the devotion of the people to the worship of Jehovah.

15. **The Duties of the Priests** in the service of the sanctuary consisted in receiving the offerings and assisting the worshippers in presenting them. The highest function of the priestly calling was performed by the High Priest on the *Day of Atonement* (Lev. 16:1-34). The High Priest was a *type of Christ* as the great High Priest. Read Heb. 4:14-5:10; 7:11-18-6; 9:11-10:31.

Review Questions.

Who was a priest in the time of Abraham? (10.)

Who was a priest in the time of Moses? (10.)

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Why was the tribe of Levi chosen to minister before Jehovah? (11.)

What family of this tribe was chosen as the priestly family? (11.)

Name the ceremonies of the consecration of the priests. (12.)

Of whom was the common priests a type? (12.)

In what facts and ceremonies of the gospel are we consecrated to our priesthood? (12.)

Describe the dress of the priests. (13.)

How were the priests supported? (14.)

What were the duties of the priests? (15.)

Of whom was Aaron a type? (15.)

Blackboard Outline.

Patriarchal Dispensation.

Every man his own priest, Melchizdek, Jethro.

Mosaic Dispensation.

Tribe of Levi chosen.

The Priest.

A Levite, of the family of Aaron.

His Consecration.

(a) Washed, (b) Clothed, (c) Anointed, (d) Consecrated with blood, (e) Sprinkled with blood and oil.

His Dress.

Common Priests, linen garments; High Priests, garments for glory and beauty.

His Support.

First fruits, tithes, heave offerings.

His Work.

Ministering, Atoning.

Types.

Aaron a type of Christ; common priest a type of a Christian.

Lesson 54.—The Offerings.

16. The Law and the Ritual of the offerings are found in Leviticus 1-7. The following offerings are named: Burnt offering, Meal offering, Peace offering, Sin offering, and Trespass offering.

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17. **The Burnt Offering** is described in Leviticus 1:1-17. The victim for this offering was a bullock, a sheep or a goat, or a pair of turtle doves or pigeons.

18. **The Meal Offering** is described in Leviticus 2:1-16. In the common version this is called the meat offering. This is misleading, for this offering required neither flesh nor blood. The offerer must present fine flour with oil and frankincense and salt. Or he might offer unleavened bread baked in the oven or on a flat plate, or fried in a pan. Or he might bring grain, either parched or "bruised of the fresh ear."

19. **The Peace Offering** was presented upon an occasion for thanksgiving (Levit. 7:12), or in connection with a vow (Levit. 7:16). A bullock, a lamb, or a goat might be offered. This offering is described in Levit. 3:1-17.

20. **The Sin Offering** is described in Leviticus 4:1-35. The required victim was a bullock, a goat, or a lamb, according to the station of the worshiper.

21. **The Trespass Offering** was closely related to the sin offering and related chiefly to offenses against persons, either Jehovah or man, and concerning property. In the latter case restitution must be made. This offering is described in Levit. 5:1-6:7. The offerings required were rams, lambs, goats, turtle doves or pigeons, or in case of extreme poverty, a small measure of fine flour without oil or frankincense.

22. **The Offerings are Dist'nguished** from one another by the disposition of the flesh and the blood of the victim.

23. **The Burnt Offering** required that the *whole body* of the animal be burned upon the great altar in the court (Lev. 6: 8-13). The fire on the altar was not allowed to die out (Lev. 6:9). *The blood* of the burnt offering was sprinkled about and upon the great altar, except in the case of birds, when it was drained out by the altar (Lev. 1:5, 15).

24. **The Meal Offering** required that part of the material be burned. The remainder became the portion of the priest. He, however, must burn a part of his portion upon the altar (Lev. 6:14-18, 19-23).

25. **The Peace Offering** provided for the eating of the *flesh of the offering* by those presenting it after the fat parts had been burned upon the altar (Lev. 3:3, 4). A portion must be

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given to the priest also (Lev. 7:28-36). The remainder must be eaten the same day, if the occasion of the offering was thanksgiving. If a vow called for the peace offering, part might be eaten on the following day (Lev. 7:15-18). What then remained must be burned with fire. *The blood* of the peace offering was disposed of in the same manner as the blood of the burnt offering.

26. **The Sin Offering** required that the *fat portions* of the victim be *burned upon the altar*. The remainder belonged to the priest and was eaten in the court. In case the blood of the sin offering was taken into the sanctuary, the whole of the body was burned in a clean place without the camp. Read Lev. 6:24-30; 4:11, 12, 21. *The blood* of the sin offering, in the case of the offering of a priest or for the whole congregation, was sprinkled seven times before the veil in the Holy Place, and put upon the horns of the altar of incense. The remainder was poured out at the base of the altar of burnt offering. In case the sin offering was made for a ruler or for one of the people, the blood was put upon the horns of the altar of burnt offering and poured out at its base (Lev. 4:5-7, 16-18, 25, 30).

