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The Twentieth Century
Sunday School

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REV. S. H. GREENE, D.D., LL.D.

**THE
TWENTIETH CENTURY SUNDAY SCHOOL**

**Sunday School Board Seminary
Lectures**

COURSE NO. 3

**Delivered at the Southern Baptist Theological Seminary
Louisville, Ky., December 14-18, 1903**

SAMUEL H. GREENE, D.D., LL.D.
Pastor Calvary Baptist Church
Washington, D. C.

Price, 50 cents, postpaid.

**SUNDAY SCHOOL BOARD
SOUTHERN BAPTIST CONVENTION
NASHVILLE, TENNESSEE**

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THE SEMINARY LECTURES

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Nashville, Tennessee

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PREFACE.

The lectures here presented were delivered before the Southern Baptist Theological Seminary, Louisville, Ky., on December 14-18, 1903. They are now published at the request of the Sunday School Board of the Southern Baptist Convention. Prepared amid the cares and anxieties of a busy pastorate, they represent no attempt at a literary exhibit or a theological discussion. It is hoped, however, that they reveal somewhat conditions of mind and heart under which a great Sunday school has been gathered, organized, and worked. They represent an endeavor from within rather than from without, problems studied one by one as they presented themselves in actual work. Whatever may be said in criticism of the message, spirit, organization, or method here emphasized must find its answer in the work accomplished. If these lectures shall help in any degree to impress upon the ministry of to-day and to-morrow the true dignity and significance of Sunday-school work, I shall be more than repaid. May God give to the little book his own blessing as it goes forth on its mission.

I cannot soon forget the large and sympathetic hearing accorded me on the occasion of my recent

visit to the Southern Baptist Theological Seminary by the faculty, students, and pastors of the city and state; nor can I refrain from expressing my appreciation of the growing excellence and influence of this great school. The history of the past and the administration of the present alike tend to make it a tremendous factor in the work of the new century. In the happy emphasis it has recently laid on training for Sunday-school work in our theological seminaries it has been true to its own great heritage and has placed the Christian world under obligation. Its present work for the denomination it represents and Christianity at large is of incalculable value. May God multiply its friends, means, and influence.

CALVARY BAPTIST STUDY,
Washington, D. C., January 1, 1904.

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Book Number Three

A WORD INTRODUCTORY.

We are happy to present these lectures in book form to the Sunday-school world, and in this way to augment their power and enlarge the scope of their usefulness. The distinguished author needs no introduction, being known far and wide as a man of God, as an able minister of the New Testament, and as "a workman that needeth not to be ashamed" in all the phases of church life and work.

The lectures speak for themselves better than any one can speak for them. Incidentally, they uncover in part the life and machinery at work in Calvary Baptist Church, at Washington, D. C. Dr. Greene speaks from the heart, and, naturally enough, draws his illustrations from the life of this great church, in which he has wrought for nearly a quarter of a century as a wise master builder. His Sunday school is a tremendous force and factor; but behind the school, or in it or through it, his church is a mightier force and factor; and yet any comparison may be unjust, for the Sunday school is only the church in lofty service of Bible study and for doing glorious things for God.

Calvary Baptist Church has really one of the great Sunday schools of the world—a school which in some respects, no doubt, leads all others. Adjoining the church building is a “Sunday-school house” three stories high, besides the basement; was built in 1894 at a cost of \$100,000; and is pronounced the finest Sunday-school building in the world.

The church had a membership of 1,496, with a total Sunday-school enrollment of 2,000, in March, 1903; at present the membership is, respectively, 1,545 and 2,336. The school is in six departments, graded as set out in the lectures, each department well defined and complete in itself, with its own teachers and officers and its own curriculum of study—all wrought into one compact and powerful organization, unified by the oneness of spirit and purpose in all its parts. In the whole school there are five general officers, six associate superintendents, forty-seven assistants to all officers, eighty-five teachers—all of whom are under the able management, as superintendent, of Mr. W. S. Shallenberger, Second Assistant Postmaster General, who carries into his Sunday-school management the same fine business methods and ability that have made him so efficient in his public service. The Adult Department in itself numbering, with its own teachers and officers, nearly 1,000, is one of the most conspicuous

features in this great school, and has solved the problem of enlisting young men and others in the study of the word of God. The school raises and expends annually within itself about \$2,500, and furnishes a harvest field ripe and ever ripening all the year round with constant conversions and ingatherings to the kingdom of God.

This exhibit, though brief and inadequate, shows that these lectures present no mere theory, glittering and untried. It is not an organization on paper merely, but, rather, a living organism, pulsing and throbbing with the very life of God. Calvary Baptist Church, under the masterful leadership of its pastor, so far as they are concerned in their own community, have solved the Sunday-school problem and made themselves a mighty power for God at the nation's capital and at the very heart of the national life.

All this has been done—not in imitation of others, not in following the plans and regulations laid down by others, but—simply in the working out of great forces from within. The pastor, in touch with the divine and endued with the divine, is the organic power in it all; and what wonder, when he comes to talk, that the people hear him gladly and fairly tingle under the power of his simple story? Who can tell so well the processes of the mill as the miller who greets you at the door?

Dr. Greene believes that the Sunday school is

worth while; believes with the intensity of conviction that, as an institution, it deserves the earnest thought of our ablest leaders; and that the school of Calvary Baptist Church is the strategic point for church activity and for the pastor to rally and marshal his forces for work and warfare.

These lectures, therefore, are born of conviction; and their delivery was an eventful occasion in the history of the Southern Baptist Theological Seminary, at Louisville, Ky. The chapel in Norton Hall was filled to the utmost capacity, even at the afternoon service, while at night it would not hold the immense crowd that thronged to hear this man tell in his simple way of the glorious possibilities in the Sunday school of the twentieth century. While in book form the winsome and magic presence of the preacher will be missed, yet even the printed page will stir many thousands of hearts in the wider sphere of the reading world throughout the coming years, giving uplift, new ideals, larger conception, nobler endeavor.

The Appendix shows a real teachers' meeting in actual operation. Its use was kindly allowed by the pastor and the Bible Teachers' Club of Calvary Baptist Church. It was stenographically reported, and reproduces the service just as it actually occurred. It serves as an illustration, and shows what can be done in the way of teaching

teachers and of studying together the lesson for next Sunday.

As one reads these lectures, he must feel that the pastor is the key to the situation; that he is the solution of the Sunday-school problem; that work — earnest, persistent, tactful — will bring things to pass. What the pastor does and what he can get others to do is the thing that wins. What a field it all opens to the man of God who stands at the threshold of the twentieth century to lead onward for the kingdom of the Lord Jesus! The world will hear the man talk who has brought things to pass and who can bring to pass yet other achievements.

These lectures in book form will take their place with the two former courses by Dr. Hatcher, of Virginia, and Dr. Schauffler, of New York. Those have won their way as books; are popular, useful, and successful. This third course will be behind the others in nothing, and will surely hold its rank side by side with them as the seminary lectures on Sunday-school work.

All three courses, as companion volumes, are issued under the Constance Pollock Publishing Fund, given to the Sunday School Board of the Southern Baptist Convention by Pres. P. D. Pollock, of Mercer University, as a memorial of his daughter, Constance, whose life, like a fragrant

flower in the garden, opened and then closed while still fresh with dew of the early morning.

The production of these volumes is a noble union of forces—churches, preachers, educational institutions and publishers, all joining hands and hearts to send this mighty word down the centuries for the better study of God's word, for the better training of God's forces, and for the better doing of God's work. This volume is now sent forth as its predecessors were sent forth, each to tell its own story, to fulfill its own mission, to work out its own achievements in doing honor to the Christ of God.

SECRETARY'S OFFICE, SUNDAY-SCHOOL BOARD,
710 Church Street, Nashville, Tenn.

The Twentieth Century Sunday-School.

LECTURE I.

ITS TEXT-BOOK.

Mr. President and Brethren:

I have accepted with great diffidence the invitation of the faculty to address you on "The Mastery of the Sunday-school Problem by the Pastor." I am not entirely unmindful of the importance of the subject or the opportunity of the occasion. The wise and timely utterances of the honored brethren who have preceded me in this lectureship constitute by their excellence a peculiar embarrassment. It is not easy to add to the wealth of truth they uttered or find an emphasis equaled by their own personality and achievement. Nor can I forget that I am addressing men who are to help in no mean degree to create the religious thought and life of their times. If in the greatness of the occasion I should sometimes mis-speak myself, you will credit it to a keen appreciation of the dignity of those I attempt to serve.

The Southern Baptist Theological Seminary is to be congratulated on the wisdom and generosity

which established this lecture course. It recognizes a most important and inspiring department of christian work and undertakes to train the coming ministry to appreciate and honor it. I trust the day is not far distant when all our theological seminaries will give recognized place to the work of the Sunday-school in their courses of study. The most practical suggestion I have yet read in this direction was made by your honored president in a recent article in the Sunday School Times.

Allow me to say at the outset that I am not a Sunday-school expert, but a plain pastor, who has met some of the problems in this great department of church work and attempted to solve them from the inside in his own homely way, aided by royal helpers not a few.

There are two mighty considerations behind all our proposed discussion: First, the fact of an authoritative revelation of God and his law; second, that revelation made dominant and operative in a human life. *God's word* and *God's man* are the forces to which I shall invite attention in the first and second lectures of this course, since all later considerations spring from these two.

The fact of a lost world lies back of all christian work, giving it impulse and meaning. The human heart is estranged from God, the mind

darkened, and the tastes perverted. From these conditions spring those misconceptions of what the real end of life is, and men are lost in the drift of the currents about them. This makes possible the growth of a materialism in which money often becomes the goal of life and "get there" the watchword of business and professional endeavor. Homage is paid too frequently to success rather than character, to money rather than manhood. This spirit shades the instruction of the home, influences social relationship, and threatens to subordinate, both the impulse of love and worship, to the feverish struggle for the things that pass away with their using. The love of money continually tempts men to betray judgment and conscience in many a business manifestly wrong, as sadly illustrated in the awful crime of the liquor traffic. Selfishness is the common foe of every man. It stands in the way of honest confession, reconciliation, worship, and service. Its frostbite withers the noblest aspirations and hopes in their very beginnings. It steals away the dignity of individual life, robs the home of its warmth and power and the State of its high mission and glory. The perversity and selfishness of a wicked heart is the problem the Christian worker must face. How shall it be won back to purity and to God? I have recently read that "light—and especially concentrated, actinic

light derived from the sun—is a specific in the treatment of lupus, chronic ulcers, and other destructive lesions of the skin.” What the world needs is the concentrated light from the “Sun of righteousness” on the ulcer of humanity. “Unto you that fear my name shall the Sun of righteousness arise with healing in his wings.” It is a significant fact that two great healing agencies now especially emphasized by the medical fraternity are sunlight and the open air, both as old as time and both free to the smallest and the humblest. So it is becoming more and more apparent that the remedy for the world’s trouble is no modern nostrum, but getting the patient into the sunlight of God’s truth. There is an old Book in every home that tells it all. It claims to be divine. Its spirit and messages substantiate the claim; while its power to enlighten, purify, and save, stamps it forever as the word of God. “The entrance of thy word giveth light.” I desire, then, in this first lecture of the present course to lay emphasis on

THE TEXT-BOOK.

Its Authority.—Fortunately there is no occasion in this presence to discuss the existence of God or the inspiration of the Scriptures, for you profoundly believe in both, as I do. There is a danger, however, that we subscribe to these truths

and yet fail to comprehend their tremendous significance. Here is life, authority, command. Here we have the fundamental working facts with which the christian minister has to do. There will be temptation to divide authority with the world or tamper with it ourselves, but always and everywhere this one Book is to be to you the word of supreme authority. As such, you are to reverence it, study it, obey it. God has spoken: It is yours not to legislate, but to submit. Let no irreverent criticism swing you from your anchorage in the eternal truth of God as revealed in this dear old Book. It will abide. "Heaven and earth shall pass away, but my words shall not pass away." On the triple doorways of a great cathedral in Milan, Italy, there are three inscriptions spanning the archway. Over one is carved a beautiful wreath of roses, and underneath are the words: "All that which pleases is but for a moment." Over another is sculptured a cross, upon which we read: "All that which troubles is but for a moment." But underneath the great central entrance of the main aisle is the inscription: "That only is important which is eternal."

This Book teaches of the things eternal. It is the only text-book on the subject. "The things which are seen are temporal; but the things which are not seen are eternal." Here in this Book is the ultimate, unchanging word of authority in our

work. The lack of a clean-cut conception of and abiding loyalty to this authority has disturbed the peace and the power of many a life. We need few things more in our ministry than a wholesome sense of God's right to us. "To obey is better than sacrifice, and to hearken than the fat of rams." Schiller sang well when he said:

"To him who wears the cross
The first great law is: To obey."

The arrow may be feathered with history, science, or philosophy; but the arrow itself, head and stock, must be from the quiver of God's eternal truth and sent forth at his command. All matters of human wisdom and apparent expediency must be subordinated to the expressed will of God. The one great vital question to us and the world is: "What saith the word?" High above the Babel of flippant criticism and unholy doubt, the ebb and flow of human opinion, I hear the clear, ringing interrogation of our Baptist fathers: "What saith the word?" I counsel you to write that interrogation in large letters on the walls of your study, that it may call you each day to the presence of God and the word of his law. In this word you are to find that supreme authority born of absolute truth, backed by omnipotent power, and illustrated in centuries of christian experience. "It shall not return unto me void, but

it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Its Practical Value.—A strange mixture is this life of ours. I cannot wonder that Lowell turned from his study of man to exclaim: "Three-fifths of him genius and two-fifths sheer fudge!" It is easy to lose our perspective and see things out of place, to repeat generation after generation the follies and sins of the past, when the conditions of peace and power are so simple that "he who runs may read." The real trouble is not so much with our conditions as with ourselves.

"Men at some time are masters of their fates;
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

What are the facts? "There is nothing new under the sun." The weeks and the seasons come and go as they did when Adam and Eve first looked with wondering eyes on the new world about them. The laws of the universe have never been revised, though men attempt sometimes to restate them in the language of to-day. The old life with its new face and name and place is fronting the problems of weariness, suffering, sin and death as it did in the long ago. There are no burdens, losses, mistakes or fears that are new, save in minor details. In the light of this I come to emphasize the fact that *the Bible is the most intensely prac-*

tical Book in all the world. In the fundamental truths it undertakes to teach it is as fresh and timely as though it were written yesterday. The world has not outgrown its wisdom, though it may have neglected it. What is needed to cure the hurt of the world is not new legislation, but obedience to existing laws. My brethren, the mighty, unailing remedy for aching hearts, ruined homes, and disordered communities is committed to your keeping in this blessed Book. The personal acceptance of its message and spirit will settle every question now agitating the world. I challenge you to find anywhere so much practical wisdom fitted to the need of the twentieth century, uttered in so few words, as Christ gave in his emphasis on the two great commandments. Get right with God and your neighbor! What more needs to be done? All else is but work in detail. I charge you to remember that the message of this Book strikes at the very root of the world's trouble. With what humbled dignity and confidence ought you to go, who bear its leaves of healing! A celebrated physician said to me some months since that now, after years' experience in the use of antitoxin in the cure of diphtheria, "I have never lost a case if called early in its development. I go with absolute confidence in that remedy." So ought the pastor to go with the gospel message to the pulpit, the Sunday-school, and the

home. O how much the world needs the truth! "The truth shall make you free." I charge you to honor God in a simple, abiding faith in its power. The Decalogue is the very essence of all true law. Obedience to its letter and spirit will meet every possible need of the individual and the state. The world's trouble arises not from lack of truth and right law, but from the waywardness of men. It is given you, O messengers of the Cross, to sound the recall as you tenderly, earnestly, bravely declare to men the awful consequences of forgetting and disobeying God. It is the vital message of the hour, compared with which all others are small. God save you from the sophistries of men, give you clear vision of the situation, and courage to face the main issue! Listen not overmuch to the human speculations and gossip of the times. A shrewd humorist once remarked: "It is better not to know so much than to know so many things that are not so."

This high conception of the practical need of the truth revealed in the Bible will emphasize the importance of the Sunday-school as it seeks to impart this truth to the children, the men and women of to-morrow. It requires no prophetic vision to see that the hope of the future lies in them. If we miss the children, the future is lost beyond all possible recall. The truth alone can save them. You are to be its messengers. The

Bible is the most practical Book in the world, since it alone reveals the situation, points out the way of escape, awakens the nobler qualities in us, and offers helpfulness both human and divine.

“Where the word of the king is, there is power.” Here are “thoughts that breathe and words that burn.” However humble the messenger of divine truth may be, there is an inherent power in the message itself. It “is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” The truth carries its own keen edge and sharp point. It somehow “pierces to the depths of consciousness and conscience, and reads and reveals the thoughts and intents of the heart; so that there is no created being that is not searched by it.” However successful a man may be in covering his sins from his neighbors, this word makes him know that nothing is hidden from God. Many a text from humble lips, unaided by rhetoric or logic, has gone, like a Damascus blade to the heart and conscience; and in its hurt a lost soul has found himself and God.

“Get but the truth once uttered, 'tis like
A star newborn that drops into its place,
And which, once circling in its placid round,
Not all the tumult of the earth can shake.”

There is a marvelous power in its adaptation to human need. With all its faults, the heart of man recognizes its coming, as the sunburned flower recognizes the dew and rain. In its coming there is a rebuke to the evil within and without and a challenge to all that is good to come forth. The soul seems in its better hours crying out with Tennyson:

“And, ah, for a man to rise in me,
That the man I am may cease to be!”

