

THE TEACHER,
~ THE CHILD, ~
AND THE BOOK



A.F. SCHAUFFLER



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The Teacher, The Child, and The Book

OR

PRACTICAL SUGGESTIONS AND METHODS
FOR SUNDAY-SCHOOL WORKERS.

By

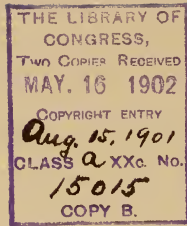
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WITH A FOREWORD BY THE LATE
DWIGHT L. MOODY



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THE TEACHER, THE CHILD, AND THE BOOK

Foreword

I THINK the time has come to sound a warning in no uncertain tone in regard to the Bible. On all sides we hear people complaining of the spread of infidelity, and of the difficulty of keeping young people in the church. If Sabbath-school teachers and Christian workers in general believed more firmly in the Old Book, and proclaimed their belief, we should not have so much cause for complaint.

Childhood is the best time to train one in the Bible. Verses and lessons learned in early years are seldom erased from the memory. It is often the *only* time for such training. When a boy goes to school, and from school to college or into business, he has other studies and duties to occupy his attention, and unless he has previously been grounded in the Word the deficiency can hardly ever be made good. The training that Timothy received is what is needed to-day: "From a child thou hast known the Holy Scriptures." Scholars catch the spirit of their teacher, and whether the teacher is a firm or a lukewarm believer in the Bible the class will grow up with the same spirit.

A soldier is not worth much in battle if he has any doubts about his weapon, and I have never found a man who has doubt about the Bible, who has amounted to much in Christian work. When a teacher or minister

uses his penknife on the Bible, clipping out this and that part because it contains the supernatural or something he cannot understand, his teaching is sure to produce a crop of infidels.

It has come to be quite common among Sabbath-school teachers to say, "We don't care for the Old Testament. We will confine ourselves to the gospel, that is, the New Testament." Jesus Christ quoted from no less than twenty-two out of the thirty-nine books of the Old Testament. He connected the story of Jonah and the whale with his resurrection, the stories of Noah and of Lot with his return. In a hundred ways he set his seal upon the Old Testament. Shall the servant be above his Master?

This is one reason why I think quarterlies and lesson leaves ought to be used with great discretion. No matter how young children are, they should be taught that the Bible is one book, that the Old Testament is one with the New. In many Sabbath schools you will find classes that have not a single Bible amongst the scholars; the result is that boys and girls are growing up without knowing how to handle the Bible. At the age of seventeen I went to Boston. One day I went to Sabbath school, and somebody handed me a Bible and told me that the lesson was in John. I hunted all through the Old Testament but could not find it. The teacher saw my embarrassment and handed me his Bible. I put my thumb in the place and held on. Why is it that boys don't want to go into Bible classes? Because they don't want to show their ignorance. They ought to be taught how to handle the whole Bible, and it can be done

by teachers taking the Bible into the class and going about it at once.

Very few Sabbath-school teachers think of studying the Bible for their own good. They study the lesson in order to give it to their classes, which of course is very proper; but they do not feed upon it for their own souls. If we want a real quickening, we must get the Word into our own hearts, and then "out of the abundance of the heart" the mouth will speak.

I pity any man or woman who has to depend on helps and commentaries all the time. What the world wants to-day are men and women who can feed themselves and afterwards break the Bread of Life to others. It is remarkable how little light commentaries shed on the deeper meaning of Scripture. Use them by all means so far as they go, but depend rather on the Holy Spirit. It is his office work to lead you into "all truth." Remember the promise of our Lord: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall *teach you all things*, and *bring all things to your remembrance*, whatsoever I have said unto you." Rouse yourself to the study of the Bible and ask God's help. He will not withhold it.

I close with the same thought with which I began. Believe the Bible, the whole Bible, with every fibre of the body. Not a mere verbal faith, but a faith that shows itself in your life. This is the only sure foundation for a healthful Christian character. Your influence over your scholars will then help to check the dry rot of unbelief which, they say, is rife among young people.

D. L. MOODY.

Preface

THIS little volume deals with The Teacher, the Child, and the Book. It endeavors to give to the teacher some information concerning methods of work which have been found practical and helpful by others. It does not claim that this book covers completely the field of Sunday-school work. That has been done by the author in another little volume called "Ways of Working." No material found there has been reproduced in this little volume.

Under the heading of "The Child" an attempt has been made to make clear to the teacher some of the essential characteristics of child nature. The teacher must know himself and the child as well, otherwise he will not be able to do his best work.

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THE TEACHER, THE CHILD, AND THE BOOK

CHAPTER I

THE TEACHER'S SEVEN HELPERS

TWO EYES—TWO EARS—TWO HANDS—TWO FEET—ONE
MOUTH—ONE MIND—ONE HEART

A FIRST-CLASS superintendent will, sooner or later, have a first-class school; for, if it be poor when he takes it in charge, he will by degrees remedy the deficiencies, and so raise its grade in time. So, too, a first-class teacher will, sooner or later, have a first-class set of scholars. It may take time to accomplish this, but it will come in due time, for the teacher will never rest till she has brought it about. If the school have a good superintendent, this result will be reached very quickly, for with a good superintendent a good teacher can accomplish wonders with great rapidity. But even if the superintendent be not as good as he should be, the teacher can still bring great things to pass by persistent work.

Every teacher has seven assistants, at least, to help her in her work, and to these I want to call attention.

Each teacher has two eyes. Wonderful helpers these may be. Yet I have seen some teachers with two eyes who acted as though they were blind. Eyes are given to see with. With them we study the lesson, and so prepare ourselves for the work of the class. What, then, shall we say of that teacher who comes to the class unprepared? Only this, that she has not made use of the helpers that God has given to her. But our eyes are not only to be used in the preparation of the lesson, but in the work in the class as well. The teacher with two good eyes should see to it that each scholar in the class has a singing book and the text of the lesson before her. Eyes are given to us that we may see to it that our scholars are comfortably seated, especially in the primary classes, where we often let the children sit in most uncomfortable places, and, as a result, find that they do not behave themselves properly. The teacher who does not see when her scholars are misbehaving is acting as though she were blind. And yet I have frequently seen great disorder in a class, of which the teacher seemed to be utterly oblivious. Pray, what was she doing with her eyes?

