

The Pastor and Teacher Training

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REV. A. H. McKINNEY, Ph.D.

The Pastor and Teacher Training

**The Sunday School Board Seminary
Lectures**

COURSE NO. 4

**Delivered at the Southern Baptist Theological Seminary
Louisville, Ky., December 5-9, 1904**

REV. A. H. MCKINNEY, Ph.D.

AUTHOR OF

**"After the Primary, What?" "The Child for Christ,"
"Bible School Pedagogy," etc.**



Price, 50 cents, postpaid

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

THE SEMINARY LECTURES

Delivered at the Southern Baptist Theological Seminary, Louisville, Ky. Published and for sale by the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.



Four Books. 12mo. Cloth. Each, Postpaid, 50 Cents



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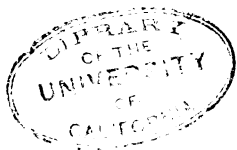
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ISSUED UNDER THE
CONSTANCE POLLOCK
PUBLISHING FUND
GIVEN MARCH 8, 1902, BY
P. D. POLLOCK, LL.D.
PRESIDENT OF MERCER
UNIVERSITY, MACON, GA.

BOOK NUMBER FOUR



FOREWORD.

TO LEADERS IN BIBLE SCHOOL WORK.

The situation of the Bible school as an institution may be summed up in one word, OPPORTUNITY. For years, by both its friends and foes, there have been offered criticisms of Bible-school methods. Within the ranks of the very best Bible-school workers there are unquietness and dissatisfaction. It is recognized that present methods in many cases are behind those in other departments of effort. There are reachings out after better things. Demands are made in various directions. There are those who declare that the solution of the many perplexing problems connected with Bible-school work is in the hands of those who control our theological seminaries. The pressure already brought to bear has resulted, in some cases, in the appointing of regular lecturers or professors to give systematic instruction in those things which will tend to make the pastor a more skillful

leader of his Bible-school forces. In other places, where the money has been forthcoming to endow regular lectureships, courses have been established, and from year to year outside specialists have been called in to inspire and instruct the young theologians in things pertaining to the pastoral leadership of Bible-school forces.

This volume is the outcome of one such effort. The lectures which comprise it form the fourth series of those given at the Southern Baptist Theological Seminary, at Louisville, Ky., through the generosity of the Sunday School Board of the Southern Baptist Convention. They were eagerly received, not only by the great student body of that institution, but also by the members of the faculty, local clergymen and Bible-school workers and visitors from other states. A more appreciative audience could not be found. What was said was not only listened to intelligently and judicially, but was grasped by those for whom it was intended, as was evidenced by the many questions put to the lecturer from time to time during the progress of the course. To the commendation uttered by those who

heard the lectures were added those other most encouraging words which expressed the determination of many pastors and students to take up and continue the various lines of study and investigation proposed by the lecturer. In the ratio that this is done will the Bible schools of to-morrow be benefited.

The question naturally arises, What are the leaders in Bible-school work in duty bound to do with such facts as these staring them in the face? A course of lectures each year at the Theological Seminary is very helpful, but is it enough? Should not provision be made for more lectures than those which can be comprised in any course like the three given in former years, the one just delivered, or the one that will probably be given next year, however excellent it may be? Let it be repeated, **OPPORTUNITY IS HERE.** Are our leaders alive to the fact? Will they rise to an adequate conception of their privilege? Will they live up to their privilege? That the schools need to be put on a higher plane, that the pastor is the natural leader in the work of elevation, that the theological students are

ready to receive and put into operation the proper kind of instruction, are facts that cannot be controverted. One other factor, then, remains to be considered, namely, those who have the leadership in our Bible-school work. May they not only appreciate their privilege, but embrace it to the full!

It is a common saying in these days that investors desire to put their money into those things from which they will derive the largest dividends. In the matter of gifts, especially for educational purposes, this thought is carried out by many. This is as it should be. Philanthropists should not be asked to give money to those objects wherein there is little hope of return. There are many who are not demanding returns in material things, but in intellectual, ethical and spiritual results. Into no field could money be put with more certainty of not only great but speedy returns than into this department of Bible-school effort. The money invested to educate our ministers in the most advanced methods of Bible-school work will bear rich and speedy fruitage, first of all in their own lives, then through them in the lives of

the Bible-school workers that they will be privileged to inspire and instruct in the things in which they themselves have received inspiration and instruction, and finally in the great masses of Bible-school pupils who will be reached through the intelligent efforts of the teachers who have been lifted to higher planes of thought and endeavor. What the result will be in the church of to-morrow and in the kingdom at large is beyond computation. Here, then, is the opportunity for the leaders of our Bible-school work to become intelligently informed themselves, and to secure the coöperation of those who have the money to give for the furtherance of this great movement for the betterment of the Bible schools of our land. Moreover, as America sets the pace in this matter, the benefit will be world-wide.

The Pastor and Teacher Training.

LECTURE I.

THE PASTOR AS INSPIRER OF HIS BIBLE SCHOOL TEACHERS.

Fellow Students:

It is with feelings of profound gratitude that I look into your faces at this time. It is always to me a great pleasure to have the privilege of studying with those who are interested in the work of the Bible school; to meet those who are to be the leaders in that work; and to consider with them some of the problems connected therewith is an especial pleasure as well as a high privilege.

WHAT SHOULD BE THE RELATION OF THE PASTOR TO THE BIBLE SCHOOL?

This most important question meets us every-where, and naturally claims our attention at the very outset of these lectures. I propose for your consideration a fourfold answer:

(11)

(1) *The pastor should not be the superintendent of the Bible school.* In many sections of our land, especially where the church membership is small and the material for good workers seemingly very scarce, it is conventional to insist on the pastor assuming the active duties connected with the superintendency of the school. As soon as he takes upon himself this responsibility, if he is at all true to the position, he becomes handicapped not only in respect to rendering the proper service to the school as a whole, but also in reference to other very important departments of pastoral work. For example, when it is imperative for the pastor to be absent from the Bible school to take part in any of the numerous parish functions which require his presence, the school suffers because of such absence on the part of its superintendent.

(2) *The pastor should not be the teacher of any one class in the school.* Frequently the class that custom assigns to him is composed of middle-aged or elderly ladies, who, of all the members of the congregation, least need the pastor's ministrations as class teacher. If it is absolutely neces-

sary that he teach, let him take a class of boys who are going over Fool Hill, and he will be taught much as he endeavors to instruct them. But better than this will it be for the pastor to refuse to become the regular teacher of any class. He has a much wider and more effective sphere of usefulness than is to be found in instructing any one class. It would not be amiss, in connection with his other duties that are to be considered further on, for him to act from time to time as substitute teacher in various classes. By this method he will extend his influence, while he becomes acquainted with the condition and the needs of many of his congregation. Pastor Wagner, the author of "The Simple Life," recently, in an address at Philadelphia, advocated this practice.

3. *The pastor should not be an absentee from the Bible school.* Many pastors, learning by experience that their labors as superintendent or teacher have kept them from other and more important duties, when they change their pastorate declare, "I have no time to work in the Sunday school." Accordingly they remain away

from the sessions except on very especial occasions, which they grace with their presence. This is, of all procedures, the most harmful to the highest interests of the whole congregation.

4. *The pastor of the church should be the pastor of the Bible school*, which is a department of the church work that is always growing in importance in places where the proper attention is paid to it. The pastor should be the real as well as the nominal leader in all departments of the church work. As pastor of the Bible school he need not interfere with the distinctive work of superintendent, officers or teachers. He may be a very real help to all these, and through them may make his influence felt in every part of the school and on every member thereof. What is his proper work in connection with the Bible school?

THE PASTOR SHOULD

I NTEREST
NFORM
NSTRUCT
NSPIRE **HIS TEACHERS**

In this lecture we have to do with this last-named function of the pastor. We

are to consider "The Pastor as the Inspirer of His Bible-school Teachers." Very justly may the query be put: Why consider this point first? The answer is, Because much of the necessary talk that we hear to-day concerning teacher training falls on heedless ears, because those addressed do not realize the importance of the things that are being told them. Hence there must be a quickening. The proper person to lead in that quickening is the pastor of the congregation. Let it be known that he believes, with a conviction that is well founded, in the necessity for some things in connection with Bible-school work and that he is going to work for their realization; then his people will follow him just in the ratio that they have faith in him. Therefore, we repeat, *The first and most important work of the pastor in the Bible school is to be an inspirer of his teachers.* They need to be trained; he must inspire them to take the steps necessary for training.

Let us consider some of the lines along which average Bible-school teachers need inspiration: They need to be led to believe that

1. The Bible School is one of the most important institutions on the face of the earth. The pastor should believe and should say it until his teachers believe it too: **THE BIBLE SCHOOL IS A BIG THING.** He cannot believe this nor say it, if he does not know it. Hence he must be informed concerning the facts. Let us glance at three of them.

In the first place, the Protestant Bible-school army of the world numbers over twenty-five million members. To write 25,000,000 is a very easy matter, but to realize fully what these figures stand for is not as easy. Every pastor and intending pastor should study them, and think about them, and pray over them until he has some adequate conception of what they mean.

In the second place, in North America alone there are over thirteen million persons enrolled as members of Protestant Bible schools. Again the pastor should endeavor to comprehend for what these figures stand. Thirteen million persons enrolled for any purpose other than that of Bible study would mean a most important institution in our land.

Moreover, this great, big institution is big in another sense. It has connected with it as workers and supporters some of the biggest and best men and women of the country. The pastor who wishes to inspire his teachers and those who ought to be teachers with the thought of the bigness of the Bible school as an institution should make a list of the great and noble men and women connected with it, who are known personally or by reputation to those who are to be inspired with the thought of its bigness.

When these and similar facts that could be recalled are grasped by the pastor, he should quietly but persistently keep them before the minds of those who are workers in the school, and of those whom he thinks ought to be trained to become workers. Their presentation, iteration and reiteration will offset the jeers and gibes which are so frequently used against the Bible school because of its being considered something that is small and worthy the attention of only those who are small. In this as in so many other cases, the people perish for lack of knowledge.

II. The Bible school is doing the most important work that can be done for mankind. The Bible school is not looked upon as distinct from, but as a department of the church work.

It was a beautiful October day, when all nature was rejoicing not only in the glory of the sunlight but in the beauty of the autumnal foliage. A Bible-school worker was attending a series of institutes in a rural district of one of our great states. On this particular morning he hired a countryman to drive him to the place of the meeting. While the farmer went to hitch up, the Christian worker was informed that the man was a materialist, who believed in nothing but what he could perceive in the present with his physical senses and whose creed was: Eat, drink and be merry, for to-morrow we die. The two got along very well together conversing on various subjects, until suddenly the driver turned to his companion, and, pointing to a turn in the road, said, "When we get around that bend, I'll show you where a murderer lives." Then ensued this dialogue:

"What do you mean?"

"Just what I say. 'Round the corner there, I'll show you where a murderer lives."

"Whom did he murder?"

"His own grandson. He was drunk, and he stuck a knife into the boy's heart."

"Why was he not punished?"

"No one witnessed the deed. The boy's father did not wish to press a charge against his own father, and so the matter was dropped. There he is now."

Sure enough, he was staggering down the road, cursing to himself. As the vehicle came opposite where he had stopped, he demanded a ride. The driver, in a conciliatory tone, informed him that he could not give him a ride, as he had a passenger and was in a hurry. As the two men drove away, the oaths of the blasphemous old murderer rang in their ears.

"We got off easy that time," said the driver.

"How is that?"

"Last winter I was driving past his house, when I heard someone cry 'Stop.' I pulled up, to see the old man standing on

his porch pointing his rifle at me. He asked, 'Do you know what I would have done if you had not stopped?' 'No; what?' 'I would have shot you dead.'"

"Would he have tried to kill you?"

"Yes, he was crazy drunk, and would have shot at me, if I had not pulled up my horses."

The Christian worker thought that the time had come to say something, so he asked: "How old is that man?"

"Over seventy."

"How long has he lived here?"

"All his life."

"Were there any Sunday schools in this neighborhood when he was a boy?"

"Oh, yes; there were more Sunday schools here then than there are now."

"Would it not have been a good thing if somebody had done something to save that boy when he was about ten years old? Would it not have been a fine thing to be instrumental in keeping him from becoming the old man that he now is?"

The materialist thought for a while and then answered very slowly and very impressively, "Yes, it would have been a good

thing if someone had saved that boy from becoming the horrible old man that he is."

Then there was silence. The young adolescent is not the only person who dreams day-dreams. The Christian worker was dreaming a day-dream under the influence of that sunlit October day and the experience through which he had just passed. The dream was not prospective, but retrospective.

The dreamer was back at the desk in the office of the institutional church of which he had for years been pastor. As the door opened, his eyes fell upon a sight that needed but to be seen in order to suggest the whole story. Imagine if you can an asphalt pavement covered with a very thin layer of mud. Imagine a woman rolled on that pavement until she was smeared from her hat to her shoes. That was the object that met the pastor's astonished gaze. As the woman approached and stood at the desk, the following dialogue took place:

"Will you give me some money?"

"No."

"Why not?"

"Because, judging from your appearance, you would buy drink with it."

"Yes, I came to get money for drink."

"You did not suppose that I would give you money to drink, did you? I will send you to an institution that will take care of you."

A fiend seemed to be in her shrill laugh, as she replied: "There is no institution in this city that I do not know more about than you do."

Reaching for his "Charities Directory," the pastor found a list of institutions intended for the care and protection of such as the woman that stood before him. He thought that he could find the name of some place in which she would be safe. He now discovered, however, that her words were true. She had been in all the refuges. From some of them she had been expelled; others she had left of her own accord. After he had read to her the names of a few of them, she again demanded, "Will you give me some money?"

"I will not."

She begged and pleaded, until realizing that she was on the wrong tack, she turned

to the pastor and exclaimed fiercely, "I want to tell you something."

"Go on."

Pointing her finger at him, she declared, "I was once a pupil in this school."

"You were! Who was your superintendent?"

"Dr. _____."

"Who was your pastor?"

"Dr. _____."

"Who was your teacher?"

"Mrs. _____."

"Where was your class room?"

She informed him, and then demanded again, "Are you going to give me any money?" and he said quietly, "No."

She muttered an oath as she turned from him. As he watched her retreating form, he said to himself: "If I could have that poor, degraded specimen of humanity stand in her present condition before the teachers of this Sunday school, it would be a very long time before it would be necessary for me to say a word as to the importance of the work of the Sunday-school teacher, for every one of them would realize that to be the instrument of saving

one girl from becoming like that degenerate woman would be the most important work that any one could do on this earth."

O pastors! O young men! You who are to be the pastors of to-morrow, above all things realize the importance of the work of the Bible school. Let that realization so possess you that by example and precept you will inspire the Christians in your congregation to believe as you do concerning it. When you do this many of the problems with which we have to contend in the work of the Master's kingdom will be things of the past.

III. Great results ought to be expected to follow the proper kind of Bible school work. Figures not a few have been quoted to prove that the church would lose its chief source of supply of membership were the Bible school as an institution to go out of existence. There is little value in such figures, because they deal with masses which are, for the most part, incomprehensible to the average mind. The pastor should become acquainted with a number of cases, concerning which there can be no doubt that they furnish unmistakable

evidence of the result of the proper kind of effort in the Bible school.

He is young, but he is a good teacher, doing his best to advance the Kingdom of Christ as he has opportunity, but especially in the Bible school. He is studying much of the time to prepare himself to be a better teacher. He has completed four years of the five years course of teacher-training work arranged in the Normal Courses. What of it? someone inquires. Is there anything remarkable about that?

Only this: A few years ago he knew nothing about spiritual things. A street companion brought him to a Bible school where the proper kind of work is done. At once he was surrounded with influences that bound him to the school. Soon his mind began to work; he was led to inquire about spiritual things. His conversion followed. To unite with the church and to become a worker therein were the only proper things to do. What will the end be? Who can tell? A splendid Christian worker, living a life of great helpfulness to his fellowmen, let us hope. It all began in the Bible school. There are thousands

like him over this land, men and women who, under the grace of God, owe what they are to the fact that they were early brought under the influence of the Bible school.

Our teachers need to be inspired with the fact that where there are poor results the reason most probably is that there are poor methods; that little brain power and less consecration are put into the work of the school. Fellow students, learn some such story as that of Josephine and tell it to your Bible-school teachers, in order to inspire them to do better work for the sake of the results that will accrue. The story is as follows:

Scene I. The session of the Bible school has just come to a close. The school has been very disorderly, and nothing good seems to have been accomplished. The pastor is discussing the situation with one of his most intelligent and influential teachers. Finally he breaks out impatiently: "Why, Deacon Van Boyne, you put more brains into one hill of potatoes than you do into the teaching of your Bible class! Yes, I mean it. I cannot help if you *are* angry; what I say is absolutely true."

Scene II. A young lady is in her room this beautiful Sabbath afternoon. She overheard what her pastor said to Deacon Van Boyne. She abruptly terminates her excited walk across the room and seats herself before a mirror, while she interrogates her reflection therein:

"Josephine Alden, is it true that *you* put more brains into everything else than into your Sunday-school work? Yes, it is. You *know* it is. You were in a great rage at what the pastor said to Deacon Van Boyne, but you know it's true, every word of it. And it may be said of others also. The Deacon puts more brains into a hill of potatoes than into his Sunday-school work. You put more brains into everything else than into your Sunday-school teaching. You ought to be ashamed of yourself! Get down on your knees and ask the Lord to forgive you."

Scene III. At the same time Farmer Van Boyne is pacing his barn floor. He is in such a rage that he is afraid to enter his house, lest his family should note his disturbance. He has been cut to the quick by the sharp words of his pastor, but above

the tumult of his anger he hears a persistent voice saying: "True, *true*, TRUE—you know it is true." More than once he looks around to see who is mocking him. At length, convinced that he is alone, he sits down on a wheelbarrow, and the battle rages within until his pride meets its Waterloo.