The truth takes us to its embrace as the mother takes the wayward but forgiven child, and with lullaby song hushes him to rest. O brothers, it is the mother heart of God hidden away in the message you are called to bear! It is balm for the wounded, shelter for the homeless. Never did a child need mothering more than those to whom you are to go as the messengers of God.

“We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For him no depths can drown.

“The healing of the seamless dress
Is by our beds of pain;
We touch him in life’s throng and press,
And we are whole again.”

Its Incarnation.—But the wonderful, significant fact is that this message, so authoritative

and practical, has been taken out of the abstract into the concrete in the coming of Jesus. Beyond the law and above it stands the Life—the whole Book translated into flesh and blood—and “we beheld his glory, . . . as of the only begotten of the Father.”

“And so the Word had breath, and wrought
 With human hands the creed of creeds
 In loveliness of perfect deeds,
 More strong than all poetic thought,

“Which he may read that binds the sheaf
 Or builds the house or digs the grave,
 And those wild eyes that watch the waves
 In roarings round the coral reef.”

In this matchless, loving, triumphant life we have the climax of truth's power. “The Word became flesh, and dwelt among us.” No man can have a vision of Jesus and remain what he was. He may not follow; but henceforth he must know and feel what possibilities slumber within him, and there will rise in his soul the image of the man made possible in Jesus Christ. And the more he looks, the greater will the attraction be. I have seen it somewhere said that Correggio, when a barefooted boy, beheld one of Raphael's masterpieces; and as he gazed upon it and there stole into his boyish soul a sense of the painter's mighty meaning, the muscles grew tense, the breath came quick and hard as his own soul answered back to

that of the great painter; and as the possibilities of his own being began to dawn upon him, he cried out: "I, too, am a painter!" So men gaze upon Jesus Christ, and as they look, become conscious of slumbering possibilities within themselves. During several delightful summers I have tarried for days at Interlaken, that I might feast my eyes on the wondrous beauty and majesty of the Jungfrau. Here, rising fourteen thousand feet above the sea, crowned with eternal snow, is one of the most impressive mountains of the world. It is fair in the morning light, increasingly attractive as the day wears on; but under the rays of the setting sun, bathed in its Alpine glow, it is beautiful beyond all description. So he who gazes on the matchless Christ is led on from beauty to beauty, until in life's setting hours the glory of God is over all. It is yours, O my brethren, to unveil the beauty of his face and his truth!

"Christ's words are not only vital but vitalizing. We are prone to think there is little power in words without a voice, the magnetism of the man behind the speech. We think the world must be roused, as Luther awoke Germany, by the trumpet tongue; but the tongue that taugth on Judean hills has been silent now for fifty generations, and the gospel of Christ is still 'the power of God unto salvation to every one that believeth.' You read these words and there is life in them; a

soul in them speaks to your soul. You read the words of men, and you feel in rare cases that you are communing with master minds. You read Christ's words, and you feel the thrill of the life of God."

If in this introductory lecture I have awakened in any of you a fresher and larger appreciation of the Bible, so that you go forth to your ministry with a sublime confidence in its divine authority, its adaptation to human needs, the conviction that it is lighted and energized by omnipotent wisdom and power, then my object is accomplished. *That which made the apostolic age radiant and triumphant was a simple, abiding conviction that these things were so.* The place you give this Book will be the measure of your future success. Doubt never made a great leader. Those who have led in the world's upward march have been men of faith—self-forgetful, generous, brave souls, who flung themselves with sublime confidence into the fight for God and humanity. That was good counsel of Goethe's: "Give us your convictions; as for doubts, we have enough of them already." To most mortals the pathway of life lies amid the shadows; and some, unmindful of past opportunities, find that "a shadow came and lingered where the sunlight stood before." How helpless and ignorant is life in its beginnings! What time, patience and labor are necessary to develop

the mind until it is fitted to grapple with the common problems of life; and then, with all its training, how many are its limitations! How it staggers and halts before the great problems of sin, penalty, and the hereafter! How slow are we to discover that the heart is more than the head; that faith is a higher faculty than reason; that the sharpest eyes we have are under our jackets! And when the situation is known, we face the fact that the heart is not in normal condition, is not doing its natural work. The issues of life have been poisoned with selfishness, prejudice, and the fears born of sin. It is the alienated heart of the prodigal. Hence the need of that cry born of human sorrow and penitence: "Create in me a clean heart, O God." *There is but one Book on heart cleansing.* In it alone is the malady defined and its cure set forth. It is the divine "light cure"—light on a diseased heart, light on the fountain of cleansing. *That which underlies the work of the christian ministry in all its departments is a profound, unfaltering conviction that the Bible is the law and message of God, and so fitted to the conduct of human life, that it is authoritative, ample, plain.* The practical question to you then, is: "How shall I get this word of God into the hearts and minds of men, women and children?" It is the burning question of the century. It gathers all other problems into itself. The issues most

in the public mind to-day are but parts of this one larger question. When men hide this word in their hearts the cure for every evil has commenced. Be true to the Bible in your thought, your utterance, your life. Without this your ministry must utterly fail and Sunday-school leadership will become an impossibility.

LECTURE II.

ITS LEADER.

The natural leader of the Sunday school is the pastor. Every great forward movement in the world's progress has found its center and impulse in a human life in which some truth has become incarnate—dominant. It was only as "the Word was made flesh, and dwelt among us," that "we beheld his glory." Beyond the word stands the life. It is the realization in concrete form of the truth. The miracle of the incarnation sweeps down the centuries. "I in you, ye in me." This made Paul, Luther, Wesley the leaders of their times. Such life is irresistible. The saved man is the completest commendation and vindication of the Savior of men. Such live the life, speak the language, do the work, share the experiences of their times with an unselfishness, joy and power unknown to the world. They are samples of the "new man in Christ Jesus." The motive, spirit, power and reward attract by the sharpness of contrast with the world. It is an attraction unique, abiding and powerful. It lays hold of the innermost soul of the pastor, sending him to each new day and task with the growing assurance of per-

sonal redemption—a soul breaking forth into music: “I’ve been redeemed, been washed in the blood of the Lamb.” This is the first condition of the pastor’s power. Without it all other gettings are comparatively small. This brings to him a peace whose girdings are power; a hope which glorifies the face, enriches the language and generates that humble kingliness born of abiding devotion to God and man. I gratefully remember a pastor to whose ministry I was greatly indebted in my early christian life. He had small opportunities for education, was not a natural student, knew little of rhetoric or logic, but he lived his religion beautifully and loved God and his fellow-men with a passionate love. He gave to the community a great, unselfish, glad service. He watched for souls with a tender, eager faithfulness I have never seen surpassed, and God gave him many. He built up a large church and seven of his young men entered the ministry of our Lord. One of his people justly remarked: “He had such a good time living his religion and seeking to divide it with others that he won us all.” There may be success in the ministry without great talents or education, desirable as these may be; but there can be no success without that passion for souls born out of a deep, living, personal experience. Its *intuitions* are wonderful helpers into the fundamental truths of the gospel, a heart knowledge

surpassing the intellectual comprehensions and an understanding of human nature quick and sure. Instinctively such men feel a situation as they close in on a human soul. Uncle John Vassar was a humble, unlettered layman of remarkable power in winning souls. Coming to a certain town to assist the pastor in special meetings, he walked with him from the depot. On their way they passed a blacksmith's shop. "There," said the pastor, "is the worst man in our village." "The dear man, how God loves him!" exclaimed Uncle John, and breaking from the pastor he went to the shop. In a short time the smith had left the horse he was shoeing and was praying with Uncle John behind the forge as he there accepted Christ. Tact, persuasion and power are born from such a hunger for souls. Such heart conditions gather to themselves the germs of true theology.

The first condition of success in your work is heart power. "Blessed are the pure in heart: for they shall see God." To "see God" in his world, his work, his church, and the unsaved about you is to work in the sunshine of his daily presence and strength. May God save you from a mere religious formalism, a mere intellectual acceptance of the gospel, and give you a heart warmed with a Christlike love. Not long ago the Interior had this good word to say: "What we need to-day is not new books, but a new kind of men. The man

can always prove by his life what no philosopher can prove by his ratiocination. Force determines nothing; logic determines little; life determines everything that is of eternal moment. The man who cannot read John Stuart Mill's books can live Dwight L. Moody's life. The Revolution was not Bunker Hill and Saratoga and Yorktown, but Samuel Adams and Patrick Henry and George Washington. What the church of Christ needs to-day is not more exegetes, but more saints. Christian apologetics are forever shifting, but the defense of the faith forever remains the same—'the man Christ Jesus.' ”

In an age of doubt the argument that cannot be gainsaid is the man who lives his belief quietly, bravely, unostentatiously. It is the privilege of every disciple so to live that men shall say: "If I cannot read Hebrew, I can read conduct. That man is in touch with God." Such a life becomes a covert from the tempest. He stands unshaken himself and is a refuge to the weak. What he believes others will believe, because they believe in him. Thus the world finds in the christian man "a hiding place from the wind, a covert from the tempest."

To live such a life and under God to lead men and women into such a life is the high privilege and duty of the christian minister. Out of such it is easy to build churches, Sunday schools, and

to send the gospel to "every creature." All social culture, intellectual strength, and financial power must be laid on the altar of such love and life before it becomes valuable in winning the lost world to God. "Keep thy heart with all diligence; for out of it are the issues of life." The thing behind your pastoral work and pulpit ministrations—greater than either—is your own God-saved life. A redeemed soul is the sum of all arguments for Christ.

In what has been said of the vital necessity of a deep, personal, spiritual experience I trust none will suspect me of a willingness to belittle the *value of the broadest intellectual development*. There has never been a time when a liberal education was so necessary to the christian ministry as to-day. A fair conception of the related truths of the Bible, the new points of the enemy's attack, the reasonable place of reverent criticism, the widening sphere of christian activities, the growing intelligence of the laity, all demand a strong, scholarly, broad-minded ministry. Its strength and culture should not be less than that which gives leadership in other fields of intellectual activity. By reason of his intellectual strength and culture, the pastor should be in no sense inferior to the editor, the physician, the attorney, the judge. Academic and theological training should be demanded, and that supplemented by a con-

stantly-widening knowledge of the Bible, the literature of the day, and daily touch with the world's thought and movement. Such periodicals as the Review of Reviews, the World's Work, the Literary Digest, and kindred publications, should find an abiding place in the pastor's study. Your college and seminary courses have, presumably, fixed in you habits of study never to be neglected and blazed out for you pathways of research to be faithfully followed in later years. In the highest sense, you have just commenced your student's life. What you are to be, under God, depends on your own industry and courage as you follow the paths already indicated.

Seek to be broad-minded in the best sense. Nowhere are fairness and candor more demanded than in the christian ministry. You will do well to remember that most men come to their work with more or less bias of mind, inherited and acquired. It will be fortunate to learn early in your ministry that all the good and great did not come from your state, do not belong to your political party, or even to your denomination. Ask God to give you candor and charity. The mere partisan will command no abiding influence in the community where he works. He is greatest and wisest who recognizes the good in others, however much he may differ from them. This kind of poise, this devotion to principle rather than party, wins rec-

ognition from all fair-minded people. The world comes sooner or later to despise a mere bitter partisan, be it in politics or religion, and it ought to. Be the disciple of the truth and the open friend of all who love and seek it. He adorns and strengthens his denomination most who apprehends the truth most clearly and lives it most sweetly. There are some whose ministry is so large and gracious that it floats, like the fragrance of flowers, far beyond the garden wall to bless all who pass by. Phillips Brooks was an Episcopalian, but better than that, he was a Christian; and in the light of the latter fact, he ministered not to a denomination, but to a world. Seek to broaden your intellectual and spiritual horizon. Take the great world into your thought and affection; study the currents of its social and political as well as religious thought; mark the widening of the Redeemer's kingdom, of which our own great denomination is but a part. The address of Andrew Carnegie at the opening of Glasgow University last year on the industrial conditions of the world revealed the secret of his wonderful business success. His home and office were in Pittsburg, Pa., but he brought to that home and office such an ever-increasing knowledge of the world's resources and movements along business lines that he caught every tide as it began to flow. We should covet for the ministry of the future

that knowledge and sagacity which insures great leadership.

The missionary spirit is a vital factor. He is pitifully weak and unworthy who seeks to hoard all his gettings for his own individual church. The fact is that the missionary spirit underlies all our work. It was love and endeavor for the world that led God to send us his only Son, and we must size up to that impulse or wither and die. Missions at home and abroad are the best vindication of the church of Christ. It is a matter of the greatest moment that you should fling yourself with enthusiasm and joy into the great worldwide work of which your church is but a part. You owe it to yourself, your church, your denomination, your Lord.

There should be a large place for applied Christianity in this new century. Always and everywhere the work of saving lost souls through faith in Christ is first. But it is also important to develop and vindicate the saved by a life of helpfulness to others. Perhaps a fair criticism on some past work is that the convert was left without being developed and utilized in the great practical fields of the world's higher needs. To love our neighbor as ourselves is to enter into life with him, study his problems, help lift his load. To do this we must be in touch with the social and industrial problems of our times, the rights of labor, the bet-

ter life and homes of the poor, the tender ministries of mercy to the sick and the aged, the suppression of intemperance, the encouragement of christian education. In a word, we are to find practical, timely exercise for the sympathy and benevolence prompted by the spiritual life. Thus shall we vindicate the new life professed, prepare the way for the message of the gospel, and come into fellowship with the noblest souls about us.

I commend to you the *earnest study of human nature*. Seek to know men. It was said of Jesus: "He knew what was in man." It is a tremendous power. Put yourself intelligently, sympathetically in the other fellow's place; study his tendencies, inherited and acquired; acquaint yourself with his environment, his helps, his hindrances. It will make you wise and tactful. That was a good word spoken here two years ago by Dr. Hatcher on "Gumption." Much work fails from simple lack of hard, common sense. Be careful lest under the garb of high spirituality you drift into mere sentiment and blind impulses. Ask God to help you to put the best of your knowledge and your ripest judgment into the problems of your ministry. Remember you need "gumption" as well as piety. It is one of the virtues. One of the greatest American preachers when asked concerning the fitness of a certain brother for some practical work in the community, replied

confidentially to his friend: "He is a dear, good, pious, leather-headed old fool." The pastor ought to be the most sensible and practical man in the community. It was not many years ago that to one of our own distinguished pastors there were referred for arbitration the differences between a street-car company and its employees, who had inaugurated a strike. His intelligence, candor, courage and integrity gave him the confidence of all concerned and brought them out of their trouble. I hardly need add that his ministry was a magnificent success wherever he served. Such men always win.

It is hardly possible to overvalue *that kind of ability which can combine the theoretical and the practical*—put the abstract into concrete form. I commend to you the close study of men of administrative ability. In these times, when much of our work is in the centers of population and churches become large, there is an absolute demand for much attention to the business side of church life and organization. Many churches have suffered from a lack of applied common sense to business methods. We have generally in our membership men who are making a legitimate success in their own affairs. They ought to give the best of their knowledge and experience to the church. It is the pastor's place to search them out and win them to the work. I know a church

greatly blessed in its nine trustees. They are well-known and successful men from business and professional life—busy men. They meet once a month at the church at six o'clock p.m. and sit down to a course dinner paid for by themselves. With the beginning of the meal the records of the secretary are read; then follow reports from committees concerning every department of the business side of the work—repairs, ushers, music, finance, benevolence, etc.; then communications are read and miscellaneous business is attended to, covering from two to four hours. The pastor meets with them whenever he wishes or they request. It is remarkable how much good fellowship and business are combined in these hours. I need not say that this is a church of recognized prosperity and strength. If our members care for their own business better than they do for that of Christ's kingdom, it will be a poor recommendation to the on-looking world. This is a marvelous age in which you are called to minister. Never has the world seen such combinations of brain and money, such tremendous strides along the lines of material prosperity. There must be a heart beat as strong, a courage as great, a vision as clear, if we are to commend our religious work to others. There is a large place in every community for the church fired with intelligence, benevolence, courage and hope. Sensible business

methods and healthy enthusiasm, lighted by a high spiritual life, will attract numbers to the congregation and to the Sunday school and aid greatly in simplifying the financial problems.

Cultivate yourself socially. Mingle observantly with the intelligent and refined. A lady said to me recently of her physician: "I always feel complimented when he has been in my house, for he is every inch a gentleman. The neatness of his dress, the intelligence of his language, the grace of his manner, has a good influence on my children." Study to be always a high type of the christian gentleman. While you are faithful to the poor, do not forget the educated or the prosperous. Be "no respecter of persons." Your ministry is to all. Happy is the pastor who ministers with gentle grace lovingly to every element in his congregation.

Cultivate hopefulness. Walk in the sunshine of God's promises; count up your blessings; study to be cheerful. There will be many a shadowed home where the sunlight of your face will be a light and benediction.

"What can we do, o'er whom the un beholden
Hangs in a night with which we cannot cope?
What but look sunward, and, with faces golden,
Speak to each other softly of a hope?"

Do not lend even your face to the enemy. I read this definition of a pessimist recently: "A

man who has a choice between two evils and takes them both."

May I suggest to you the necessity of finding *something for each individual member to do* along the line of religious work? No trick of trade or skill of pastor can hold the varied elements of a church inactive long in peace. The secret of healthy unity is found in vigorous service. Mr. Spurgeon once said: "I have a fox dog; and when he is loafing on the veranda, every passing fly will annoy him, until he spends his time and energy snapping and snarling. But let him get his eye once on a fox, and he doesn't mind all the flies in the world." Keep your people faced to the main issue—the salvation of the lost, the tender ministries of charity—and it will be wonderful how many eccentricities and differences will disappear.