27. **The Trespass Offering** disposed of *the body* of the victim as in the case of the sin offering. *The blood* of birds of the trespass offering was sprinkled upon the sides of the altar in the court and poured out at its base (Lev. 5:9, 7:2).

28. **The Ceremony of Offering** required (1) the *presentation* of the victim by the offerer (2) the *imposition of the hands* of the offerer upon the head of the victim, (3) the *slaying* of the victim by the offerer himself, (4) the *disposal of the blood* by the priest, (5) the *disposal of the body* by the priest, a portion of it being burnt upon the altar in the court (Lev. 1:3-9).

29. In the New Testament under the new covenant Jesus became the sin-offering for the whole world. Christians are exhorted by Paul in Rom. 12:1, to present their bodies as whole offerings, completely devoted, as was the burnt offering.

Review Questions.

Name the different offerings. (16.)

What might be offered for a burnt offering? (17.)

What might be offered in the other offerings? (18, 19, 20, 21.)

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How do we distinguish the offerings? (22.)

How was the body of the victim and the material of the offering disposed of in the case of each kind of offering? (23, 24, 25, 26, 27.)

How was the blood of the sacrifice disposed of? (23, 25, 26, 27.)

When was the body of the sin offering burned without the camp? (26.)

Describe the ceremony of offering? (28.)

Who became the sin offering for the whole world? (29.)

Blackboard Outline.

1. Burnt Offering.

(a) Bullock, sheep, goat, turtle doves, pigeons. (b) Whole body burned. (c) Blood put upon altar of burnt offering in the court.

2. Meal Offering.

(a) Fine flour, unleavened bread, parched or fresh grain, with oil, frankincense and salt. (b) Portion burned, remainder eaten by priests.

3. Peace Offering.

(a) Bullock, lamb, goat. Offered for thanksgiving or a vow. (b) Portion burned, part given to priest, remainder eaten by offerer. (c) Blood disposed of as in case of burnt offering.

4. Sin Offering.

(a) Bullock, goat, lamb. (b) Portion burned on altar in the court, or in particular cases the whole body burned "without the camp." (c) Blood taken into Holy Place or disposed of in the court.

5. Trespass Offering.

(a) Ram, lamb, goat, turtle doves or pigeons. (b) Body disposed of as in case of sin offering. (c) Blood disposed of as in case of the burnt offering of birds.

Lesson 55.—The Feasts.

30. The Three Great Feasts, the Passover, the Feast of Weeks, and the Feast of Ingathering or Tabernacles, com-

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memorated three great events of the national history. *The Passover* commemorated the deliverance of the households of Israel from death in Egypt (Ex. 12). *The Feast of Weeks* commemorated, according to Jewish tradition, the giving of the law at Sinai. *The Feast of Ingathering* commemorated the wilderness sojourn. From the custom of dwelling in booths of boughs to recall the dwelling in tents, this feast came to be called the Feast of Tabernacles. All the male population was required to attend these three feasts annually in Jerusalem (Ex. 23:14-17; 34:23, 24; Deut. 16:16).

31. **The Passover** was celebrated on the 14th day of the first month Abib, corresponding to our month of April. The features of this feast were the sprinkling of the blood of the lamb upon the door of the dwelling, and the eating of the roasted flesh dressed with bitter herbs (Ex. 12:8, 9; 13:3-10; Deut. 16:1-8). Immediately following this feast was the *Feast of Unleavened Bread*, commemorating the unleavened bread prepared hastily by Israel when thrust out of Egypt (Ex. 12:18, 19, 39). In the New Testament Christ is called our Passover, and the Lord's Supper is connected with this old institution.

32. **The Feast of Weeks** was a day of rejoicing and feasting which was observed seven weeks from the beginning of harvest. The features of this day were unrestrained rejoicing and giving of gifts (Deut. 16:9-12).

33. **The Feast of Ingathering** or of Tabernacles, was celebrated after the gathering of the autumn harvest. It was held in the seventh month, which corresponds to our October. The feast was a seven day festival, in which every one was to be "altogether joyful" (Deut. 16:13-15).

34. **Two Minor Feasts** originated in the later history of the Jews. *The Feast of Purim* commemorated the overthrow of Haman and the miscarriage of his plot against the Jews in the time of Queen Esther (Esther 9:1-32). It was held in the twelfth month of the Jewish year, corresponding to our month of March. The other feast, the *Feast of Dedication*, commemorated the rededication of the temple in the time of the Maccabees, after its cleansing from the defilement of the altar by Antiochus Epiphanes, who had offered swine's flesh thereon. This feast is mentioned in John 10:22.