The eyes of the teacher were given to her in order that, among other things, she should watch what goes on on the platform. As soon as the bell sounds for order, the teacher's eyes should be directed to the platform, so as to set a good example to her class. If the teacher's eyes are roaming around the room, she may be sure that

her scholars will follow her example. This attention to the platform need not, however, make her unconscious of what is going on in the class, for the eye is very quick, and she can at the same time be watchful of the class, so as to check any disorder that arises during the devotional exercises. Let the teacher, therefore, realize that her eyes are great helpers in all her work, and that if she fails to use them she will probably fail in her work.

Each teacher has two ears. Many a teacher acts as though, while the scholars had two ears, she had only a mouth. She talks and talks, and gives the scholars but little chance to use their mouths. Ears are given us to use, and the teacher should use her ears in teaching, as well as her other organs. Let her be a good listener as well as a good talker. Hear what the class has to say. Sometimes you will learn more about the real "inwardness" of your scholar through what the scholar says than in any other way. One day a scholar of mine said to me, "I never knew that Jesus Christ was crucified four times." This revealed to me that she had been reading the four gospels through, and thought, therefore, that, since each of them told of the crucifixion, Jesus was nailed to the cross four times. In this way I found out her mistake and was able to correct it.

This shows how important it is for the teacher to listen to what the class has to say, for in this way she can correct serious blunders. But the teacher will also use her ears to get at the troubles that scholars have in their lives. Every scholar has troubles that are hard to

bear. If the teacher uses her ears aright these troubles will be told to her, and she can then encourage and sympathize with her scholar, and in that way gain a great influence for good over the child. You can do much better work in the class when you have in this way learned to know what your scholars are thinking about, and what are the burdens that they are bearing.

The teacher should also use her ears to hear what the superintendent has to say. I know some teachers who think that, as soon as they have done talking, their work for the day is over. They then sink back into a kind of listlessness, and let things take their own course. Of course their scholars follow the example of their teacher. Pay attention, then, to the review and to the notices, and your scholars will be influenced to do the same.

Each teacher has two hands. These are great helpers in our work. In the first place, they are given to us to greet our scholars with most cordially on Sunday. A warm hand-shake is a wonderful power in Sunday-school work. I once went into a strange school, and the superintendent looked at me, but never gave any sign that he really saw me, much less, that I was welcome. I remember I thought, "If you are short of teachers, you may be sure that you would never get me to take a class, for you lack cordiality." Welcome your class with a grasp of the hand, and shake hands with them as they leave the school. It will do them good, and you as well. I have an idea that in this shaking of hands

there is more power if the gloves are off than if they are on. A glove is a kind of non-conductor. At least so it seems to me.

Hands may be used to minister to our classes in many ways. You can use them to put up a basket of fruit, or a bouquet of flowers which you take or send to your sick scholar. If your scholar is poor, and you visit her, hands can be used to smooth the pillow, and give the sufferer some cooling drink. Hands may be used in setting the room to rights a little, if it is out of order. Ministering hands may be a mighty help to the teacher in all her work. I knew of a boy whose father had passed away. Before the funeral services, the boy said to his mother, "Mother, let me see father once more."—"What do you want to see him for?" said the mother. "I want to look at his *kind hands* again," said the boy. What a testimony to this father's hands that was, for the child realized that those cold hands had ministered to his many childish wants. So the teacher may use her hands for the welfare of her class.

With hands loving letters are written. Letters are a great power in all of our work. The scholar who, on her birthday, gets a letter from her teacher, with congratulations and good wishes, is pleased. That scholar is much more likely to study the lesson for the sake of that teacher than if no such attention were paid to her. The parents, too, appreciate this thoughtfulness, and you will find that it pays in a number of ways.

Every teacher has two feet. With these, one of the first places to which she should go is to the teachers' meeting. No first-class teacher neglects this, for here she gets much that will help her in her work in the class. Here, also, the good teacher can help others who have not the advantages that she has.

But feet suggest visits to the members of the class. The good teacher is a great traveler. She sees her scholars in their homes, and there learns what their surroundings are. In this way she can all the better adapt her teaching to the wants of those who are committed to her care. How can she teach well unless she knows what the home influences are to which her scholars are exposed?

If her scholars are never at home at such times as she can visit them, her feet will take them to their places of business. Not that she can make long calls on them there, for that is neither possible nor profitable. But she can show an interest in them by just dropping in, and saying, "How do you do?" I knew a most successful Bible class teacher in this city who had a class of about one hundred young men, who knew all of their employers, and who visited all his young men in their places of business as well as in their homes. When he died, I saw ninety young men gather around his coffin to take a last look at the face of their loved teacher. His power over the men was wonderful, and I would fain believe that a large part of it was won by his incessant visiting.

Especially in times of sickness will the teacher's feet

be used, for a visit at such times is worth two in ordinary times. It is then that the scholar feels the most lonely. Then, too, he is more accessible than at ordinary times. A visit then, with perhaps a bouquet of flowers, or some little delicacy, is most keenly appreciated by even the dullest scholar. It does not take as much time as some people think to visit an ordinary class. One afternoon a week is abundantly sufficient for all practical purposes. And if that much cannot be given, then one afternoon a month will do wonders. But that teacher who never visits her class loses much in power over her scholars.

Every teacher has one mouth. This ought to convince us all that we cannot do all of our work with our mouths. Yet many teachers think that if only they use their mouths enough, they have discharged all of their duty. If God had intended this to be the case, I think he would not have given us so many other helpers. But since we have two eyes, two ears, two hands, and two feet, while we have only one mouth, it seems as though we were to do much more with the other helpers than we usually do. Do you not think so, too?

Yet with all this, the mouth is the most important helper in all of our work. Words are a wonderful power. If the teacher comes to the class well prepared, she may expect to accomplish much good with her class. But not only in the class ought we to make good use of our mouths, but out of the class as well. I think that sometimes words that are spoken to the scholar *outside* of the class have even more power than those spoken in

the class. The scholars rather expect to be taught in the hour of teaching. But if a teacher watches for opportunities to speak to the scholar about his salvation when the class is done, it seems to have all the more power. As a preacher, I have found this to be true. I have really found more of fruitage from words spoken outside of the pulpit than from words spoken from the sacred desk.

But since words spoken are so potent in their possibilities, we should be more careful that all of our words should be well chosen. We have much need to pray, "Open thou my lips, and my mouth shall show forth thy praise." If *God* opens the door of our lips, then our words will be with power. Otherwise I fear that they will fall like seed by the wayside, which the birds of the air will soon catch up, and it is gone.