The same rule applies to the development of convert life. Will you pardon an illustration from personal experience? In the beginning of my first pastorate two young men were converted. I asked them to my study and proposed that we make a list of the young men we best knew who were unconverted and each of us take one as a subject of special prayer and endeavor, saying nothing outside of our own united effort. Before a fortnight had passed two of these had been converted. We took them into our Covenant Band,

and they with us went forth again. Personal search sometimes revealed the fact that another had more influence with a certain man, and we re-adjusted the assignments. The work went on until seventeen young men had been saved and we were in the midst of one of the most gracious revivals the town had ever known. The same method in the early part of my present pastorate resulted similarly. We prayed with and for each other and then went forth, asking God to give us the message and show us the opportune way. It was the beginning of a movement under which more than one hundred young men professed conversion. If we can bring our membership thus to work, we shall shake the communities with spiritual power.

I believe that *individual evangelism ought to be the watchword of the new century*. I am not disposed to discount the professional evangelist; he has his God-given place; but I am profoundly convinced that as a rule, the pastor and his people ought to do the work. The very endeavor prepares the church to be such a spiritual mother as she cannot otherwise be. It is our prime business to be continually searching for souls. We need not revival spasms, but the kind of spiritual vigor that continues through all the year. I have been requested here to speak of personal experience in my present pastorate as illustrating

somewhat the possibilities in this direction. I do so with diffidence and the consciousness that we have fallen far below the ideal. In a pastorate covering twenty-four years we have received into church membership nearly three thousand members. About twelve hundred of these were by baptism. During that time there have been no evangelist or helper and no extra meetings. Each Sunday-evening service has been followed by an after meeting. The choir sings as the people who desire come from the auditorium of the church to the lecture room below. Then a brief, tender word is spoken and an opportunity is given for any desiring to seek Christ to manifest it. If responses follow, then comes an inquiry meeting afterwards. Our midweek prayer service generally closes with an invitation to the unconverted. Once a year we observe Decision Day in the older departments of the Sunday-school. We owe much to the faithful individual work of our teachers and officers. It is a frequent occurrence for them to come to me with a scholar already won to Christ. If we could bring all our teachers and members to the high degree of efficiency attained by some, the results would be greatly increased. We have never resorted to high-pressure methods. Earnestly, quietly, prayerfully we have sought to win week by week. God has blessed the endeavor, and very few months have passed without conversions.

Such work on the part of the individual member prepares him to shepherd the newborn soul lovingly and well, while at the same time it strengthens a love and courage in soul winning. O what possibilities lie slumbering in the membership of our churches! God speed the day when each individual member shall go forth with the high assurance of a God-given power of winning men!

May I remind you that you are to be *a citizen as well as a minister?* While your time primarily is to be given to religious work, you are not to forget that you have duties and opportunities as a citizen of the foremost nation of the world. Piety is the true mother of high patriotism. Next to God, you belong to your country. None, therefore, should be more zealous in establishing righteousness in private and public life. The nation's great and brave are not found alone on the blood-red fields of war. There is a heroism possible in common life which contributes not less to a nation's greatness. The sinews of great national life are grown in humble places. The source of our greatness is not found in legislative halls, vast armies or navies, but in the home where the mother sings her christian songs and the father bows down to pray. These are at your door, a part of your parish; and so your fingers are touching daily the source of a nation's life. Your

message, your prayer, your labor, your life are a contribution of no mean value to your country. Let the dignity of the work inspire you to intelligent, unselfish zeal. No man, however chevroned, has a better right to walk the earth with kingly tread than the true christian minister. I look forward with humble pride to the contributions of our great denomination to our country's life and honor in this new century.

I counsel you to do your own thinking prayerfully in the light of the Bible. Be a slave to no mere party. That was a brave word spoken long ago by a great statesman: "I had rather be right than to be President." There is hope in the growing independent vote of our people, men brave enough to say to political leaders: "Nominate good men, enact righteous laws, or we are against you." After all the noise and tumult, right, not wrong, is to win.

"Truth is ever on the scaffold, wrong is ever on the throne;
Yet that scaffold sways the future, and behind the great unknown
Standeth God within the shadow, keeping watch above his own."

Standing high above blind partisanship, study the questions of your times with a sincere purpose of finding the right. I am convinced that the christian minister, by the intelligence and

fairness of his reasoning, the courage of his utterances, and the sweet spirit of his life, may contribute much to the solution of the moral issues involved in great questions before the people. The truth spoken in love must commend itself. The pulpit ought to be a sweet, strong factor in establishing national righteousness and lessening bitter partisanship. Its notes should ring clear and strong for those things which make for the purity, peace and welfare of all.

You will soon be faced by the problem as to the proper *division of time between study and pastoral visitation*. The work of the study will be attractive. The laudable ambition to make the best possible sermons will seem to demand all your time. You will probably find that, while the pulpit ministrations attract numbers and awaken thoughtfulness, the clinching of the nail in the individual life is not generally accomplished in the pulpit, but in private, personal contact—a moment when, face to face with a human soul, you are saying: “Why not now and here yield yourself to Christ?” You will be led to ask the question, perhaps, “What is my main business in this community?” and the answer will come: “To save souls.” After some years of experience, I am inclined to believe that for most men the early part of the day, until one p.m., may be given to the close, hard work of the study;

the afternoons to pastoral visitation; the evenings to meetings and miscellaneous work. The hard work of the study is an absolute necessity; it cannot safely be neglected. Pastoral visitation is equally a necessity; they go hand in hand. Many of your most timely, practical, helpful sermons will be suggested by your personal touch with the individual and the family. The close knowledge of the patient leads you to the required remedy. With tender tactfulness and vigor, seek souls from house to house. It is difficult to lay down exact rules for details. Good sense and spiritual sympathy will suggest them. Pray as you go, and God will give you the opportunity and the word. Seek people alone. A third person hinders, as a rule. You will find few people who are not willing to talk frankly with you concerning themselves if seen at the proper time alone. It is a delightful work. Many a home will be a mountain top of visions and glory to you. People are complimented in your coming. They conclude that you have a personal, not merely professional, interest in them. It gives you the hearts of the people and they come to trust and honor you. The place of misfortune, of sickness and of death will open a wide door of influence to a loving, tactful pastor.

Remember that the majority of those to whom you minister are poor, or comparatively so. It is

only a small percentage of business men who make a success. The world goes hard with many, and they are heart-sore and discouraged. Be their sympathetic, sensible, unfailing friend. Remember them delicately in the pulpit prayer and sermon. Take them always with you in your ministry. You will find jewels in unexpected places, and many an unrecognized, uncrowned child of the King. Shun not the youngest or the lowliest. Years ago in pastoral work I came across a little girl and told her of the Savior's love and my wish that she might be his disciple. God gave us this child. She developed wonderfully and became a sweet Christian, and though an invalid and little seen in church, was a factor larger than we realized in our work. I sat beside her not long before her death and she reminded me of the call many years before through which she was led into the kingdom; and then she said: "I have been an invalid most of the time since I united with the church and could help you but little; but I want to tell you that there has never been a day since, when I have not prayed for you in your work, asking that God might give to you the word to some other child like that once spoken to me, and that when you stood in the pulpit his blessing might go with the message. I shall pray for you as long as I live. Now I feel glad and safe as I face the valley of the shadow of death. 'I will

fear no evil; . . . thy rod and thy staff they comfort me.'” Then she went from us, with a smile on her pale, beautiful face, to be with God. You will find many a sweet, gracious helper in unexpected places. Let no life or home be beneath your notice or your tenderest ministry.

Truth is never so beautiful, so irresistible, as when incarnate in human life. It was God in Mary's Son who drew all men unto himself. So it is with Christlike life. The better elements of human nature turn toward it as the grasses and the flowers turn to meet the sun. The dark night of human sin, sorrow and helplessness may usher in a morning when the “Sun of righteousness” rises in his glory. Make yourself after the divine pattern, and you will have a center of power and force of leadership within. *Such life has marvelous attractions*, a kind of personality that commands. Jesus said to Matthew: “Follow me.” “And he arose, and followed him.” What this seminary endeavors to do is to mold such leadership on its spiritual, intellectual, social and practical sides—a mighty, inspiring, significant work. Appreciate, I beg you, the opportunities and duties of student life. There will be hours not a few, when you have drifted far beyond these sacred walls and uplifting associations, when the helpers will be few and the discouragements will be many; when, humanly speaking, everything

will depend on you, on your touch with God, on your faith in his work, on your unfailing passion for souls. O then, be *the man—God's man!*

Have I seemed to forget the main theme of these lectures? I trust not. Get the *Book* and put it into the head and heart of a *man* till it burns, shines, rules, inspires; then put this new man into sensible, loving touch with the world, and you have made ready a leadership in the Sunday school fit for the twentieth century—or any other.

LECTURE III.

ITS ORGANIZATION.

Let us consider in this third lecture the organization of the Sunday-school. The subject has been greatly emphasized in these late years. Given the Book and the man, and organization naturally follows. And yet organization, at its best, is dependent on the spirit which generates and moves it. When God created man from the dust—a marvel of possibilities—there was neither word, nor look, nor movement, until he breathed into his new creature the “breath of life.”

Some of you will face the problem of the small church and Sunday-school where much organization is impossible and unnecessary. A mere handful must do the work. On such fields success depends, humanly speaking, almost entirely on the pastor. Often he must be superintendent, teacher and solicitor, being in himself largely the center of intelligence, inspiration and power. Yet such work has its advantages not to be undervalued. The choicest fruit in the market is hand picked. The time and conditions favor close, personal acquaintance, helpful attentions impossible to the pastor of a large church. The intelligence, ear-

nestness, piety and tact of the pastor will, little by little, attract sympathizers and helpers. The beginnings may be small; but good sense, hard work and spiritual courage will win out. Some of the best churches I have known sprang from such beginnings. "Despise not the day of small things." To make a desert place bud and blossom is to have worked with God. I love the small churches. It was in one of them that I was reconciled to God and later was called into the ministry of our Lord. To that brave, loving pastor I owe more than to any other minister I have known. There was little organization; he was the center of it all, under God. I beg of you not to undervalue the importance and dignity of such work, for in fields like these many of the stalwart laymen of our larger churches were converted and trained, and from such churches many of our foremost pastors have come. They have been, like the unrecognized but unfailling springs far up on the mountain side, sending their waters to enrich and beautify the plains below. Honored is the man who thus, in close touch with Nature and his fellows, ministers the word of life, gathering the little ones of the kingdom and shepherding them until they are good soldiers of the cross. In these days of fever and haste, when beginnings are often lost in endings, it is well to recall the words of the great Teacher carefully

and reverently, when he said, "The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field;" for after all, the lines of life have not been changed, and history is repeating itself in you and me with slight alterations in face, date and locality. Life and character are made or unmade much as they were two thousand years ago. It is the simple work of sowing the "mustard seed." I pray you to remember that he who cares for the day of small things has preëmpted all the days that follow. No great life or achievement comes by chance. Back of it somewhere will be found the mustard sower. I quite envy you who are to spend the opening years of your ministry in the blessed, quiet fields of the country, with time for meditation and prayer, large opportunities for study, ample place for cultivating your few parishioners in a reasonable way, and so helping to shape the thought and life of the future in great fields far beyond. Accept the trust as no mean gift of God.

It is in the larger churches and Sunday-schools that the matter of organization becomes of vital importance. How can the workers be best combined and utilized? Experience has demonstrated that it is possible to bring them into such common purpose and endeavor as to generate both inspiration and strength. That is a remarkable transformation in which the awkward, unpromising

squads of recruits become the disciplined and effective regiment of the army.

Greater by far are the possibilities of christian organization and training. After considerable observation, I am persuaded that we are yet in the beginnings of this work. The latent forces in our churches and Sunday-schools are simply tremendous. To bring these forth in harmony, activity and power is the pastor's work and duty.

THE SUPERINTENDENT.

The man next to the pastor in efficiency ought to be the Sunday-school superintendent. He is not easy to find. The ideal man would combine quick, spiritual sympathy with the work; intellectual capacity to grasp its great importance; executive ability, with abounding love, tact and enthusiasm. He should be chosen because of his present and prospective capacity for service. He should be the close friend of the pastor and in sympathy with his administration. Take time to conduct the school yourself, if necessary, until you have found the best man within your possible reach. Search for him as for a priceless treasure. Once found he will be to you a tower of strength. It is desirable that he should be "apt to teach," so that he may conduct your teachers' meeting; but I have known some efficient superintendents whose gifts were largely along other lines. Many

a superintendent has found and won helpers who were his superiors in the mere matter of teaching. Get the man who has power "to bring things to pass." The finding and winning of such a man is the first and greatest step in the organization of the school. The same careful attention should be given to the selection of all officers, and especially the heads of departments. Success in this work guarantees the life and growth of the organization. Spirituality, intelligence, enthusiasm, tact, work, under God, will win in any community. I shall carry throughout my life a deep sense of obligation to the noble, efficient christian men and women who have contributed so largely to any success attending our own school work.

THE SELECTION OF TEACHERS.

The selection of proper teachers for the Sunday school is a matter of the greatest importance. Here as elsewhere the spiritual life is the first consideration; then knowledge of the fundamental truths of the Bible, some aptness to teach, and love of children. A proper teacher is always the assurance of a prosperous class. The selection cannot be too carefully made. The spiritual, intellectual and social enthusiasm of the school depends largely on the teacher. Better a few large classes well taught than many poorly taught. The crying need of our schools to-day is for better

teachers. The grade of work must be improved if we are to command the intellectual respect of the communities in which we do our work. I urge you, therefore, to a kindly, persistent endeavor to enlist for the service the best men and women of the church. It will greatly dignify the entire undertaking if such are connected actively with the school. It will be a wise investment of your time to cultivate the lawyer, the judge, the banker, the physician, the business man, until he is brought to recognize the dignity and promise of the Sunday school and puts himself heartily into it. Ask God to give you these men. Watch your opportunities. Win them one by one. We *must* have our most efficient people in this work if we are to realize our possibilities.

GRADING.

The proper separation of the Sunday-school classes into grades is a division necessary for the best work. In the main, the same general principles that apply to grading in our public schools will apply with equal force to the Sunday school. Whenever it is possible, separate rooms should be provided for each grade, with a large part of their own opening and closing exercises. In our own school the method of grading is as follows:

Home Department—Those who cannot attend Sunday school.

Kindergarten—Children under day-school age.

Primary—First to third grade in day school.

Intermediate—Fourth to sixth grade in day school.

Junior—Seventh grade in day school to eighteen years of age.

Adult—Eighteen years of age and upward.

GRADUATION.

In the ideal school graduation from a department would be on examination indicating attainment. Toward this ideal I think we should strive, but remembering that there are other considerations entering in. The class ties are often so strong that to separate the membership purely on such a basis would be to alienate and lose some. Age enters somewhat into the matter. In the lower departments of many schools great difficulty has arisen because of attachment to the superintendent, teacher, and location. This may be obviated by the introduction and commendation of the new superintendent and the cultivation of the scholars' acquaintance some time before the date of graduation, placing all possible emphasis on the unity of the school. The wisdom of transferring the teacher with the class must be taken into consideration, first, as to ability to teach equally well in the higher department, and, second, the hold the teacher has on the class. It

must be remembered that some teachers have special fitness for certain grades. There should be a cordial recognition and welcome of the graduating classes to the departments into which they come on the part of the new superintendent. First impressions are strong, and the entrance should be made bright and cordial. A little careful thought and tact will make the transfer pleasant and helpful.

CLASS ORGANIZATION.

In the larger and older classes an organization often proves helpful. A president, vice president, secretary, treasurer, committee on strangers, and committee on the sick are desirable. A large class of young men, numbering more than two hundred, in our own school thus states its objects: "First, to advance the interests of the class; second, to increase the mutual acquaintance of its members; third, to promote among them a higher Christian life; fourth, to afford them material assistance when necessary." This class holds regular monthly meetings for the transaction of all business affairs and the cultivation of acquaintance; has an annual banquet, an annual concert; and disburses several hundred dollars yearly. In a word, it is a center of spiritual inspiration and power among our young men. Under a skillful teacher and leader, much enthusiasm and effi-

ciency may be generated. The vigorous work of the Young Men's Christian Association illustrates to us the possibilities of a more efficient service to the young men, and we must not be blind to our responsibilities. No organization ought to care for its young men better than the Christian church. You can afford to give much time, labor, and sacrifice to their care. Ask God to give you the young men, and then labor as though you expect an answer to that prayer.

OFFICERS' COUNCIL.

In our own school the by-laws provide for an officers' council. "The general officers of the school and the associate superintendents shall constitute an officers' council and shall meet once a month." The wisdom of this council has been repeatedly demonstrated in our work. The superintendent presides, but the pastor is the senior officer. We are often invited to dine at the home of one of the officers. Meetings are monthly and occupy the entire evening. Formal reports are rendered by the secretary, treasurer and associate superintendents of the six departments on the work of the past month. Each superintendent gives the department membership at the beginning and close of the month, reasons for gain or loss, change of teachers, nominations of new teachers, any changes of work or general administration. At

the close of each report the superintendent asks for any criticisms on the work of this department for the month past. "Can this work be improved in any particular? Have any suggestions been found in the current literature of the past month helpful to this department?" The discussion is frank and full, with a desire to bring the work, in the light of the latest and best methods, up to date. Thus each department is brought up for thorough consideration to the attention of the entire council every month. The best Sunday-school literature of the world is read, and new suggestions are brought forward for discussion. Delicate matters of administration are here confidentially considered and advice is given. In case an officer intends resigning, the fact is here known weeks before it is made public, and the entire situation is discussed, so that the officers go before the school with a united judgment as to the wisest course to follow. The council is *advisory only* in these matters, but the officers represent in character and ability an influence which naturally molds considerably the judgment of the school at large. It gives to the pastor an up-to-date knowledge concerning the entire Sunday-school situation once a month, and affords a practical touch and influence which renders alienation almost impossible. It affords a fine opportunity to express himself through these officers to the school. I

regard this council as the highest step yet reached in our Sunday-school organization. In emergencies it may be a great source of strength and safety.