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35. Two Special Days of very opposite character were celebrated in the seventh month. The first was a *day of trumpet blowing* attended by special offerings (Num. 29:1-6). This day was the introduction of the Sabbatic month. The other day was the solemn *Day of Atonement*. It was a day of fasting, the only day of obligatory fasting in the year (Lev. 16). In connection with the Day of Atonement read Heb. 9.

36. A Number of Sabbaths were regularly observed. The *seventh day* of every week was a day of rest from labor (Ex. 20:8-11). The *seventh month* of every year was marked by special observances (Lev. 23:23-44). In this month came the Feast of Trumpets, the Day of Atonement, the Feast of Ingathering. The *seventh year* was a year of rest for orchards, vineyards, and fields (Lev. 25:1-7). After "seven sabbaths of years, seven times seven years" had passed, the great *Year of Jubilee* was observed. This fiftieth year was a day of liberation of debtors and of the reversion of lands and houses to original owners (Lev. 25:8-55).

Review Questions.

Name the three great feasts and tell why and how they were observed. (30, 31, 32, 33.)

Name two minor feasts and tell their origin. (34.)

Name two special days. (35.)

What Sabbaths were regularly observed? (36.)

Why do Christians observe the first day of the week, rather than the seventh?

Is it correct to call the first day of the week the "Sabbath?"

Are we under obligation to observe these Old Testament feasts?

If not, when and how were we freed from the obligation? Read Rom. 14:1-13; Col. 2:14-17; Heb. 8:1-13.

Blackboard Outline.

1. The Three Great Feasts.

(a) Passover, (b) Feast of Weeks, (c) Feast of Ingathering.

2. Two Minor Feasts.

(a) Feast of Purim, (b) Feast of Dedication.

3. Special Days.

(a) Feast of Trumpets, (b) Day of Atonement.

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4. Sabbaths.

- (a) Seventh day, (b) Seventh month, (c) Seventh year, (d) Year of Jubilee.

Lesson 56.—The Temple.

37. **The Temple** was the magnificent consummation of the purpose first expressed in the simple *Tent of meeting* wherein Moses met Jehovah at Sinai (Ex. 33:7). The next development of the idea is seen in the *Tabernacle*, which was a portable dwelling place for Jehovah, suited to the migratory period of the history of Israel.

Jehovah's purpose was to "choose a place to cause his name to dwell there" (Deut. 12:1-14) when the people were settled in the promised land. This central sanctuary was *Jerusalem*. David desired to build a house for Jehovah, but was denied his wish, because he "had shed blood abundantly, and had made great wars" (1 Chron. 22:8). However, he was permitted to prepare for its erection (1 Chron. 22:2-5, 14-19).

38. **Solomon's Temple** was a permanent structure built on the lines of the Tabernacle of Moses. Its dimensions (1 Kings 6:2) were twice that of the Tabernacle, except the height, which was three times that of the wall of the Tabernacle.

39. **The Site of the Temple** was Mount Moriah (2 Chron. 3:1), which was the traditional site of the offering of Isaac. The top of this mount was leveled, and the sides built up on great arches to provide room for the structure and its courts.

40. **The Material of the Temple** was "stone made ready at the quarry; and there was neither hammer nor ax nor any tool of iron heard in the house while it was building" (1 Kings 6:7). The stone walls within were covered with beams and planks of cedar, and overlaid with gold, as was all the interior furniture (1 Kings 6:14-22).

41. **The Furniture of the Temple** was that of the Tabernacle reproduced on a richer and larger scale, except the Ark of the Covenant which was the one made at Mt. Sinai. There were ten golden lampstands in the Holy Place and ten golden tables (2 Chron. 4:7, 8). Two great pillars of brass stood in the porch (1 Kings 7:15). In the court was a great

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altar of brass (2 Chron. 4:1), and a great sea of brass to replace the laver of the Tabernacle. In addition there were ten lavers of brass (2 Chron. 4:1-6).

42. **Seven Years** were consumed in building the Temple, and it was dedicated with elaborate ceremonies in the eleventh year of Solomon's reign (1 Kings 6:37, 38). This temple was the seat of the worship of Jehovah until its destruction in the overthrow of Jerusalem by the Babylonians in 586 B. C.

43. **The Second Temple** is known as the Temple of Zerubabel. This was begun in 535 B. C. in the second year of the return and was finished in 516 B. C. It followed the plan of the Temple of Solomon, but on far less magnificent lines (Ezra 3:6-13; 6:13-18).

44. **The Third Temple** was built by King Herod and was standing in the time of Christ. Herod began the work 19 B. C. The temple was not finally finished until A. D. 64. This temple also followed the plan of Solomon's temple, except in the height of the house, which was forty cubits and not thirty. The *Court of the Priests* corresponded to the ancient court of the Tabernacle and contained the Altar of Burnt Offering and the Laver. Around this court lay the *Court of Israel* where the men assembled for worship. A lower court on the east of the Court of Israel was the *Court of the Women* wherein the women were permitted to assemble. Enclosing these courts was a wall outside of which lay the *Court of the Gentiles*, an enclosure about a thousand feet square.