Scene IV. The pastor in his study advances with outstretched hand to meet a young lady who greets him with: "Please do not shake hands until I make my confession. Yesterday, I went home from Sunday school in a great rage, because I thought that you had insulted Deacon Van Boyne by telling him that he puts more brains into one hill of potatoes than he does into all his Sunday-school work. I have nothing now to say about the good deacon, but I want you to know that your words have pierced my heart, and I humbly confess that after a long struggle with my blindness and my pride, I am willing to acknowledge that I have been putting more brains into everything else than into my Sunday-school work; but that day is past, and from this time forward I am going to use for the good of my fellows and for the

glory of my God, the intellect that he has given to me."

Scene V. The pastor has just turned from bidding farewell to his visitor when his hand is grasped by Deacon Van Boyne, who accosts him thus: "Pastor, let me tell you that I parted from you yesterday with anything but Christian feelings towards you. I imagined that you had insulted me, and my pride cried out for revenge. Now, however, I am in a different mood. On my knees I have fought the battle, and I want you to know that you were right in what you said, and I hope that you will pardon me, as I believe the Lord has. Hereafter the Lord gets my best. My potatoes will not be any poorer, but my Sunday-school work will be better."

Scene VI. About five years after this a leader of a Bible-school workers' institute, in answer to his inquiries concerning the earnest, intelligent help which he had received in the discussions from a gentleman present, is informed that it is Deacon Van Boyne, and hears the facts narrated above. He has the exquisite pleasure of shaking hands with a man who is using the intellect

that God has given to him to such advantage that he is one of the best Bible-school teachers of his county.—*The New Century Teachers' Monthly*.

IV. Great improvements are possible in those things which assist in the best work of the Bible school. "We are doing the best we can under the circumstances," is the excuse offered in many places for poor work in the Bible school. Those who succeed in life rise superior to circumstances, or at least improve circumstances. Why should not the laborers in the greatest work on the face of the earth do the same? Why should they permit themselves to be bound with the iron bonds of circumstances? Who better than the pastor shall inspire the workers of the Bible school with the thought that they may make their circumstances more conducive to better work and therefore to richer fruitage? Here are some of the points concerning which he should prepare himself to give the necessary inspiration:

I. ARCHITECTURE. Many of the very best suggestions that are made in the interest of better work in the Bible school are

met with the objection, "We cannot do those things in our school because we have not room." Just so, but is it always to be thus? Shall not our teachers be so inspired to know, to pray for, and to work for what is best in the matter of Bible-school architecture that they will set themselves to get it? Shall it be considered Christian to put beautiful stained-glass windows into our churches as memorials of those who are departed, while those who are alive have not the proper room for their great work? Shall we encourage the using of large sums of money for steeples that are merely ornamental, and for bells that are rarely heeded, while there are not sufficient rooms in which to carry on properly the work of the Bible school? Not if the teachers of those schools are so inspired with the thought of what is necessary and what is possible that they will rise in their might and demand it in the name of the children and youth of to-day who ought to form the church of to-morrow. See what a field is before you as an inspirer of those who are to make the circumstances for the future.

2. BIBLE STUDY. The lament is going up all over the land that our Bible-school teachers have not the time necessary for adequate Bible study. Is this true? Does not convention, tradition, habit, something other than the fact rule in this case? There must be those who will face the conditions and inspire the teachers of the local school with the thought that there is time for Bible study; what is lacking is the proper motive.

3. CURRICULUM. There are very few pastors who are overwhelmed with the amount of biblical knowledge possessed by the young people who apply for church membership, even though these young people have had years of instruction in the Bible school. In most cases there is an indefiniteness concerning even the most fundamental truths and the simplest facts that would be amusing were it not pitiable. In many cases excellent teachers have spent years in instructing with very meager results. Why? Because there has been no united effort on the part of the teachers of the school to so systematically teach some things that they shall never be for-

gotten. In every Bible school there should be a course of supplemental work that will run through the various grades and be so arranged that some few things at least will be as well known to the members of the school as the multiplication table is to the boys and girls in our day schools. Someone who stands above all the others in the school ought to know what this curriculum of Bible study should be and ought to inspire the teachers to adopt and follow it. You see, brethren, how great is your calling in this regard.

4. DISCIPLINE. Whereas a few years ago the thought of discipline in the Bible school was repugnant to the minds of many good persons; to-day, as the meaning of discipline is understood, it is more and more regarded as absolutely essential to the welfare of the school. God is now recognized as a God of order in the Bible school as well as elsewhere. There are many who claim that it is useless to pray for the manifestation of the presence of the Holy Spirit when those who thus pray are disorderly. Much has been said about "the bad boy problem" and "the giggling girl problem."

These problems will never be soived until the officers, teacners and elder pupils in the Bible school are orderly. Did I name the pastor? Frequently he has been the chief transgressor. He sits on the platform and chats with the superintendent and then wonders why those two boys down in that seat yonder persist in talking. A revolution is taking place. The best people everywhere are insisting on order in the Bible school, to the end that its great work may be performed in the very best way. To carry the movement to its proper consummation, the pastor should be intelligently informed as to what is needed, and should be the inspirer of his teachers to persevere in their efforts to obtain that which is for the best.

5. TEACHER TRAINING. All that has been said in the foregoing may be summed up in the thought that the pastor should inspire his teachers to be trained teachers. To overcome the objection that the average person has no time for receiving the training, he should become convinced of the fallacy of this statement, and, selecting a number of telling illustrations, should keep

them before his teachers until they realize at what he is aiming. Here, for example, is one reproduced from "The Westminster Teacher:"

SOCIABILITY VERSUS TEACHER-TRAINING.

She was a consecrated, talented young Christian. About five o'clock one afternoon on the way to her home, where I was to have supper preparatory to the drive to the station and the long ride afterwards, she brought up the subject of the afternoon's conference of the Institute just closed, namely, How may Sunday-school teachers living in rural districts be trained for their work? She was much influenced by the spirit of the times, and, accordingly argued in her brilliant way that it is impossible to find the time and the place for teacher-training in the country. The conversation continued until we entered the house.

A chance remark elicited the information that as fewer delegates than had been expected were present at the Institute a large quantity of first-class eatables had been left over and were in danger of spoiling. Therefore, an impromptu sociable had been

arranged for that evening, and it was expected that all the young people of the congregation would be present to take part in the enjoyments of the occasion.

In answer to my expressions of astonishment as to the quickness with which the place of meeting had been secured, the arrangements made and the notices sent out, she declared that there was no difficulty about that, as all the young people would be delighted to be present. Some, she informed me, would drive a distance of six miles through the heavy fog which was gathering and would remain late into the night—thinking nothing of the drive home through the chill and the blackness.

On the way to the station my driver was a lad of about eighteen. Expressing my regret that he would have such a long ride home alone I was informed that he intended to spend the evening at Mrs. Blank's. This was the place where the sociable was to be held. It was not difficult to get him to talk and to give many facts, of which this is the summary. The social had been arranged for since noon. The invitations had been sent by word of mouth through-

out the entire community. Nothing short of a providential hindrance would prevent the young people from assembling and having a most enjoyable time.

About four miles from my place of entertainment I stopped at a farmhouse to speak to an acquaintance. "The social" was the subject of conversation and many facts similar to those already detailed were given.

Seated in the railway coach I had abundant food for thought. The ease, rapidity, and enthusiasm with which the "social" had been arranged amazed me. There was, however, a very serious aspect to the whole matter. It suggested a bed-rock question, namely, *Do these young Christians care more for an opportunity to have a good time than for an opportunity to prepare themselves for the grandest work on earth?*

If the suggestion in this question is too harsh, perhaps another one may be allowed. Should not our pastors and superintendents combat the fallacy so often stated thus?—'The reason why there are not more classes for the training of Sunday-school teachers is because our people have not the time.

The "social" episode convinces the writer that the time will be found and the place forthcoming just as soon as our young people are as deeply interested in the subject of teacher-training as they are in sociability. Of course, How to get them interested? is a most important question, but it will never be answered until the fact that workers can have training if they wish it is fairly faced.

6. **TEACHERS' MEETING.** It is now conceded that while good work may be done in a Bible school in which there is no teachers' meeting, the best work cannot be done in such a school. The difficulties connected with the holding of a teachers' meeting are well known and not at all depreciated by the speaker. At the same time there is a very strong suspicion abroad that some teachers remain away from the teachers' meeting because when they did attend they did not receive anything helpful. Here is a great opportunity for the pastor to be an inspirer, but in order to be such there will be necessity for much more than sounding words. In this respect the inspirer must work, *work*, **WORK**.

Said an experienced Bible-school worker to a young brother in the ministry, "How many teachers are in your Sunday school?"

"Thirty-two."

"Would you spend as much time in preparing to instruct them in teachers' meeting as you spend on the preparation of your Sunday morning sermon?"

"I certainly would not."

"Do you not think that, if you did, you would get more results than you now obtain from your morning sermon?"

The young preacher did not answer, but gave the impression that he did not think that the teachers' meeting was at all comparable to the morning sermon. But, think! Suppose he could have inspired those thirty-two teachers—would he not be duplicating his preaching many times over?

One of the best, if not the very best Bible schools from the standpoint of spiritual fruitage, with which I have ever been acquainted owes most of its success to the fact that all through its history it has maintained a teachers' meeting in which the pastors of the church, as they succeeded

one another, have had much to do with inspiring the teachers.

How the inspirations along the various lines suggested in this lecture are to be given we will consider in our last lecture, *The Pastor at Work*.

"The Problem of Increased Sunday School Efficiency" is not a simple one. There are several factors involved, and the highest efficiency can be effected only in reaching all. I cannot consider them all, and will suggest only four. The first is the *pastor*. The pastor is or should be the spiritual *leader* in every department of the work of his church. I do not mean the executive officer of every department, but the moving, guiding, inspiring spirit in all. I do not think he should be the superintendent of the school, or a teacher in the school, but its *pastor*. Indeed, that "evangelism" described as "preventive," "paternal" and "educative," describes the pastor's sphere of work in his Sunday school. And he will make this work *efficient* through his personal contact with the school *as a whole, by classes and as individuals*. But his largest work will be done through multiplying

himself in the ideals, the purposes, the standards of his teachers and officers. Let him do it as he will—*only let him do it*. As the commanding general influences the morals and efficiency of his soldiers through his influence upon his staff and military cabinet; as a great merchant prince reaches his business through his agents, so will a wise pastor touch most vitally the life of his school through his officers and teachers. *But he must do it.*"—*From an address by the Rev. W. C. Merritt.*

LECTURE II.

THE PASTOR LEADING HIS TEACHERS IN BIBLE STUDY.

The session of the teachers' meeting had just closed, and the teachers were sitting or standing in groups discussing the lesson for the next Sunday, when she approached the table at which was seated the pastor, who had led the teachers in their study of the lesson. Referring to the fact that he had urged them to endeavor to get the pupils to study the Sunday-school lessons at home, she announced somewhat belligerently, "I am tired of having people talk about the pupils studying their lessons at home."

"Why?"

"Because they do not know how to study their lessons, and moreover, the teachers do not know how to study their lessons, much less are they able to show the pupils how to study. What is the use of teachers

telling pupils to study when they, themselves, do not know how to study or to show the pupils how to study?"

As the words issued from her mouth, indignation blazed from her eyes. The impression she made has never been effaced. The pastor took her words to heart, and from that night on has made it his prayer and his study to learn how to lead his teachers in the study of the Bible, and each week, especially in the study of that part of it which contains the lesson text for the next Sunday. He went still farther than this. When teachers complained that their pupils did not study at home he insisted that they should not be requested to study unless some one had first shown them just what to study and how to study. He has been fairly successful in making Bible-school teachers understand that they must learn how to study the Bible and be prepared to show their pupils how to study, if any real results are to be expected. Any success that he may have had in this direction is due to the intelligence and the boldness of the young lady, who first opened his eyes not only to the

condition of affairs but also to the necessary remedy therefor.

There will be no real study of the Bible at home until the teacher is able to indicate to the pupils what she wishes studied and how it is to be studied. The average teachers of to-day are unable to do this unless they, themselves, are instructed in this art of studying at home. Until the time comes when the Bible school will have some one especially trained for this work it must devolve upon the pastor. Hence we are in this lecture to consider "The Pastor Leading His Teachers in Bible Study." This, of course, presupposes the fact that he knows how to study the Bible. If he does, he has not attended the Theological Seminary in vain.

There are many methods of studying the Bible. The pastor may lead his teachers in at least five of these:

I. Devotionally. It cannot be repeated too often nor emphasized too strongly that with all our so-called modern psychology and pedagogy the Bible must be studied devotionally. While Christ alone is the Bread and the Water of Life, still the

Scriptures have been given to us that we may be led to, and kept in touch with, him who can supply every need. Many a well-meaning pastor has allowed his spirit to starve while he studied the Bible homiletically for the purpose of getting that which would feed his flock. Many masters of methods in the Bible school have little real power because they have forgotten or neglected to study the Word for the sake of spiritual nourishment. So much has been said on this subject and so many books on it have been published that it needs but to be put into the foreground for the pastor to recognize that in doing the other things, for which this lecture course stands, this most important of all must not be left undone.

II. Intellectually. There is much that should be known concerning the Word by those who are to teach which may be grouped under the head of intellectual study. For example:

1. *The Bible as a book, should be studied.* A recently issued Training Course for Sunday-school teachers with other things contains this comprehensive course on the Bible:

- (a) The Book itself.
- (b) Bible History.
- (c) Bible Geography.
- (d) Bible Worship and Customs.

The first section contains a bird's-eye view of the Bible, including its name, its unity and its divisions; its canon; the books of the old Testament; the books of the New Testament; how the Bible was written and preserved; the story of its translations; and the various kinds of literature of which it is composed.

Some such course as this will be very helpful for every pastor and Bible-school teacher as a background for the truths that are to be taught.

2. *The various parts of the Bible should be studied.* This remarkable collection of sixty-six books should be known not only as a unit, but also as composed of a number of books, each, in some respects, distinct from all the others, and yet all combined in one unique whole. The answers to the following series of questions concerning every book of the Bible are of great importance as intellectual furnishings for

the teacher in the school which has the Bible for its one text-book:

BY
FOR

W

HERE?
HEN?
HY?
HOM?
HOM?

To the facts obtained by answering these questions should be added a knowledge of the contents of each book, concerning which the question should be, What does it contain?

3. *That part of the Bible which is assigned for a particular lesson should be studied.* Two serious errors are committed by Bible-school teachers:

(a) There are those who, because they are familiar with the Scripture story or teaching selected for a particular lesson, trust to general information and the inspiration of the lesson hour. Such teachers occasionally interest and instruct their pupils, but as a rule they are very wearisome to listen to, as they deal in generalities or repeat the facts and truths which the pupils have heard so often that they are very tired of them.

(b) On the other hand, there are teachers who do not properly prepare many of their lessons because they are so difficult. "That lesson is not suitable for children," they declare, and spend much valuable time in telling the members of the class how hard the lesson is; how a much more suitable one could have been selected.

Here is an opportunity for the pastor to insist that, no matter how familiar a Scripture selection may be, it should not be taught without diligent, careful preparation on the part of the teacher. Moreover, he may show the discouraged teacher how to study even the hardest lesson, so as to get from it just those truths which his pupils need in their everyday life and in preparing for the life to come.

III. Pedagogically. To the devout study of the Word and to that intellectual study of it which is so helpful to the teacher, there should be added a pedagogical study. That is to say: The Bible-school teacher should study the Bible and especially each lesson therefrom with the thought of teaching it. My friend, Mr. Walking Encyclo-

pedia, has larger funds of more kinds of knowledge than has anyone with whom I am acquainted, but he is the poorest teacher that I ever knew, although for years he has been endeavoring to earn his living by teaching. What is the trouble with him? He does not know how to impart to others the knowledge which he possesses. Position after position he has lost, because he does not know how to teach, and in secular lines so-called instructors who are unable to teach are not in demand. You and I are to help bring in the good time when the Bible school will be on a par with the day school in this respect.

Perhaps in no one particular will the pastor do more for his teachers than in leading them to appreciate the importance of a preview in preparing to teach and to review a quarter's lessons. He will be doing his teachers an inestimable service who convinces them that in preparing for the weekly lesson study, and especially for the review at the end of the quarter, nothing will be more helpful to the teacher than a preview. There are schools where this pre-

view will have to be arranged by the teacher himself; in other places the pastor, the superintendent, or some one especially selected for the work will outline the preview, a copy of which will be handed to each teacher as near the beginning of the quarter as possible.

Where the teacher has to make his own preview, the pastor will have a golden opportunity in showing him how to do it. It may be arranged by carefully reading, at one sitting, the titles and the golden texts of the lessons for the quarter, so as to ascertain the particular truths that should be emphasized in the teaching of each lesson and in the review of all the lessons. Again, at another sitting, the Scripture selections for the different lessons may be read in order to test whether the conclusions arrived at in reference to the lesson truth is warranted by the lesson text. At a third reading, there may be selected a few words for each lesson that will recall the truth of that lesson. Here is a specimen preview arranged for the lessons of the first quarter of 1905:

JESUS CHRIST THE

WORD, LIFE, LIGHT	Lesson I.
LAMB	Lesson II.
MASTER	Lesson III.
PARTNER	Lesson IV.
NEW LIFE	Lesson V.
LIVING WATER	Lesson VI.
HELPER	Lesson VII.
GREAT PHYSICIAN	Lesson VIII.
NOURISHER	Lesson IX.
SEPARATOR	Lesson X.
LIBERATOR	Lesson XI.
LIGHT	Lesson XII.

Throughout the entire quarter this thought may be kept prominently before the minds of the pupils:

JESUS CHRIST WILL BE EVERYTHING NEEDFUL TO THE TRUE DISCIPLE.