QUARTERLY MEETINGS.

There should be a board of management, consisting of the pastor, officers, teachers, and visitors in the Home Department—all members of the church—which shall have direction of the entire school, meeting quarterly. *This is the legislative body of the school.* Emphasis should be laid on these meetings, giving them dignity, enthusiasm, and significance. This is especially the place where new departures are to be finally discussed by the entire working force. Under tactful leadership the quarterly meeting may be a place of light and power. Here the general elections are held and the business of the school is transacted.

DEPARTMENT CONFERENCES.

An occasional department conference of officers and teachers on topics of departmental interest is of real value. It offers an opportunity for better acquaintance, the discussion of matters suggested by the department superintendent and the teachers, reports from teachers on encouragements and discouragements found in their individual classes. It gives the opportunity to impress the

best methods of teaching in the department and the setting forth of methods of the more successful teachers. The pastor and the general superintendent will find it profitable to be present. Sometimes an informal lunch may be used with advantage. In the experience of our own school, this has been found both delightful and helpful.

THE ADULT DEPARTMENT.

So far as I know, the first Adult Department of the Sunday school was organized in Calvary Baptist Church, Washington, D. C., in the year 1889. For some years the membership of the Sunday school was composed largely of scholars under eighteen years of age, a Bible class of about thirty men and women, two small classes of young men, and two more classes of young women. The absence of the adult members of the church and congregation was a serious matter of consideration. The number of younger classes increased until three older classes were taught in the church auditorium. The crowded condition of the Sunday-school rooms suggested the permanent occupancy of the auditorium, but the classes seemed lost in the large room and lacked the enthusiasm of numbers and organization. This led to the endeavor to increase the number of adult classes and several of our excellent people united in a canvass for new scholars. The result was a grati-

fyng success. Then came the organization, with superintendent, assistant superintendent, secretary, chorister, etc. The movement commended itself and the increased number of classes and membership awakened enthusiasm. The novel sight of a large number of men and women studying the word of God together, the presence of the fathers and mothers of the children in the rooms below, contributed to the dignity and enthusiasm of the entire work of the school. So rapid and steady was the growth that in 1893 it became necessary to build a large and commodious Sunday-school house adjoining the church, and the Adult Department was given the large upper room, with its twenty-eight separate class rooms and floor space for twenty additional classes. The fervor awakened by the erection of the new building was made an occasion for further endeavor to increase the membership, until now we have in the Adult Department—officers, teachers, and scholars—more than one thousand members. The opening and closing exercises are dignified and impressive. Occasionally special music or a brief talk from some distinguished worker varies the programme. Mr. Wanamaker, when Postmaster General, once said to me: "I like the enterprise of this school. The surprising thing is that so many people cannot understand that it is easier to do a big thing than a little thing." To us this new departure

has been a source of satisfaction and helpfulness from the very beginning. It has contributed many teachers to the school in its various departments and has in training many substitute teachers at present. I commend the Adult Department to your careful thought. It has great possibilities in it. While unquestionably the more vital work of the school is done in the lower departments, we ought not to ignore what may be done for the men and women in our congregation.

HOME DEPARTMENT.

Another modern and important advance in Sunday-school organization is found in the Home Department. In every congregation there are some who from age, illness, or home conditions are shut in. To seek them out; to assure them of loving remembrance and desire to have them counted in our work; to be, with us, students of the Word of Life; and to share in our endeavor to save the world, is practical, Christlike work. A world of cheer and helpfulness is here possible. When the idea of the Home Department was mentioned to Bishop Vincent by Dr. W. A. Duncan, in 1881, the Bishop said: "There has been no thought or plan so important and far reaching in its possibilities since the first Sunday school was organized." This department may be made especially valuable in assisting the pastor to shep-

herd those of his flock in out-of-the-way places. The practical difficulty is in finding a superintendent and visitors who have a high conception of the tender significance and duty of thus shepherding these dear members of the Father's family. It is a beautiful, inspiring, far-reaching work, and well cared for, adds much to the moral and spiritual force of the school. Occasional conferences of the officers and visitors, sometimes with the pastor, will be helpful; and the recognition of the work at proper times from the pulpit is desirable. In all general gatherings of the school, endeavor should be made to bring in all members who can reasonably attend. Properly developed, this department will be continually transferring some from its own membership to the more active departments of the school.

SUPERINTENDENT OF SUBSTITUTES.

In the larger schools there may profitably be a superintendent of substitute teachers—one who, recognizing the necessity of the best possible work, will represent the school in a continued search in the school and the community for those especially qualified to teach. The opportunity for a very important service to the school in such an officer is obvious.

DEPARTMENT OF VISITORS.

In the larger schools there should be a superintendent of strangers, with the necessary number of assistants, whose duty it shall be to greet and welcome visitors, conducting to the superintendents of departments those desiring to unite with the school, guiding visitors through the school, and imparting such information as may be desired concerning it. This work, in wise hands, is very valuable. A small folder—with the names of officers, departments, basis of grading, outlines of study, financial report, teachers, membership of departments, names of the pastor, clerk, and treasurer of the church, with its membership; names and locations of mission schools and officers—will be of special use to the strangers and prove an answer to many questions.

THE CRADLE ROLL.

The cradle roll of membership in the Sunday school has much to commend it. The coming of a new child to the family is recognized by a friendly visitor. The name, date of birth and residence are recorded; the parents are congratulated; and the child is preëmpted for the Kindergarten Department later on. It is natural that the parents should be pleased with such attention and come to regard the child as somewhat under

the care of the school and a candidate for future membership. Frequently it proves the entering wedge in winning the parents to the school and the church. It is much more important than would be supposed by the thoughtless. It is a natural line of Kindergarten Department work.

TEAS AND BANQUETS.

In the early fall, after the end of vacation season, an autumnal tea for the purpose of rallying the entire working force of the school—officers, teachers, and substitute teachers—is excellent. After a social hour, an informal tea is served. Then follow some bright talks on vacation reminiscences, interspersed with music, closing with the addresses of the superintendent and the pastor on the importance of the fall work and any special new departures. By way of illustration, I may be pardoned in giving you the programme of our last annual tea. (See Appendix A.)

In the spring there may be a more dignified banquet of the school composed of the same workers. A few more formal addresses may be made by some of the brightest workers; and it may add to the interest if some distinguished Sunday-school worker from outside is invited, with closing words from the superintendent and the pastor. The aim should be to make the banquet the event of the year in the intellectual, social and spiritual

life of the school. Such gatherings have proven very helpful, commanding generous notice from the press and comment in the community. They aid in emphasizing the unity of the school, cultivate acquaintance, afford excellent opportunity to familiarize the entire body of workers with existing conditions, and offer an opportunity to introduce and commend any new departures in the work. I will add the programme of the last spring banquet in our own school by way of illustration, which occurred on its fortieth anniversary. (See Appendix B.)

CHILDREN'S DAY AND RALLY DAY.

A proper observance of these days by the united departments of the school is very desirable. It breaks in a little on the monotony of the general work, gives the individual scholar an idea of the membership of the school, and offers an opportunity for the participation of the little folks, which is always pleasing. The children always win. On Rally Day the number of each class should be called; and the response in figures may be, first, the entire class membership, and second, the number present. It puts the teacher and the class on their mettle and helps to hold them up to their work. Proper preparation for such occasions summons the entire constituency of the school, awakens enthusiasm, and illustrates in concrete

form the forces already gathered in the Sunday school. The following programme represents the last Children's-day service and Rally Day of our own school held in the auditorium of the church. (See Appendixes C and D.)

PROGRAMME COMMITTEE.

After years of observation, I am persuaded that a permanent programme committee, who arrange all general school exercises through the year—Rally Day, Christmas, Children's Day, teas, and banquets—under direction of the superintendent, thus avoiding unnecessary repetitions and securing a progressive unity in the exercises of the year, is desirable. It is a rare gift needed for such work. Knowledge of the *personnel* of the school, broad vision of the work undertaken, and the power of initiative are essential to the best success.

THE SUNDAY-SCHOOL LIBRARY.

There is some difference of opinion as to the practical value of a Sunday-school library in these days. I think it generally desirable, though the large increase of literature in the home and the multiplication of public libraries render the demand less than in other days. There should always be a well-selected reference library, with the best books of special denominational value, for the use of workers and inquirers. In every well-

organized church and Sunday-school there should be an efficient agency for the circulation of our denominational papers and Sunday-school literature. This may be properly done under the direction of the librarian. The absence of denominational literature in many of our homes is a matter for serious consideration. If we expect quick sympathy from our people in world-wide mission work, christian education, and the natural activities of applied Christianity, they must have fresh, up-to-date information—knowledge of the widening triumphs of Christ's kingdom in all lands. If every Sunday-school librarian were selected with the special purpose of making his work a center for the dissemination of religious literature in the church, the school and the congregation, it would be well; indeed, I am convinced that such an endeavor is one of the necessities of the present.

CULTURE OF THE MISSIONARY SPIRIT.

No Sunday-school can be true to itself that ignores its obligation to the world. From the very beginning there should be careful instruction in matters pertaining to the command, the duty, the privilege of carrying the gospel to "every creature." In the individual classes and in the public exercises of the school the plain command of our Lord should find loving and frequent emphasis.

In its benevolences the school should be efficient in its training of the membership. Therefore, there should be reasonable, regular, generous contributions of funds solicited for missions at home and abroad; indeed the school should be a "training school for missions" in the broadest and holiest sense of the term. The officers and teachers of the school should make it their constant duty to gather the freshest and brightest illustrations of missionary endeavor and success in all the world in order that they may be utilized for the impartation of divine truth. All possible endeavor should be made to preëempt the heart and mind of the child for the world-wide work in the Master's kingdom. God give us the children!

MATERIAL EQUIPMENT.

The average church edifice, with its lecture room, primary room and one or two Bible-class rooms, will furnish space for most schools. An organ—or better, a piano—a blackboard, and a large map will do to begin with. Plenty of good light and ample ventilation are necessary. Chairs are the more desirable seats, as they may be lessened, multiplied, or rearranged as occasion demands, or taken entirely from the room if used for social purposes. But with the proper spirit, organization, and work, it is to be hoped the school will demand larger and better accommodations.

There are always obstacles in the way of new and large expenditures of money. It will be useless ordinarily to attempt much until the demand is actually apparent. Work the old plant to its utmost; make expansion an absolute necessity by reason of success. There is always an enthusiasm in new and necessary departures and the financial sacrifice which renders them possible. There is a contagion in healthy enterprise and an admiration for that kind of courage and faith that measures itself in dollars and cents. The modern Sunday-school house—with its capacious classrooms; offices for the pastor, superintendent, secretary, and treasurer; lavatories, etc.—is rapidly becoming a necessity in our larger schools. The details of its size and arrangement must be studied in the light of the local need and means at hand. Unquestionably the work of the Sunday-school demands the best possible equipment; and you will be surprised to find how much may be accomplished when the matter is pushed with good judgment and enthusiasm. A large and generous care of the school in the way of material equipment will command the attention of the community and go far toward dignifying it in the eyes of all.

I have spoken thus freely and somewhat informally of the organization of Sunday-school work, with occasional references to our own school, by

your request. I beg to remind you, in closing, that organization and equipment are but means to an end. Spiritual life and growth must keep pace with all material advance, or it will profit but little. Behind the equipment must be a heart beating in sympathy with its divine Lord in a never-ending passion for souls.

LECTURE IV.

ITS METHOD.

The true Sunday school exists for instruction and worship. It ministers, therefore, to both head and heart. It seeks the moral as well as the intellectual and aims at character as well as knowledge. Its legitimate aim is the conversion of the pupil and the development of his christian character. As it is not only the light, but the warmth of the sun which stimulates vegetation, so knowledge must be mingled with love, or it loses the girdings of its power. Heart power is the first and highest quality for instruction in spiritual truth. Under its inspiration the intellect finds its true sphere and possibilities. A deep spirituality alone can furnish the true motive power for Sunday-school instruction. We must not forget, however, that the deepest religious fervor should be accompanied by the largest possible intelligence and intellectual activity. The Sunday-school teacher should have clear conceptions of the fundamental truths of the Scriptures, their application to human experience, and be able to state them in the simple, clean language of to-day. That we have fallen far below the ideal in this

work must be sadly admitted, but we are here to-day as the disciples of the truth to face the conditions and under God to master them.

By far the most serious difficulty in the way of instructing and saving children through the Sunday-school lies in the neglect of home religious life and teaching. A careful glance at the conditions about us will reveal the fact that this highest duty of the home is, and has been sadly neglected for years in many homes. The first institution God planted in the world was the home. It lies back of both church and Sunday-school. As it was first in God's thought, so it has been first in those influences which shape the thoughts and characters of men. Its sympathetic relation to the child, the obligation it imposes by its love and care, the many-sided interests which are and ever must be common, give to the parent such entrance to heart and mind as come to no other. Under such conditions the plastic mind of the child readily takes on impressions which far outlast those of later years. Hence the home is necessarily the greatest of all educational institutions. Here the preacher and the teacher, I care not how great they are, must as a rule, be second in power to the parent. Here is the first and greatest opportunity for getting divine truth into the mind and heart of the child. You recall the ringing words of Moses to his people after they

had received the commandments: "And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. . . . And thou shalt write them upon the doorposts of thy house, and upon thy gates." That message is spiritually for you and through you, for the men and women of to-day. If we are to preëempt the future for the church of Christ, securing both constituency and helpers, we must address ourselves to the home as the first of all educational institutes. Nothing can be more vital than that kind of home religion which prepares the way for every other good work. Earnestly, lovingly, hopefully minister to the homes. Day by day ask God to give you the fathers and mothers. While the Sunday-school can never take the place of the home, the home may become a vast spiritual watershed from which streams flow to enrich and gladden the white fields of your toil. With all the winning power of your life, I beg you to go forth to the homes of your people and help them to rebuild the family altar, kindle its fires, and in its light open and teach the truths of God's word. Take the home into your closet and pulpit prayers, and in your messages tenderly ask why parents teach their chil-

dren the duty of intellectual and social culture and the laws of business, and leave them unschooled in the higher realm of the soul. Such endeavor year after year will be rich in its returns. It will aid you in countless ways in the organization of your work, sending scholars, revealing teachers, creating enthusiasm. The family altar must be restored, the parent must become the teacher of divine truth, and an atmosphere must be generated in the home in which the new life can grow and be glad. Our Sunday-school endeavor, therefore, should begin in the homes of our people, or we miss the first conditions of success. Get the mother, and God will give you the children. "While waiting at a railroad station, a young man put down his grip near me and stood talking to a middle-aged woman. I soon learned that it was his mother and that he was going away from home to begin his business life. As the time for the departure of the train drew nearer, her nervousness increased, and she scarcely moved her eyes from her boy's face. As they parted at the gate beyond which she was not permitted to pass, I heard her say: 'Don't forget the Book; it's in your trunk; and remember home every night at nine o'clock. We'll remember you.' Then, with the farewell kiss, came the words: 'God bless my dear boy!'" He was parting from the greatest teacher of the world.

A very practical difficulty in the work of instruction lies in the fact that we are often compelled to use teachers but partially trained for their work. Then the children, coming from five days' touch in public or private schools with their keenly-trained teachers, have felt a painful contrast in the intellectual atmosphere and grip of the Sunday-school. It has been a contrast in which the average Sunday-school teachers have suffered and the school has lost prestige. What is the remedy? First, we must make it our business to find and win the very best teaching talent in the community. It must be the constant, loving work of the pastor and the officers. The vital importance of this cannot well be overestimated. The Sunday-school of to-day has pressing need of the most intelligent, devout and intellectual people you know. An inferior teaching force makes large success impossible. Make it a daily prayer that God will help you to win for his service men and women capable of comprehending the necessity, dignity and blessedness of Sunday-school work.

You will have to do, moreover, with some teachers whose attainments are not large, but who are eager to improve the quality of their work. To the development of these loyal teachers you are to address yourself with intelligent enthusiasm. With affectionate care on the part of the pastor

and the superintendent, many an average teacher may become almost ideal. We must endeavor to create an "atmosphere" so laden with kindness, intelligence, and spiritual vigor that our young and inexperienced teachers will find it easy and natural to grow, always conscious of a loving touch, both human and divine. Some teachers may fail simply from lack of sympathy and reasonable care.

There is also a very serious difficulty arising from the fact that the Sunday-school teacher has his class but thirty or forty minutes once a week. It will never be possible to furnish an adequate religious education by lessons of this length and frequency. No plan, however perfect, however graded, however pedagogical, can do it. This work must be supplemented by the churchly function of teaching, the parents' work in the home, the dissemination of helpful literature, and those social recognitions which evince the sincere and abiding love of the teacher. I believe in personal and frequent visitation, the quick recognition of sickness or sorrow in the home, the tactful and generous remembrance of poverty and helplessness. Such Christlike work prepares the way remarkably for the inculcation of the truth. Occasional class gatherings under direction of the teacher will help toward better acquaintance and fellow-

ship, and class organization will add to the enthusiasm of the work.