Every teacher has one mind. This it is that directs her in the use of all the other helpers to which we have alluded. If this mind is well stored with that which is useful, the scholar will get the benefit of it all. But if not, then the scholar is the loser. There are many teachers, I fear, who know much more about the latest novel than they do about the Word of God. There are others who know more about music, or about art, or about society, than they do about that which they are trying to impart to their classes. This is all wrong. If the salvation of those scholars that are committed to our care is of the most vital importance, then we should take all possible pains to be well informed about that which is to them the "power of God unto salvation," and

which is able to "make them wise" unto eternal life. Is not this so?

Therefore, every teacher should aim to know the Word just as well as it is possible for her to do. She ought to study so as to know what are the important truths that her scholars must know. She ought to know the history of the times in which the lesson lies, so as to be able to make the narrative a living thing to those under her charge. Only in this way can she make the lessons really interesting. Many a teacher complains that her scholars are dull, when the real difficulty is that she herself is dull. She does not know enough to teach, and worse than that, *does not know that she does not know*.

She ought to know more than this. She ought to know the nature of the material on which she works. See; there is the teacher, and there the class in front of her. In her hand she has a book, which is the Word of God. What is her business? It is to get that book into that class. That and nothing else is her business. But if she does not know anything about child nature, how can she in the best way get that book into that class? It is simply impossible. Every teacher, therefore, should study child nature, so that she may know not only the book, but the child as well. Then there is a good chance that that book will get into the mind of that child.

Every teacher has one heart. If she has no heart, she has no business to be a teacher at all. If things are on a right basis, it is the heart of the individual believer that

first leads her to want to be a teacher at all. Even a public school teacher cannot do her best work unless she loves her scholars. Love-work is what tells even there. And if this is the case in public school, how much more so in Sunday school. Without heart, good work is simply impossible in our classes.

Teacher, let me ask you, "Do you want to do the best work possible for those under your charge?" You say "Yes." Well, then, let me ask you another question. "Do you love your scholars?" If you do not, the sooner you learn to do it the better. Love will lead you to bear with them in their frailties; it will give you patience with them when they are trying in their deportment. It will help you to sympathize with them in their sorrows, and lead you to try and help them bear their burdens. If they fail in their efforts to live a consistent Christian life, love will lead you to bear with them, and try and win them back to the better path. Nothing but love can do all this; but all this must be done, if you would do your best work for them.

Love will add intensity to your prayers for those whom you teach. Many a teacher does not pray for her scholars by name, simply because she does not love them individually. If she did, she would pray for them one by one. No effort would be too great if the teacher were animated by this most divine of all the graces. Remember, if God had not loved this world, he never would have sent Jesus to die for sinners; and if Jesus had not loved us, he never would have come to this poor earth.

Love lies at the bottom of all service, whether human or divine, and without it the teacher is but a poor worker.

See, then, what we have reached. We have reached the mainspring of all our work when we come to the point of HEART. It is there that the impulse must be found for all our work. If the heart is right, all else will fall into line. For the heart will dictate to the head, and command it to be well informed so that its work may be well done. The heart will compel the feet to travel to the homes of the class. The heart will suggest to the hands what they can do for the welfare of the individual scholar. No work will be too great for the hands if only the heart is *on fire with love*. The heart will put words into the mouth of the teacher, so that her words will come with persuasive power. All that is needed of sympathy will be apparent, if only the heart first feels it. The heart, again, will sharpen the ears so that all may be heard and heeded that will advance the interests of the scholar. The heart will make the eyes quick servants of love, so that they will see all that needs to be seen, that makes the teacher more effective. If the heart be positively right, all else will be right. But, on the other hand, if the heart be wrong, or if it be only half a heart, then nothing else will be what it should be. There is no substitute for heart in our work. In a very true sense, for the Sunday-school worker all of the issues of life are out of the heart.

CHAPTER II

THE TEACHER'S VARIED CALLING

BY MRS. A. F. SCHAUFFLER

CALLED OF GOD — AS BUSINESS MAN — COMMITTEE MAN —
VISITOR — FRIEND — PATRIOT — PEACEMAKER — LITERARY
GUIDE — STUDENT — GIVER

DR. STALKER, of Glasgow, has written an admirable book called *The Preacher and His Models*, and the different chapters have headings like these: "The Preacher as a Man of God"; "The Preacher as a Patriot"; "The Preacher as a Man of the World"; "The Preacher as a Thinker," etc., etc. Much of the book is as well adapted to teachers as to preachers, for is not a teacher also a preacher? But as the book is too long to be read by every one, let us look at the teacher's work along similar lines and see what lessons can be learned.

The teacher called of God. Dr. Stalker says plainly that for a preacher there must be a call to the ministry distinct from the experience of personal salvation. "The outer must be preceded by the inner; public life for God must be preceded by private life with God; unless God has first spoken to a man, it is vain for a man to

attempt to speak for God." How many teachers lightly and carelessly take up the work of the Sunday school for reasons entirely inadequate to the importance of the task. Some love the social element, some the dignity of office, some are fond of children, some undertake the duties because they are ashamed to do nothing, and this seems the easiest gate of service to slip through. O teacher, stop and ask yourself the question, "Why did I become a teacher?" If the answer does not satisfy you, do not give up your class on a sudden impulse, but think and pray over the matter until you realize the true motive which should impel you to undertake this office, and then with renewed consecration bend to your work.

The teacher as a man of business. *Character, character, character*—there lies the foundation of all good work. If the foundation of a building is insecure, where is the beauty or safety of the superstructure? The Sunday-school teacher should be prompt in meeting engagements, prompt in replying to letters, accurate in money matters, willing to serve on committees, and willing to yield gracefully if out-voted in teachers' meetings. In short, he should act as he would do if elected to a directorship in a prosperous bank or railroad, where he very much wishes to hold his position.

The teacher as a committee man can do much to build up the school and increase its usefulness. Be willing to give a little time to committee work, so that wise decisions may be reached in regard to Christmas festivals or mid-

summer picnics. Above all things, do not refuse to work on these committees and then find time to criticise harshly the work of others. Perfection in result depends upon great attention to details. A Sunday-school anniversary, which moves on smoothly from the opening hymn to the closing prayer, has had some one planning each step, and wisely combining the different elements of power available. Be an unselfish worker, always willing to do the hidden work which brings no praise of man, but which is of value in the eyes of the Lord. Is there not a special blessing promised to those who are faithful in the things which are least?