45. **The Synagogue** came into use after the Babylonian captivity. It has frequent mention in the New Testament. Over the Synagogue was "the Ruler" (Luke 13:10-17). Civil authority was lodged in a council composed of elders and rulers who held their sessions in the Synagogue (Matt. 5:22; Luke 12:11). This council could pass the sentence of excommunication (John 9:22). The *worship* consisted of the recitation and reading of scriptures, a sermon, and a concluding blessing (Luke 4:16-27). Paul had access to the Synagogues in his evangelistic tours (Acts 13:13-52).

Review Questions.

What were the dimensions of Solomon's Temple? (38.)

In what city was it built and upon what mount? (39.)

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What was the material used in its construction? (40.)

How long was it in building? (42.)

What difference between its furniture and that of the Tabernacle? (41.)

Who built the second temple and when? (43.)

When and by whom was the third temple begun? (44.)

Name the different rooms and courts in the temple of Herod and locate them. (44.)

When and why did the Synagogue come into use? (45.)

What purpose did it serve in a community? (45.)

What was the program of worship in the Synagogue? (45.)

Blackboard Outline.

1. The Tent.

(a) The Tent of Meeting, (b) The Tabernacle.

2. Solomon's Temple.

(a) Its location and site, (b) Material, (c) Dimensions, (d) Furniture, (e) Seven years in building.

3. Zerubbabel's Temple.

535 B. C.—519 B. C.

4. Herod's Temple.

(a) Plan, (b) Court of Priests, (c) Court of Israel, (d) Court of the Women, (e) Court of the Gentiles.

5. The Synagogue.

(a) After Babylonian Captivity, (b) The Ruler, (c) The Council, (d) The Worship.

Lesson 57.—Baptism.

46. The Old Covenant made at Sinai had many ordinances. The requirement was obedience to the Law (Rom. 10:5; Gal. 3:12). This covenant of Sinai was done away in Christ (Gal. 4:3-5; Col. 2:14; Heb. 8:6-13).

47. The New Covenant in Christ is a return to faith (Gal. 3:23-25) and its life is the life of simple faith as was Abraham's (Rom. 4:11, 12). Consequently the gospel presents no burden of ordinances as did the Law of Moses, but only two;

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baptism, which stands at the entrance to the Christian life; and *The Lord's Supper*, which is a memorial of love to every disciple.

48. **Baptism Follows** and presupposes *faith and repentance* (Mark 16:16; Acts 2:38; 8:12, 13; 18:8), and *death to sin* (Rom. 6:1-3).

49. **Baptism Secures** and assures *remission of sins* (Mark 16:16; Acts 2:38); the *gift of the Holy Spirit* (Acts 2:38; 5:32); *salvation from past sins* (1 Pet. 3:21).

50. **Baptism Introduces the Penitent Believer** (1) into "the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19); (2) into Christ (Rom. 6:3; Gal. 3:27); (3) into "newness of life" (Rom. 6:4-11); (4) into freedom from bondage to sin (Rom. 6:12, 14, 17, 18, 22); (5) into cleansing from the pollution of past sins (Acts 22:16; 1 Cor. 6:11; Eph. 5:26; Tit. 3:5; Heb. 10:22).

51. **Jesus was Baptized** (1) to "fulfill all righteousness" (Matt. 3:15); (2) in the River Jordan (Mark 1:9).

52. **John the Baptist Baptized** (1) in the River Jordan (Mark 1:5, 8); (2) in "Enon near to Salim because there was much water there" (John 3:23).

53. **Persons Baptized** "went down into the water" (Acts 8:38) and "came up out of the water" (Acts 8:39; Mark 1:9, 10).

54. **Baptism is Likened** to a burial (Rom. 6:4; Col. 2:12); and to a washing of the body (Acts 22:16; Eph. 5:26; Heb. 10:22; Titus 3:5); and to the passage of the Red Sea (1 Cor. 10:1, 2); and to Noah's Ark (1 Pet. 3:21).

Review Questions.

What covenant is contrasted with the covenant made at Sinai? (46.)

What was the requirement of the Old Covenant? (46.)

What is the requirement of the New Covenant? (47.)

What are the two ordinances of the New Covenant? (47.)

What precedes baptism? (48.)

What follows baptism? (49.)

Into what privileges does baptism introduce us? (50.)

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Where and why was Jesus baptized? (51.)

Where and why did John baptize? (52.)

To what is baptism likened? (54.)

Blackboard Outline.

Baptism.

Two Covenants.