The initial work of instruction depends largely on the pastor. His own intelligence and intellectual vigor, as it finds expression both in and out of the pulpit, ought to create that kind of atmosphere helpful to instruction. President Garfield once said that all that was necessary to make a college was Mark Hopkins on one end of a log and a country boy at the other end. He meant to illustrate the remarkable educational instincts of the great college president, the man who could discern the possibilities in an awkward country boy and then rise in the majesty of his own acquirements to the task of developing the cultured man. The christian minister, in his intellectual attainments and aptness, should be a continual incentive to mental activity along spiritual lines. Let him cultivate in himself that kind of intellectual as well as spiritual leadership which spreads like a contagion among those with whom he has to do. I have been surprised and deeply pained to know how little time and thought is given by many pastors to this very important department of church work. If we are to attain the largest possible results, the pastor must fling himself into the midst of his teachers with a kind of glad abandon as he leads them forth along the lines of higher intellectual activity for the sake of train-

ing spiritual workers who will not suffer in comparison with the world's workers in other departments of life. No amount of religious feeling on the part of the pastor can atone for willing ignorance or intellectual indolence. The *pastor* must always lead in the churchly function of teaching the truth.

It should be insisted, of course, that the very best up-to-date 'Sunday-school literature is in the hands of the teachers and carefully read. Our own denomination is furnishing admirable material of this kind, and every pastor ought to insure its wide circulation. Our foremost denominational papers are invaluable helpers and are recognizing more and more this important part of church work, and they ought to be in every home. The exposition of the lesson, the reports of conventions, the fresh record of the world's work in the Sunday school will afford much in the way of instruction, illustration and inspiration. All these will aid in the organization and administration of the teachers' meeting, which ought to be the educational and devotional center of the Sunday school.

TEACHERS' MEETING.

It must be admitted frankly that there are some obstacles to be overcome in the organization and

conduct of a teachers' meeting. The best-qualified teachers may have little personal need of such an organization, but the moral effect of their presence is large and their helpfulness is invaluable. They must be made to feel that they owe their attendance and coöperation to the school and must be won for the work. Some teachers are so employed as to render it well-nigh impossible to be present. Such should be induced to lend the meeting their moral support and give at least an occasional attendance. Those most needing help may be the last to appreciate it. Patience, tact and labor will be necessary to attract and hold them; but it can and should be done. It is not too much to expect that most teachers should be in attendance on the weekly teachers' meeting. To insure this must be a constant study. An entire evening for this work is very desirable if you can command the time and attendance. In many excellent schools, however, this has been found practically impossible, and the hour preceding the mid-week prayer meeting is used with good results. This hour secures the attendance of some who find it impossible to give two evenings weekly and who wish to be in the prayer meeting. It may be said in favor of such an hour that the teachers' meeting will probably attract many who are not teachers, who become

interested in the presentation of the lesson; and the increased number adds largely to the enthusiasm and the scope of service rendered. Dr. Schauffler has well said that "the teachers' meeting should not be a debating society, a lecture, or a social club, but a meeting for the study of the lesson as its main object. Its leader must be strong and tactful in holding it to its distinct work. In this matter of the study of the lesson there must be coöperation between the leader and the led. There must be mutual exchange of thought and propounding of questions and thoughts. We meet to study the lesson—not from the standpoint of the theological leader, but from the standpoint of the average lay teacher who has to break it into small crumbs for the lay scholar. Our supreme effort must be so to study the lesson that it shall open itself up in a manner easy for a teacher to handle. We teach the teacher what to teach and how to teach."

We should not forget in our endeavor that "the prime factor in education is *personality*. One has wisely said that institutions are but the shadows of great men. There is no incentive in abstraction; everywhere we are wrought upon by personal influences." One of our poets has sung:

"All houses wherein men have lived and died
are haunted houses."

“The stranger at my fireside cannot see
The forms I see nor hear the sounds I hear;
He but perceives what is, while unto me
All that has been is visible and clear.

“We have no title deed to house or lands;
Owners and occupants of earlier dates
From graves forgotten stretch their dusty hands
And hold in mortmain still their old estates.”

Here is a practical hint of an existing Bible Club which is doing excellent work, given by its leader, Mr. P. H. Bristow:

“Membership—

Every officer and teacher in the Sunday school and adult members of the church who may sometimes teach or are otherwise interested.

“Organization—

A leader (preferably the superintendent).

A secretary.

Membership (this may include some outside the school and church).

“Objects—

Systematic study of the Sunday-school lessons (not a normal class).

Preparation of teachers to teach the lesson.

Development of ‘teaching’ material.

General Bible instruction as it comes up in connection with each lesson, and no lesson should be absolutely limited to the verses selected.

"The Lesson—

Tell of Persons, Places, Geography, Chronology.

Give the relation of the lesson to other scriptures.

"Programme—

Prayer.

Reading the lesson.

Some reference to the preceding lesson.

Special papers.

Teaching the lesson.

Gems of thought suggested.

A sentence prayer.

"Special Papers (varied, of course, by the character of each lesson)—

1. 'Intervening Events.'

2. 'Persons, Places, and Time.'

3. 'The Lesson Story.'

4. 'On some practical theme suggested.'

Other papers suggest themselves with different lessons—as, for instance, in the lesson for October 11 a good subject is 'Things We Plan which Others Build.'

Rarely have more than two papers.

Assign the papers one week in advance, and make sure that there will be no failure.

"Methods of Teaching—

As a general proposition; lecture; question; encourage questionings; endeavor to create interest.

Guard against discussions of subjects on which the best people differ.

Hold the club close to the lesson.

Endeavor to complete each lesson.

Have a commencement and an ending which are clear and to the point.

A lesson closed in the midst of the theme is not even half taught.

The leader ought to control (without seeming to) up to the last word spoken.

An indifferent leader, if he puts on a 'cap-sheaf' and does it well, is preferable to a brilliant leader who leaves his lesson plan unfinished.

Make points.

"Time of Meeting—

One hour just previous to the week-day prayer meeting, and always the same hour."

A stenographic report of such a meeting of Calvary Teachers' Club will be found at the closing of this volume as Appendix E.

OUTLINES OF STUDY.

In every well-graded Sunday-school the course of study should be carefully arranged, so as to define clearly the intellectual advance of the scholar from the Kindergarten Department to the Adult Department. The lack of a simple, comprehensive plan of development covering the entire school has been one of the marked defects of the work in very many schools. Grading is the systematic arrangement of the school into classes

and departments for progressive study of the Bible and for christian nurture, the members of the classes and departments being classified as may be advisable with reference to age and advancement and following, as nearly as possible, the grades laid down by the graded day-schools, the lessons and methods of teaching being adapted to the pupils of the several departments. The school should arrange for Bible classes and supplemental lessons. It is not in the least necessary to supplant, but to supplement, the international lessons. At the recent Chicago conference in the interests of religious education the belief was expressed that the international system is the best system at present for a large percentage of schools. It seems to me probable—indeed it is to be hoped—that the system may be somewhat modified in the near future so as to admit of a supplemental series of lessons in order that our schools may do more systematic work.

CURRICULUM OF BIBLE STUDY.

The following sets forth the plan adopted and followed for the study of the Bible by the Sunday school of Calvary Baptist Church, of Washington, D. C., in its several departments, which I have been asked to present by your honored president. The course is arranged for departments, and not for separate years. The Cradle

Roll and the Home Department are included, as showing what is done in order to get an early hold upon the child, as well as upon the parents, and also to carry the work into the homes to those who for any reason may not be able to attend the sessions of the school.

“Cradle Roll—

The child's name is at once enrolled on the records of the school.

A certificate of enrollment is given to the parents of the child.

The child is remembered regularly in prayer, and the parents are so informed.

Birthday cards are sent on each anniversary; flowers, on some occasions.

“Kindergarten—

Golden Text and Lesson Story of the International Lesson Series.

The Lord's Prayer.

God's love verse, John 3: 16.

Psalm 23.

Christ's invitation to the children.

Golden Rule.

Reciting Bible verses *taught at home*.

Motion verses and songs.

Missionary thought introduced with the birthday offerings.

Singing interspersed, and special attention given to it.

“Primary Department—

Golden Text and Lesson Story of the International Lesson Series.

Review: The Lord's Prayer; Ps. 23.

New Work: Ps. 1; Ps. 100; Ps. 19.

Bible verses, with the name of the book and the number of chapter and verse.

Missionary verses.

Motion verses.

Birthday offerings, accompanied with song.

Children of the Bible.

General questions on the Bible.

Books of the New Testament.

Geography Work: The children to become familiar with the map of Palestine and the events for which many places are remembered (taught with symbols); two church hymns each year; in addition to this, the children to be trained in the reading of the Bible; supplemental work to be done, teaching especially the great importance of cheerful giving, missions, temperance, etc. Singing interspersed, and special attention given to it.

“Intermediate Department—

Golden Text and Lesson Story of the International Lesson Series.

Bible geography (more advanced work).

Outlines of Bible history.

The Bible: Books—order, number, classification; contents; intelligent use.

The way of salvation, based upon ‘Pilgrim’s Progress’ (largely scripture).

Missions: Our mission boards and their work (one lesson a month).

The church and its ordinances (scripture authority).

One or two Psalms.

Luke 2: 3-20.

Memorizing scripture grouped about the following subjects (from five to twelve verses on each): The Bible, prayer and promises; God's care and help and guidance; giving; missions; temperance; praise and thanksgiving; resurrection; heaven.

Singing interspersed, and special attention given to it.

“Junior Department—

Review of work in lower departments, particularly memorizing of selected Psalms and the names of the books of the Bible.

Thorough study of the International Sunday-school Lessons and memorizing Golden Texts, with special emphasis on personal application.

In connection with, but supplemental to, the International Sunday-school Lessons, the following subjects are taught:

1. Principal events in the lives of prominent Old Testament characters (including prophets, priests, and kings) woven into a history of God's chosen people; God's covenants with his people emphasized; Jewish rites and ceremonies typical of Christ and prophecies relating to Christ.
2. The life and mission of Jesus Christ.
3. The life and travels of Paul.
4. Development of the apostolic church.

5. Doctrines and ordinances of the church.
6. Lessons in church missions.
7. Outlines of church history.

“Adult Department—

The organization and plan of the Adult Department practically forbid the introduction into the general programme of exercises of any supplemental work. The classes are composed of young men and young women not less than eighteen years of age, and from that to men and women eighty years of age. The opening exercises consist of singing, the reciting of Bible verses by individuals, prayer, the Golden Text (the International Sunday-school Lessons are used), reading the lesson in concert, a selected Psalm in concert, and the ‘Gloria.’ Forty-five minutes are given for the study of the lesson; and the *teachers are relied upon to supplement the work* with all information possible to obtain and use, in the limits of the time given, which will aid in throwing light upon the whole subject under study. Many of the classes assign the preparation of special papers on the lesson to members of the class one week in advance; and in this way the teacher is greatly reënforced through the presentation of material facts—such as persons, places, time, geography, etc.—leaving the teacher to bring to his class the spiritual teachings of the lesson and to make their application. Nearly all, if not all the classes in the de-

partment make practical application of what they are getting from a study of the Bible. The class work is supplemented in many instances by an organization within the class, sometimes called the 'Class Club,' with regular officers; others do the supplemental work through carefully-selected committees. By both these methods the missionary spirit is encouraged by practical work; temperance is taught along defined lines; cheerful giving is encouraged; the church is helped in its mission work; sick members of the class are remembered; absent members are looked after; class spirit is built up; all classes working in harmony, the department and the school are greatly strengthened. Fifteen minutes are given to the closing exercises, which consist of singing, making the usual announcements, and a five-minute review of the lesson from the platform. A song or the Lord's Prayer closes the session.

"Home Department—

The Object: The Home Department has for its object the systematic reading and study of the Bible in the homes and the keeping of the shut-in members assured of loving remembrance and care.

For Whom: It is established for the benefit of those who cannot attend the Bible classes at the church, or who can be present only occasionally.

Plan: A card of membership is given to those who are willing to join. Monthly calls are

made by department visitors. A copy of the denominational Quarterly, containing a list of 'Daily Home Readings,' 'The International Sunday-school Lessons,' with critical notes and applications of the lessons, will be furnished each member.

Each member will devote one-half hour or more each week to the reading and study of the references selected."

I regard this improvement of our instruction as the most vital point in all our present discussion. *The Sunday school must be made to command respect for its educational work.* Old, slipshod methods must go; intelligent, systematic, progressive plans of work must be adopted, or we shall prove ourselves miserably unworthy of our great opportunities. If you become a pastor whose intellectual as well as spiritual life is contagious, sowing your field with the best Sunday-school literature, organizing and maintaining a live and helpful teachers' meeting, arranging a systematic and progressive course of Bible study from the Kindergarten Department to the Adult Department, so that each department clearly understands the ground it is expected to cover, and covers it, then you may expect, under God, to preëempt the future of your community for Christ and his church.

LECTURE V.

ITS INSPIRATIONS.

It is not the rule that life, love and service are flung carelessly away. Each has its price—the consideration for which it is given. It may not be displayed to the gaze of the curious crowd, but it is there; and as that consideration is worthy or unworthy, the life rises or falls in the balance. It is fair, therefore, to ask: What are some of the high considerations which inspire to the sacrifice and labor of Sunday-school work? There are impressions lingering in the public mind still that this work appeals to women and girls and “goody-goody” young men who are touched by mere sentiment, but that it is not sufficient for broad-shouldered, broad-minded, manly men. For them the arena of business and professional life, the struggle for mastery and gain, offer larger incentives than those found here. Thus easy is it in the very opening years of the twentieth century for men to mistake the unreal for the real and the passing for that which abides. I come in this final lecture to name a few of those mighty inspirations lighting us on into the fresh, white fields of this department of christian work.

First, let me speak to you of the inspiration of relationship. So long as the human heart and mind remain what they are, so long relationship will be a matter of supreme importance and interest. Not long since a man who had amassed wealth in the West came East in search of some clew of his mother, of whom he had never known. He had been a waif; had gone almost nameless into the fight of life, and won; but all through the years there had been a conscious, increasing longing for some touch with his mother. It was the irrepressible cry of the human heart for relationship. So it is in the higher life of all. Amid the cares and troubles of the way there is a heart yearning for the great Father, and nothing else satisfies. All sacrifice and worship look toward restoration to him and peace with him. The christian service that has been considered in this course of lectures stands for such relationship restored. The natural situation was voiced with marked simplicity recently in these words: "First, an uneasiness; second, a cry for solution. The uneasiness, reduced to its simplest terms, is the sense that there is something wrong about us as we naturally stand; the solution is a sense that we are saved from the wrongness by making proper connection with the higher power." It is out of such a return and experience that the spirit of christian service is born. *Service is the sign of*

relationship. Your disposition and effort, therefore, in spiritual work are the assurance of reconciliation with, and restoration to, God. "His servants are ye whom ye serve." Is it a small inspiration to thus come personally into loving, obedient touch with the Creator and into partnership with Jesus, the matchless character of the ages? Is it not a satisfaction beyond all expression that above and about us is God our Father; that in his presence and for his sake the work of life is done? Is it not the beginning of both rest and power? Believe me, it is in such an experience that the heart finds comfort, the perplexed mind finds rest, and life itself finds its meaning and mission. Has the world any inspiration comparable with this for which christian service stands? Day by day I am in his mind, I am in his care, I am in his love; and the very work I do witnesses to the fact. The mightiest and most permanent inspirations of human life spring from personal touch with God. "Lord, thou hast been our dwelling place in all generations." First and foremost, then, the desire and endeavor to win, instruct and save the children for the service of God and man will be in itself to you a daily witness of relationship with God; and in that relationship the heart will find rest and comfort; the mind, uplift and vision; the whole life, meaning and aim.

Second, the inspiration of authority. Many-sided are the attractions in Jesus Christ—foremost, always, the blended love and sacrifice of the cross. The story of Calvary touches the hearts of men everywhere. The greatest of our needs are met in him, and the sweetest of human experience is the profound conviction of personal redemption in Jesus. But there is another element of attraction in the Nazarene—often overlooked, but not to be underestimated—and that is authority. You will bear me witness that there is a strange inconsistency in human nature. We seem to carry with us a dislike of authority, as though it were to be dreaded and shunned. The parent finds it a perplexity in the administration of the home, while the State guards its laws with inspection and penalties. It is not in the fact that the demand is wrong, but that by nature we rebel at restraint; and yet the child loses respect and love largely for the parent who ceases to rule, and the citizen sneers at the State whose laws he may disregard with impunity. The strange fact is that the rebellious soul demands the authority it defies, the thing it hates.

We can master some problems, but they are the small problems which confront us; we can rule some provinces, but they are but insignificant patches on the map of life. Thoughtful souls struggling to comprehend the situation are strik-

ing the bars of their own limitations, like captive birds, only to find how hopeless the endeavor. The finite struggles in vain to compass the infinite. One of two things must result: we fall down in weariness of despair or accept the highest authority we know and follow it. It is just here that the revelation of God in Jesus Christ comes to us when accepted by faith. We reach the boundaries of the human and pass with increasing delight into the fields of the infinite. To the intelligent and devout the acceptance of Jesus Christ in simple faith is the beginning of rest. *He is an intellectual necessity.* The mind must have mastery, or it fails utterly of rest. It can never solve its own great questions, save as it brings them to one greater than itself. He is to be congratulated who has come through the conflict of intellectual questionings into the conscious presence of the divine Master and accepted with joy his authority. Such a center of intellectual rest many a soul never finds.