On every Sunday the endeavor should be to illustrate this truth from a different standpoint, and the word or words selected as the cue thought for the lesson of the day should be emphasized. In this way the teacher will work in harmony with the principles of correlation and con-

centration, which we consider in Lecture IV. The principle of apperception may be followed by introducing each lesson with a story of something familiar to the pupils, which will help to lead up to, and to emphasize, the chief thought of the lesson. Here is an introduction to the story of Jesus talking to the woman at Jacob's well that enables the teacher to get the point of contact, and at the same time to prepare for the closing thought of the lesson, namely, Jesus is the Living Water:

Many years ago, in Hudson county, New Jersey, there was a long-continued drought, during which both people and cattle suffered much for want of water. There was, however, one well which seemed to be inexhaustible. Its waters were clear, cool and soft. At first its owner allowed the neighbors to come and take as much as they wanted, but gradually the numbers using the well so increased that it was continuously surrounded by a crowd of people endeavoring to fill all kinds of vessels. It became necessary to make some regulations concerning the drawing of the water, so it was sold for a cent a pail, and those coming for

it were compelled to form in line and await their turn. Still the crowds came, and the owner of the well reaped such a harvest of coppers that he soon became well-to-do. Speculators came from a distance, bought the water in quantities, and retailed it to the large numbers who were more than eager to buy. The flow continued all through the dry season, and multitudes were blessed because of the well.

Near Sychar (look up this place on the map) is a wonderful well, the existence of which was known as far back as the time of Jacob, which is called Jacob's well. It is about two miles southeast of Nablus, the ancient Shechem, near Mount Gerizim. This well is now partially filled up because of the great amount of stones and rubbish that has been thrown, or has fallen, into it. In ancient times, however, it must have been a great blessing to the neighborhood, and in the time of Jesus, it was the source of water supply for many persons.

Here Jesus sat and talked with the woman of Samaria, and told her about a kind and a quantity of water, concerning which she had never even dreamed, but of which she

afterwards partook to her great joy and everlasting blessedness. It is of this water that we are to study to-day.

Is it possible to over-estimate the help that the pastor can be to his teachers in leading them in this kind of pedagogical work? When he does so, will the Bible be any less real to them? Will they know more or less than they do now? Will the pupils pay attention to them? Will the pupils know more at the end of the quarter than they do now with the present haphazard methods of Bible study? Will more of them be brought to Christ than under present conditions? Will they become more intelligent disciples? These questions are asked, not because there is any doubt concerning the answers, but to deepen the conviction that this kind of Bible study will be productive of great good along those lines which furnish the only reasons for the existence of the Bible school.

IV. From the standpoint of the needs of the pupils. Too many teachers study the Bible-school lesson from the standpoint of their own needs. The result is that they

teach along the plan of their own experiences and capabilities, feeding themselves a little while their pupils starve. To correct this improper method of teaching the pastor must himself, or by proxy, insist on the teacher who is willing to learn to teach asking at least three questions concerning every lesson text:

What is the chief lesson that I should learn from this text?

What is the chief lesson for my class?

How am I to convey this lesson to my pupils?

Here the pastor's knowledge of the things which we are to consider in Lectures III and IV will come into play. We shall anticipate somewhat.

Of one fact the teacher must be made aware, and from it he must never get away if he is to properly instruct those in his class, namely, that he must study his lesson with the thought of what they are. Years ago a lady presented the speaker to the members of her large class, all of the feminine gender, but varying in age from thirteen to over eighty years. "Why do you not divide your class?" she was asked.

"Oh! I love them everyone."

"You would not be a good teacher if you did not, but you cannot teach them all and give them what they need. Why not, because you love them, divide the class according to age?"

"Oh! they all love me."

"Doubtless, but you cannot teach them properly. A girl of thirteen does not need the same truth for a lesson that the saint of eighty does. You are unjust to your class in trying to instruct them all together."

She did not, or would not, see the point, and is perhaps dropping Sunday by Sunday a little milk or a little meat into the spiritual natures of her pupils, while she might be feeding them all according to their needs and their capabilities.

We may but glance at some of the ways in which the pastor can lead his teachers in the study of the Word from the standpoint of the pupils:

1. *The Primaries.* In this grade the imagination is very active. Take the lesson that we are to study on New Year's Day. Instead of taking that lesson verse by verse and going over it, so that the chief

result will be weariness, the teacher should be led to so *see* what the text means that she can get her pupils in imagination to see it too. The appeal all along the line of the teaching should be to this faculty of the little folks' mind. In making this appeal no violence need be done to Scripture, nor need the Holy Spirit be any the less honored than he was when Jesus appealed in his parables to the imagination of his mature hearers. Here are three pictures that the children may very easily be led to imagine under the suggestion of the teacher who has learned what an aid she has in the imagination of the children before her:

Jesus as the light of heaven.

Jesus shining on earth.

Jesus helping his children to shine.

After the pictures have been *seen*, the endeavor should be to get the little folks to *do*. Here the appeal should be to the trait of imitation, which is so strong in the members of the Primary Department. Advantage should be taken of the fact that young children deal in the concrete and

never in the abstract. Therefore, in making the application of this lesson, Jesus giving light to the world should be held up for the imitation of the pupil. Examples of his giving light should be shown, and the analogy between what he did and what his children may do should be presented.

The teacher who is stimulated by her pastor to thus study the various lessons with the thought of the pupils in view will, by experimentation, so learn what is helpful that she will be able to get along with but a suggestion now and then from the one who started her in her study. It is the start that is difficult.

2. *The Juniors.* The appeal to the imagination cannot be made to Junior pupils. They are in the literal, matter-of-fact age. They may wobble all they please in regard to the lines of rectitude, but they want the teacher to be very exact, very precise; no imagining for them; they would call it lying. Is there no method of studying the lesson for them? There is, and it is a very effective one. They delight in action; they will be interested in truth that is in-

carnated in a person. The pastor who knows this will endeavor to get his teachers of Juniors to study their lesson with a view of presenting its chief truth as incarnated in some person or persons.

Take again the lesson used for the Primaries. The teacher who knows her Junior pupils will begin with the statement in verse 6: There was a man. What kind of a man? What did he do? The pupils' thoughts will be directed to the man, because they like to think about men. This man will be pictured going about giving light to men. The blind man to whom he gave physical light, the paralytic whose soul he flooded with light after he had healed the poor palsied body, the sisters of Bethany from whom darkness was driven when their brother walked forth from the tomb, will be pictured. The Light of the World in action will be presented to these action-loving Juniors.

Juniors are in the age when they like to do something themselves, so instead of asking them to sit quietly and listen to a lecture or even to answer questions

merely, the teacher who understands her pupils will provide them with pads and pencils, and will let them work with their hands while they listen and answer. For example, she will have them print in large letters the word

L I G H T

Before this she will have them print in smaller letters the different classes of light, such as PHYSICAL, MENTAL and SPIRITUAL. She will then have them print the sources of the various kinds of light, all the time leading up to the thought that Jesus Christ is the Light of the World, that there can be no true spiritual light apart from him. She will also endeavor to get the pupils to resolve to follow this light. In order to have the facts and truths of the lesson impressed she will ask her pupils to take clean sheets of paper and to copy for preservation what they have already printed. The summing up of the lesson will be somewhat as follows:

PHYSICAL	L I G H T	GAS, etc.
MENTAL		STUDY, etc.
SPIRITUAL		CHRIST.

The resolve that the pupils make may be worded in this fashion:

EVERY DAY WE WILL RECEIVE

THE LIGHT

OF THE WORLD.

The ordinary teacher will not undertake this work unless stimulated to do so by someone, and will probably not persevere in it for any length of time without some encouragement. The work cannot be performed without the necessary material for it. If the pastor does not initiate and help carry it on, he ought at least to be able to suggest it and to advise concerning it. What a field lies open before us, young gentlemen, if we are keen enough to note these possibilities and bold enough to face the difficulties connected with the work. But you object: Our Bible-school teachers are not prepared for that kind of work. Too true, but whose is the fault? Have not those who ought to have been the leaders remiss? Are we going to allow the workers of the next generation to rise in condemnation because we have not lived up to our light?

3. *The Adolescents.* Two pictures are indelibly stamped on my memory. I shall never forget them as long as I live. Perhaps if I can show them to you, they will help you in the great work before you.

(a) It was long ago, when I was a boy. We had a good man as teacher, whom I always think of now as a talking machine wound up very carefully during the week to unwind in the presence of the class of bright, intelligent young adolescents. This pious man would begin and go on talking on, and about, the lesson until the superintendent's bell called for order. One day, with a lamb-like expression, a young fellow looked up into the teacher's face and very innocently inquired, "Teacher, was Jeremiah ever in Ireland?" Then there was a scene. Teacher exploded, and the boys laughed. The more he scolded the less inclined they were to respect him. Thus it went on for minute after minute, the angry man becoming more angry, and the tantalizing boys becoming more provoking. The ringing of the bell put an end to the episode for the time being. Nothing was gained, much was lost by the teacher.

(b) She was a beautiful woman of culture, who, at much personal self-sacrifice, taught a class of big boys. I can see her yet as she approached me on that Sunday afternoon and asked, "What do you suppose John did this afternoon?"

It must be borne in mind that the John referred to was a lad of about sixteen. Although he had been to see me to talk over the possibility of his studying for the ministry, still I was prepared for his doing almost anything. It was with an anxious heart covered by a calm exterior that I said, "What has John been doing?"

"Just as I was in the midst of my explanation of verse sixteen of to-day's lesson, he broke out and said, 'Teacher, I would like to have something to say about that verse.'"

Much relieved, I replied, "That is all right; you gave John a chance to say what he wished to?"

She seemed surprised and said, "John acted very impolitely."

I assured her that he had not, but I learned in the course of the long conversation that followed that she felt much

pained at John's behavior, and that she resented the thought that he had any right to interrupt her in the well-prepared discourse which she was giving to the class. My effort to show her how I would rejoice at every such interruption, and how I would give pupils of the age of those in her class every opportunity to ask questions, and even to challenge the statements of Scripture, was fruitless, and she departed, evidently feeling that she had been badly treated by both pupil and superintendent.

These two pictures indicate the kind of study that is necessary on the part of the teacher of young adolescents. He who expects them to listen to dogmatic statements and to accept the conclusions of their elders without questioning, will find continuous trouble in the effort to instruct. He who puts himself on the plane of a fellow-student with the young folks, who will welcome questions, who will remember that doubt is natural in this period of life, and who will not only permit but also encourage the asking of questions, may have great hope of leading the young adolescents in Bible study.

Although the number is rapidly decreasing, many teachers are still ignorant of these facts; while others, who have been instructed concerning them, will not admit their truth. The pastor who knows them and insists on their value will have great influence with his teachers, and will be doing much for his school if he will set himself patiently to work to get those who instruct adolescents to receive and practice them.

4. *The Adults.* One of the criticisms against Christianity advanced by many in these days is that its teachings are impracticable; that it deals with the other world to the exclusion of the affairs of this one. Good men have absented themselves from the Bible school for the reason, they said, that they received nothing there to help them in their daily life. How much truth there is in these strictures it is impossible to decide. One fact, however, needs renewed and repeated emphasis, namely, there is no book, no literature in the world that contains so much that is applicable to everyday life as does the old Book. Perhaps the fault has been with

the teachers of adult classes. Perhaps further back has been the fact that the pastor has not interested himself to any great extent in the endeavor to help the instructors of men and women in their great work of preparing to teach the Word.

Very much has been done to enable the teachers of Primaries to bring the truths of the Bible to influence the lives of little children. The teacher in a Junior Department will soon be able to get all the information that she can assimilate, along the line of suggestions for teaching her boys and girls. How may we interest the big boy and the big girl in the study of the Scriptures? is a question that is being answered by many and in varied ways. Now comes the thought of adequate instruction of the adults of the congregation. The principle to be borne in mind in this connection is—*The truth should be made applicable to everyday life.* While this principle is easily uttered, there is much that it presupposes. The teacher of adults should know their life; their sorrows, their sufferings and their sins on the one hand; their hopes, their ambitions, their longings on

the other hand. He should make it his constant endeavor to bring the truths of the Word of God to bear on the lives of those whom he is leading in study. This will make him a fellow-student with his pupils as well as a careful student of them and their surroundings. He will enter sympathetically into all that concerns them. He will not dogmatize, nor teach from the standpoint of his own experience or attainments.

Where are we to get such teachers? the pastor exclaims. They are to be had. There are already very many such in our Bible schools. The best-known business man in the city whence I come teaches thus every Sunday a large class of adults. There are many such to be had in our congregations to-day, men and women who remain out of the Bible school because they look upon it as a rather small institution, not worthy of the very best efforts of strong men and women.

Here is the golden opportunity for the pastor. First, let him be impressed to the very center of his being with the importance of Bible-school work. Then, let him

realize that the Bible may be made a practical, everyday book, whose truths may be applied to the smallest as well as the greatest affairs of life. Finally, let him set himself to convincing some of the biggest and noblest members of his congregation that they cannot find anywhere a work better or more helpful to humanity than that of leading men and women in the study of the Bible. Such leadership must have back of it another kind of leadership, that of the pastor. Here is a work worthy of the best efforts of the best men in this seminary—to be the leaders of those who are to lead the instructors of the adults of the congregation.

“But such leaders are born, not made; how can you expect to find them for Bible-school work?” This statement is no less a fallacy because it is heard so frequently. **LEADERS ARE NOT BORN; THEY ARE MADE.** In very rare cases there is a born leader, and he soon takes his proper position in the sphere in which he is fitted to lead; but where one leader is born, a thousand leaders are developed. In business, in politics, in the professions, in warfare, in

diplomacy, everywhere, except in the Bible school, leaders are trained for their leadership. For what do West Point and Annapolis stand? Where did our great Secretary of State receive his training? To-day there is working as a clerk in a small railway station the son of one of the wealthiest bankers of New York City. Why? He expects to be a great leader in the railroad world, and is preparing himself for that leadership by mastering the details of the business.

One aim of this course of lectures, in common with much that you receive in this seminary, is to start you on that course of thinking, praying, studying, experimenting which will result, not in one nor two years, but in time, in your being prepared for just such leadership as we are now considering, as well as for leadership in other lines of Bible-school effort. Pastors lead in other departments of church work, why should they not lead in that which is coming to be recognized as the most important of all the departments, the Bible school?

V. From the standpoint of easier work by the teacher. In all our discussions of this matter of Bible study, it must not be overlooked that a body of workers more loyal or more faithful than our Bible-school teachers cannot be found anywhere. Many of them study diligently and work hard in the preparation and presentation of the truth. The pastor must give due credit for this, while he realizes that much of the study and labor is misdirected. His aim should be, not to discourage his workers by putting upon them more than they are able to bear but to encourage them by indicating how their study and their labor may be more productive of results. To do this requires thoughtful, prayerful preparation on his part. In no department of effort more than in that of Bible study is there danger of "the blind leading the blind."

1. The pastor who enables his teachers to understand that what is needed is better Bible study rather than more Bible study, and that his efforts are directed to the endeavor to save their time, will be treated by them as a benefactor. To do this, he

will pursue in a large degree the plans adopted for himself in sermonizing. Who is master of himself and his audience during the delivery of the sermon? Is it not the preacher who has a good outline well in mind? Apply this principle to Bible study and teaching. Get your teachers to make and to use outlines of those things which they are to teach, and you have done much toward making them good Bible students so far as the lessons to be taught are concerned. The lecturer has frequently urged teachers as follows:

MAKE
MEMORIZE
PRAY OVER
BROOD OVER
PRESERVE

AN OUTLINE

OF EVERY LESSON.

Why preserve the outlines? That they may be looked at from time to time, and so studied that the teacher may vary his methods of presenting the truth. There are few things that make Bible study more unattractive to the young than sameness on the part of the instructor. There

is nothing that makes the work of preparation more difficult than the uncertainty as to just what ought to be prepared and taught. The systematic habit of previewing the lessons, followed by the outlining of each lesson as suggested in the foregoing, will accomplish very much in making the teacher's task lighter and his work more enjoyable.

2. The pastor who inspires his teachers to get a background of biblical knowledge, into which every lesson selection will fit, and upon which isolated texts or portions of Scripture may be placed, will be giving his teachers a foundation upon which they may build with certainty. Imagine a teacher of arithmetic who has not memorized the multiplication table. What drudgery would be his in being compelled to look at the table every time he wished to be certain concerning his multiplying! This is exactly analogous to the case of many Bible-school teachers. Fundamentals have not been mastered, details therefore are always confusing and embarrassing. To give the teacher confidence and ease the pastor can do nothing better than to outline

a very simple scheme of Bible study for his teachers, and lead them through it either from the pulpit, in teachers' meeting, or in some other way best suited to local conditions. For the lecturer to outline a course of study would be to defeat his purpose, which is to so influence his hearers that they will work out for themselves a course which, because of their mastery of it, they can with enthusiasm and ability suggest to their teachers.

Years ago there was in the city of New York a professor in a law school who gave a course of instruction which was productive of marked results. At first he presented a very simple outline of his whole subject. At this the students would smile and wonder where the profundity of law came in. The professor, however, insisted on their mastering what he had given. Next he would offer another outline of the same subject, continuing the points of the first outline with a few additional ones. These he insisted should be learned. A third outline containing exactly the points given in the preceding outlines with some others added in their proper places was given.

This, too, must be memorized before anything new was attempted. Long before this the students had begun to appreciate the wisdom of their instructor's method, and to study so as to become absolute masters of what he gave them. They were ready for the fourth outline, which contained all the points of the preceding three outlines, but in addition thereto many things essential to the lawyer's knowledge of his subject. The students were now prepared to meet and to master all the niceties and subtleties of law. There was nothing given to them in the way of a problem, nothing that they would meet in actual practice, that could not be referred to its proper place in their outlines. The most complicated cases could be resolved to first principles.