The teacher as a loyal member of the school. When once you have thrown in your lot with the Sunday school of your choice, be loyal to its superintendent, to its officers, to its mode of working, to its teachers' meeting. By this it is not meant that you should not advocate a change in any department if it seems to you best. But what is meant is, that until the change is brought about, by an honest vote of the majority of workers, you should loyally follow the present plan, and, above all things, that you should abstain from adverse criticism. How seldom such criticism does any good, and how often it does lasting harm! I know a little girl who was brought up to a sweet, unselfish womanhood, under the kind smile of a father who always said, "What a good little girl!" When she was asked in later life why this method of training had not spoiled her, her answer was, "Father always took it so for granted that I was good, that I was ashamed to be bad." Try this plan on your superin-

tendent, and praise his reviews and his leading of the teachers' meeting, until he will be ashamed to have them poor !

The teacher as a church member. The teacher should show by every way possible his understanding of the duties of a church member, such as regular attendance on church services, in good weather and in bad, the weekly prayer-meeting as well as the Sunday morning service. And in church his manner and attention should be a model to those about him. *Listen as for your life* is not too strong a way to put this duty. For how do you know in what sermon or prayer-meeting talk is coming a direct call to you to "come up higher." Scholars have been known to owe their conversion to the reverent and attentive manner of their teachers in church, so that, beside your own profit, you must think of your example.

The teacher as a visitor will be astonished at the way in which doors will swing open to his touch. "He who has his hand on the head of a child has it on the heart of the mother." Freddie's teacher has a welcome to the home which no one else enjoys, and Freddie's own dignity and sense of importance are wonderfully increased when his teacher calls. One rule about visiting is never to be forgotten. If it is impossible for you to call often at the homes of your scholars, be sure that you go once. You cannot understand the child's blessings or the child's temptations unless you see the child's home, and realize what influences are at work there to help or

to hinder you in your efforts to build up the youthful character. Perhaps in calling at the homes of your pupils it may be your happy privilege to invite the parents to attend the church services. Many a little child coming into the Sunday school has been the means of bringing a whole family to church.

The teacher as a friend. This heading makes the heart glow as one realizes the possibilities of helpful friendship between teacher and pupils. "A man to have friends must show himself friendly," and there is no other rule for teachers. But it seems to me that there is no relation in life which affords a better opportunity for the showing of this friendly feeling than that between teacher and scholar. Love is at the foundation of this privilege, as it is of that of so many other forms of service, and without it your friendship is an empty show. The friendship thus formed *may be, nay, should be*, for life. What a pleasant thing it is to hear a middle-aged man or woman speak of one much older in tones of loving regard and with the brief explanation: "He was my Sunday-school teacher." The relation between scholar and teacher should be so close and true that only death should sever it, and death itself should only cause a temporary break in a friendship which has been formed not only for time, but for *eternity*.

The teacher as a patriot. There is certainly a lack in patriotic training in our churches and Sunday schools. Listen, next Sunday, and see if your minister prays for the President and for all in authority in your own State. In many churches this is entirely neglected. I can think

now of two ministers conspicuous for the service which they have given to the church of God, and I cannot remember that I have ever heard either of them pray for our country or our President. Train the children to deep interest in the best progress of our beloved land. Hold up the standard of obedience to the civil law very high, and set before them the possibilities of successful effort on behalf of their country.

“What,” says Alfred de Vigny, “is a great life? It is a thought conceived in the fervent mind of youth, and executed with the solid force of manhood.”

As a peacemaker, what opportunities open up before a watchful teacher. Sometimes a friendship which has been regarded with pleasure in the class as being helpful to two scholars comes to an abrupt end. One pupil stays away from Sunday school, or, coming at the last moment, sits as far as possible from the one who was shortly before the inseparable companion, and the teacher, who is on the alert, may find here a golden chance to win the reward promised to the peacemaker. Many times the only remedy that is needed is the “light of day,” which, shining in on the supposed slight or spiteful remark, takes away all the sting, and leaves the wounded heart healed as by magic. Ask in a pleasant, cordial way what the trouble is, and, having ascertained the cause, go to the parties and see if the difficulty cannot be explained in a satisfactory way. Sometimes the only trouble lies in the old story, “He said, that you said, that I said,” etc., and a clear-headed sifting of this

statement shows that there was no foundation for the report at all.

The teacher as a literary guide has rare chances to influence the characters of his scholars. Tell the scholars of good and helpful books, and induce them to read such books by your own glow of enthusiasm. If necessary, buy, from time to time, a good book, and lend it to different members of the class, until all have read it. If it can be a new book, all the better, as young people are apt to take more interest in something that is very fresh. Encourage them to read good biographies, and the lessons learned from such lives as that of Lord Shaftesbury or Catherine Booth will stand them in good stead in the battle of life. Sometimes a beautiful poem read in connection with the lesson will both illustrate the text and elevate the taste of your scholars. Think of these things, watch, plan, take pains, and you will be astonished at the chances which present themselves for uplifting your pupils and putting them on that higher plane of living where you would like to see them.

The teacher as a student of the Word. Alas, how many fail to recognize this privilege in its best sense! How many wait until Saturday night or Sunday morning, and then run hastily over the Lesson Helps and go to their classes with a half-digested mass of facts and moral teachings, with no plan of the lesson, and no definite idea of the main thought to be brought out. "Brethren, these things ought not so to be." Begin early in the week and take hold of the lesson text and

let it *simmer* (for want of a better word) in your mind. Get the plan of the way you mean to teach clearly before you, and then beware of the danger of side tracks. If any one should ask you suddenly as you enter Sunday school, what truth are you going to emphasize from to-day's lesson, be ready with your answer. Study God's Word independently of the Sunday-school lessons for your own good. Take up one of the epistles and write out an epitome of its teachings without any outside help whatever, and you will be surprised to see how well you will understand the book when you have finished.

The teacher as a man of prayer. I know one man of whom I never think without realizing, "He is a man of prayer." Do your scholars think thus of you? Do you pray *with* them? Do you pray *for* them? Do you teach them how to pray? Do you believe in prayer? O teacher, prayer is a power which lies in your hand; be careful lest you neglect or lose it. Your work will be of no avail without God's blessing, and God's blessing will not come unless you ask for it daily, humbly, and confidently. Empty your heart of self and God will fill it with his Spirit. He is faithful who has promised. Be careful reverently to bow your head and close your eyes during the public prayers in Sunday school, but be careful also that your scholars do the same. I have seen a teacher with closed eyes devoutly joining in a prayer while her scholars were laughing and whispering around her. Speak to them, one by one, about reverent behavior during prayer, and try to show them what it really means to approach the Lord in prayer.