If you are to be congratulated on the peace of mind resulting from submission to divine authority, not less may you rejoice in its *satisfaction of heart.* The heart finds its rest and comfort in love and the service it demands. It is submission to an authority the most absolute in the world. The lover discovers his keenest satisfaction in that kind of service which is fragrant with personal

sacrifice—the outward badge of his absolute devotion. So is it in all the nobler relationships of life. We are happiest under the dictates of love. We reach our highest satisfaction in the places of submission and service. This inspires the father as he toils for his family with unselfish endeavor, the soldier as he follows the flag with unquestioned devotion, and the Christian as he counts not his life dear unto himself. We find our highest joys in the absolute rule of an authority high above ourselves. Human experience ought to pave the way for the supremacy of Jesus Christ, for the heart rests and rejoices in the hour of submission to him. Is it any wonder that even with deep satisfaction John the Baptist may have said: “He must increase, but I must decrease?” In such constraint do we find the delights of the largest liberty. *The heart has need of authority.*

I am sure you will agree with me that the failure of business and professional life is often at this very point. He who studies diplomacy rather than duty must ultimately fail. He who accepts and loves God has passed beyond legislation, beyond the time demanded for judicial considerations of fundamental questions. These are settled, and the divine settlement of them is the law of life. Not legislation, but obedience, is the watchword of the hour. This high law of God covers the entire field of human activities and

needs. On the coming of each new day, one has but to ask how the law of God applies to the work of the day. There is no need to discuss the wisdom of that law. What a practical center of rest, what economy of time and vigor, what quick adaptation to environment comes to the soul obeying the divine law and life! It is the only conceivable conservation of human life and activity. It makes order possible out of chaos and harmony out of discord. It is folly to suppose that in the high fields of spiritual life each may be lawgiver and judge. The logic of the situation demands a higher authority over us all, or human peace, progress and unity are impossible. Just here it seems to me that some of our modern theology breaks down. *What gives sense of security to us is not that some one is undertaking to settle the matter of authority, but that it was settled and revealed long ago in Jesus Christ.* The miller lowers his wheel to the current of the stream, fastens it there, and God grinds his corn. So I put my anxious little life down into the current of the divine life and movement, and God takes up its burden and in the place of submission I have both rest and power. We may rejoice with Browning as he sings:

“God’s in his heaven;
All’s well with the world.”

Is it, then, a small inspiration that this peace of mind, this joy of heart, this law of life is ours? Is not the divine authority you recognize and obey an abiding witness of the presence and power of God in your own life?

Third, the inspiration of knowledge. To you it is given to work in the light of truth. Love is the beginning of deeper knowledge, as fire is of light. The great artist, Benjamin West, once said: "A kiss from my mother made me a painter." So it comes to pass that when the wayward heart of man is won back to God and the inspiration of the new relationship is upon him, there naturally follows a desire for all knowledge relating to him. So "the fear of the Lord is the beginning of wisdom." The place of reconciliation becomes the fountain head of all truth, and truth makes free. Therefore the search for truth, to the wise, becomes a mighty inspiration. I covet for the ministry of the future a hunger for truth—truth freed from the bonds of mere partisanship; truth freed from the selfishness of business; truth in the beauty of its simplicity, the rightness of its relationship, the eternity of its power. It was Jesus who said: "I am the truth." Magnify the privilege of being his disciple. The more you know the greater will be the desire for knowledge. It is said that the water lily in the midst of waters opens its leaves and expands its

petals at the first pattering of the shower and rejoices in the raindrops with a quicker sympathy than the parched shrub in the sandy desert. Such is the growing capacity of the student of the truth. There is an abiding inspiration in the conscious growth of mind and heart. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Comprehending for ourselves and teaching others—not speculations or falsehoods, but—the eternal, unchanging truth of God, is to live and minister in dignity and power. To what limitless white fields does it invite the mind and heart of man! Robertson once said in his thoughtful way: "The truth is infinite as the firmament above you. In childhood both seemed near and measurable; but with the years they grow and grow, and seem farther off and farther, and grander and deeper and vaster as God himself, till you smile to remember how you thought you could touch the sky and blush to recollect the proud, self-sufficient way in which you used to talk of knowing or preaching 'the truth.'" But the infinite boundaries and possibilities do not lessen the joy of those simple fundamentals which may bring forgiveness, peace and trust to the newest and humblest believer. How, think you, do the tricks of trade, of profession, of politics compare with the truth of God as furnishing a working

light and stimulus for a life stepping toward eternity? In my early ministry there came to me as an inquirer a small, unpromising boy. We knelt together, and he rejoiced in God's smile of forgiveness. Later it was my privilege to lead him through the baptismal waters. He soon began to show remarkable aptness for study. He entered the seminary and graduated first in his class. He went away to college, made a brilliant record and was valedictorian of his class. Later he became president of one of our Western universities. A brilliant, devout thinker and speaker, he was in great demand far and near. He was a profound scholar for one of his years. In the midst of his high career he was mysteriously stricken with disease and went down to death. Just before the end came he turned to his weeping wife and said, substantially, these words: "I would not have you mourn for me when I am gone. I have been a student all these years, a seeker after truth, and have mourned over my limitations; and now I am about to go into the presence of the great Teacher, and I wish you to think of me as sitting at his feet listening, a glad and satisfied soul." It is a great inspiration to be consciously stepping into the truth.

Fourth, the inspiration of service. We almost instinctively recognize the fact that human life, at its best, is created for service; and we are

satisfied with nothing less. Great manhood, great womanhood, is conditioned on an endeavor worthy of itself. It becomes, therefore, a matter of vital importance as to what the kind of service shall be. Activity must be glorified with purpose. If we be true to ourselves, it will simply be a question as to where we can serve our day and generation the best. I submit to you in all candor that no field of labor is comparable with that of christian service, and no christian service is higher than that rendered the children. Such service accomplishes for yourself and others what needs to be done and will remain forever undone without it. Its demands help greatly in developing every noble impulse within you and smothering every evil one. It puts you into working fellowship with those who do God's will and seek to lift their fellows out of doubt and sin into the eternal sunshine of trust and purity; it lays hold of the things vital and eternal to yourself and those with whom you have to do; it fits into the very place where you are to earn your bread, if that place is a worthy one; it gives a point of constant touch with God.

The work of the Sunday school aims at the very heart of the world's great problems. It seeks for individual regeneration, and so the regeneration of the home, the nation, the world. Every sane man knows that anything short of this must fail.

Men must fear God and keep his commandments, or the hope of great and glorious life everywhere will die. You, then, who seek to do God's will in this work are at the very heart of things; you touch the vitals of the nation and the world; you clear the way for business education, legislation, regeneration. *Without your work, all other work must ultimately fail.* Other endeavors are but incidental, while this for the children is vital. No business man, no statesman, no philanthropist, no scientist, no soldier can be more at the center of the world's issues than the intelligent Christian worker for children. There is no dignity, no inspiration coming to life anywhere so great as that which comes to the intelligent, devout soul who labors to save those who are to be the men and the women of to-morrow. The church of the future is the child of to-day. What stronger testimony to the worth of early religious training and the value of the Sunday-school is possible than the fact that eighty-three per cent of all who come into the communicant membership of the churches come from the Sunday school? It is a fact beyond all shadow of a doubt that if we train the child we have saved him to himself, to God and to our country. What an appeal to patriotism and piety is here! I am profoundly convinced that no work outside of the home is so far reaching, effective — and therefore necessary — as the

work of the Sunday-school among the children. If it is well done, it preëmpts the mind and heart of the child for righteousness before the world has taken practical possession of it. The school unites with the home in this effort to save and keep the child. It means personal forgiveness and peace, purity of life, growing intelligence, and coöperation in all that makes a community and a nation happy and great. Some one has recently said: "The only thing God can make a man out of is a boy; therefore take care of the boy." If we love Christ and are sincere in the prayer, "Thy kingdom come," we must take care of the children; for "the child is father of the man." We cannot consistently offer this petition and then ignore the only material out of which God's kingdom among men can be made. There is a danger that we allow trivial discouragements to turn us from quick sympathy with the children. There may be a self-sufficient, obstreperous age, often trying; but we must not be misled by it. There is an angel in the marble. Hon. Leslie M. Shaw, Secretary of the Treasury, said not long since in a plea for boys: "When they are in dresses, the mothers fondle them, curl their hair, and praise them to their neighbors; but when they are in short pants, noisy, and wild over baseball, they are often discounted and dreaded, till they honestly wonder if anybody loves them. The at-

mosphere in which they live is illustrated by the nervous mother who asked of the nurse girl: 'Where is Johnnie?' 'He is down in the back yard.' 'What is he doing?' 'I don't know.' 'Well, you go down and tell him to *stop*.'” We must address ourselves to the children, and, looking beyond the dirty hands and noisy feet, see what Jesus saw when he said: “Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.” Then the flash of inspiration will be seen in all work for their salvation and development.

There are always inspirations in constructive work along high lines—the winning of a child life for Christ, instruction in christian truth, cultivation in christian life, and the application of both to everyday experience and duty, thus bringing to the world's work a new, strong, delightful helper. Have you not seen a faithful teacher, grown old in noble service, touched with a profound and uplifting satisfaction as he saw the truth he loved incarnate and regnant in some pupil he had taught? The pupil was at once his vindication and reward in the very service he was giving to God and man. The mother fades and weakens beneath the burdens of the years, but she finds her compensation in that all that has been holiest and best in her lives again in the larger, fresher life of her worthy child. Thus do great

and pure lives perfect and multiply themselves forever. The christian home and Sunday school offer the finest field of endeavor in the world to those who would thus enrich both time and eternity and leave a legacy of blessing to those who follow.

“ So when a great man dies,
For years beyond our ken
The light he leaves behind him lies
Upon the paths of men.”

Fifth, what mighty inspirations to great patriotism are here! If we love our country and desire to perpetuate her institutions; if we would insure her unity, prosperity and strength, we cannot labor more directly or efficiently than in the christian culture of the children. If in the great future America holds the balance of power among the nations and more than any other nation blesses the world, it will be because of that wise, heroic service which conquered while it won and taught the children that kind of righteousness which alone exalts a nation. The battle on whose issue hangs the future of our country will be fought neither by armies nor navies, will be the result of neither legislative wisdom nor diplomatic skill, save as they represent the gathered moral and spiritual forces of christian homes and christian churches. I covet for you and myself that patriotic instinct which discerns the morning of man-

hood in the child and struggles as bravely and wisely for its conquest as any soldier who ever followed the flag amid carnage and death. I would not belittle the well-earned glory of those who have won the soldier's laurels, but remind you that there is a heroism surpassing even this. I would recognize and honor the wisdom of that courage which builds and protects the home in which God is honored and young life is trained in the great principles for which a good nation stands. In the final accounting many a hero will be crowned who has walked comparatively obscure paths and whose conquests have been among a little people as yet unknown to the world. Rejoice in the contribution which, under God, may be yours to your country's greatness and glory. At last it will be reward enough to know that your life and labor have stood for individual piety, home religion, civic righteousness, national purity and strength, world-wide influence and helpfulness. I pray you be not misled by the apparent obscurity and smallness of this work for children. God often works in quietness and shadow. The great movements of nature on which everything depends are usually hidden and noiseless. There is but one Niagara, while there are millions of silent, unknown springs among the woodlands and fields without whose quiet contributions the world would die. We are to furnish the young life for our

colleges and universities, the coming leaders in literature, art, science, statecraft, philanthropy, religion. We are making the world's men and women for to-morrow. Let no one belittle the grandeur of the movement or the inspiration of the hour.

APPENDIX A.

ANNUAL TEA

OFFICERS AND TEACHERS

Sunday School of Calvary Baptist Church

WASHINGTON, D. C.

OCTOBER 23, 1903

Programme

W. S. SHALLENBERGER, PRESIDING

All things are ready if our minds be so.—*Shakespeare.*

“In the Mountains of Tennessee”..Prof. J. C. Welsh.

To me
High mountains are a feeling.—*Byron.*

“Through the Storm”.....Miss Dorothy Fox.

‘Tis a fearful night:
There’s danger on the deep.—*Bayly.*

Song—“All Eternity”.....Miss Blanche Thyson.

“The Land of the Sky”.....Dr. Mitchell Carroll.

The blue sky bends over all.—*Coleridge.*

Song—“Mona”—*Adams*.....Dr. C. L. Bliss.

A few can touch the magic string,
And noisy fame is proud to win them;
Alas for those that never sing,
But die with all their music in them.—*Holmes.*

“A Summer on Chautauqua Lake”.....

.....Miss Minnie Hegeman.

Pleasure and action make the hours seem short.—*Shakespeare.*

Song—“Leave Me Not”..Mrs. James C. McKahan.

“Some People I Have Met”.. . .Mr. Louis D. Bliss.

By many a happy accident.—*Middleton.*

- “Things Sweet to Taste”
“Something for each of us now to do.”
- “As You Like It”.....The Pastor.
Perhaps it may turn out a song,
Perhaps turn out a sermon.—*Burns.*
- “Blest be the Tie that Binds”.....
- “Benediction”.....

APPENDIX B.

FORTIETH ANNIVERSARY
OF THE
Sunday School of Calvary Baptist Church
CITY OF WASHINGTON

TWELFTH ANNUAL BANQUET
OF THE
OFFICERS AND TEACHERS

Friday, April 3, 1903

ORDER OF THE EVENING.
SOCIAL GREETINGS

But hark! the chiming clocks to dinner call.—*Pope.*

The Dinner

THE BLESSING.

If before repast it shall please you to
gratify the table with a grace.
—*Love's Labor's Lost.*

CLAM BOULLON.

A hot friend cooling.—*Julius Caesar.*

BROILED SHAD.

Thy blood is cold;
Thou hast no speculation in those
eyes
Which thou dost glare with.
—*Macbeth.*

SAUCE PIQUANTE.	You yet do taste some subtleties. — <i>Tempest.</i>
POTATO JULIENNE.	Out of the bowels of the boundless earth. — <i>King Henry IV.</i>
STUFFED OLIVES.	She is drowned already, sir, in salt water. — <i>Twelfth Night.</i>
SWEET PICKLES.	Balmed and entreasured with full bags of spices. — <i>Pericles.</i>
SALTED ALMONDS.	We have some salt of our youth in us. — <i>Merry Wives of Windsor.</i>
FILET OF BEEF.	An old and faithful friend, We are glad to see you. — <i>Measure for Measure.</i>
MUSHROOM SAUCE.	I came upstairs into the world; for I was born in a cellar.— <i>Love for Love.</i>
POTATOES.	Let the sky rain potatoes. — <i>Merry Wives of Windsor.</i>
GREEN PEAS.	We can call these delicate creatures ours. — <i>Othello.</i>
TOMATO SALAD.	My salad days, when I was green in judgment, cold in blood. — <i>Antony and Cleopatra.</i>
ICE CREAM.	Who's that calls so loudly? A piece of ice. — <i>Taming of the Shrew.</i>
FANCY CAKES.	A deal of skimble skamble stuff. — <i>King Henry IV.</i>
BIRTHDAY CAKE.	My cake is dough. — <i>Taming of the Shrew.</i>
COFFEE.	Water with berries in't. — <i>Tempest.</i>
	Serenely full, the epicure would say Fate cannot harm me—I have dined to-day. — <i>Sidney Smith.</i>

After Dinner

Discourse, the sweeter banquet of the mind.—*Odyssey.*

Music her soft assuasive voice applies.—*St. Cecilia's Day.*

TOASTMASTER :

HON. W. S. SHALLENBERGER.

“Many Happy Returns” . . . Rev. L. B. Wilson, D.D.

“My Expectation” Mr. S. W. Woodward

Quartette from "Rigoletto".....*Verdi.*

Mrs. W. H. Shir-Cliff. Mrs. J. C. Price.
Mr. W. D. McFarland. Mr. J. H. Nolan.
Mr. A. D. Mayo, Accompanist.

"A Birthday Message".....

.....Rev. Kerr Boyce Tupper, D.D., LL.D.

Selections from "Il Trovatore".....*Verdi.*

Mrs. Shir-Cliff. Mrs. Price.
Mr. McFarland. Mr. Nolan.
Mr. C. E. Rice.

"A Birthday Wish".....The Pastor.

Benedictory Prayer.....

Before us, even as behind,
God is, and all is well.
—*Whittier.*

APPENDIX C.

CHILDREN'S DAY SERVICE,

SUNDAY, JUNE 15, 1902.

10.30 O'CLOCK A.M.

SUNDAY SCHOOL OF CALVARY BAPTIST CHURCH,

CITY OF WASHINGTON.

MASTER JULIAN CARROLL HAMMACK, PRESIDING.

Order of Service.

Processional Music—

Organ—March from "Queen of Sheba"..*Gounod.*
Mr. A. D. Mayo.

Chorus—"Hear the Happy Children Singing"
.....*Stainer.*

Responsive Reading—

Bless the Lord, all His works, in all places of His Dominion.

For lo! the winter is past, the flowers appear on the earth, the time of the singing of birds is come.

The wilderness and the solitary place shall be glad, and the desert shall rejoice, and blossom as the rose.

The trees of the wood sing out at the presence of the Lord, O give thanks unto the Lord.

From the rising of the sun to the going down of the same, the Lord's name be praised.

O Lord, open Thou our lips, and our mouths shall show forth Thy praise.

Blessed be the name of the Lord from this time forth, for evermore.

Gloria.