How unlike this is our method of preparing for the great work of instructing others in the truths of the Book which touches history, society and the individual life at every point! Can we not take a hint from the method of the great lawyer, and give our teachers a background of Biblical knowledge which they may increase in-

definitely, and to which they may refer every new point presented in any way to their attention?

With whom, when, where shall the pastor begin? With himself, to-day, in his study. Let him begin to get for himself what he wishes his teachers to have. Doing this he will be prepared to lead his teachers in Bible study. The end will not come to-day nor to-morrow. He may go on throughout his lifetime adding, for himself and for his teachers, to that which he now begins. Only let there be the beginning, and let the beginning, no matter how small, be correct and so constructed that it is capable of almost indefinite expansion.

Young gentlemen, concerning this most vital matter of Bible study, you must get away from that hinderer of all true progress, INDEFINITENESS. Definitely determine something that you will do for yourself and your teachers, and then

PRAY
LAN
REACH
ACTICE

LECTURE III.

THE PASTOR LEADING HIS TEACHERS IN
THE STUDY OF THEIR PUPILS.

There are three great books which every pastor and every Bible-school teacher should study for at least two definite purposes, namely, for fitting themselves to bring souls to Christ and to build up souls in Christ. These books are:

1. *The Bible*. There are those who fear that the study of God's boys and girls and the study of how to teach his boys and girls will somehow decrease reverence for, and interest in, the written Word. Such fear is groundless. What is pleaded for in these lectures is not less study of the Bible but more study of those for whom the Book is intended. For centuries the Scriptures have been examined from every conceivable standpoint, while the consideration of humanity has been overlooked by all but a very few. To-day the attempt is being

made to apply the corrective. Preachers and teachers are urged to devote time and thought to the soil into which the seed is to be put, without at all neglecting the seed. The only possible place for any conflict between a real psychology and a true pedagogy on the one hand and the Bible on the other hand, is in the minds of those who forget that he who gave us the Bible also made the minds of those who are to study it. Is it not a blessed thought that as we study the Book we may also learn to know the mind for which it was intended?

2. *Nature.* The Book of Nature should not be closed to him whose chief work is to get others acquainted with the God of Nature. On the one hand, as Addison has so beautifully sung, God reveals himself in the heavens.

The spacious firmament on high,
With all the blue, ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

In reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing, as they shine,
"The hand that made us is Divine."

On the other hand, that part of nature which lies all about us, even at our very feet, reveals God. Said a devout scientist: "Every blade of grass that I see speaks to me of God." The teachers of the Primary Department are appreciating what an ally nature is to them in teaching the little ones to know the God of nature. Those who are striving to lead others than Primary children to know and obey God may obtain substantial help from the study of nature. It is not, however, within the scope of these lectures to do more than allude to these facts. Recall how well acquainted our Savior was with the Book of Nature, and how incessantly he made use of his knowledge thereof. In this respect, as in so many others, the Great Teacher has set us an example that we will do well to follow.

3. *Human Nature.* This is a great book, in many volumes, worthy of the best efforts of the greatest minds of our day. In these lectures some things are to be suggested that it is hoped will be practical and stimulating to the pastor who wishes to help his teachers to do the very best work for

humanity and for the kingdom of him who loved mankind so much that he took upon himself a human body.

To show how little equipment is really needed in order to begin this study, the lecturer ventures to tell how he was started in his studies of human nature. By so doing he may encourage others to begin.

It was just after the close of the session of the Bible school that a teacher came to speak to the superintendent who had stepped down from the platform. Taking his hand in hers she smiled and said: "I am the mother of seven children, and I could treat no two of my children alike." Giving the superintendent's hand a gentle pressure, she smiled again, turned and walked away without another word.

She has gone home to her reward; she never learned while on earth the effect of her words, nor has the superintendent ever come to know what blunder he had made to call forth the gentle rebuke. That he had been blundering he had no doubt. After the little woman had left him, he stood thinking somewhat on these lines: "Seven children, and she could treat no

two of them exactly alike. What then am I to do with the eight hundred persons who are members of this school? Lord, help me to learn how to avoid making mistakes."

That was the starting point. From that day to this the superintendent has never ceased to study people, especially boys, not to find defects and flaws, but in order to learn how they may be approached with the Word of God and with the offer of Jesus Christ as their All-in-all. In this lecture time will permit only the suggesting of some answers to three general questions, that may encourage pastors to lead teachers in the study of their pupils.

I. Why should the pastor lead his teachers in the study of his pupils? Or, to express it in another way, Why should the pastor lead his teachers in the study of human nature?

The three-fold answer may be: Because

1. *Human nature is a most fascinating study.* The Greek philosophers said, "Know thyself." Long ago it was declared, "The proper study of mankind is man." Spurgeon, the greatest preacher and the most successful soul-winner of the last

century, was an incessant student of human nature, which is but a homely way of saying that he studied paidology, ephebics and the other high-sounding divisions of human nature of the present time. Great preachers like Parker and Berry have insisted on the fascination in the study of those who are to be reached by the Gospel story. This is no less interesting than the study of that story itself. What was begun by many successful preachers as a matter of duty has been continued through pure love for the study.

2. *It is a profitable study.* There is nothing that will yield the true student such large dividends as those obtained from the study of people. To-day men, for the sake of profit, are engaged in the study of poultry, horses, cows and many other animals. It is money in a man's pocket to understand, for example, the nature or the habits of sheep. There are some things much better than money; many of these will come as results of the study of boys and girls, men and women. This study should be deliberately persisted in because of the results that will come to the student.

Then, of course, there will be rich fruitage as the result of applying in the Bible school what has been learned.

3. *It is a broadening study.* She is a woman of culture. She has spent large sums of money on apparatus and books. For what purpose? To study the animalculæ that are found in stagnant water. What she does not know about those tiny creatures is not worth knowing. Why is she engaged in this study? Because it helps to give her breadth of mind. She has two sons, one sixteen, the other nineteen. What she does *not* know about her boys would fill a good-sized volume. Not only would it be of advantage to her and her boys if she were to study them, but the results of that study would be much more broadening than those which come from studying animalculæ. The study of human nature merely for culture, for breadth of mind, is well worthy the serious consideration of all who are striving for culture and broadening.

II. What will be the results of the pastor leading his teachers in the study of human nature? They will be many as regards the student

himself, as regards those *with* whom he labors, as regards those *for* whom he labors. It is with this last class of persons that we are concerned here. A very few results are suggested:

1. *For the teacher of Primaries.* The pastor who studies boys and girls will be engaged in his investigations but a very short time before he comes to conclusions that will be of immense value to himself, to the parents in his congregation, and especially to the Primary class teacher.

He was about four years old. His head was adorned with curls, but the time had come for them to be sacrificed. One day his mother told the little fellow that during the afternoon he was to go with his father to the barber to have his curls cut off.

The boy refused absolutely to consent to go to the barber's shop, and so strenuous was his refusal that the matter was dropped for the present, with the thought that his attitude was but a childish whim.

Some time afterwards his mother informed him that father would take him to have his curls cut off. Again there was a refusal so obstinate that nothing could

change the boy's determination not to go to the barber.

Father and mother consulted and laid their plans, which were to insist on the boy going to the barber's shop or else to get him to give a reason for his refusal to do so. Accordingly, one day when everything was pleasant and he was playing about the house, the subject of curl-cutting was broached. It instantly aroused in the child the opposition that had been so apparent on the previous occasions. His mother said, "All right; if you do not want to go to the barber's shop you must tell me why you do not wish to go."

"If I go they'll cut all my hair off."

"O, no, they will not."

But he insisted that they would until his mother concluded that he had some reason for taking the position which he did, so she said, "Tell me why you think they will cut your hair off?"

Stopping in his play, the little fellow pointed his finger at his mother and with the earnestness of conviction said: "You look at my Uncle Al; he's been to the barber shop."

Then the facts were understood. At some time Uncle Al had visited his sister. Some one had said, "Al, you've been to the barber's shop!" The nephew, hearing the statement and looking at the bald head of his uncle, had concluded that barbers make people bald-headed. He did not wish to be a bald-headed boy of four. Would you? He concluded that he would not go to the barber's shop. Can you blame him?

His parents learned that the child was beginning to reason, and they were glad that they had not punished him for standing by the results of his reasoning.

A pastor who studies little people will learn that they reason, that their conclusions are often based on false premises or on insufficient data. He will conclude that his chief business is to give the children facts so that both in the present and in days to come they will not form wrong conclusions concerning the truths that ought to dominate their lives here and prepare them for their life hereafter. Leading his Primary teacher to appreciate that her pupils are constantly reasoning, he will help her to avoid the injustice that charac-

terizes the treatment of young children by many grown persons, who insist upon literal and absolute obedience without first explaining why there should be such obedience. Moreover, the teacher who is led to recognize the strength of the reasoning power of a child will be very careful as to the information which she gives her pupils and upon which their conclusions will be based. Her methods of study and of instruction will be radically different from those of the teacher who thinks, if she does not say, concerning her pupils, "O, they are only little children. Anything is good enough for them." Much has been said about children's rights; they are now being recognized and respected as one of the results of child study.

Other characteristics of early childhood, such as imitation, imagination and curiosity, which we will consider in our next lecture as being valuable from the pedagogical standpoint, will be recognized by the pastor-student of child nature, and will be made allies in the impartation of the truths of the Word whether presented by pastor or teacher.

The delight that he will experience as he notes the results of the intelligent application of the studies of himself and his Primary teachers will stimulate the pastor to make experiments concerning other traits of childhood, such as activity, affection, sensitiveness and reverence. By degrees changes in methods of discipline will be introduced to the great comfort of all concerned.

By this time he will probably be interested in the plays of children, and he will soon discover that an acquaintance with the psychology of play will be of great pedagogical value not only in the training of children in the Primary class but also in their development in many other places.

2. *For the teachers of Juniors.* The pastor that studies his pupils who are between nine and twelve years of age will have convictions that ought to be of the greatest advantage to him and to his Bible-school teachers. Among other things, concerning the pupils of the so-called Junior Department, he will conclude:

(a) Juniors form a most important part not only of the Bible school but also of the

congregation. Until recent years but little attention was paid to them from scientific standpoints. Now they are beginning to enjoy the results of careful study by specialists.

(b) The knowledge obtained in the study of the Primary pupils must be added to if Junior boys and girls are to be dealt with in an adequate manner. They are still children, but children quite different from those in the Primary Department.

(c) Junior pupils have some characteristics in common with the members of the Primary Department. A knowledge not only of these traits but of how they may be made of pedagogical value is most important. Such for example are the characteristics of

ACTIVITY
CURIOSITY
IMITATION
THE PLAY INSTINCT

(d) Junior pupils differ from both the Primary and the Adolescent in literalness. A knowledge of this single characteristic rightly applied will be of great benefit to the home, the church and the Bible school.

(e) *Junior pupils are now distinctively in the

READING	PERIOD
RECEPTIVE	
MEMORY	
LITERAL	
SUBMISSIVE	
FRUITFUL LEAKAGE	

(f) The results of this study intelligently applied will bring about changes in our Bible-school work which will be to the advantage not only of the boys and the girls who are of the Junior age, but which will also help greatly in the strengthening of the church of to-morrow and in the progress of the kingdom of our Lord and Master.

Imagine the power exerted, not only for the local Bible school but for the Kingdom at large, by the pastor who knows these things and who will lead his teachers in becoming acquainted with them, and in prayerfully applying the results of study for the sake of the Master, who does so much for them and for those whom they are endeavoring to train to be his sincere disciples.

*For an extended study of these pupils see "After the Primary, What?"

3. *For the teacher of Adolescents.* I remember the first formal lecture that I ever delivered on the subject of adolescence. It was given on the invitation of a friend, who was president of a county association. He wished me to speak to the workers of his county on some phases of the subject which were not such common property as they are now. Accordingly, I prepared myself so that when I faced my audience I had the consciousness that I knew what I was going to talk about and that what I intended to say was true.

My friend, the pastor, took a seat directly in front of me. When I began to talk he was looking me in the eye. After a little time his head drooped, and before I had gotten half through my talk his head was down and his face was covered with his hands. He gave every indication of being displeased with what I was saying. Fired with the thought that I was doing the right thing, I redoubled my efforts to arouse and interest him, but without avail. That head was lowered, and those eyes that I so much desired to see approving my words were covered.

At the close of that session of the convention I went toward my friend, expecting to demand an explanation of his conduct, but before I could say a word, he exclaimed, "I am going home to talk to the members of my session." The explanation that followed revealed the fact that the "session" were considering the advisability of excommunicating some boys, who at one time had seemed to be converted but who had suddenly become so outrageous in their conduct that it was thought they should be excluded from church membership. The pastor had grasped some basal principles, and intended to return home to tell his church officers how to deal with the disorderly young adolescents.

The pastor who attempts the study of adolescence will be utterly bewildered at first because of the multiplicity of things that are being said and written on this subject, and because of the various standpoints of lecturers and writers thereon. He should not be discouraged, but, beginning somewhere, he should go on to separate from the great mass of material offered

those things which will help him to lead his Bible-school teachers in their study.

One foundation stone upon which he may do some good building is the statement so often made, namely, "The young adolescent is a bundle of self-contradictions." When he grasps that fact and gets his teachers to apprehend it, he and they will not be surprised by anything that a boy or girl of the adolescent age will do. This will help them to keep their equilibrium at all times.

Some of the distinguishing traits of early adolescence are self-consciousness; day dreaming; the beginnings of motives such as ambition, philanthropy, pride, courage; the beginnings of emotions, which find expression in various ways; the stirrings of doubt; the awakening of a kind of love different from that of the child; and the appearance of atavism. The pastor who not merely knows about these traits, but who is able to recognize them in the young people and to advise his teachers as to what may be done under certain circumstances, has gone a long way toward solving two perplexing problems, namely, How shall

we hold our young people in the Bible school? How shall we find teachers for our young people? Many of our adolescents leave the Bible school because they are not understood there. Many good persons refuse to teach because they do not know how to deal with adolescents. In both directions the pastor who is informed as well as consecrated may be very helpful. As this subject is such a broad one, with so many ramifications, perhaps a concrete illustration or two of what is possible for a pastor may be most helpful. We will suppose that he has made a study, say, to begin with, of day dreams. He gathers his teachers and officers together and reads them an essay, or better still, delivers them a lecture on the subject. Here is a specimen of what might be given:

MR. BROWN AND HIS CLASS

(A Study in Day Dreams)

"Will Brown as a boy was very troublesome, and somewhat inclined to be wild," says his mother, with that charity that covers a multitude of sins. Many an earnest prayer did she offer for, and many a bitter

tear did she shed because of, her boy. The superintendent of the Bible school was obliged more than once to face the question: "Shall we allow Will Brown to remain in the school?" because he seemed to be the ring-leader in most of the disorder in his class.

But that is all past now. Mr. Brown, who is forty-three, settled down years ago. To-day he is an eminently respectable and highly useful citizen, the soul of honor, whose word is trusted without question, and whose life is held up before the minds of wayward boys as worthy of imitation. He is devoted to church work, and believes so thoroughly in the mission of the Bible school that for years he has been a painstaking teacher therein.

Mr. Brown's class consists of eight boys, ranging in age from thirteen to fifteen. Mr. Brown loves his pupils, prays for them, studies hard in order to interest them, but does not understand them. His most carefully arranged programs for class work, and his most prayerfully prepared lessons are frequently rendered useless by unexpected, and therefore unprepared for, mani-

festations on the part of his boys. That duty that seems to him to be so clear, those truths that he realizes should be accepted by everybody, are received by the boys with unconcealed indifference, or even with open expressions of contempt.

Wherein lies the difficulty? Mr. Brown overlooks the facts that are fundamental in dealing with young adolescents. First: His boys are not forty-three years old, but, being in their teens, view almost everything from standpoints very different from his. Second: The standpoints of all the boys are not the same. Each one is so positive that his point of view is the correct one that he pays no attention to the positions of the others. Each is enraptured with his series of day dreams, so that all his thoughts and actions, if not his words, are influenced by these day dreams.

Let us go to the Bible school with Mr. Brown, and look at his class. As he faces them he thinks of them as so many ordinary boys, who ought to be ready to receive and act upon the teachings which he has carefully planned for them. But who really sit in these two pews? In the corner

there is a boy who is a great general. The victories won by Alexander, Napoleon, Washington, Lee and Grant are nothing in comparison with the success that has attended him as the leader of mighty armies. To be sure he is only fourteen, and his conquests are all in his mind as yet, but oh! how real they are to him. When Mr. Brown urges him to strive for victory over some bad habit or evil tendency he smiles pityingly or even sarcastically, because Mr. Brown does not know the victory that gives such sweetness to his day dreams.

Next to him sits a boy who is a great admiral. The achievements of Dewey, Sampson, Schley and Hobson sink into insignificance when placed beside what he has accomplished. As commander of the finest ships that the world has ever yet dreamed of he has been instrumental in putting this nation in what he thinks to be her proper position at the head of the nations of the earth. Only fifteen, and he has never seen a battle ship! That makes no difference to our young day dreamer. He has done these things, and if you and Mr. Brown do not recognize the facts, so much the

worse for both of you, he thinks, as he goes on to dream of still more wonderful exploits.

That third boy's name is on the roll of fame, not only in his village, in his State and in the United States, but throughout Great Britain and over the whole continent of Europe. You do not know it, but that does not alter the fact that he is a great surgeon, performing miraculous operations for the relief of suffering humanity. Should you remind him that the only instrument which he possesses is a rather dilapidated pen-knife, he faces you with that far-away look in his eyes which indicates how real to him are the day dreams of his greatness.

On this side of the surgeon is a successful author. He has read of editions of books which have gone out in the hundreds of thousands, but already of his great work over a million copies have been sold, and he is just now writing another story which is to go far ahead of his past success. If you venture to remind him that his last high-school composition was not a success, that he received a low mark because of

misspelled words and unpunctuated phrases and sentences, he wonders why you mention such trivialities to one who is such a great writer.