The teacher as a conscientious giver has a good opportunity to influence his scholars. How they watch, how they comment on all that the teacher does! The teacher's example in giving is felt by the whole class. It is not the amount given so much as the spirit of the gift which tells. "Not grudgingly, nor of necessity," says the Bible, "for God loves a cheerful giver." So let your gifts be in proportion to your means, and give gladly for the spread of Christ's kingdom. Do not speak glibly of missions and then withhold the money which is needed to send the gospel message to those who are in darkness. Feel deeply in your own heart what a privilege it is to give, and thus show that you feel it, both by example and precept; urge the scholars to form a definite plan for giving, whether it be a cent a week or a cent a day, and then encourage them to adhere to that plan, always making up the amount when necessarily absent a Sunday. By the way, do you always make up the amount of your own offering when you happen to be absent?

As a leader in work for missions, what an opening presents itself to the teacher who is full of interest in the progress of the kingdom. In every Sunday school some offerings are made for missionary causes. Acquaint yourself well with the object presented, and show how much good may be done even with small sums. There is a capital little missionary leaflet, called "If They Only Knew," published by the Methodist Board, which, it seems to me, every teacher ought to read. If our young people "only knew" the needs in heathen lands; if they

"only knew" the value of the help they send, it seems to me the treasuries of our boards would never be empty. But how can they know unless they be taught? The life stories of God's servants on the foreign field are as helpful in showing his protecting care and his blessing on the work as are the histories of the early apostles. Let your scholars know of the missionary heroes whose lives illumine the darkness of heathen lands, and give token of the brightness which is to glow there when the gospel truth shall have full sway. Encourage them to read such books as "Mackay of Uganda," "Gilmour of Mongolia," "The Personal Life of David Livingstone," or Mackay's fascinating story of "Far Formosa." Such books as these have not a dull page between their covers, and will be read to the very end by those who read the first chapter.

If home missions are the object for which money is raised, tell the boys of Marcus Whitman and his famous ride, or let them know the needs of Alaska. Tell them of Hampton Institute and the splendid service of General Armstrong, or show what Booker Washington has done at Tuskegee. Many of these facts can be woven in with the teaching of the lesson as illustrations, but by any means get these facts into the minds of the children. Let the good drive out the bad. A mind that is full of such heroes as Carey, or Morrison, or Williams, will not easily be attracted by the dime novel or the "penny dreadful."

The teacher must think of himself as a model. Can you say as boldly as Paul did of old, "Those things which you have seen in me do"? Oh, how carefully we

should walk through life, did we only realize as we should, that the children's bright eyes are watching all the time. Will some child learn to listen attentively to the sermon on Sunday because of your example? Will the young man in your Bible class lead in prayer in the prayer-meeting because you are always willing to do so? Will the pupils in your class refrain from sharp criticism of pastor or superintendent because they have never known you to utter a word of such criticism?

The teacher's model is Christ. Dwell on this thought, and the way to be an ideal teacher will open out before you in the plainest way. Jesus Christ pleased not himself. He went about doing good. Let this mind be in you which was also in Christ Jesus our Lord, that in everything ye may be enriched by him, so that ye come behind in no gift.

CHAPTER III

THE TEACHER'S MISTAKES

UNDERESTIMATING YOUR WORK, OR YOURSELF—CHILDREN
TOO YOUNG TO BE CONVERTED—NOT TO VISIT AND WRITE
TO SCHOLARS—TO BE CARELESS IN STUDY—TO BE ABSENT
WITHOUT GOOD CAUSE—NOT TO PRAY FOR SCHOLARS BY
NAME—ETC.

Mistakes are what prevent us from succeeding better in our work, so this chapter I shall try and set forth some of these mistakes into which teachers fall, in the hope that some, at least, of those who read these words may be helped by them. No one lives who has never made any mistake. The only difference between the wise and the foolish is that the former try to avoid mistakes and are grateful when they are pointed out, while the foolish pay no attention to the matter anyway.

It is a mistake to underestimate your work. “Only a class of Sunday-school scholars,” you say. Yes, but that word “only” means much. The work that you as teacher do reaches far, for it affects the life of your scholar here and hereafter. Many a boy has received such an impulse for higher and better things from his teacher that it has been a blessing to him while life lasted. Not only has his life been made holier, but happier as well, by what he has got from the teacher whom he meets but

once a week. As a matter of fact, it is a very solemn thing for the teacher to face her class, for she can never tell when she may utter a word that shall vibrate in that scholar's life to the end of time. And not only so, but that scholar may (and will) in turn influence others so that the word spoken for the right will, with God's blessing, go on indefinitely doing good.

Eternal life, too, hangs on what the teacher does. The faithful teacher may expect that conversions will result from the teaching of God's truth, and what is there more important than this? To underrate the work of the teacher is a woeful mistake. You cannot overrate it. Exalt, therefore, your office and realize that to you is given a work that angels might well covet.

It is a mistake to underrate yourself. Some never make this blunder, but there are many, and especially those who are self-distrustful, who do. They think that nothing can be accomplished by their teaching. Now all that you say about your lack of talent may be true, and yet God may have a great work for you to do. If he can perfect praise out of the mouth of babes, why not out of yours? If the Master could use the five loaves and two fishes of the poor boy, why cannot he use your poor talents to good purpose? True, you, all by yourself, cannot accomplish much, but neither can the wisest man in the world. Even a Gladstone cannot bring one child to repentance by his own unaided power, but you, plus God, can do much which God alone will not do. We are colaborers with him, and must not underrate ourselves, provided only that we lean on his arm. One man

drew a bow at a venture once, but God so directed that arrow that it smote a king (1 Kings 22: 34). So it may be with your words, even next Sunday. If God directs them, there is no knowing what they may not accomplish. Yes, do not underrate yourself.