Hymn—"Jesus, We Love to Meet on This Thy Holy Day" *Read.*

Junior and Intermediate Departments.

Prayer—Closing with Lord's Prayer chanted....

..... Mr. P. H. Bristow.

Recitation—"Children's Day"..... Lynn Davenport.

Song—"Happy Are the Meadows" *Knowlton.*

Intermediate and Primary Departments.

Greeting..... The Pastor.

Response Julian Hammack.

Order of Service.
I.—THE SHEPHERD AND THE LAMBS.

Recitation—"The First Children's Day".....

..... Genevieve Kinnear.

Solo—"I Think When I Read That Sweet Story

of Old" Annie Nelson.

Address—"Our Cradle Roll"..... John Wolf.

Cradle Roll Song..... *Knowlton.*

Kindergarten Department.

- Recitation—"The Little Pink-Toe Brigade".....
..... Alvin Boxwell.
- Song—"The Child and the Angel"*Rubinstein.*
Junior Department Chorus.
- Recitation—"We Have a Tender Shepherd"....
..... Catherine O'Connell.
- Responsive Recitation—"Our Shepherd"
Robert Gotta, Ina Fagan, and Members of
Primary Department.
- Song—"Sweetly Sing the Children".....*Challinor.*
Girls' Chorus.

II.—THE GOOD SHEPHERD.

- Concert Recitation—"The Lord is My Shepherd."
Congregation.
- Hymn—"The King of Love My Shepherd Is"...
..... *Gounod.*
Junior and Intermediate Departments.
- Recitation—"His Little Lamb"...Elizabeth Armes
- Hymn—"In Heavenly Love Abiding"..... *Ramsey.*
Boy Choir.
- Recitation—"Not of This Fold"....Florence Silsby.
- Offering—"For Miss Stickney's Work in Burma."
- Announcements.

Order of Service.

III.—THE LOST SHEEP.

- Recitation—"The Ninety and Nine"
..... Rosalie Bartlett.
- Recitation—"I Was a Wandering Sheep".....
..... Evlynn Heffernan.

Solo—"Lord, I'm Coming Home" *Kirkpatrick.*
 Richie McLean.

Prayer Rev. A. F. Anderson.

IV.—THE HEAVENLY FOLD.

Recitation—"Gathered Home" Miriam Hammer.

Antiphonal Hymn—"Jesus, Shepherd of the
 Sheep" *Warren.*
 School.

PRIMARY DEPARTMENT—

Jesus, Shepherd of the sheep,
 Who Thy Father's flock dost keep,
 Safe we wake and safe we sleep,
 Guarded still by Thee.

INTERMEDIATE DEPARTMENT—

In Thy promise firm we stand;
 None can pluck us from Thy hand.
 Speak—we hear; at Thy command
 We will follow Thee.

JUNIOR DEPARTMENT—

By Thy blood our souls were bought,
 By Thy life salvation wrought;
 By Thy word our feet are taught,
 Lord, to follow Thee.

ADULT DEPARTMENT—

Father, draw us to Thy Son;
 We with joy will follow on,
 Till the work of grace is done,
 And, from sin set free.

SCHOOL—

We, in robes of glory dress'd,
 Join th' assembly of the blest,
 Gather'd to eternal rest,
 In the fold with Thee.

Benedictory Prayer The Superintendent.

Recessional—Triumphal March *Sullivan.*
 Mr. Mayo.

APPENDIX D.

ANNUAL ROLL CALL DAY.

SUNDAY SCHOOL

OF CALVARY BAPTIST CHURCH,

CITY OF WASHINGTON,

Sunday, March 23, 1902.

Order of Service.

Organ Processional... Mr. A. D. Mayo.

Singing—Church Hymnal, 209, “Holy, Holy,
Holy” School.

Recitation—One Hundredth Psalm
..... Primary Department.

Prayer..... Mr. A. F. Anderson.
Followed by the Lord’s Prayer chanted... School.

Scriptural Reading—The Golden Texts of the Quar-
ter—

Ye shall receive power, after that the Holy Ghost is come
upon you.

The promise is unto you, and to your children.

The Lord added to the church daily such as should be saved.

The Lord is my strength and song, and he is become my sal-
vation.

There is none other name under heaven given among men,
whereby we must be saved.

Wherefore putting away lying, speak every man truth with
his neighbor.

Blessed are they which are persecuted for righteousness’ sake:
for theirs is the kingdom of heaven.

Fear not them which kill the body, but are not able to kill the
soul.

Pray for them which despitefully use you, and persecute you.

Order of Service.

Therefore they that were scattered abroad went everywhere preaching the word.

With the heart man believeth unto righteousness: and with the mouth confession is made unto salvation.

Singing Primary Department.

Offering—For Miss Julia Stickney's work in Burma, India.

Singing—Church Hymnal, 476, "Work, for the Night is Coming" School.

Roll Call—Number enrolled; number present.

Singing Junior Department.

A Message from the Pastor.

Singing—"Jerusalem" Boy Choir.

Scriptural Reading—

Praise ye the Lord: for it is good to sing praises to our God.

Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God.

Great is our Lord, and of great power: his understanding is infinite.

He healeth the broken in heart, and bindeth up their wounds.

The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

Praise the Lord, O Jerusalem; praise thy God, O Zion.

For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

He maketh peace in thy borders, and filleth thee with the finest of the wheat.

He hath not dealt so with any nation: Praise ye the Lord.

Doxology School.

Benediction Intermediate Department.

Organ Recessional Mr. A. D. Mayo.

APPENDIX E.

Proceedings of Teachers' Bible Club.**Held to Study the Lesson of November 29, 1903.**

The Teachers' Bible Club of the Sunday school of Calvary Baptist Church, of Washington, D. C., convened for the purpose of studying the lesson of November 29, found in 1 Chron. 28: 1-10, the subject being "David's Charge to Solomon."

The meeting was conducted by Mr. P. H. Bristow, superintendent of the Adult Department of the Sunday school and leader of the club.

Mr. F. W. Vaughn opened the meeting by offering the following prayer:

"Our Heavenly Father, we thank thee for the care thou hast had over us since last we gathered here. We thank thee for all thou hast revealed to us of thyself and thy word; for thou art the Author of the church of the Lord Jesus Christ in the world—that great instrumentality for lifting men up toward God—and of the Sunday school of the church, teaching us through its instrumentality.

"We thank thee for the revelation made to us that thou art our Creator, our Redeemer, our Savior; we thank thee, our Heavenly Father, for thy

word of truth—that wonderful Book which teaches us from whence we came, what we are, and whither we are going; we thank thee for those thou hast put in charge of the church to be leaders among us—men after thine own heart; we pray thee to bless the leaders of the church and Sunday school, and may they lead us into paths that shall lead to thee.

“We pray thee to bless our teachers in this great work. May we be a little more faithful because of our having gathered here to-night, a little more helpful and earnest, that others may be taught of thee, that others may get acquainted, through our instrumentality, with thee and be at peace.

“Bless all of our scholars. We pray thee that thy word may not return to thee void; that it may accomplish that whereunto thou hast sent it. When thou art done with this stewardship here, may we be accepted with the plaudit, ‘Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord,’ we ask in Jesus’ name.”

Mr. Bristow then presented the lesson under consideration, “David’s Charge to Solomon,” as contained in 1 Chron. 28: 1-10, which was read by the club, with the following remarks:

“In presenting the lesson to-night, I shall use many of the facts found in one or two chapters

just preceding the one from which the lesson is selected and also in the chapter following. I do this for the reason that if we use simply the text as given in our helps we are focusing our thoughts and vision on merely one little portion of a picture; while if we go back and lead up to the lesson, and then follow it to its conclusion, as given in chapter 29, we surround it with lights we would not otherwise have. Undoubtedly, we derive a great advantage by studying the lesson in this way.

“Our first paper to-night will be by Mrs. Drew on the ‘Intervening Events.’”

Mrs. G. J. Drew then read the following paper, calling attention to the principal events between the lesson of two weeks ago and that now being studied:

“Many of us will remember in our last study of David, two weeks ago, how our lesson closed—that last verse, the father’s grief for the child: ‘O my son Absalom! . . . would God I had died for thee!’ We left David at Mahanaim, on the east side of the Jordan, where he had fled after the rebellion of Absalom. In the battle which had just occurred between David’s army and the rebel army, in which his son had been killed, in his grief as a father, he forgot the fact that he was king. The army came back, and, noticing this, became demoralized. This aroused the anger of Joab, the

general in command; so he rebuked David. David followed his advice and went down and received his soldiers in a proper manner. The tie between the tribes was not yet very firm. Absalom being dead and having received the allegiance of a great many people, it seemed necessary to reëlect a king. The northern tribes, with Ephraim at their head, were the first to renew their homage to one who, they said, had delivered them out of the hands of their enemies. Strange to say, Judah, his own tribe, held back. David succeeded in placating them by sending Amasa to them, who was a member of their own tribe, with the promise that he should be made commander of the army instead of Joab. They sent an invitation to David to return; and they also went, and, without consulting the other tribes, brought him back in triumph to Jerusalem. This caused a bitter quarrel between the tribes. Amid the strife, Sheba, a prominent man, blew a trumpet, and some one raised a cry: 'We have no part in David, neither have we inheritance in the son of Jesse; every man to his tent, O Israel.' The cry was repeated until every man of the ten tribes present drew off from David.

"Thus a new rebellion had broken out. Amasa, the new commander, was ordered to collect all the men he could and report to the king in three days. Not returning, however, within that time, Abishai was ordered to start at once in pursuit of Sheba.

Joab also collected some troops and joined in the pursuit, during which the two men, Joab and Amasa, met; and Joab killed Amasa, and then continued the pursuit until they reached a town in the northern part of the country. Joab laid siege to the city; and the people, rather than have their town destroyed, killed Sheba and threw his head over the wall, which ended the rebellion.

“After this, David’s life was spent more quietly. His time was taken up by gathering material for the temple which Solomon was to build; and, being now seventy years old, it looked as though his life would end in peace. David had promised, and it had been so regarded, that Solomon was to be the future king; but Adonijah, David’s oldest living son, formed a conspiracy to become king himself, and called a meeting for that purpose. David, having been informed of this, had Solomon proclaimed king in his place, and shortly afterwards gave Solomon the charge which occurs in the lesson of the evening.”

Mr. Bristow: As I studied the lesson, it divided itself naturally into four principal parts—i. e.:

1. We find in verse 1 the account of the convening of a great assembly of the leading men of Israel by David, the king, before which he was to deliver his charge to Solomon, his son and successor.

2. In verses 2-7 is given the principal part of

the address of David to the men assembled. He first suggests that he had had it in his heart to build a house for the ark of the Lord and for the "footstool of our God," but that God had told him he should not, because he had been a man of war and had shed blood. He goes on then to declare and make known to the people whom he had gathered his title to the throne, asserting that he had been selected of God, and that Solomon also had been selected to succeed him.

3. Verse 8 constitutes the charge of David to all the people of Israel.

4. Verses 9, 10 constitute the charge to Solomon by David; and it was the last, I suppose, he ever made to him in public.

When we come to a more critical study of the lesson, we shall find very many points of interest.

[Referring to a blackboard, Mr. Bristow continued:]

As you will see on the board, I shall present first my "argument," if it may be so styled—a suggestion of what I propose to bring out in the further study of the lesson as it shall be enlarged upon. The following are twelve subjects suggested for study:

1. David's last conference with the leaders of Israel.

2. His attitude before them and his manner of address.

3. The declaration of what was in his heart concerning the temple.

4. God's control over the work and destiny of men: "Thou shalt not build."

5. David declares his own and Solomon's title to the throne: chosen of God.

6. Permanency of Solomon's kingdom: upon a named condition.

7. The charge to the people in the sight of Israel, the congregation, and in the audience of God.

8. The charge itself: "Keep and seek for all the commandments of the Lord your God."

9. The promise: "That ye may possess this good land, and leave it for an inheritance."

10. The charge to Solomon: "Know thou the God, . . . serve him." He "searcheth all hearts."

11. "If thou seek him, he will be found; . . . if thou forsake him, he will cast thee off."

12. He "hath chosen thee to build a house: . . . be strong, and do it."

Mr. Bristow: I will ask Judge Smith to read verse 1 of the lesson.

Judge L. R. Smith reads:

"And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the

substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem."

Mr. Bristow: Did you ever think, Judge, how many men constituted this gathering?

Judge Smith: I have not figured it up, but I think they are mentioned in the preceding chapter (chapter 27), and perhaps in chapter 26. I have not calculated the number.

Mr. Bristow: Has any one calculated the number that was probably at this meeting? In the first place, there were "the princes of Israel," then "the princes of the tribes," and then "the captains of the companies." [Addressing Judge Smith:] Those were captains of what companies, Judge?

Judge Smith: Those that were appointed to do service, is my recollection.

Mr. Bristow (addressing Mr. George Smith): Do you remember, Mr. Smith, how many of these people there were "that ministered to the king by course?"

Mr. Smith: I do not remember. You have reference to those captains of the twelve tribes and those that were doing special service—the king's guards, for instance. I believe, with Judge Smith, that those are the companies to which reference is made.

Mr. Bristow: How many were in each company?

Mr. Smith: Twenty-four thousand.

Mr. Bristow: How long did each company serve?

Mr. Smith: One month.

Mr. Bristow: I desire to call the attention of the club to the fact that David was as careful in his management of the civil affairs of the government as when he was in the field commanding his armies. His standing army in times of peace was composed of two hundred and eighty-eight thousand men, divided into twelve companies of twenty-four thousand each, who were set apart to do the king service "by course" and in any part of the kingdom where desired. So twenty-four thousand men, for each month in the year, thus served. They "came in and went out month by month throughout all the months of the year." These are the "captains of the companies" referred to in verse 1 of the lesson. Such organization shows how careful David was in caring for his nation and for his people in times of peace as well as war. I emphasize this, because it brings out especially a characteristic of David in the systematic way in which he went about everything. You will remember that David had caused, or ordered, the people to be numbered; but this was in violation of God's command, and Joab became tired of the task, and David himself did not insist upon it. In this connection it is important to note that all

of the two hundred and eighty-eight thousand men just referred to were young and vigorous, none of them less than twenty years of age and none of them exceeding forty or forty-five years of age. Probably not nearly all the men between those ages were enlisted in this standing army, and from these figures some estimate may be had of the vast population of David's kingdom. The people had surely become "as the stars of heaven." It is hardly possible for us to comprehend the numbers of the hosts of Israel. Then there were "the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king." [Referring to the blackboard:] You will find on the board a list of "the stewards over all the substance." They were rulers over the king's treasure, rulers over the storehouses, in the fields, in the cities, in the villages, and in the castles. See how careful David was regarding the substance of the land. There were also the rulers over the workmen in the fields, over the workmen in the vineyards, over the workmen in the wine cellars, over the workmen of the sycamore and olive trees, over the workmen of the oil cellars, over the camels, over the asses, and over the flocks. Included with these were his "mighty men" and "the valiant men" of the nation in this great gathering of leading men. I have estimated that there

were probably between fourteen hundred and fifteen hundred men in the assembly. Here were representatives of a mighty people assembled at a meeting which, in the end, turned out to be a religious one.

Judge Smith: Does the record show that they had any general officers in addition to the captains?

Mr. Bristow: It does not, but I presume they had.

Mr. Vaughn: Can you make any application of this lesson to the Sunday school?

Mr. Bristow: I think so. Perhaps we may over-organize; yet I believe if you have your hands on the members of your class in a way that is not burdensome, but in a way that makes a systematic division of labor, there cannot help but be success. A school should be made up of organized workers to accomplish the best results. A hobby of mine has always been organization, and I have found that it pays. Mr. Vaughn, will you please read verse 2?

Whereupon Mr. Vaughn read:

“Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building.”

Mr. Bristow: Miss White, is there any significance in the attitude which David took?

Miss Sadie White: I do not understand you about his "attitude."

Mr. Bristow: I mean his bodily attitude.

Miss White: He did some honor to his people in standing; he could be heard better.

Mr. Bristow: What was his physical condition at that time, Miss Bell?

Miss Anna J. Bell: I think he had become very feeble.

Mr. Bristow: You will find an account of his severe illness in 1 Kings 1, but he had recovered enough to stand up and address them on this occasion. Did he do them honor, and how did he refer to them?

Mr. Vaughn: "My brethren, and my people."

Miss Grace S. Silvers: Would not the very earnestness of David's appeal bring him to his feet?

Miss Bell: That would depend upon what the custom of the people was at that time.

Mrs. Dr. Pease: It would make it much more impressive, though.

Mr. Bristow: He "stood up upon his feet, and said"—what did he say, Mr. Vaughn?

Mr. Vaughn: "My brethren, and my people."

Mr. Bristow: What did he say he had in his heart to do, Miss White?

Miss White: To build a house to the Lord had been his cherished purpose.

Mr. Bristow: Was there any outward evidence of David's desire to build a house for the Lord?

Miss White: O, yes! He had been working for it—had the material gathered together for the time to come to begin to build.

Mr. Bristow: Mr. Stickney, will you read verse 3 of the lesson, please?

Mr. Frank Stickney (reading):

“But God said unto me, Thou shalt not build a house for my name, because thou hast been a man of war, and hast shed blood.”

Mr. Bristow: What reasons are given why he should not build the house?

Mr. Stickney: He said it was because he had been a man of war and had shed blood.

Mr. Bristow: To build the house had been his ambition?

Mr. Stickney: Yes; the latter years of his life.

Mr. Bristow: Had he determined to build a house in which to rest the ark of the Lord and “the footstool of our God?”