And so we might go on with Mr. Brown's boys. One is to-day in his own imagination the greatest preacher in America. Sitting next to him is perhaps a great prize fighter. There is a boy that is a pirate, and there one that is a great statesman. Whatever life-work they have chosen they excel all that ever went before them in that particular line, as they sit in Bible school, dream their rosy dreams, and formulate their great plans.

Is it now any secret why Mr. Brown fails to gain the attention and excite the interest of these great personages? How childish seem his teachings in comparison with their accomplishments! How commonplace are the actions to which he vainly endeavors to urge them on when viewed in contrast with their unparalleled achievements!

Is there no hope for Mr. Brown and his boys? Yes, great hope, if Mr. Brown is wise. Must Mr. Brown give up his efforts

to teach, and must the boys be allowed to go on unrestrained in their day dreaming? No! No! Mr. Brown may use those dreams as powerful levers to uplift the boys, to benefit the church, and to help in the development of the kingdom. In order to accomplish this possibility at least four things are necessary for Mr. Brown:

HE MUST RECALL HIS OWN BOYHOOD. He has forgotten it. He has been unconscious of the fact that his boys, in the main, are about like what he was at their age. If he sits down occasionally, shuts out the present and lives for a while in the past, he will be face to face with many forgotten thoughts, words and actions, the remembrance of which will help him wonderfully in handling his boys. How vividly will come to him the recollection of the time when most persons predicted for him an aimless future, while in his own imagination he was a great merchant. How much of his success in the commercial world had its inspiration in, or was the outgrowth of, his adolescent day dreams, he may be able to determine now that he has his attention called to the subject.

HE MUST STUDY HIS BOYS. Not as he sees them on the Lord's day, when they are under restraint because of their ineffectual efforts to lay aside their day dreams in order to conform to the pattern according to which their thoughtless elders are trying to develop them. Just *when* and *where* and *how* these boys are to be studied must be left to Mr. Brown's newly-quickenened common sense, because it is obvious that no rules can be set for dealing with boys who differ so much from one another in their make-up.

HE MUST SYMPATHIZE WITH HIS BOYS. This will not be difficult now that he has studied himself and them. Recalling what he had to contend with, and realizing somewhat the present struggles of his boys, he will be able to feel with them. Then what a difference there will be in his prayers for his boys, in his methods of preparation for the class, in his manner of presenting the truth and in the kind of truths he selects! This sympathy will lead him to treat them no longer as practical men of forty, but as day dreamers of fourteen.

HE MUST TREAT EACH BOY AS AN INDIVIDUALITY. His study of, and his sympathy with, his boys have prepared him to do this. No longer will he come to the class chafing under his failure to make the boys conform to his ideals, but his constant effort will be to so present those ideals that they may appeal to the personality that he longs so much to help.

Outsiders, as well as fellow workers, will notice the influence that Mr. Brown is exerting over his boys. Many will be the questions as to the magic that is transforming the former indifferent pupils into attentive students of the Word. When Mr. Brown explains his change of attitude toward the boys, how it was brought about and the results thereof, some of his hearers may smile incredulously, and some may declare that it would be useless for them to try to imitate him, but those who can appreciate what he has done and can learn the necessary lessons will be as successful as he is.

When Miss White, who has a class of girls about the same age as Mr. Brown's boys, is impressed with the latter's story

and begins to think of herself and her girls just as Mr. Brown studied himself and his boys, she will find that, with minor variations, her girls are like the boys. They, too, have their day dreams. One is dreaming of the nobleman that is coming from Europe to marry her preparatory to installing her as the lady of his castle. Another pictures herself the wife of a millionaire, dispensing hospitality with an unstinted hand. One is a great authoress, another a famous philanthropist, the third a successful reformer, the fourth the champion of the down-trodden of the earth, and so on through the list. Their achievements are as wonderful as those of the boys across the aisle, although like theirs they are all in their imagination.

When Miss White talks to them as a class her girls now handle their gloves, make unnecessary efforts to get their hats to remain in position, or even talk about last week's party, because they think her talk commonplace for such wonderful people; but when she learns her lesson of Mr. Brown, treats her class as individuals and makes use of their day dreams to help her

teach the lesson, she will have the same success with her girls that Mr. Brown will have with his boys.

Surely that talk on "day dreams," followed by an interchange of opinion among the teachers, should open up unthought of fields of investigation and should result in unmeasured good for the school!

A month hence the pastor gives his workers another talk. Here is a specimen of what he might say:

INEZ AND HER GRANDMOTHER

(A study of Atavism)

She was tall, slim and fairly good-looking. No one except herself would give her face a second thought. When she gazed into the mirror to behold the dazzling beauty reflected therefrom, she thought it no wonder that she was the cynosure of all eyes. She was so ungainly in form and awkward in movement that a chair in the corner was her most comfortable retreat. Notwithstanding this, as she trod the avenue with airy step, no gazelle was ever more graceful, in her estimation. Kept away from school for long periods at a time be-

cause of illness, she was deficient in much that is merely rudimentary. She knew, however, that the knowledge, wisdom and culture which she possessed were merely lying dormant to be displayed when the auspicious time should arrive. Her irritability was such that her nearest and dearest friends found it very difficult to bear with her. She was positive, however, that if she had her due she would be wearing a medal for amiability, voted to her by the admiring neighborhood. The reason for the great difference of opinion between her and her friends was due to the fact that Inez was sweet sixteen. Sixteen, you have perhaps learned, has spectacles and mirrors peculiar to itself.

The grandmother, of course, was old. She has seen much of the world and the inhabitants thereof. She had acquired funds of knowledge, had attained to great wisdom and had developed an infallible judgment. Therefore she knew just what what was right and her word must be law. So she thought and so she acted, but, oh! what a different opinion had been formed of her by those who knew her best. To

them she was known as a shallow, foolish, unreasonable creature. It is no wonder that there were constant clashes between those who so differed in opinion, with the result that the old lady became deeply rooted in the conviction that she was a cruelly misjudged and badly treated individual. She resolved to bear her martyrdom with heroic fortitude, never neglecting to let her listener know how bravely she was facing her fate. In her own estimation she had few friends and many enemies. In order to make the proper allowances for her it must be borne in mind that she was seventy-one, and of course the way that seventy-one views matters depends upon how the fleeting years have been spent.

The quarrel was in many respects a very natural one. Inez was guilty of an indiscretion incident to her age. To be sure there was a young man in the episode, but the whole matter could have been laughed away easily, if grandmother had not been so aggressively determined about it. She took Inez to task, very emphatically expressed her opinion and laid down the law.

The spirited retort of Inez was followed by a bitter rejoinder from grandmother. Word followed word, each cutting deeper than the preceding one, until, stung to the quick, the younger belligerent vehemently expressed her opinion of the elder one, who, vanquished, retired to weep and to coddle her martyrdom.

Then followed a period which, if not unbearable to the principals, was, at least, very painful to others. Inez and her grandmother would meet at the tables or in the parlors of mutual friends and relatives without seeming to be conscious of each other's presence. In the private confabs which each held with her intimates, she laid the blame on the other in the most expressive language at command. Inez claimed that her grandmother was unreasonable in her demands and unjust in her commands. Altogether she considered herself a greatly injured young lady. Grandmother complained of the girl's lack of love and obedience and reverence for age. Inez added emphasis to her words by determined tosses of her head. Grandmother shed tears easily and abundantly.

Thus matters stood when a mutual friend was called in to advise and if possible to arbitrate. Years before he would have decided at once in favor of the grandmother on the score that youth should yield to age. But his study of adolescence had brought him to understand how impossible it is for sixteen to view anything from the standpoint of seventy. So he explained to the elderly lady some of the difficulties that stood in the way of her offspring. She was obdurate, demanded a full apology and a promise of future submission. Of course the younger woman refused these terms of surrender. What was to be done? In the hopes of getting the elder lady to have a little forbearance for the younger one, the friend made inquiries as to the behavior of the former when she was sixteen. To his surprise, although he should have been prepared for the discovery, he learned, as the result of his investigations, that at sixteen grandmother had been just what Inez is, or, to tell the truth, a good deal worse. Inez has her grandmother's disposition; she thinks, talks and acts just as her grandmother did. The action for which

Inez was so severely reprimanded was a very mild reflection of a similar one of which her grandmother had been guilty at the same age. The tongue thrashing which Inez had administered to her grandmother was a very gentle one in comparison with those with which the latter frequently had lashed her elders when they had dared to cross her pathway. The outbursts of temper which were so marked in the younger woman were considered mild by those who could recall the violence of the youthful outbreaks of the elder woman. So the resemblances were noted when this one and that one were interviewed. As one old lady expressed it, "They are as alike as two peas." What grandmother was at sixteen Inez now is, only she is not so extreme. It is a clear case of atavism. The marked characteristics had skipped a generation to appear in somewhat modified form in the granddaughter.

It was, however, absolutely impossible to get the old lady to see or to acknowledge those facts so patent to 'everybody else. So nothing could be done.

The obvious lessons for those who have the handling of young adolescents are two:

1. GREAT ALLOWANCES SHOULD BE MADE FOR ABNORMAL CHARACTERISTICS OF DISPOSITION DISPLAYED BY YOUNG PEOPLE.

2. THE ELDER SHOULD STUDY THE YOUNGER. Those in authority should study those who are to be disciplined. Those who know more (or ought to know more) should make allowances for those who know less. It has not always been thus. Forty rises in the superiority of its position of parent or teacher and demands that fourteen shall study it, so that all its whims and crotchets may be understood and sympathized with. Seventy-one demands that sixteen shall study it, so that the latter shall yield in all things. This is contrary to common sense, to reason, and to the spirit of Christianity, which teaches that the strong should bear the infirmities of the weak.

The hopeful thought in connection with this characteristic of atavism is: Much may be done by judicious and persistent training to develop the opposite of those traits which are objectionable, and thus

give no room for their manifestations. A child with an inherited tendency to give way to a hasty temper may be so schooled in self-control that the very forces which make his or her outbreaks so terrific may be expended in the performance of heroic deeds. While there is more hope for victory if the training is begun in infancy, still the crucial period is during early adolescence. Then the tendency to recur to type is most marked. Primary and Junior teachers can do much, and in many cases help to win the battle before it is really fought; but to the teacher of young adolescents above all others is given the privilege of understanding the subject of atavism, of studying the pupil and of exerting influences on the side of what pupils ought to be.

Finally, it must never be forgotten that grace is stronger than atavism. If the pupil is born again, many struggles will be avoided. When the forces within the young adolescent come into play, and the tendency is to recur to a trait that should be eradicated, grace will help mightily in the process of eradication. Where the Di-

vine Life controls, that which is in opposition to it must go. Hence, the teacher's aim constantly should be to lead the young people to Christ, and, if they are disciples, to lead them to a better knowledge of and a closer union with him who said: "I am come that ye may have life and that ye may have it more abundantly."

This talk, followed by a discussion, which should have for its object, not the forcing of the teachers to agree with the pastor's conclusions, but the stimulating of the teachers to investigate the subject for themselves, would result in an altogether different attitude toward many of the pupils than that which is assumed by some Christian workers to-day, who are living in the twilight of the past, when God in many ways is offering them the sunlight of these blessed times.

Hard work! Patience required! Perseverance needed! Ah, yes, but how blessed the pastor who engages in this work! He may not know so much about some good people who died centuries ago, but he will learn a great deal about some who are much alive to-day, and he may be a bless-

ing to his teachers in helping them to be what God desires them to be.

4. *For the school as a whole.* By the time that the pastor is able to assist his teachers as suggested in the foregoing, he has so secured their confidence that they are very willing to be advised by him. He is in a position not only to benefit individual teachers or groups of teachers, but also to make suggestions for the good of the school as a whole. Among the many points which the pastor, because of his knowledge of the traits and capabilities of those who form its membership, may suggest in order to raise the tone of his Bible school, the following are offered by way of suggestion:

(a) Grading. To those who know the facts, the gradation of the Bible school is not now a fad, but it is understood by them to be based on true psychology and approved pedagogy. The student of paidology and ephebics will be able, not only to propose some such scheme as the following for the gradation of the Bible school, but also to tell why the divisions are as made and why they should be maintained.

A GRADED BIBLE SCHOOL.

NAME OF DEP'T.	Cradle Roll.	Beginners	Primary.	Junior.	Interme- diate.	Senior.	Adult.	Teacher Training.	Home Dept.
AGE OF PUPILS.	Birth to Three	3-6	6-9	9-12	12-16	16-18	18-30	16-20	All Oth- ers.

(b) Promoting. If a school is to be kept graded there must be annual promotions. The pastor who has studied his pupils will be able to show how selfish or how foolish is the boast of the teacher who declares, "I took my girls just as they came out of the Primary Department, and I have some of them yet, although they now have children of their own in the Primary." There was a time when such a boast was to the credit of the teacher, but that time is in the darkness of the past.

(c) Assigning of teachers. His studies in childhood and adolescence will convince the pastor of certain facts concerning which teachers are best suited for certain classes. Some of these facts he will be able to state in the teachers' meeting; others of them, for obvious reasons, he will tell to individuals. The point is: He will be able to

make out his case so well that the school will accept some such scheme of assignment of teachers as the one that follows:

In the Primary Department boys and girls should be together. The sex of the teacher makes no difference, but the one appointed to take charge of the department should love children, should be able to talk to the children in their own language, and should have the power of illustrating spiritual truths with illustrations on the plane of the children's experience. If, in addition, he or she is a musician, so much the better, but this is not a *sine qua non*, as an assistant may attend to the musical part of the work of the department.

In the Junior Department boys and girls may be together, and the teacher may be of either sex, but should be one who understands the characteristics of young people between nine and twelve years of age, and how the knowledge of those characteristics may be employed in teaching.

In the Intermediate Department the boys and girls should be separated. The former should have a male teacher, the

latter a female. Above all things the teacher should be one who will study the traits of the pupils and enter sympathetically into their joys and sorrows.

In the Senior Department again the sexes should be separated, and the teacher may be of the sex other than that of the pupils. One who will be a fellow-student and a fellow-worker with the pupils is most likely to succeed. •

In the Adult Department the two sexes may be in the same class. The sex of the teacher makes no difference, provided that one will help the pupils in the intellectual difficulties in which they find themselves involved.

In only exceptional cases should the teacher move with the class out of the department. The greatest skill is developed through the teacher instructing the same grade year after year.

I am aware of the trouble that would be caused in many Bible schools by simply mentioning the points named above. The reason is that most workers in those schools do not understand why such things should be done. They fear an upheaval which

they consider harmful. Hence, the urgency of the plea in this lecture that the pastor lead his teachers in studying their pupils. In order to lead them, he also must study. When the facts are known the misconception that the school is to be injured will be removed, and that which, perhaps, is impossible now, will be accomplished easily in the days to come. Above all things, the pastor should refrain from the attempt to make radical changes before the workers in the school are ready for them. If contemplated changes are considered radical by a large number of workers in a Bible school the time to make them has not yet arrived. When the proper time comes, they will be looked upon as what ought to be. Changes should come as an evolution and not as a revolution. In order to hasten their coming the pastor should not be discouraged, but should be an enthusiastic student of mankind, especially as represented by the numerous types in his Bible school.

III. How shall the pastor lead his teachers in the study of human nature? I can see the look of despair on some of your faces as this

question comes to your mind. I hear you exclaiming: When shall I find time for this study? Where shall I go to engage in it? Perhaps there is already forming the thought of going to some university in order to take a special course in psychology and paidology. This might, of all things, be the very worst that you could do, for then you might become a theorist instead of a practical worker. My thought is, not that you shall know the boy about whom we read, but that you shall understand the boy who is in your Bible school. Read a few books to get your starting points, your principles, but remember that the real book of human nature lies open all about you. Use your eyes, use your ears, use your brain, and you will soon know so much about human nature that you will desire to know more. Do not wait until you know it all before you begin to practice what you do know. To-day you have, perchance, learned a few facts; on next Sunday begin to experiment on what you have learned.

Above all do not forget that all this study is not for your own sake alone. It is not an

esoteric matter. It is for the sake of helping your Bible-school teachers to get the training necessary for their great work. *You are to lead them in the study of their pupils.* You are to be a fellow-student with a group of men and women who are interested in this subject. Therefore, it would not be wise for you to take a course of training, which is altogether out of their reach. This point is emphasized because it is the conviction of the lecturer that the average Bible school is to be benefited by the line of study for which he has been pleading.

LECTURE IV.

THE PASTOR LEADING HIS TEACHERS IN THE
THE STUDY OF RELIGIOUS PEDAGOGY.

The good man was in his study all the morning preparing for the midweek prayer meeting. He had studied, prayed and communed much. He had ascended the heights, and he felt confident that he had a message to which his people would listen and from which they would derive great benefit. Under the inspiration of his preparation he does his very best in delivering the message, but his efforts seem to be almost fruitless. It is as much as some of his hearers can do to keep awake, while the faces of others plainly indicate that they are listening more because of habit than because they are really interested.

The pastor goes to bed, and tosses about, as he prays and questions himself as to why his well-prepared message failed to arouse his people. He blames them, then

he blames himself, but there is no satisfaction in either course of procedure. He gets nothing to help him in his preparation for the next prayer meeting.

Wherein lay the fault? Not in the pastor's preparation, but in his ignorance of, or neglect of, a well-known pedagogical principle, that known as apperception. According to this principle it is impossible to make any impression on the mind unless there is something in the mind upon which the fact or truth to be learned may be placed.

"The following account of an unsuccessful attempt to illustrate 'the love of God' proves the necessity for the recognition and the application of this principle:

"I had taught the class for about six weeks, and had gotten on well with all the boys except one, who was about thirteen years of age, and who seemed to be interested in the topic of the day until the time came for making the personal application. For example, the thought was, 'God is love.' I wished to illustrate it, and I would say to my boy: 'Albert, God loves you. He loves you more than your

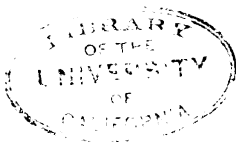
father loves you.' Then there came into the boy's eye a look that I could not understand. It was hard and cold. Sometimes there was a sneer on his face, and I imagined that my boy did not care to learn about the love of God.