- (a) Old Covenant of Sinai with many burdensome ordinances, (b) New Covenant with but two; Baptism and Lord's Supper.

Baptism.

- (a) Presupposes faith and repentance, and (b) death to sin.
2. Secures (a) remission of sins, and (b) gift of the Holy Spirit.
3. Introduces into (a) name of Father, Son, and Holy Spirit, (b) into Christ, (c) newness of life; (d) into freedom from bondage to sin; (e) into cleansing.

Jesus' Baptism.

- (a) To fulfill all righteousness, (b) in the River Jordan.

John's Baptism.

- (a) In the River Jordan, (b) in Enon because of much water.

Persons Baptized.

- (a) Went down into the water, and (b) came up out of the water.

Baptism is Like.

- (a) A burial, (b) a washing of the body, (c) to the crossing of the Red Sea, (d) to Noah's Ark.

Lesson 58.—The Church.

55. Jesus foretold the establishment of his church in the announcement to his disciples at Cæsarea Philippi (Matt. 16: 18). Its founding was to follow his death and resurrection.

56. The First Mention of the Church of Christ is in Acts

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5:11. At some time after the resurrection of Jesus the community referred to in this passage came into being. When and where did this occur? It is a very easy matter to trace the origin of this community of believers in Christ to the Day of Pentecost. Their distinctive characteristic was faith in Jesus as Lord and Christ, and he was not so presented to the people of Jerusalem until the Day of Pentecost. It is therefore historically correct to say that the Church of Christ was established on the day of Pentecost in the city of Jerusalem.

57. **The Foundation** of the church is Jesus Christ, our Lord (1 Cor. 3:11). Faith in him is established by the fact of his resurrection from the dead and exaltation at the right hand of God (Acts 2:33-36). Read carefully for comparison and confirmation the following scriptures: Matt. 16:16; 1 Cor. 2:2; 3:1-11; 15:3, 4; Ephes. 2:20.

58. **The Conditions of Entrance** into the church were, and are, *faith* in Jesus as Lord and Christ, *repentance* toward God, *confession* with the mouth of this faith of the heart, and *baptism* into Christ. These conditions may readily be discovered and defined from the following passages of Scripture, which should be read carefully: Acts 2:38, 39; 8:12; 8:34-39; 9:18; 10:47; 16:14, 15; 16:32, 33; 18:8; 22:16; Rom. 6:1-5, 17; 10:9-10; Gal. 3:26, 27; Ephes. 5:26; Col. 2:12; Tit. 3:5, 6; Heb. 10:22.

59. **Life and Conduct in the Church** were, and are, directed and controlled by the word of God as spoken, taught and written by the apostles. They were qualified and authorized by the Holy Spirit who came to them to "guide them into all truth" (John 16:13). At the first the church was under the personal instruction of the apostles (Acts 2:42). When churches had multiplied in all regions, the word of God as revealed to the apostles was sent out in the form of letters. Many of these letters are preserved to us in the epistles of the New Testament. That they were addressed to Christians for guidance in faith and life is evident from the opening verse of most of them. Read Acts 15:19-31 for the earliest use of the epistle. Read Rom. 1:1-7; 1 Cor. 1:1; 2 Cor. 1:1; Gal. 1:1, 2; Ephes. 1:1; Phil. 1:1; Col. 1:1, 2; 1 Thes. 1:1; James 1:1; Peter 1:1. These epistles were to be received as authoritative messages to be obeyed (2 Thes. 3:6, 14).

60. **The Name** given to the church is not always the same.

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The most frequent word is "*the church*," as in Acts 5:11, 9:31. In some places the name is "*church of God*" (Acts 20:28; 1 Cor. 1:1; 2 Cor. 1:1), or "*churches of God*" (1 Cor. 11:16). In one instance (Rom. 16:16), we find the name "*churches of Christ*." We read of "*the churches of Galatia*" (Gal. 1:2), and of "*the church of the Thessalonians*" (1 Thes. 1:1; 2 Thes. 1:1). The church was frequently named after the city, as the "*church in Ephesus*," the "*church in Smyrna*," etc. (Rev. 2:1, 8).

61. **Individual Christians** were called "*believers*" (Acts 2:44; 4:32; 5:14), "*disciples*" (Acts 6:1, 2, 7; 9:1, 10, 19, 26), "*brethren*" (Acts 9:30; 10:23; 11:1), "*saints*" (Acts 9:41; 1 Cor. 1:2; 2 Cor. 1:1; Eph. 1:1; Phil. 1:1; Col. 1:2), "*Christians*" (Acts 11:26; 1 Pet. 4:16).