It is a mistake to suppose that your children are too young to be converted. Pray how long do you think a child must wait before it can learn to love God? How long do you think it must grow up in sin before it can learn to do the right? We have very wrong ideas about these matters, I am sorry to say. I believe that a child can love Jesus and try to please him just as soon as it can learn anything. The younger it begins its Christian life the better for it, and for all with whom it associates. Perish then the thought that a child must first grow hard in sin before it can be softened by divine love. We must learn of Christ himself in this matter, and not from his disciples. These latter wanted to keep the children away. At this he was very much displeased, and took the little ones in his arms and blessed them. Is he any less loving to-day?

It is a mistake not to visit your scholars in their homes. I much fear that many teachers do not do this. Either they have never been told that this is a part of their duty as teacher, and of their privilege as well, or, knowing that this is so, they have for one reason or another neglected it. It is some trouble, I know, but no teacher can do the best possible work without this visitation. By going to the homes of your scholars you learn their

surroundings, and, of course, will also know better how to teach them on the Sabbath. Besides this, visiting cultivates a spirit of friendliness between teacher and scholar which can be produced in no other way. "But," you say, "I have no time." That is not quite true. You may have little time, but "no" time is not the fact. We all have some time, and if what we have is used we can do much in the way of visiting our classes.

It is a mistake not to write to your scholars. For example, on the birthday of each one you might send them a letter of good wishes. In this way you will do much to win their affection. Do you not like to receive letters? Well, all the more do they, for you get ten where they get only one. Besides this, you can say in a letter things which it is hard to say face to face. And a letter is read in silence, and is much thought over by the average scholar. If you are absent at the seaside while your scholars are at work they will prize a letter from you all the more. Yes, in letters lies a great but often unused power. Try it and you will soon bear witness to the fact that you have not used this power as you should have done. I know what I am writing about by personal experience.

It is a mistake to suppose that any class calls for little preparation on your part. There are some teachers who think that if they are to teach an adult class they must prepare most carefully, but if the class is one of young scholars they do not feel the need of such careful study. This is a dire mistake, for, as a matter of fact, the

younger the class the more the preparation needed. Almost anybody can teach adults, for they know something, but to teach those who know nothing, that is a hard thing. The younger, the more ignorant, the more careless the class, the louder the call for careful preparation. Remember this, for it is a fundamental truth.

It is a mistake to begin to study your lesson late in the week. There are many teachers who begin to prepare for Sunday on Saturday night, and I fear there are some few who do not commence till Sunday morning. It is not possible to do justice to the class, the lesson, or yourself in this way, for, in the first place, it hurries you, and no mind can do its best when it feels hurried. The work done in that condition is poor. The best time to begin for Sunday is not later than the preceding Monday. Then you have time to read and to study what others have said about the lesson. You can prepare illustrations and so "mull" over your lesson that it becomes a part of yourself. Such a lesson will be taught with enthusiasm and will hold the class. It will have become in a sense your master, so that you will feel that you **MUST** teach it or die. When a teacher has in this way prepared the lesson the class will feel it at once and acknowledge the power of the well-prepared teacher. Mere surface knowledge of the lesson never begets confidence on the part of the teacher or enthusiasm on the part of the scholar. Begin, then, on Monday and give each day not less than one half hour to the lesson, and by Sunday you will be fairly aching to teach.

It is a mistake to study the lesson without knowing its proper surroundings. I mean by this that to study, for example, the story of Zedekiah, and yet not know the relationships of Assyria with Egypt and the rivalry between these two nations, is to study in vain. No one can ever understand the history of Israel aright without knowing, at least, in some measure the two nations that at last brought the pride of Israel and Judah to the dust. So in the study of the New Testament story we must know something about the Roman and Greek worlds or we cannot have right ideas as to the times of the Master. That is, you must know much more than what is to be found in the lesson text before you can handle that effectively. Not that you are to use all that you know,—this would not be possible in the time that we have at our disposal in the school,—but that you must know much that you do not teach, so as to make your teaching effective.

It is a mistake to suppose that your scholars follow only your teaching. They do more than this. In some measure, at least, they will follow your example. Happy that teacher whose scholars follow her teaching more closely than they do her example. But the frivolous teacher will have frivolous scholars; the late teacher, late scholars; the unruly teacher, unruly scholars. In all these things the scholar is but a mirror of the teacher. This is why a good, all-round teacher makes a good, all-round class. And, by the by, this applies to superintendents as well. In the long run, then, your scholars will be deeply influenced by what you *are* just as much as, if

not more than, by what you *say*. How important, then, for you to BE as well as to SAY the right.

It is a mistake to suppose that your absence is a small matter. You may imagine this to be the case, but you are wrong. No one can fill YOUR place in the class. An irregular teacher will soon ruin the best class that ever was gotten together. The class gets discouraged and "gives it up." I have seen class after class broken up in a Sunday school by the irregularity of the teacher. What do you suppose would become of a class in a day school if the teacher came one day and stayed away the next? Unless the trustees dismissed that teacher the school would soon perish. How much more sure is this to happen in a Sunday school, which the parents are not half as anxious to have their children attend as they are to have them go to public school!

It is a mistake to study the Word without prayer. Of course it is very possible to study ordinary geography without prayer, and know it well, too; but our work is very different from that of the secular teacher. We aim not only at a knowledge of geography, history, etc., but we aim at such a presentation of the truth to our classes that they shall meet with a change in moral character. For this change we look to the Holy Spirit, who alone can renew the human heart. It is he who inspired the writers of the Word, and he who must give us the right understanding of it, so that we may present it to our scholars in the right way. It is wonderful to see how prayer will open to us the practical riches of the Word

of God. We become clear-sighted, and divine what is needful for our scholars. As a matter of fact, the praying teacher is the one who (other things being equal) will be the most successful teacher in winning souls for the Master.

It is a mistake not to pray for your scholars by name, yet I am much afraid that there are teachers who not only do not do this, but who never pray for their scholars at all. I remember the first class which I ever taught—it was one of boys—but I do not think that I ever prayed for them either as a whole or by name. This was simply because I did not know any better. There was no lack of interest on my part, for I walked three miles each way to teach them. It was merely gross ignorance as to what my duty and privilege was. If a teacher has only six or eight scholars in the class, it will not be hard to pray for them each by name every day. If the class is large, as some primary classes are, then it might be well to get their birthdays, and pray for them on these days. But however it is done, the point is that the teacher should bear them before God in her prayer. This will give added earnestness to all her work for them. Remember, either prayer is a *tremendous* power, or it is *nothing*. But we know that the power of devout prayer is incalculable. Use it, then, and you will soon perceive that our God hears and answers prayer.