"One Sunday afternoon he was absent from the class, and the next morning I was irresistibly impelled to visit his home. On entering the room in the rear tenement, to my surprise I found that the boy was there instead of at school. His mother was very silent and reserved. After repeated efforts to engage her in conversation I said to myself, 'That is what is the matter with Albert; he takes after his mother.' But the Spirit said to me, 'That is not all; there is some other reason for the boy's actions.' So I chatted as pleasantly as I could to the woman, who responded in monosyllables. Suddenly, without any apparent cause, she burst out weeping, and said: 'Don't be hard on my boy.' I replied: 'I am not hard on your boy; I love him. That is the reason I am here this morning instead of being at my work.'

"Again I went on talking, while the

woman merely said 'yes' or 'no,' as occasion demanded. Again, apparently without any reason, she burst out crying. When she could control herself she said: 'I must tell somebody; I may as well tell you as anybody else. My boy and I spent the night out in that area way, and his father was in this room crazy drunk, threatening to kill us with a bread knife if either of us came into the room.' Then it was as if the heavens had opened to give me light. I had been trying to teach the boy that God loved him, and had foolishly illustrated that love by a father's love. He had no father. A brute lived in the same house with him. Was it any wonder that he did not want God's love? Afterwards, however, when I could take my boy aside and say to him, 'Albert, God loves you more than your mother loves you,' he understood just what I meant, and responded to my teachings.

"That God is love is a grand truth; but that we are illustrating that truth in the right way is a question. Perhaps some with whom we have to deal do not know of the love of God because of our lack of



wisdom in presenting that love. The principle of apperception will help us here as elsewhere."—*Bible School Pedagogy*.

It is not a rare occurrence to meet a pastor who declares that, in spite of his studious preparation for preaching and his earnest delivery of what he has prepared, the members of his congregation seem to have very hazy notions concerning the fundamental truths and great facts of their religion. This, alas! in many places is only too true. Wherein lies the blame? Far be it from me to assume to answer that question adequately. The suggestion is made, however, that perhaps the preacher has ignored another great principle of pedagogy, namely, that known as the principle of correlation.

Some preachers have attempted to ascertain how much of a certain sermon was grasped by the people; whether the salient points were apprehended. Such attempts have frequently resulted in humiliation to the preacher. Were others of his ministerial brethren to make similar experiments chagrin would be a mild word to describe their feelings at the result. Why is there such a lack of apprehension of the contents of even

the best sermons on the part of the most intelligent hearers? Is it an indication that their intelligence has been over-estimated? In some cases it may be so, but most frequently the fault lies in the preacher, who violates a third great principle of pedagogy, that known as the principle of concentration.

If the average pastor is so unfamiliar with the principles of pedagogy, it would seem hopeless in attempting to persuade him to become the leader of his teachers in their study and application of these principles. But one of the aims of this series of lectures is to convince pastors of the great help that a knowledge of these principles will be to them in their own work. Once they have grasped, and have begun to apply, them in their preaching and lecturing, the value thereof will be so self-evident that they will go on to future study and experiment for themselves and become the inspirers and perhaps the leaders of their Bible school teachers in this most important science.

To do this requires first of all the willing mind. The pastor who realizes the need

of the application of pedagogical principles to his own work, and that of his Bible-school teachers, must have as his first and chief preparation the willingness to be a leader in the study and application of these principles.

It is said that years ago when one of our great universities was a small college, there was a vacancy in the department of geology. A young man applied for an appointment as instructor. He was asked if he knew much about the subject in which instruction was to be given. He replied that he did not, but that he was full of enthusiasm for the subject, that he was willing to study hard and to make experiments, and that he knew sufficient to keep so far ahead of his class that he would be able to lead them. He obtained the coveted appointment. He lived up to his promises, making a first-class instructor because he was a fellow-student with the members of his classes. He knew enough to lead them, and did not overlook the fact that they did not know very much geology. He afterwards became one of the most distinguished professors in his subject.

Is there not a hint here for those who would become leaders in the study of pedagogy in connection with the Bible school? Shall we not so seriously ponder this hint that in the years to come our Bible schools will show the result of our acting upon it?

The definite question for our consideration in this lecture is: How shall the pastor lead his teachers in the study of religious pedagogy?

Suggestively, a six-fold answer is offered to this question:

1. There are great fundamental principles of pedagogy, which are applicable to religious work. Having accepted this statement as a fact, the pastor should make up his mind that he will grasp and apply these principles in his own work as a teacher and preacher. At first, he need not be concerned with many principles. A veteran, successful day-school teacher once declared that all pedagogy might be comprehended in three principles. Many teachers of religious truths have accepted these three, and have found them admirable for a beginning. They are the three referred to in the foregoing, namely:

1. The Principle of Apperception.
2. The Principle of Correlation.
3. The Principle of Concentration.

Beginning with the three, and carefully considering the results of their proper application, the pastor will find himself greatly helped in his work, and may become a great help to his Bible-school teachers. From time to time it will be very easy for him to make additions to his collection of principles, providing he has laid the foundation properly.

II. From the principles of pedagogy may be deduced rules applicable to religious work. It must ever be borne in mind that a principle is always more important than any rule. At the same time, when the principle is understood, the rule or rules that are deduced from it may be very helpful.

John M. Gregory was at one time a day-school teacher, then a superintendent of public instruction and finally a college president. As the result of his long experience in teaching, he formulated a series of laws which are as applicable in the Bible school as they are in the day school. These are known as

THE SEVEN LAWS OF TEACHING.

- I. The Law of the Teacher.
The teacher must know that which he would teach.
- II. The Law of the Learner.
The learner must attend with interest to the fact or truth to be learned.
- III. The Law of the Language.
The language used in teaching must be common to teacher and learner.
- IV. The Law of the Lesson.
The truth to be taught must be learned through truth already known.
- V. The Law of the Teaching Process.
Excite and direct the self-activities of the learner, and tell him nothing that he can learn himself.
- VI. The Law of the Learning Process.
The learner must reproduce in his own mind the truth to be acquired.
- VII. The Law of Review.
The completion, test and confirmation of teaching must be made by reviews.

Any teacher who will paste a copy of these laws in his Bible and from week to week test his methods of teaching by them, will gradually come to understand not only what mistakes he is making but also how to overcome these mistakes. For example, a vast number of the mistakes made by our Bible-school pupils may be traceable to the violation of Law III on the part of our teachers. Many talk, and talk eloquently, but produce small results because much of what they say is not understood.

III. Pedagogical principles may be explained and illustrated in language understood by the average Bible-school teacher. Many scholars are so learned that it seems impossible for them to speak in the language of everyday life. They have vast funds of information, but only a favored few have the benefit thereof, because of the methods by which attempts are made to convey it to others. Three teachers spent a week in examining two recent publications intended to help teachers. One was a two-volume work written by a very learned man. The other was a small primer written by one not so learned. The verdict of the three teachers was: "We have

gotten more that is helpful out of the little primer than out of the two volumes." Why was this? Not because there was more in the primer, but because what it contained was put in such a way that the reader could easily understand it and make it his own.

Here is a field of almost limitless usefulness for the pastor. As he gets hold of great pedagogical truths and recognizes their value in his own work, he may so translate those truths that the youngest or least educated teacher in his school will be able to understand their meanings. As a general thing the illustration will be of more value than the statement of the truth.

How few persons can get answers to their questions! The cause is frequently laid to the ignorance of the one questioned, whereas it is just as often the fault of the one asking the question. It will not be of much avail for the pastor to talk to his teachers about asking questions, if he is not prepared to show by illustration what a good question is as well as to call attention to poor ones. Here is a specimen of the sort of questions that should be avoided:

"Where is to-day's lesson found?" Then came the answers:

"In the Bible."

"In Acts."

"In the Book of Acts."

"Acts eighteen."

"Acts, eighteenth chapter and twenty-fourth verse."

"In the twenty-fourth verse of the eighteenth chapter of Acts."

To the visitor in the back of the school room this seemed bad enough, but much worse was the fault-finding of the superintendent, who did not seem to realize that this was just what he ought to expect.

What could he have done? He could have so framed his questions that there could have been but one correct answer to each one. Here are specimen questions and answers:

From what book of the Bible is to-day's lesson taken?

The Book of Acts.

From what chapter of Acts?

The eighteenth.

At what verse?

The twenty-fourth.

FOR
PROPER
QUESTIONING
THERE
ARE
NEEDED

P REPARATION
ERSPICUITY
OINTEDNESS
IQUANCY
ERSONALITY
ATIENCE
ERSEVERANCE
RACTICE

Imagine a pastor taking a blackboard outline like the above and so mastering it that he can teach it to his Bible-school workers, illustrating each point! Would he not derive great benefit himself? Would he not be greatly helping his teachers? This is a kind of pedagogy that is not only sensible, but also within the compass of every one who will use the brains with which God has endowed him.

IV. Experiments in pedagogy should be made in the Bible school. Some may object to this statement on the score that the Bible school or the Lord's Day is neither the time nor the place for experiments. But consider how much experimentation is carried on all the time in our Bible schools, for no other reason than that our teachers do not know exactly what to do. From time to time they try new plans, many of which

have neither rhyme nor reason to support them. When a tried and approved principle is grasped, or when a good rule has been evolved, shall we not try it in order to ascertain how it will work? After being fairly tried, the results should be carefully noted and deductions made therefrom. This is the proper kind of experimentation. Let us see how it may be carried on in specific cases. There are many things which our study of humanity has led us to adopt as part of our working pedagogy. Recall some of the characteristics of our pupils:

1. *Imitation.* This trait is very strongly marked in our Primary pupils, and is not altogether wanting in those who have long since been graduated from that department. What pedagogical value has our knowledge of the fact that our little ones are imitative? Emerson stated not merely a pedagogical but a universal truth when he declared, "What you are speaks so loud that I cannot hear what you say." Value! Who is able to estimate the value of this fact in our Bible-school work, especially work among little children?

Is a teacher fussy, talkative, noisy, disorderly? In these things her pupils will imitate her not only within, but also without, the walls of the class room.

Is a teacher quiet, self-composed, reverent? Then the power of imitation will lead the little ones in a very marked degree to be as she is.

Listen to a teacher leading in the recital of the Lord's Prayer. The pupils use almost exactly the same tone of voice that she employs.

Watch those children! They are playing Sunday school. Look carefully at their acting and you may form a tolerably correct idea of how their teacher conducts her school service. Catch their leader's tone of voice, and you may imagine how the teacher uses her voice in the class room.

Do you want a child to do a certain thing? Do it yourself. Do you want a child to be a certain thing? Be it yourself.

You say, This is nothing new to us. Is this religious pedagogy? It is, and it is as old as the time of the Great Teacher himself, who taught his disciples, not so much by telling them what to do, as by

showing them what he was and how he acted. All we need is to have these simple but everlastingly-important facts called to our attention in order to recognize their worth. Shall we not go farther while we put them into operation—inspire our teachers to experiment with them in the class room? Blessed is the Bible school who has a pastor who will lead his teachers in experimenting in pedagogy in order to better teaching.

2. *Imagination.* One of the most active powers of the child's mind from the standpoint of pedagogy is his imagination. For the teacher who knows the facts, the possibilities within her reach in this field are numberless. If she *sees* a picture, she can get the little one to imagine that picture: so also with facts or truths.

"Mother, there is a robber in the house."

"No, dear, there is not."

"Mother, I tell you there is a great, big robber in this house."

"You are mistaken; there is no robber here."

"But mother, there is a robber in this house."

To soothe her little one the mother thought she would humor him, so she asked, "What does he look like?" Then followed a description of the robber so complete and so thrilling that the mother was alarmed. His size, his face, his clothing, his arms were all described so minutely that it seemed as if the boy were looking at the robber as he spoke. At this juncture the father came in, and as the mother, out of hearing of the boy, narrated the story and expressed her fears, he burst out laughing, as if the whole matter were a great joke. To his astonished wife he explained that on a bill-board not far from the house was the picture of a robber just such as the boy had described. With his vivid imagination aflame it was but natural that the picture should make a strong impression upon the little fellow and that he should bring it home. Had he been accused of untruthfulness he would have stuck to his story because he really saw that robber in the house.

Let a pastor understand what he can do with the imagination of a little child, and he will have a leverage for lifting that

one into realms of knowledge with which he ought to be familiar. Led by the pastor the teacher may experiment until she, too, masters the secret of how to make use of her pupils' imagination in the impartation of biblical facts and spiritual truths.

3. *Curiosity.* Any person who has had much to do with little children knows that curiosity is a very marked characteristic of their make-up. Indeed, it is reported on credible authority that there are persons nearer their second childhood than their first who have never gotten their curiosity fully satisfied. However, from the standpoint of the teacher to know that the child is curious amounts to but very little unless one knows how to make use of that curiosity in the impartation of those things for which the Bible school stands.

I hand one of you young gentlemen a newspaper, saying, "There is something that will interest you." You take it, look at it, and then look up at me. I ask, "What is the matter?" You respond, "This is last week's paper; I read it some days ago." Do I chide you for not wanting to read it

again? No, indeed; I blame myself for being so stupid as to expect you to be interested in news a week old.

What frequently takes place in the Primary Department? The teacher has a picture roll on which is some scene connected with the lesson of the day. Before the children arrive she very carefully exposes the roll to view, arranging the frame so that the picture will be visible to the largest possible number of pupils. They come in, one at a time, by twos and threes. They take their seats, and, urged on by their curiosity, look at the picture. Because their receptive powers are strong, in a very few minutes they take in all that they are able to get out of the picture. From time to time they glance at it, and each time it becomes less interesting to them because their curiosity concerning it has been satisfied.

It is the time for lesson study. Teacher turns to the picture which means so much to her and to which she has given much study. She is surprised that the scholars are inattentive, that they do not seem to appreciate the picture. Her efforts to get

them interested result in nothing but nerve wear and tear for herself. Wherein lies the difficulty? In the teacher, most assuredly. She has given the children last week's newspaper and they are not at all pleased with it. Long ago they had gotten out of the picture all they desired. Long ago they had discounted what she so earnestly tried to say. Can you blame these little ones?

Some one inquires, What should the teacher do? Banish the picture roll from the class room? By no means. She should make of it a most valuable adjunct to her teaching. In order to do this she must understand that her pupils are curious, and that their curiosity may be made one of her strongest allies in teaching. Instead of exposing to the pupil's view the picture on the lesson for the day, she should take pains to let her pupils know that she is concealing something from them. This will whet their curiosity. If, as she ought to be, she is on good terms with them, one of them will come up to her and something like the following dialogue will take place:

"Have you got a picture there, teacher?"

"Yes, indeed."

"Is it a nice one?"

"Yes, it is a very fine picture. I think that you will be very much pleased to see it."

"Will you let me look at it?"

"Certainly; go to your seat, be a good boy and bye and bye I will show you this beautiful picture."

The little fellow returns to his seat and informs the one next him that the teacher has a nice picture and that she is going to show it to them soon. This information is passed to others, and they fairly quiver with curiosity to know what the picture is. They wonder and speculate, and the more they do so the more anxious are they to see the picture.

The time for teaching arrives. After a few preliminary sentences tending to arouse further curiosity in the picture, the teacher exposes it, and while the curiosity of the children directs to it not only their eyes but also their minds with absorbing interest, the story which it depicts is drawn out by questions and the lesson is taught. Then the picture for that day

has lost its value. It may afterwards be referred to very briefly for the purpose of recalling something to the minds of the children. Ah! fellow-students of pedagogy, do we not realize the difference between last week's newspaper and the latest extra?

What is done with the picture roll may likewise be done with the blackboard, objects, symbols, small pictures or anything else intended to attract and to hold the attention of the pupils. The pedagogical value of such materials is not so much in themselves as in the way in which they are employed. Do we not realize what possibilities lie within the proper knowledge of, and the proper treatment of, the curiosity of children?

V. The results of pedagogical experiment should be carefully considered and compared. The pastor who is leading his teachers in experiments in pedagogy, having grasped the great truths connected with what may be done with the curiosity of children, gives his teachers a talk on the subject. Among his listeners is one who says, "That is fine. I'll begin to appeal to the imagination of my boys." Accordingly, during the week she prepares

herself and comes to her class on the Lord's Day conscious of her ability to apply what she has learned. She begins on her boys. They look at her and at one another stupidly. The stronger her appeals to their imagination, the less the effect produced. It would not be strange if one of the boys were to nudge his seatmate in the ribs and say under his breath, What's she giving us, anyhow?

Discouraged she goes home, and soon seeks an opportunity to tell her pastor that she tried what he advised in regard to making use of the imagination and that the attempt was a failure. A few questions by the intelligent, well-informed pastor enables him to diagnose the case exactly. The following is a summary of what is said:

"How old are your boys?"

"They will average about eleven years of age."

"To whom was I talking about the pedagogical power of imagination, when you heard the address that made you resolve to appeal to the imagination of your boys?"

"I thought you were talking to all the teachers."

"So I was, but I meant to impress the fact that the trait of imitation is of especial pedagogical value when instructing young children, especially those who are under nine years of age. Your boys are in the literal, matter-of-fact period, which is one of the marked characteristics of pupils of the Junior Department, or of those between the ages of nine and twelve years."

Then the pastor comforts the teacher, gives her some points in reference to the method of teaching pupils of the age of those in her class, and she departs not only with more confidence than ever in her pastor, but also with a greater determination to be a better teacher.

Is there any more valuable work for the pastor than this one of considering and comparing the results of pedagogical experiment, so as to be able to help his teachers in their work?

An ideal exercise would be for those gathered at a teachers' meeting to give to one another the results of experiments that they are making along certain pedagogical lines.