62. **The Unity of the Church** is evident and emphasized. For this unity our Lord prayed (John 17:20, 21). The church is spoken of as a "*temple*" (1 Cor. 3:16, 17; Eph. 2:21, 22) and those who destroy it through schism shall be destroyed (1 Cor. 3:10, 16, 17). The church is a "*body*" (1 Cor. 12:12-27; Eph. 4:16) of which Christ is the "*head*" (Eph. 1:22; Col. 1:13). The church is "*his body*" (Col. 1:24) and can not be divided (1 Cor. 1:13).

63. **Jesus Announced his Church** when his disciples reported who the people believed him to be. The popular idea of Jesus was that he was "John the Baptist, Elijah, or Jeremiah, or one of the prophets" (Matt. 16:13, 14). The "*kingdom of heaven*" which he declared to be "*at hand*," (Matt. 4:17) and which he would establish, could not be built upon such a faith. It could rest only upon faith in him as the Son of God. It was evident to Jesus at Cæsarea Philippi that this faith could only be secured and established by his resurrection from the dead, as it had not followed all his works of teaching and working, with the help of his disciples. Consequently Jesus announced the building of his church, to which he would commit the great facts of his death, burial and resurrection, the crowning and convincing testimony of his Sonship. Read now Matt. 16:13-20.

64. **The Mission of the Church** is, consequently, to "*make disciples of all the nations*" by preaching to them the gospel that "*Christ died for our sins according to the scriptures*;

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and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to many witnesses (1 Cor. 15:1-8). Thus he is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead; even Jesus Christ our Lord" (Rom. 1:4). The church is to be his "witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8).

65. **The Present Duty of the Church** to which this work of testifying the gospel to all nations is committed, is to "watch" and "be ready" and work and "pray" (Matt. 24: 36-51; 25:1-30).

66. **The Great Hope of the Church** is "the blessed appearing" of the absent Lord, who shall return to claim his kingdom. He shall return to claim the church as his bride and to celebrate the great marriage. He "that hath this hope set on him purifieth himself" (John 3:3).

Review Questions.

When and where did Jesus announce the building of his church? (55.)

When and where was the church established? (56.)

What is the foundation of the church? (57.)

What are the conditions of entrance? (58.)

How and by whom was the life of the church directed? (59.)

What names are given to the church? (60.)

What names are given to individual Christians? (61.)

How is the unity of the church illustrated? (62.)

Why did Jesus establish the church? (63.)

What is the mission of the church? (64.)

What three facts comprise the gospel which the church is to preach? (64.)

What is the chief duty of the church? (65.)

What is the great hope of the church? (66.)

Blackboard Outline.

The Church.

When Established.

Day of Pentecost.

Foundation.

Jesus, Lord and Christ.

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Conditions of Entrance.

- (a) Faith, (b) Repentance, (c) Confession of faith,
(d) Baptism.

Life and Conduct.

Defined and directed in epistles.

The Name.

- (a) The Church, (b) Church or churches of God, (c)
Churches of Christ, (d) Church and churches of
—, and in —.

Names of Members.

- (a) Believers, (b) Disciples, (c) Brethren, (d) Saints,
(e) Christians.

Why Established.

Custodian of facts of death, burial, resurrection of
Jesus.

Its Mission.

To proclaim this gospel to all the nations.

Its Present Duty.

Work, watch, pray, be ready.

Its Great Hope.

His blessed appearing.

Lesson 59.—The Lord's Supper.

67. The Lord's Supper was instituted "in the night in which he was betrayed," by Jesus, after eating the last Passover supper with his disciples in the upper room at Jerusalem (Matt. 26:17-30; Mark 14: 12-26; Luke 22:7-20; 1 Cor. 11:23-34). Jesus the year before had spoken to multitudes about the necessity of eating his flesh and drinking his blood (John 6:50-59). At this last Passover supper he identifies himself with the unleavened loaf and the cup of blessing of the supper. Afterwards the disciples thought of Jesus as their Passover (1 Cor. 5:7).

68. The Emblems of the Lord's Supper are bread, or a

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"loaf," and the "cup" (Matt. 26:26, 27). The bread was the unleavened Passover loaf. The cup was the "cup of blessing" of the Paschal meal.

69. **The Meaning of the Lord's Supper** is explained by Paul in 1 Cor. 11:23-34. Concerning both the bread and the cup he writes that Jesus asked that the eating and the drinking be "*in remembrance of me.*" At the Lord's table his disciples have a "*communion of the body of Christ*" and a "*communion of the blood of Christ.*" (1 Cor. 10:16). There is also in the Lord's Supper the remembering and the renewing of "*the new covenant*" in the blood of Christ (Luke 22:20). There is also in the institution the constant and recurring *reminder of his death* (1 Cor. 11:26). There is also the reminder of *his coming again* (1 Cor. 11:26).

70. **The Name of the institution** is "*The Table of the Lord*" (1 Cor. 10:21) or the "*Lord's Supper*" (1 Cor. 11:20).