It is a mistake to suppose that because your scholars have joined the church, therefore you need not care for them as anxiously as you did before they became church members. It seems to me that this is the very time to

redouble your efforts. Church members are exposed to temptations just as much as others. They need nurturing, so that they may grow in grace. But if the teacher is not watchful, soon they will begin to stray off, and before you know it, they have become cold and careless. Many a backsliding might have been avoided if the teacher had been more anxious for the scholar. But the teacher thought that all was right, because the child was "a church member, you know." We, as teachers, have a twofold object in view. The first is to lead our scholars to Christ for salvation, the second is to build them up in their most holy faith, so that they may become strong in the grace that is in Christ Jesus. This latter is just as important as the former, though it is much oftener neglected.

It is a mistake not to avail yourself of your pastor's help and advice. He needs your help, and you need his. If you have any difficulty, go to him, and lay it before him, and ask for counsel. This will bring him to your aid. Of course I do not mean that the teacher is to run to his pastor with every trifle that comes up; but whenever there are spiritual difficulties to be solved, let the teacher feel free to ask his pastor what he had better do. In this way not only will he get help himself, but his pastor will be helped as well. Many a time it would be possible to prevent much harm coming to the scholar, if the pastor and the teacher were pulling together for the child's welfare. I have seen much good come from this coöperation, and no harm ever resulted from it.

It is a mistake not to try and get your class (unless

they be infants) to attend church services. One of the evils of our present Sunday-school life is just here, that the scholars do not seem to think that they have anything to do with the church service. This is a mistake, and a great evil. It is partly our own fault. We should make every effort to impress on the minds of all those scholars who are old enough, the duty and the privilege of attending the regular church service. They thus form habits that in after years will be of inestimable value to them. If they never "go to church," when they leave the Sunday school they will not be found in the house of God, but will reënforce that vast army of non-attendants on church services. This is too bad. In many schools it might be well for the teacher to sit with the class in the regular service, so as to hold them together. Try anything that seems to you wise, to accomplish this aim, and you will have done a good thing both for the class, yourself, and the church.

It is a mistake for you to be discouraged with hindrances. There is no good work in the world in which these do not exist; and the better the work, the more sure are you to find hindrances. Just suppose that your own mother had become discouraged in your bringing up, because of "hindrances." Where would you have been? Hindrances ought to brace us up, and not cast us down. Let the teacher simply say, "I must try harder, because of these various oppositions that I meet"; for if overcome, they will act as stepping-stones to higher and better things for you and your class. No one ever did anything that amounted to anything who did not have

to overcome obstacles. And do you expect to be any exception to this rule?

It is a mistake not to attend the teachers' meeting, whether it be a local one, of your own church, or a union meeting in your town or city. Yet this mistake is well-nigh universal. It is generally made by those who most need what they can get at such a gathering. The best teachers are always only too glad to avail themselves of such help, but those who stagger through the work with their classes, and make a "poor fist" of it, are the very ones who seem to think that they need no help. I wish that I had a voice like the archangel, that I might reach all such shiftless teachers, and awaken them to their duty.

The advantages that arise from any good teachers' meeting are so many that we have not room to enumerate them all here, but first and foremost is that advantage that comes from seeing how others view the lesson which you have to teach. Many minds are wiser than one, and the interchange of thought and opinion cannot be otherwise than helpful. Then you get the enthusiasm that comes from numbers. You feel that you are not fighting alone, but are part of a regiment who have the same difficulties to overcome. You feel that they sympathize with you, and so your work becomes lighter, and, what is more, is better done. Do not forget this, for it is a most important matter.

It is a mistake to think that you cannot do better this year than last, and next year than this. If you made a failure last year, that is no reason why you should not

succeed this year, and if last year you felt that your work was not what it should have been, that is no reason why you may not make it better this year. If experience is good for anything it should help us, so that we go on improving. Even the most experienced teacher will not stop short of perfection, if he can reach it, and so the years, as they come and go, will mark steady improvement. Try to realize this in your own life, and you will see that what we say is true.

CHAPTER IV

THE TEACHER'S PERSONAL CHARACTER

SHOULD BE A CHRISTIAN—MUST LOVE THE WORD—MUST
LOVE THE SCHOLAR—MUST BE PATIENT—AIMS AT CON-
VERSIONS—MUCH IN PRAYER

In another book¹ I have spoken of many things intended to help teachers in their work. I have alluded to the duties of the Sunday-school officers, to the character of the books for the library, the music, and in general to the machinery of the school. All these things are necessary if the school is to be as good as it should be. No school can afford to neglect them, or it will fail of its highest possibilities.

Now, if the work of the teacher were that of the day-school teacher it might not be necessary to say much more. But the work of the Sunday-school teacher is that of the day-school teacher, *with something added*. We are not aiming only at the minds of our scholars, but chiefly at their moral natures. We seek not only to inform them, but to develop their religious characters. This must ever be borne in mind, or we shall make a grievous mistake, and one that may prove fatal to the best interests of our scholars. But he who would influence morally those under his control must *himself* be

¹ "Ways of Working."

what he wants his scholars to be. An immoral man may be a good secular teacher. But it is not possible to conceive of a good Sunday-school teacher who at the same time is immoral. Therefore, in this work, the personal character of the teacher is of the very highest importance. Nothing can take the place of it. I had rather have a poorly equipped teacher, who was at the same time an earnest Christian than a poor Christian who was well equipped mentally.

Just at this point some superintendent may ask, "Would you have any one teach who was not a Christian?" To this my reply would be, "If you can get those to teach who are Christians, by all means do so. But if you cannot, then take what material you can get, and work earnestly for the conversion of *those same teachers.*" I have had, again and again, those for teachers who were not Christians, simply because I had classes for whom I could not at the time get Christian teachers. But I have never had an unconverted teacher who did not soon give evidence of a true change of heart.

To return now to what I was saying, I once had two teachers in my own school, one a man and one a woman, neither of whom was at all well educated, but each of whom was an earnest Christian. Both spoke very incorrectly, and were sadly deficient in a common school education. But each one of them did wonders in their classes, in the way of bringing their scholars to the feet of the blessed Saviour. In one case ALL the scholars were converted and united with the church, and in the other nearly all did the same. How they accomplished this, I could not

exactly say, but I think it was through their very earnest personal piety. They wanted one thing more than anything else, and they reached it. At the same time, many teachers in that same school who were far more competent intellectually failed in this one thing, and their scholars did not come into the church.