VI. A record should be kept of the results obtained in pedagogical experiments. We all know how treacherous the memory is. It is well known that frequently the exception makes more impression upon the mind itself than does the rule. The teaching force of the school is constantly changing. For these and other reasons, it will be wise for the pastor, as he, in coöperation with his teachers, proves the value of a pedagogical principle, to make a record of that principle. So with rules that may be deduced from that principle. In a short time there would be gathered a series of principles and rules the worth of which is understood by the teacher. These could be given to the young people who are being trained as teachers and to the new teachers entering the school, and by this simple method they could be kept from repeating the blunders of those who have gone before them. It is true that experience is our best teacher, but sensible is that one who is willing to profit by the experience of others.

One reason why such excellent work is done by teachers in the Primary Depart-

ment is because they have learned the value of passing from one to another the results of what they have learned in their efforts to instruct the little ones. Let us take the hint from them. Let us keep a record of those things in pedagogy which we can mark "tried and approved," and let us turn this record over to each one in the congregation who is or who may become a teacher.

If there is in the mind of any who are being addressed the slightest suspicion that all this is not biblical, and in accord with the work of the true minister of Jesus Christ, I beseech you to study our Lord's methods as he approached various individuals. He was indeed the Master. He was a Master in his knowledge of humanity for we are told he knew what was in man. More than this he was in a pre-eminent degree a Master of Pedagogy. Although he never used the term, his teachings give us the thing. Although apperception, correlation and concentration were words that were not current in his day, he taught according to the principles for which these words stand. Does anyone doubt this?

Let him study pedagogically the record of the Savior's interview with the woman of Samaria at the well. Note how the Great Teacher applied the principle of apperception in talking to the woman about something with which she was thoroughly familiar. Consider how he applied the principle of correlation by making everything she said contributory to the point that he wished to impress. That point was that he is the Christ. The principle of concentration was so well applied that the woman is led apparently without any effort on the part of the Master to accept his statement concerning the Christ: "I that speak unto thee am he," and to go to her fellow townsmen and say: "Come, see a man, who told me all things that ever I did: can this be the Christ?"

Although the Bible is not a text-book on either psychology or pedagogy, it abounds in illustrations of the applications of the principles of both.

"My trouble," someone interposes, "is that I do not know how to get my teachers started in this great work of learning how to teach."

"My difficulty lies farther back than that," says another. "I do not see with all that I have to do how I am ever going to find time in which to make myself either the inspirer or the leader in this most important line of effort."

For the benefit of both classes permit me to repeat a story. It is entitled

MRS. BROWN'S LEMON-RAISIN PIES

Mrs. Brown's aunt was a maker of lemon-raisin pies whose fame was county wide. Her niece asked for the recipe. She gave it, and Mrs. Brown made some pies which, while passable, were not to be compared to her aunt's. She got some information with the result that the next lot were a little better. She kept on experimenting and asking questions and talking with her friends about how to make lemon-raisin pies until now she is an expert. I was going to ask: Are pies of more value than boys and girls? but I will not, as you see the moral.

LECTURE V.

THE PASTOR TRAINING HIS TEACHERS.

My friend, a farmer in Seneca county, New York, who is also the superintendent of a Baptist Sunday school, once said to me, "It takes eight years for me to produce the kind of peach that I want to send to the Philadelphia market, but in our neighborhood persons expect to go out and pick Sunday-school teachers from blackberry bushes." The farmer's meaning is obvious; producers are willing to work patiently for eight years for perfection in peaches, but Sunday-school teachers are supposed to spring up everywhere without any effort on anybody's part. We are pleased to be able to report that since these words were uttered a great change of sentiment has developed concerning the need of preparing for the work of teaching in the Sunday school.

In most places the question to-day is not: Ought we to have trained teachers

for our Sunday school? but: *How* are we to have our teachers trained? In this lecture there will be given some suggestions as to the *how* of teacher training. It must be kept constantly in mind that there can be no haste, much less hurry, in this work. Like the farmer who is willing to wait eight years for perfection in peaches, we, who are alive to the importance of having skilful teachers, must labor very patiently, being satisfied with small results at first, in the hope that greater ones will come in good time. "In due season we shall reap if we faint not."

In addition to the time element, which must always be considered, the pastor who sets about training his teachers will be obliged to face and to overcome many deeply-rooted prejudices. He can hope for success only as he is certain of his ground, and is convinced that the principles for which he is striving are not only true, but will stand the test of time and everyday use. He may be helped in his work by knowing and repeating the following narration of facts, which the lecturer has frequently employed under the caption

PEACHES AND PLUMS: BOYS AND GIRLS.

"There hasn't been any fruit in this neighborhood this year." So spake my hostess, when asked if some rosy-cheeked apples that graced the table were from her orchard.

The afternoon session of the Institute was concluded, and the conductor thereof had gone to fill his lungs and clear his brain by means of a brisk walk. As he was hastening along, he heard some one call out: "Mr. Blank! Mr. Blank!" Turning in surprise he beheld a lady coming toward him with outstretched hands.

"Won't you try one of our peaches?" she inquired, as she opened the extended hand, disclosing therein two as delicately tinted peaches as human eyes could wish to look upon.

"My! Where did you get those beauties?"

"In our orchard."

"In your orchard? Where is it? I thought that this neighborhood did not produce any fruit this year. Those are as beautiful as I have ever seen."

"Yes, in our orchard. It is just beyond the road. Would you like to look at the fruit on the trees?"

"Indeed, I would, if you have any more specimens like these."

The owner of the orchard was called. He and two of his children responded, and the five persons were soon among the peach-trees, which were of many varieties, and nearly all of which were bending under their loads of luscious fruit.

Mr. Wood was an enthusiast. He had planted the trees, and not only knew each one particularly and intimately, but was also familiar with the pedigree of many of them. Lovingly and intelligently did he discourse concerning the various occupants of his orchard, upon which he had expended much thought and labor. How interested was the Institute conductor as his guide led him from place to place, pointing out the peculiarities of the trees and giving reasons for the abundance of fruit or the reverse! "This tree needs a little nitrogen. We shall have to put some phosphate at the roots of this one. This one will have

to be trimmed a little." So he went on, until his listener simply marveled at the amount of knowledge that had been gained concerning peach-trees.

"And still the wonder grew,
That one small head could carry all he knew."

It was similar when the group entered the plum orchard. Perfection of shape, size, color and taste had been attained in many varieties, and almost reached in others. Stupid, indeed, would be he who would ask the reason for this, when he had an opportunity to listen to the enthusiastic plum-raiser.

A little saddened, however, was the Bible-school man when he left the orchard on that bright September afternoon. He was thinking of the boys and the girls. How many of them are not producing the fruitage that is expected of them! Wherein lies the fault? "In the boys and girls," say very many. But suppose that the boys and girls were as intelligently studied and as laboriously dealt with as are Mr. Wood's peaches and plums; would there be any more and any better fruitage?

The time has not yet arrived, but the day is coming when a boy will be considered of infinitely more value than a peach, and when there will be no comparison between the worth of a girl and the worth of a plum. When that day comes in practice, as it is now here in theory, will not Bible-school teachers study their pupils more keenly and intelligently than peaches and plums are now being studied? Will there not be a richer yield of moral and spiritual fruitage on the part of our boys and our girls as the result of this study, blessed by the Lord of the harvest?*

Do not for one instant give place to the thought that in order for him to lead in the training of his teachers, the pastor must give up any other necessary work. Some of you have been saying to yourself, Enough has been outlined in these lectures to keep a pastor employed without attempting any other work. Not so; the possibility of doing what we have been considering is simply a question of making this teacher-training dove-tail in with other duties, or,

*The New Century Teacher's Monthly.

better still, of making it a real, vital part of pastoral effort. Without any increased expenditure of time, labor or nerve force the work may be carried on as follows:

I. From the pulpit. Above all things in a congregation, if not in a community, sentiment in favor of teacher-training must be created. From time to time the pastor has an opportunity to refer to it, to give some information concerning it, or to emphasize its importance just as he would treat any one of a dozen other subjects in his regular sermons. A brother pastor once declared that it took him five years to get any decided action on anything that his people considered to be new. This was his way of working: He had in his own mind a very well-outlined plan of operation. First, he, as it were incidentally, referred to the matter in conversation with the leaders in his church. Then his sermons contained references to it. After a while, he devoted a whole sermon to the subject. Dropping all references to it for a time, he afterwards preached on it in such a way that his people felt that they had long been wanting this particular thing and

were a little grieved at not getting it sooner. The time had come for action, and that which formerly had been considered an intrusion was welcomed as the long-expected improvement. This is a hint as to the way in which a patient, well-informed pastor may lead his people to see the need of teacher training.

Perhaps long before his teachers have accepted the thought that they must be trained, the pastor may have been training them from the pulpit. For example, the text: "Never man spake like this man" (John 7: 46) may furnish the basis of a sermon on Jesus, the Master of Pedagogy. From it the preacher may be able to show how Jesus employed the pedagogical principles which to-day are formulated and followed by the best teachers. He may insist on the truth: If we are to imitate the example of our Great Teacher, like him we must be skilled in the use of those methods which are best suited to convey the truths of God's Word to those for whom they are intended.

Again, that interview so concisely and strikingly pictured in Matthew 18: 1-14,

taken with the words in Matthew 19: 14, where Jesus is represented as saying: "Suffer the little children and forbid them not to come unto me, for of such is the kingdom of heaven," may be made the foundation of a sermon on Jesus, the Great Paidologist. In this discourse it may be shown that Jesus understood the needs of the child better than do some moderns.

When the members of the congregation are in harmony with the pastor on this subject, he will find and will make many opportunities for giving his Bible-school teachers help which they will thoroughly appreciate. For example:

1. *Sermons may be preached in order to give the teacher clearer ideas of the Bible as a whole.* The vagueness now existing in many places concerning the Book may be overcome in a large degree by the pastor's systematic instruction of his people, including his Bible-school teachers. The effort put forth to help especially his teachers will be of great benefit to all who hear him. The fruitage of this effort, although slow in appearing, will be very great as the years roll on.

2. *Many pastors preach on books of the Bible.* It will be of increased value for them to consider a book of the Bible a week or two before the teachers come to it in their regular Sunday-school work. By urging the teachers to procure notebooks and to take notes of the sermon, the pastor is giving them help not only for the present, but for the future also. Book by book, the Bible could be taken up and studied according to some plan announced beforehand, with the view of presenting to the teachers some very clear-cut facts concerning each book. Your own outline of study and of teaching is by far the best for use. Here is one that has been used with acceptance:

PLACE AND TIME OF WRITING
 PURPOSE OF WRITING
 PLAN OF THE BOOK
 PRACTICAL APPLICATIONS

Under "plan of the book" may be given a very brief summary of its contents, which summary should be memorized by those who expect to derive benefit from the sermon.

II. In the teacher's meeting. At once we are face to face with the oft-recurring question: Shall the pastor lead the teachers' meeting? The answer is: The pastor should not lead the teachers' meeting, if he can find some one else to do so. Perhaps a more suggestive question is: What more profitable labor could the pastor perform than that put into his teachers' meeting? If the business men of the church would relieve him of some of the executive work, especially that which has to do with the raising of the money necessary for the expenses of the church, the pastor could do work for and in the teachers' meeting that could not be equaled in any other place outside the pulpit.

We will suppose that the pastor is not the regular leader of the teachers' meeting, but that he attends it as one deeply interested in the moral and spiritual training of the children and youth of the congregation. Here is a field for usefulness second to none. Here he may indeed be the inspirer, the adviser, the encourager of his teachers. His position will give him

a certain standing with his workers, but his ability to help will count for more. Here are a few of the applications of his study which he may make in the teachers' meeting. He will advise his teachers to:

1. *Consider the last five minutes of the study period the most important.* There have been teachers who said, Give me a good story with which to begin my teaching and I will let the lesson take care of itself. A good story is an excellent help, but unless it is in harmony with, or at least introductory to, the truth to be emphasized at the close of the lesson study, it may do more harm than good. The pastor who is a student of pedagogy, knows this and will keep repeating it until his teachers also learn it. By degrees they will be led to appreciate the value of Fitch's rule: "Never begin a lesson without having in mind a definite idea of how it is to end."

2. *Teach one truth rather than many truths in a given lesson.* It is much better to teach well one truth on each of the fifty-two Sundays of the year than to try to teach fifty-two truths on one Sunday. The fault with most preachers is that they

put so many different and often unrelated thoughts into their sermons that their hearers derive but little benefit from their eloquence. Many of their Bible-school teachers imitate them in this respect, with the result that very little is really fastened in the minds of the pupils.

3. *Remember the aim of teaching is to produce action.* It is not what a pupil feels or thinks or says in regard to a truth, but what he does that counts for most. I am not putting action in the place of faith; I am contending that much that is labeled faith amounts to nothing, because it does not lead to action. (James 2: 18.) We hear frequently in these days the phrase "the practice of righteousness." This is just what should be aimed at in every lesson: to get the student to do right as the result of the teaching thereof. I would that our pupils could repeat more Scripture; but I am longing for them to practice what they already know. The pastor, in the teachers' meeting, may so insist on this point that his teachers will grasp it and apply it in their class work.

4. *Use language common to teacher and*

taught. This is one of Gregory's great laws; the one, perhaps, that is most frequently violated. The pastor is in a position to learn of the mistakes that are made because of the violation of this rule and may set himself to insist on its observance. Of course he himself will observe it, before he insists on his teachers doing so.

5. *Use illustrations on the plane of the learner's experience.* Many of the teacher's finest illustrations produce no results, because they do not fit into the experience of the pupil. The illustration may be remembered while the truth that it was intended to make clear is lost sight of. The teacher puts the blame either on the truth or on the pupil, whereas it should be put on the one who uses the illustration. The pastor who knows the facts may declare to his teachers: The highest spiritual truths may be taught to even young children, if they are expressed in language which the pupils understand, and illustrated with illustrations on the plane of their experience.

6. *Learn how to ask questions.* This is an art which was referred to in Lecture IV. In the teachers' meeting the pastor has

the opportunity of not only giving hints as to how questions may be asked, but also of impressing his teachers with the fact that they can never know how or what they are teaching until they ask questions. Taking too much for granted is one of the grave defects of all our preaching and teaching. A pastor living near Jersey City, N. J., had this impressed upon his mind once by a brother clergyman who declared that a large number of the pupils of the former's school could not tell where Jesus was born. Preparations were made for the test. To each pupil in the main room was given a slip of paper, a pencil and a hymn book. At a given signal they were all to write quickly the answer to a single question asked from the platform, and then to pass the written answer to the class teacher. The question was: Where was Jesus born? The pastor afterwards confessed with humiliation, "In my school Jesus was born in every place from Jericho to Jersey City." The result of that experiment is that in that school nothing is taken for granted.

More than once have I been chagrined, as I realized how little impression I had

made by what I considered a carefully prepared and well-delivered talk to children. A specimen of my experience may be of value to pastors.

It was Easter. My duty was to address the members of a Bible school and their friends gathered for an Easter celebration. My theme was "The Meaning of Easter." My object was to show that if a person grasps the real meaning of Easter, and lives according to it, the whole life will be transformed. In order to accomplish my purpose, because I was dealing chiefly with children, I gave a number of illustrations, which would present my subject from various standpoints, and would obviate the necessity for that didactic style of teaching to which children rarely listen. Among other things, I had summarized the life of Paul, showing what he was before he had learned the story of Easter and what he became after he really knew the meaning of the day. I said to the Primary children sitting directly in front of me, "I am going to tell you about a man who learned the true meaning of Easter and whose whole life was changed because he

lived up to what he had learned. I am not going to tell you his name. If you know it, tell it to your parents; if you do not know his name, tell your mother or father the story, and they will tell you the man's name."

Then I began my narration, watching the children to note the effect produced. As I went on, one little fellow nodded so emphatically that I felt much encouraged, and I said to myself, "He knows about whom I am talking, and I think the others do, too." Thus encouraging myself, I reached the end of my talk.

Before leaving the church, four persons told me the following: Sitting by the side of the boy who nodded so vigorously was a kindergartner, who had learned not to take too much for granted. She whispered to the boy, "Why are you nodding, Freddie?"

"I know the man he is talking about."

"You do?"

"Yes'm."

"Who is it?"

"George Washington," very confidently declared the little fellow.

You may imagine how small I felt when this story was repeated to me. I had been congratulating myself that the children knew about whom I talked, basing my judgment on the actions of the boy. That he had formed a misconception would never have been discovered had it not been for the kindergartner, whose experience had led her to take nothing for granted when dealing with children.

Of course the pastor who does not know these things will not be able to introduce them into the talks or the discussions of the teachers' meetings, and in the ratio that this is the fact will he be a less influential pastor.

III. In the homes. As the pastor goes from home to home, he will meet in many of them his teachers and also those who are or who ought to be preparing to teach, whom he may help very much by giving the word of encouragement or advice which they need for their particular difficulties. Any one with large experience understands that it is not the great sermon, but the work that is done before and after its delivery, that produces results. The pastor in the

pulpit or in the teachers' meeting may use an illustration that takes hold of his teachers. As he visits he may deepen the impression made and show how it may be applied to concrete cases. If he does not do this, the effect produced will soon wear away. To bring this matter more definitely before us, let us suppose that the pastor has used an illustration which we will entitle

WHY HE WAS GOOD

At an Institute for the instruction of Bible-school workers, the perennial question: "How can we hold the big boys in the Sunday school?" was being discussed. The usual answers were being given. Among them was that one which slips off the tongue so easily: "We must love them." A worker arose and declared that while this was true there was a great deal of nonsense connected with the idea of loving our pupils. He showed that young adolescents are in no humor for love in the way we ordinarily use the term. That is, they do not want any manifestations of affection. Boys or girls do not want to be

told that one loves them. They do not want to be kissed or made much of. They are too big for this sort of thing. A boy of fourteen does not want to kiss his mother. In three or four years he will kiss her and more persons than she wants him to kiss, but just now he is not in the kissing age. A strong plea was made for the exhibition of a proper kind of love by those who have the handling of young adolescents, and not a namby-pamby sentimentality.