71. **The Frequency of the Observance** is not indicated except in the words "as often as you do this" (1 Cor. 11:25, 26). In Acts 20:7 is an indication that its weekly public observance was connected with the first day of the week, which soon came to be called "the Lord's Day" (Rev. 1:10).

72. **The Manner of Observance** is indicated in 1 Cor. 11:27-34. It was to be observed reverently under severe penalties. Many irreverent disciples in Corinth were suffering sickness and some had died, because of their disorderly conduct at the Lord's Table. A terrifying warning against neglecting the Lord's Supper in the "assembling" for worship is written in Heb. 10:19-31.

Review Questions.

To what ancient institution is the Lord's Supper related? (67.)

When and where did Jesus institute the Lord's Supper? (67.)

What names has the institution? (70.)

What is the meaning and purpose of the institution? (69.)

How often should it be observed? (71.)

What indications of apostolic custom can you recall? (71.)

In what manner is it to be observed? (72.)

What penalties were suffered by those who observed it irreverently? (72.)

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What is written in Hebrews concerning the proper observance of this institution? (72.)

Blackboard Outline.

The Lord's Supper.

The Lord's Supper.

Relation to Jewish Passover.

The Name.

Lord's Table, Lord's Supper.

The Emblems.

The Bread and the Cup.

The Meaning.

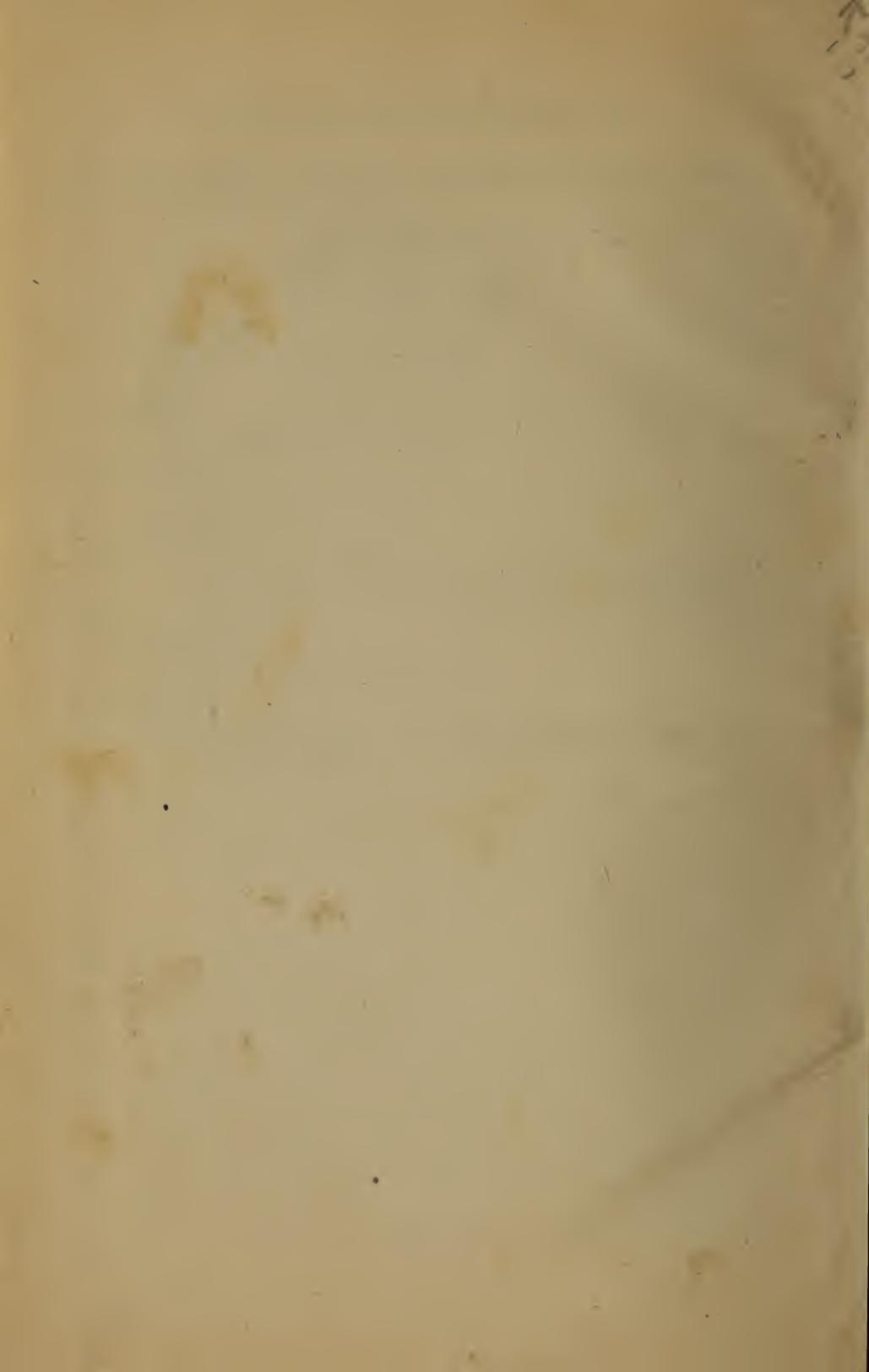
(a) Communion, (b) New covenant, (c) Proclaiming his death, (d) Remembering his coming again.