Judge Smith: It became more impressed upon him when he thought of the manner in which the ark was kept.

Mr. Bristow: Mr. Kellar will please read verse 4.

Mr. O. P. Kellar then read as follows:

“Howbeit the Lord God of Israel chose me be-

fore all the house of my father to be king over Israel forever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel.”

Mr. Bristow: We now come to David's successor. The title of David and that of Solomon to the throne of Israel are related. Dr. Richardson will present a paper upon this subject.

Dr. E. E. Richardson then read the following paper, entitled “God's Choice of Solomon:”

“In the selections of Saul and David to be kings we have a specific account of the manner in which the selections were made.

“In the case of Solomon, however, while there are numerous allusions to the fact of God's choosing him, yet there is no actual account how and why this was done.

“The explanation, or reason, for the difference in the way in which these selections were made is not far to seek. A public and impressive ceremony was to be expected, and was a necessary manner of making known God's choice in the case of the first king, Saul.

“Also, when this same first royal line was to be supplanted and a new dynasty established, some visible, outward ceremony would be again the most likely means of informing the recipient and others interested, although in this instance the pub-

licity was small compared with that of Saul, and perhaps was only understood at the time of those who witnessed it by Samuel.

“In the accession of Solomon there was no new form of government or change of regal families. As a son of the king, he was one of those who, in the ordinary course of events, would come to the throne.

“We may, then, look upon this selection as a choice limited to the children of David, and one that would be made known to David first, rather than to the son, who would become, by such selection, his successor.

“Inasmuch as the regal power was still recognized somewhat at least as the ‘throne of Jehovah over Israel,’ it was fitting, peculiarly so, that Jehovah should directly select the occupant. We are definitely told that this choice occurred before the birth of Solomon.

“The manner in which David was informed of this is unknown; whether by priestly or prophetic intermediary or by direct intimation, we do not know. Inquiry as to why God chose Solomon may be met with the objection that we should not, or cannot, know why God does as he does. In answer it may be said that God acts in accordance with rational and moral laws. He could not be what he has revealed himself to be and do otherwise.

“The reason for the selection here made is the

same, we may believe, as occasioned the choice of Saul, of David, and of others in the world's history—that is, the relatively superior fitness of the person for the place.

“There was needed at this time, for the unification of the tribes, for the building of a temple for the national worship, to hold what David had gained in his conquests, and for the religious and social uplifting of the people, one who possessed administrative and executive capacity, one who possessed a high order of spirituality. Such qualifications, rather than those of a leader of armies, were needful on the part of him who should come after David as king.

“Solomon possessed the qualifications necessary for this work, and so was divinely chosen. If we wish to look at it from the other view point, God gave to him, or implanted in him, the needful capabilities, and, in virtue of this, selected him for the place he was to fill.

“In reply to the question as to whether Solomon possessed what was needed of the one who should sit on the throne at this time, we may affirm that he did have such qualifications.

“The especial project—the building of the temple—which David enjoined upon him was successfully accomplished.

“But particularly did Solomon rise to a higher and more spiritual conception of God, as is evi-

denced by his statements at the dedication of the temple.

“That the latter part of his life should have sullied the bright beginning is no reflection upon the original choice. Man is a free moral being, unmakes a life of the greatest promise; and this is not only shown in the lives of Solomon, David, and Saul, but religious and profane history is replete with sad illustrations.”

Mr. Bristow: How did any one know that Solomon possessed the ability to be king over Israel?

Answer: He had been chosen of God, and that was an evidence of fitness. He was also selected by the king to succeed him, although it was then, as now, the custom, in other nations, for the oldest son to succeed the king to the throne.

Mr. Bristow: Was this true in the case of David?

Answer: It was not; he was not the elder son.

Mr. Bristow: Which son of Jesse was David?

Mr. Kellar: The eighth or ninth—at least, the seventh.

Mr. Bristow: You will find in 1 Chron. 2: 15 that David was the seventh son of Jesse. However, I desire to say that I am not emphasizing the “seventh son” in any way. Will Miss McKeever read verses 5, 6 of the lesson?

Miss Mary McKeever then read as follows:

“And of all my sons, (for the Lord hath given

me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.

“And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.”

Mr. Bristow: In this connection, please refer to the blackboard and note the declaration of what David had in his heart about establishing the throne and observe the permanency of Solomon's kingdom. Was he selected by God to sit upon the throne?

Miss McKeever: Yes; he was.

Mr. Bristow: Yes; Solomon's choice to be successor to David on “the throne of the kingdom of the Lord over Israel” was of God. David expressly states in verse 6 that God told him that his son, Solomon, was to build the Lord's house and the courts. God chooses men for great enterprises, but men have a responsibility in their preparation for work which they have been set apart to do. Miss Silvers, will you please read verse 7?

Miss Silvers then read:

“Moreover I will establish his kingdom forever, if he be constant to do my commandments and my judgments, as at this day.”

Mr. Bristow: That is what I wanted to bring out—the condition on which the kingdom should

be established. He will establish his kingdom upon what condition?

Miss Silvers: That he shall be *constant* to do God's commandments and judgments.

Mr. Bristow: This verse does not name the commandments explicitly, but *all* of the commandments are understood, in the keeping of them—in other words, absolute obedience. And he was to do God's judgments, as well as his commandments?

Miss Silvers: Yes.

Mr. Bristow: Can we accomplish anything if we are not in harmony with God's commandments?

Miss Silvers: I think not.

Mr. Bristow: We might for a time have a measure of success, but it would be only temporary.

Miss Silvers: Very often the people who do not obey God seem to get along better, temporally, than the good.

Mr. Bristow: What did David say of the wicked?

Mr. Vaughn: They flourish "like a green bay tree."

Mr. Bristow: How did he find out the contrary?

Mr. Vaughn: When he went into the house of the Lord.

Mr. Bristow: Will Miss Bell please read verse 8?

Miss Bell then read:

"Now therefore in the sight of all Israel the

congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave it for an inheritance for your children after you forever."

Miss Bell: It seems to me that verses 8-10 of the lesson are a sort of climax to David's address. He has been trying to make them understand that they are God's chosen people; that everything in the kingdom is as God wishes it to be—that is, as God has ordained it; that the kings are chosen of God; that it is God who has chosen the man who shall build the temple. He now wants them to understand that a great deal depends upon them; that although the king may be a good king, yet the nation will not be successful unless the people are true; and he seems to want to make them realize this fact, and that God is watching Israel to see if they are true. Then he goes on to say: "Seek all the commandments through the study of God's word and know his commandments and obey them." Probably he remembers when he himself made blunders through not obeying the commandments.

Mr. Bristow: Was obedience necessary, as well as repentance and works?

Miss Bell: All were necessary.

Mr. Bristow: Then in the last part of verse 8 David said: "That ye may possess this good land,

and leave it for an inheritance for your children after you forever." True living is the only hope for the permanency of all nations. He wishes them to understand that the permanency of their kingdom will depend upon their true living; and then he wants them to realize that God desires that they shall possess the land and leave it to their children, and that they may do so if they obey him. And did they finally lose it?

Mr. Stickney: Yes.

Mr. Bristow: How?

Mr. Stickney: Through disobedience.

Mr. Bristow: Do you think that God wants every man to leave an inheritance?

Mr. Stickney: I do.

Mr. Bristow: What kind?

Mr. Stickney: One that abides forever—not one that is bought with silver and gold or made with man's hands.

Mr. Bristow: What kind of an inheritance should we leave our children and the generations that follow?

Mrs. Mower: The benefits which come because of good works and good living.

Mr. Bristow: If you have a good life, you will have a good name, will you, Judge Smith?

Judge Smith: I think so.

Mr. Bristow: But we have known men of good

lives that for a time seemed not to have borne the best of names?

Judge Smith: Yes; I think so. As a rule, however, the kind of name a man bears shows the character of his life. I think the world easily observes the good that is in people, and their virtues grow after them.

Mr. Bristow: So we think more now of Washington than many seem to have thought of him when he was living. We now come to the charge which David gave to his son. We will hear his charge to Solomon, as contained in verse 9, read by Miss Burr.

Miss Irene Burr read:

“And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.”

Mr. Bristow (referring to the blackboard): In one of the divisions I have made everything but the direct charge is eliminated, and we have: “Know thou the God, . . . serve him: the Lord searcheth all hearts: . . . if thou seek him, he will be found; . . . but if thou forsake him, he will cast thee off forever.” We must *know* God; we must serve him. He is a searcher

of hearts. He can be found if we seek; he cannot accept of us if we forsake.

Miss White: I want to say, just here, to the club that the lesson containing these words made a great impression upon me when a child.

Mr. Bristow: What was your impression, Miss White? That is a good point.

Miss White: The words, "If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever," left a very deep and lasting impression upon me. I think, too, that this will be true of all children who hear these words; and they ought to be taught with special reference to making a right impression.

Mr. Bristow: I wish you would all remember this impression of Miss White as she has related it. God is a searcher of hearts, and he wants heart service.

Mr. Vaughn: Before leaving this thought about knowing God, I want to say that I think the sermon delivered by Dr. Greene last Sunday evening contained some splendid advice. His text was: "Acquaint now thyself with God, and be at peace."

Mr. Bristow: If you had heard Dr. Greene on last Sunday evening, you would have been wonderfully helped by his presentation of the theme suggested by his text.

Mrs. Barber: "He maketh even his enemies to

be at peace." "Know" God—how are you going to "know" him?

Mrs. Mower: "Ye shall . . . find me, when ye shall search for me with all your heart."

Mrs. Mower then read a paper entitled "Heart Service," as follows:

"*Do noble things, not dream them, all day long;
And so make life, death, and that vast forever
One grand, sweet song.*'

"So sang Charles Kingsley.

"Heart service—that is, a right heart attitude, prompting an earnest, whole-hearted service.

"Have you observed what strong emphasis is placed on the *heart* in God's Book?

"*'Keep thy heart with all diligence; for out of it are the issues of life.'*

"*'As he thinketh in his heart, so is he.'*

"*'Out of the abundance of the heart the mouth speaketh.'*

"*'Blessed are the pure in heart.'*

"There are many other passages.

"Before an acceptable service to God can be rendered there must be a willing mind and a heart in close touch with its Maker, full of love toward him and for the creatures he has made.

"An electric car rushes by, manned by one whose business it is to keep the car in touch with the unseen power, which, working through the car, carries it to its destination, accomplishing

the purpose for which it was built. So with the soul; if it is in place, abiding in Christ, divine power flows in, energizing and strengthening it, inspiring and leading it forth into the service which will fulfill the purpose of its existence.

“David said to Solomon: ‘The Lord hath chosen thee to build an house for the sanctuary: be strong, and do it.’

“Every human being has a service to render to others. As Christians, we have been honored by our all-wise Father, who makes no mistakes. To each of us he has committed a trust which no other person can work out for us. It may be a Sunday-school class; a special branch of church or Sunday-school work; a gift of a keen, well-trained mind or a ready tongue; some degree of this world’s goods; a well-ordered home; or children to train up into the full stature of manhood and womanhood. Whatever it is, he has put each in the place where he wishes us to serve. Therefore such employment, however humble, is dignified and is worthy of our noblest effort, because it is ‘our Father’s business.’

“The work which God chooses for us will be delightful if done in the right spirit—simply, humbly, and earnestly. If the work frets or irritates us, it is our fault and is not pleasing to him.

“Doubtless every one present knows from experience the satisfaction and joy—yes, even hap-

piness—that springs from the loving and unselfish performance of duty, even amid a life of trouble and many anxieties.

“Difficulties? Hindrances? Yes.

“The great forest tree that once bent to every breeze has grown strong through battling with adverse winds, until now not even the severest storms disturb its serenity. So with the soul; it grows strong and useful in the school of difficulty.

“ ‘Thou must be brave thyself
If thou the truth would teach.
Live truly, and thy life shall be
A great and noble creed.’

“What is the ministry for which the world cries out?

“A man who gives only his thousands is not the true benefactor of his race; but the man who gives *himself*—his time, his strength, his soul—he it is that enters into heart sympathy with suffering humanity, comforting, uplifting, and serving for the sake of the One who came to minister rather than to be ministered unto.

“ ‘The drying up of a single tear has more
Of honest fame than shedding seas of gore.’

“As some one has said: ‘The world has grown wise enough to see that nothing except a *life* can really help another life.’

“In the material world we recognize a law of nature that nothing really dies or is lost, not even life itself; there is only a change of form. So in the moral and spiritual world no good action or example dies. It goes on and on, leaving an indelible stamp for time and eternity.

“What a source of inspiration to the true heart to put away all that is mean, narrow, and selfish in thought, word, and deed! Endeavoring to catch God’s thought concerning us, may we find a place among our fellows where we may try to express in daily life the inner and invisible things that God gives to those who will walk with him.

“‘The Lord hath chosen thee to build an house for the sanctuary: be strong, and do it.’”

Mr. Bristow: Mr. Fry, will you read the last verse of the lesson?

Mr. E. F. Fry then read:

“Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it.”

Mr. Bristow: General Shallenberger, the superintendent of the school, is necessarily out of the city, but left a paper, which the secretary will now read.

Miss Gertrude I. Millard, the secretary of the club, then read the following paper, prepared by General Shallenberger:

“‘Take heed now; for the Lord hath chosen

thee to build an house for the sanctuary: be strong, and do it.'

"These words were spoken by David to Solomon in the presence of a cloud of witnesses—a great national assembly of the princes of Israel, officers of the army, and chief men of valor. In verse 5 it is said:

" 'He hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord.'

"Note: It is not the people who had chosen Solomon to sit upon the throne of the kingdom of Israel, but the Lord had chosen him 'to sit upon the throne of the kingdom of the Lord over Israel.'

"I seem to hear David saying:

" 'Take heed, Solomon! Remember, you are only viceroy; the Lord Jehovah is King. He hath chosen you as his steward to build a house for the sanctuary. Serve your King, the real King of Israel, with a willing mind. Do not wait for him to drive you to the work assigned. As I have said to you in verse 9, I assume that you will seek him to find the clearest insight of the plans for the building of his house. Then, remembering the vows you assumed in the presence of this great cloud of witnesses; remembering that the vast wealth of treasure and the great army of loyal artisans at your disposal are doing the work of the Lord Jehovah; remembering that the kingdom he has chosen you to rule over is an everlast-

ing kingdom, be strong to do, seeing that you rely not on your own strength.'

"The full Christian exhortation suited to your need and to mine, fellow-teacher and steward of the great King, is:

"'Be strong in the Lord, and in the strength of his might.'"

Mr. Bristow: Coming, now, to the last verse of the lesson, may I say to you with emphasis, "Take heed now; for the Lord hath chosen thee"—not to build a temple; not, perhaps, to do some great thing; but each one of you has been chosen to do something, each member of each individual class in Calvary Sunday school has been chosen to do something? What better lesson can you teach on Sunday morning than to impress all the members of your classes with the idea that they are chosen for service, chosen to do something, let it be ever so small service, and that God has honored them in choosing them, and they can honor him by doing what is put upon them? There can be no better exhortation than that contained in these words: "Take heed now; for the Lord hath chosen thee to" do *something*. "Be strong, and do it."

In the remainder of chapter 28 and in chapter 29, the one following that from which the lesson is selected, there are many things of interest in connection with the great gathering in David's

palace to hear the king's charge to the people and to Solomon; but only one or two can be touched upon.

The question is often asked: "Where did David get the dimensions of the temple to give to Solomon?" The answer is found in 1 Chron. 28: 19: "The Lord made me understand in writing by his hand upon me, even all the works of this pattern."

David went on to say to his people: "I have gathered together a great abundance of treasure and material with which to build the temple." He then related how, out of love for the house of God, he had given over and above that which he had collected the sum of three thousand talents of gold and five thousand talents of silver, amounting to nearly six million dollars. Then he appealed to his princes and his mighty men, many of whom were wealthy, to give of their substance. The response was worthy of the great cause; for they gave five thousand talents of gold and ten thousand drams of gold, ten thousand talents of silver, eighteen thousand talents of brass, and one hundred thousand talents of iron. It is stated that the gold and silver which David gave was to adorn the temple. This was the crowning of David's eventful life. He loved God, and he loved the temples where God was honored. Nothing, with David, was too great to sacrifice for the honor

of God's house. In these last days he turned away from all that was beautiful in the world and forgot his crown and his kingdom in his desire, which had so long been in his heart, to build a house for the Lord. After himself giving nearly six million dollars, he said to the people: "What will you do?" They responded with a vast sum of money, as I have stated, to beautify the finest temple that was ever built upon the earth.

I desire in this connection, for the purpose of emphasizing this point, to make a comparison. The Congressional Library is admitted to be one of the finest buildings in the world. About how much did it cost to build it? [Different answers were given, ranging from six million dollars to twelve million dollars.]

Mr. Bristow: It cost, as I understand it, between six million dollars and seven million dollars.

A Member of the Club: The State Department cost six million dollars.

Mr. Bristow: Think of it! David gave nearly six million dollars to beautify the temple. That gives us some idea of the enormous sums of money that it took to build the temple, known as "Solomon's temple."

And now, as I am a little over the time, you will excuse me if, instead of having prayer, I ask you to take your Bibles and turn to 1 Chron. 29 and read verses 10-13, 20. We cannot think of a more

beautiful prayer than the one David offered. His heart was so thankful for what God had done for him that he broke forth in these words:

“Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee and praise thy glorious name. . . . And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshiped the Lord, and the king.”

I wonder how many nations to-day have rulers who would dismiss such an assembly as this one with a religious service to God and with a prayer of thanksgiving for what he had done for them.