The audience either misunderstood or objected to the speaker's position. One after another declared that he was wrong; that if his notions prevailed all the larger boys and girls would be driven from the Bible school. Stated, repeated and reiterated was the affirmation: "We must love our pupils." The discussion seemed about to rest here when a clergyman, who was sitting on the platform, arose and spoke something as follows: "Mr. Blank is correct. I never saw the matter in the proper light until to-day. We are hurting our schools by our talking about love and by the kind of love that we manifest." Then he went on to recall his boyhood days and

the school he then attended. He told of his misbehavior and of one day when he seemed especially disorderly. He said, "The teacher told me to remain after school. She then called me to her desk, told me how much she loved me and how grieved she was at my conduct. To emphasize her words she put her arm 'round my shoulder." The speaker described his feelings and then added, "As a result, I behaved myself all the rest of the term—I was afraid she would try that sort of a thing again."

"That sort of a thing" is repellant to the average adolescent. But is there no way of making use of love in our treatment of these young people? There is.

This is a good rule to adopt for ourselves: Whenever I am in perplexity concerning any question of conduct I will see what the Bible has to say on the subject. Accordingly we turn to the love chapter of the Book of books, and in the revised version read as follows: "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

rejoiceth not in unrighteousness but rejoiceth with the truth, beareth [margin, covereth] all things, believeth all things, hopeth all things, endureth all things."

Truly we have here a description of the prime necessities for the teacher of adolescents. Knowledge of ephebs is a great help, but valueless apart from love. Pedagogical skill that will enable the teacher, as it were, to speak in tongues is very desirable, but apart from love it merely results in the sound of brass or in the clanging of a cymbal. Real love will not only lead the teacher to try to present the lesson in the very best and most helpful manner, but it will show the teacher what to do in those exigencies which are constantly arising in dealing with adolescents.

The illustration has been given, the point is understood and appreciated, but how apply the principle involved? is the question in the minds of those who have heard it. Here is the opportunity for the pastor. As he meets a perplexed or an inquiring teacher, he may instruct him by personal conversation far better than by formal exhortation. In that heart to heart

interview, when both pastor and teacher show that they are deeply interested, the former may say to the latter, Here, for example, are some of the things that real love will lead the teacher to do:

1. *To believe in the possibilities for good in his pupils.* Let a teacher lose faith in her pupils and the results will be disastrous not merely in regard to the teacher's attitude towards them, but also *vice versa*.

2. *To stand up for the pupils.* A well-meaning busybody declares, "Mr. Jones has the worst lot of boys I ever knew of." This is repeated to Mr. Jones, who quietly answers, "That is not so. There are many boys a great deal worse than mine." Somehow this comes to the ears of Mr. Jones' boys, and although they do not talk much about it, down in their hearts they have the feeling that their teacher believes in them, and although they may not act as angels on next Sunday, still they have a respect for Mr. Jones that they would not have had had he spoken against them. This respect will develop into love, which will lead them to hear and to heed their teacher's word.

Some one with more tongue than love says, "I do not understand how Miss Adams has patience to stand the frivolity of her girls." When this is repeated to Miss Adams she says, "If you only knew how much good there is in my girls, and how much I am expecting from them, you would not wonder at my patience." This good word spoken in their behalf reaches the ears of the girls, and they make up their minds that they will try to be worthy of their teacher's good will.

3. *To help the pupils.* Here is a young girl whose over-confidence in herself has led her to say or to do something that she ought not to have said or done. Society is scandalized. The culprit is feeling the weight of its opprobrium. The girl needs a friend and the teacher proves to be that friend indeed. This gives the latter a hold on the adolescent's affection that could never be gained by honeyed words.

A boy is in trouble, as young adolescents are apt to be. His teacher goes to him, helps him in his trouble, tries to get him out of it, and encourages him to rise superior to it. This is a kind of love he understands

and appreciates, and that binds him to the teacher who did something more than say, "O! John, you do not know how much I love you."

Perhaps he is a poor boy out of a position. The teacher seeks employment for him. Perhaps he is one struggling against heredity, environment, or some other obstacle. The teacher goes to him, tells him what to do and how to do it. That is love talking in a language that the boy understands. Only those who have been privileged to see the results of this kind of love can appreciate how powerful and how truly the great apostle spake when he declared, "The greatest of these is love."

These and similar facts repeated to several teachers leave a leaven of truth concerning the proper kind of love for young people which is bound to spread, and, as it does so, to produce results. Other subjects of importance may be treated in the same way, until a number of truths and a variety of methods have been discussed with the teachers. No time that properly belongs to any other department of pastoral effort has been used for this purpose, and

much time that otherwise might have been frittered away in small talk, or in dealing with glittering generalities has been made to tell for good in the teacher's preparation and indirectly on the work of the Bible school and the church. Still more indirectly, but none the less really, has the work of the kingdom been advanced. Moreover, the pastor has secured a place in the affections and the esteem of the teacher whom he has helped, that will be of priceless value to him.

IV. From the Study. In the great institutional churches of our large cities, there are offices whence go forth those things, which keep the work of the parish in the very best possible running order. Every pastor has not an office, but it is a very poor pastor who has not a study. From this should issue constantly help for those engaged in the various departments of church work. We have to do here only with those things that will be helpful to the Bible-school teacher. Various methods of helpfulness will suggest themselves as we consider but a few of them.

1. *Books.* The pastor who is leading his Bible-school teachers in their training for more efficient service will keep track of the books that will be helpful.* Some of these he will purchase, or he will have the church procure for the Bible school a number selected for their value to the workers therein. He will first read a book; he will, on the back of its front cover, write the names of those who ought to be most benefited by the reading or the study of it; he will write a request that the one to whom the book is handed read it, draw a line through his name, and pass it on to the next one on the list, the last reader to return it to the pastor; he will send the book on its round of usefulness by giving it to the person whose name heads the list.

In a short time another book will follow, and this operation will be repeated until a number of books have been read. They will then be put where they will be available for new teachers or for those wishing especial help on some particular subject.

2. *Periodicals.* The pastor who is leading his teachers in their great work of being

*See Appendix 2.

trained for better service, will take his denominational helps and also some other publications on Bible-school work. He will also be keen to note those periodicals that contain help along the various lines of teacher training that we are discussing in these lectures. Instead of piling these periodicals in the garret, or sending them to the waste heap, he will keep them circulating among his teachers. By marking certain articles, and asking those who most need the benefit of their contents to read them, he will not only be keeping himself up-to-date, but he will also be putting a vast amount of information within the reach of those who will benefit by it.

3. *Clippings.* In his reading he will find many things that are so good that he will cut them out and mail them to individuals whose needs they fit. Here is a young lady who ought to be teaching in the Bible school. The pastor recognizes her plea that she is not fit to teach; but he will not agree with her positive statement: "I cannot get the training necessary to prepare me to teach," which she makes in response to his endeavor to get her to be-

gin to prepare for teaching. What is he to do? Simply this: Be on the lookout for those things in print which will show how foolish is her position. Send them to her, one at a time, with the request that they be read and returned to the sender with comments as to their truthfulness. A specimen of what might be sent, clipped from *The New Century Teachers' Monthly*, is entitled:

TWO HOUSEKEEPERS.

Annie and Mary had gone to the same public school, they had attended high school together, they had received their professional training at the same normal school, and in the course of time they were prepared to teach.

They made good teachers, but something happened, as it frequently does to good teachers. They migrated into the blessed state of matrimony. Then their paths began to diverge.

After the honeymoon, the frequent declarations of Annie were: "I can't cook. I can't keep house. I never had any experience in these things." The expressions: "I can't cook, I can't keep house,"

at first were very tiresome to her friends, who by degrees stopped coming to Annie's home. They had no need to be told that she could not keep house. There were evidences of it in all parts of her untidy apartments. She proved that she could not cook, by the apologies for meals which she placed upon her table.

All this time Mary had been pursuing a different line of action. At first, like her schoolmate, she declared: "I can't cook. I can't keep house;" but, unlike her friend, she added: "I can learn how." So she set herself to work, with such good results that at about the time Annie's friends were dropping her out of pure pity, Mary's friends were saying to one another: "What a splendid housekeeper Mary is! What an excellent cook she has become!" How she has accomplished what she did is an open secret. She read on the subject of housekeeping, especially concerning those things which had to do with the culinary department. She talked to her friends and asked questions as to ways and means, plans and methods. She experimented, and noted the results of her

experiments. Thus, in a short time, the two young wives who stood together at the time of marriage were very far apart in their positions as housekeepers. They started together. They both said, "I can't"—a good thing to say. Why then the difference in results? One said, "I can learn"—a declaration that always ought to follow "I can't."

Is there not here a world of suggestion for Bible-school teachers? When brought face to face with some new method or plan, how prone they are to say, "I can't!" Those who keep on saying this do not need to repeat it, because their poor work makes it evident. To-day there are multitudes of teachers in our Bible schools who have little training for their work. There is a crying demand for more teachers, and other multitudes of Christians who ought to be doing this most blessed work of instructing the young in things moral and spiritual say, "I can't." This is true, but they can and ought to say, "I can learn."

"I am willing to learn if I could, but how am I to take a course in child study, in psychology, in pedagogy? I can't go

to a training school. I must earn my living," are specimens of the exclamations frequently heard. All this is true, but there are very few that cannot get training for the work of the Bible School as Mary got her training in housekeeping. "I can learn," is the first requisite. Our religious periodicals are teeming with suggestions for Bible-school teachers. The books written for their especial help are increasing in number almost daily. Successful teachers are willing to help others. Teachers' meetings, Bible-school workers' institutes, conferences and conventions are bringing the very best that the land affords to the very doors of our teachers. When they begin to say, "I will learn how to teach," there is no question that the means for their getting the longed-for training will be within their reach, just as it was ready for Mary when she determined to become a good housekeeper. Alas! that there should be so many Annies!

4. *Envelopes.* The alert pastor will have a number of large envelopes, each one of which is for an especial subject connected with Bible-school work, such as, for example:

ADOLESCENCE.	INTERMEDIATE DE-
ADULT CLASSES.	PARTMENT.
BIBLE STUDY.	JUNIOR DEPARTMENT.
BIG BOY PROBLEM.	MISSIONARY ASSOCIA-
BLACKBOARD WORK.	TION.
CHILD STUDY.	PEDAGOGY.
CHRISTMAS.	PAIDODOGY.
DECISION DAY.	PRIMARY CLASS.
DISCIPLINE.	PSYCHOLOGY.
EASTER.	RALLY DAY.
GIVING.	SUPPLEMENTAL WORK.
GRADING.	TEACHERS' MEETING.
HOME DEPARTMENT.	TEMPERANCE TEACH-
	ING.

The number of envelopes will be increased from time to time until the pastor has one on almost every phase of Bible-school work. In this will be put clippings and references on that particular subject. A time comes when a teacher or a committee wishes definite information on that subject. The envelope is loaned by the pastor; its contents are overhauled; the needed help is obtained; the pastor has risen another niche in the estimation of his teachers, some of whom will be stimulated to follow his example in preserving, in an easily usable-form, clippings that would otherwise be destroyed,

or at least be put where they would be unavailable when needed.

5. *Scrap Books.* Pictures, maps, and other materials too large for envelopes may be put into scrap books, which should be loaned to the persons who need the suggestions furnished by their contents.

6. *Advertisements.* A vast amount of information, as well as much valuable suggestion, comes to the pastor in the various Bible-school advertisements, which are so freely circulated by both denominational and non-denominational publishing houses. These may be preserved in the appropriate envelope or scrap book, so as to be available when needed, or as soon as read they may be sent by the pastor to the person who will be most benefited by them. An advertisement of something that will be of especial help in the work of the Primary class may be sent to the teacher of that class. The Junior teacher will receive from the pastor an advertisement that will call her attention to something which will make her work more effective. So with the workers in other departments.

In a word, the pastor who has learned to make a servant of Uncle Sam's mailbag can do an almost incredible amount of work in training his teachers without leaving his study any longer than is necessary to post the letters that contain the information which he desires to impart. If, in addition to the mail, the pastor is able to talk to his teachers on the telephone, his possibilities in the direction of leading in teacher training are immensely increased.

Many pastors are given to admonishing their people as to the possibilities of way-side ministries. To the alert, intelligent, educated Bible-school pastor the opportunities for these ministries are without number. A few have been indicated. How many more there will be will depend on himself. A little forethought, more patience, and much perseverance will enable one to work wonders in one's congregation in regard to the work of the Bible school.

For years the lecturer was pastor and superintendent; for other years he had the privilege of studying the Bible school from the standpoint of a specialist; now he is a superintendent without being a pastor.

His calm judgment is: The pastor holds the key to the Bible-school situation. To him is given the privilege of leading his workers to the highest plane of knowledge and to the best methods of work. Upon him rests the responsibility of knowing what is needed, and of inspiring his teachers in their endeavors to obtain what they need. Young gentlemen, may you be true to the light that is given you, may you rise to your privileges, is the heartfelt prayer of one who is a fellow-student with you of these great problems.

As the memory of many mistakes comes back to me, I desire to warn you against the attempt to literally apply the methods advocated in these lectures. Methods must be selected, thought about and adapted to local needs and local conditions. Learning this lesson yourself, you will be able to insist upon it as you enter upon the leadership of your teachers in this most important matter of being trained for better service. Insist that a method be fairly tested, and do not allow of its being condemned if any mistake has been made in its application; otherwise you will find

it most difficult to introduce other methods, no matter how good or how needful they may be. There are workers whose misapplication of methods is as grotesque as was the attempt at imitation on the part of the Irishman in the following story:

Two tramps, one from green Erin and the other from the land of sauer-kraut and beer, one night, excessively hungry, struck a farmhouse, the owner of which would give them a lodging but no food. So to bed they went, supperless.

About twelve o'clock Hans got up and went softly down to the pantry. Having eaten a hearty meal he returned, being compelled to pass the farmer's bed chamber. When he got back Pat questioned him as to how he passed Cerberus.

"An' did ye not wake him up?" he asked.

"Ya," answered Hans; "but I yoost stand shtill und say, 'Miaow, miaow.'"

"You ought to be an Oirishman," said Pat. "I'll do the same meself." And, rising, he went slowly and cautiously down. But he was not so successful as Hans. As

he entered the farmer's room he stumbled over a shoe, kicked a chair, and awoke the farmer, who cried angrily: "Who's there?"

"Oh, lay sthills," said Pat. "OI'M THE CAT!"

As we come to the close of this course of lectures, may I be permitted to give the place of emphasis to this thought: There are no patent methods, which of themselves will do the work of the Bible school. There is no "you-touch-the-button-and-I-will-do-the-rest" way of doing things in Christian work. Principles there are, methods there are; rules may be deduced from these, plans may be made in accordance therewith, but the real work must be done by human beings who are willing to be channels through which the Holy Spirit may operate. Therefore, not less work, but work more in harmony with God should be the thought of every pastor for himself and for his teachers. The conclusion is: Without the devotional study of God's Word, without earnest prayer, without the help of the Holy Spirit, paidology and pedagogy will be useless in the real work of the Bible school.



APPENDIX I.
PROGRAM
OF
Pastors' Sunday School Institute
Louisville, Ky., December 6, 7, 8, 9, 1904

Tuesday, December 6, 1904—Pastors' Day.

The Pastor and His Sunday School.

- 9.30. Devotional: The Bible and the Child.
- 10.00. Pastoral Leadership in the Sunday School:
 - 1. Why Demanded, How Create a Demand.
 - 2. In What Does It Consist?
 - 3. How Can He Prepare Himself for It?
- 11.20. Address: The Master-piece of the Master.

Afternoon.

- 2.15. Scripture Reading and Prayer.
- 2.30. Agencies for Promoting the Sunday School:
 - 1. Theological Seminaries.
 - 2. The Pastor and His Official Board.
 - 3. The Denominational Weeklies—A Symposium.
- 4.00. General Discussion of the Day's Program.

Wednesday, December 7—Superintendents' Day.**The Pastor and His Superintendent.**

- 9.00. Devotional: The Superintendent and His Bible.
- 9.30. Co-ordinate Duties of Pastor and Superintendent:
 - 1. In Organizing and Grading the Sunday School.
 - 2. In Equipping and Managing the Sunday School.
- 10.30. Fool Hill.
- 11.00. Studies in Human Nature for Pastor and Superintendent.
- 11.30. General Discussion.

Afternoon.

(Lecture at Seminary by Dr. McKinney.)

Evening.

- 7.30. Song and Prayer.
- 7.40. A Trip Through the Holy Land, Illustrated with Stereopticon Views.
- 8.30. Address: Some Indications of Progress in Sunday School Work.
- 8.50. Offering.
- 9.00. A Trip Through the Holy Land, Continued.

Thursday, December 8—Teachers' Day.**The Pastor and His Teachers.**

- 9.30. Devotional: The Teacher and His Bible.
- 10.00. Training the Workers:
 - 1. The Keys to the Situation.
 - 2. The Methods to be Employed.
- 11.30. Christ, the Great Teacher.

Afternoon.

- 2.15. Song and Prayer.
- 2.30. Class Problems.
- 3.15. Round Table: Teachers and Teaching.
- 4.00. Address.

Friday, December 9—Parents' Day.**The Pastor and the Parents.**

- 9.30. Devotional: The Parents and the Bible.
- 10.00. Winning the Parents to the Sunday School:
 - 1. Through the Home Department.
 - 2. Through House to House Visitation.
 - 3. Through an Adult Department in the Sunday School.
- 11.30. Plans for the Future.
- 12.30. Adjournment.

NOTE.—For three successive years this Institute has been held at the same time with the Course of Lectures delivered at the Southern Baptist Theological Seminary. The Program is printed here in permanent form to indicate its scope and to serve perhaps as an inspiration to others.

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