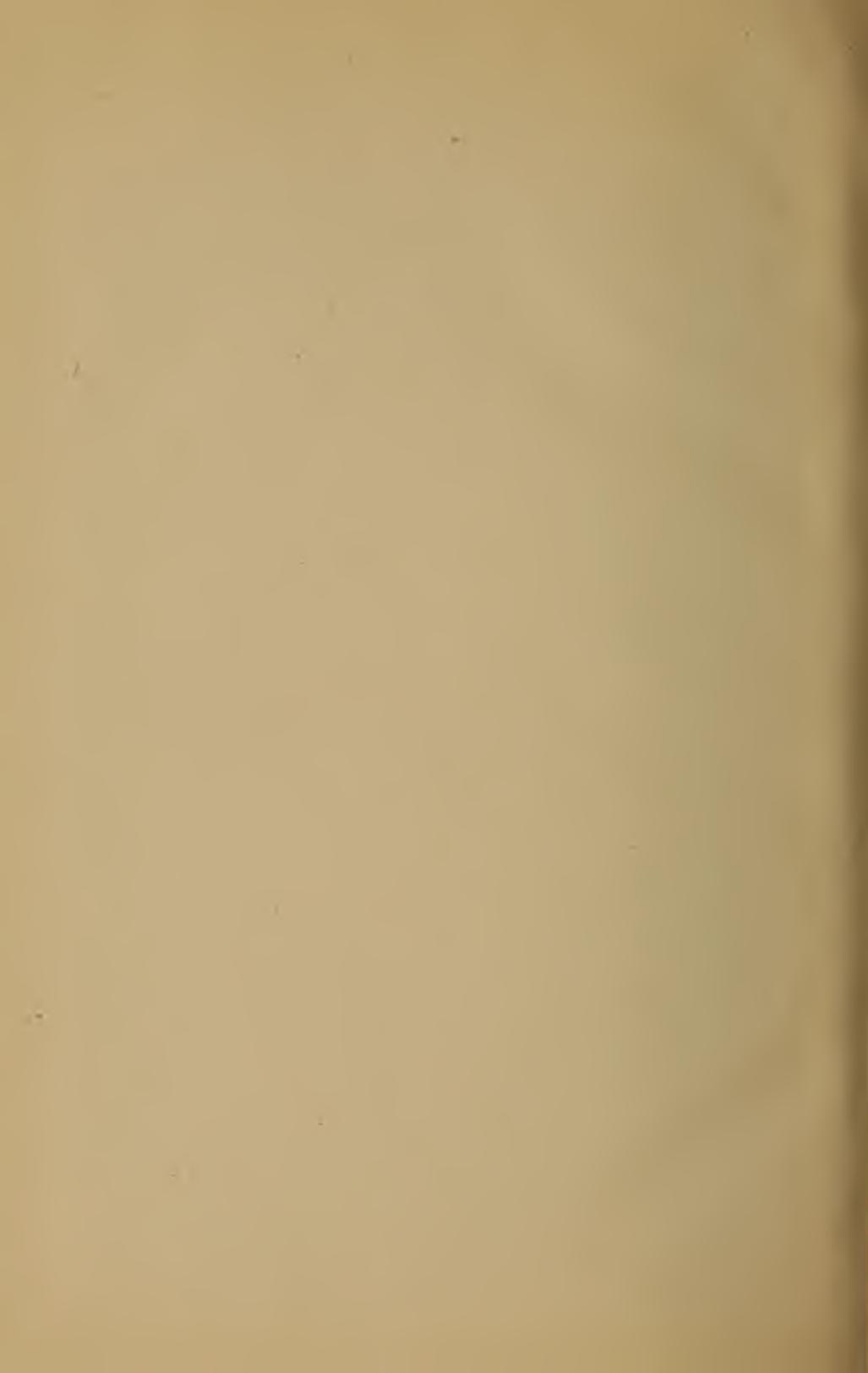
The Frequency.

"On the first day of the week."

The Manner.

(a) Self-examination, (b) Discerning the body, (c), Severe penalties.





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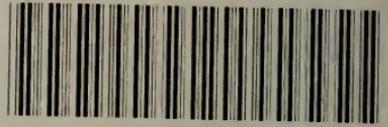
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