It is well to remember that in many cases the religious character of the teacher is the loftiest with which the scholar is acquainted. In nearly all mission classes this is the case. In many church schools this holds true also (with the exception of the minister). How important, therefore, that the character should be as high as possible. After it the scholar is apt to model his own character, and if that of the teacher be low that of the scholar is apt to be low as well. The fact is that our scholars think of US much oftener than they do of our teaching. It would startle many a teacher if she realized how often she is in the thoughts of her scholars. If, then, her character be not what it should be, then each time the scholar thinks of her the influence of that thought is not as elevating as it might be. To think of holy people tends to make us like them. When we fully realize this we shall see how important it is that our scholars should be helped by every thought they have of us.

These things being so, we may well spend some time in considering what manner of man (or woman) the teacher should be in order to exert the best influence over the scholar. In the first place, the teacher must *love the Saviour*. If he does not, what interest has he in trying to excite the same love in the hearts of his scholars?

Before the Master told Peter to feed his sheep he asked of him the important question, "Lovest thou me?" And so no one is really fit to be a teacher of immortal souls unless he has this love for Christ deeply imbedded in his own heart. The stronger that love, the better fitted is he to try and lead others to the same Master. The weaker that love is, the less is he competent to do what he should do in this line.

Again, to be a good teacher one *must love the Word*. It is that which he has to teach fifty-two times each year. If he does not love it he will not come to the study of his lesson in the right spirit. It will be a burden and a task to him, and the chance is that it will be perfunctorily done. How, again, can he teach it with any degree of interest? It is an axiom in all secular teaching that the professor must be an enthusiast in his profession. Otherwise he is bound to be dull, if not an utter failure. The same thing holds true in matters religious. The one who has no real love for the Word of God cannot possibly make a good teacher. His teaching will be dull and uninteresting at the best. Once more, to be a good teacher one *must love the scholars*. There are some very good people who do not love children. They are not as good as they would be if they did love the little ones. But yet they are true Christians. But there are others who do actively love the boys and girls. These are far more likely to make good teachers than the others. Children very soon find out who they are who love them. To these they take a liking, for like loves like. They run to them, and love to be in their company. On the other hand, they shun

those to whom they are a nuisance. How, then, can any one be a good teacher of those whom he does not like? The personal element comes in here very strongly, and nothing can take its place. By this I mean more than merely the love of *good* children. I mean that love of childhood that makes us love the good for what they are and the *bad* for what they *may be*. There are very few children who have not some good traits of character, and those who have none need our love all the more on that account. As a matter of fact, if childhood is not lovable, then there is nothing in this world that is. And if you do not love children you certainly are not fit to teach them. This is a great misfortune, not so much for them as for YOU.

Then, too, the good teacher must be able to remember his own childhood. One difficulty with many lies just here, that they forget how they felt when they were children, and so are unable to sympathize with the little ones in their joys and their sorrows. Child-sorrows are as real to children and as difficult for them to bear as are the sorrows of adults. Child-burdens are as heavy as those of older persons. We are apt to forget this, and so judge them harshly when they give way to grief over what seem to us trifles. But if only we remember how we felt when we were in their circumstances, we shall be able to feel with them, and that will make us all the better teachers. For instance, we sometimes think that children are very vacillating in their religious life. If only we will "think back," we shall understand this. Was this not the case with us? Were we not to-day

warm and enthusiastic, and to-morrow cold and careless? And shall we expect the children of this age to be like adults, when we ourselves were not so? Yes, when you are tempted to lose your patience with the little ones *use your memory*, and you will be able to have more patience with them than you will have otherwise.

Furthermore, a good teacher must be willing to answer questions. It may seem at first as though some of the questions that the children ask are foolish. But, remember, the child's easiest way of learning is by asking questions. What does a question mean, anyway? *It means mental hunger*. The mind of the child wants to know. It knows that you can meet its want, and so it fires a question in your direction. To snub the child under these circumstances is like repelling a hungry child who asks you for a piece of bread. A questionless child is a child that is *mentally dead*. Encourage them, then, in the asking of questions, for in that way you will find out what they know and what they do not know, and will be able to supply their want. If the question be really foolish, you can show that to the child, and in that way teach it the difference between wisdom and folly. But whatever you do, do not repel a questioning child, but minister to it wisely, and in that way you will do much towards winning the love of the little one. But that is a great thing to do.

The good teacher aims at the conversion of his scholars. But, in order to do this, he must first truly believe in conversion. There are many who do not. They have

some vague ideas of the change that is needful in the human heart, but these ideas are not positive, and so do not control the teaching of that individual. Let me ask you, teacher, *do you believe in the conversion of your scholars?* I once spoke to a teacher who had a class averaging about twelve years of age about this matter, to which she replied, "Surely you do not expect scholars of that age to be converted?" But if not of that age, then of what age? We want to realize that young children can be converted just as well as adults, and that there is much more likelihood that they will be converted when young than that that change will take place after they have reached maturity. The vast majority of those who enter the kingdom do so in early life, say under twenty years of age. But if a teacher does not *expect* conversions, he will not look for them, or work for them, and, as a further result, will probably not have them. No, when you teach the Word of God expect that you will have results and look for them with great eagerness. The Word has not lost its power, and it is still able to make our scholars "wise unto salvation." Expectant teachers are, as a rule, receptive teachers.

The good teacher, moreover, prays much for his class. This he does, not only in general, but name by name. And that not only once in awhile, but each week, and sometimes daily. I know of a teacher who takes her class-roll as she kneels in prayer, and calls each name in turn, asking for each one that blessing which she thinks the case calls for. In this way she specializes the scholars, and she finds that it adds intensity and power

to her prayer. In some classes there are "prayer-rolls," in which the names of the class are inscribed, and on one day of the week teacher and scholars unite in prayer for that one whose name is down. In large classes, of say fifty, this becomes a "birthday roll," so that each scholar feels that on her birthday all the others are uniting in prayer for her. The benefits from these methods of prayer are many, and are soon felt in any class. If you have never tried this plan, do so, and you will soon be convinced of its utility. Only it must be done in an earnest spirit.

Often the good teacher will find that it is of great advantage to pray not only for each scholar, but *with* the scholar. There are times in the lives of all of our scholars when they are in especial spiritual need. The watchful teacher will note these times, and will seek for an opportunity to pray with that scholar alone. In this way he can not infrequently aid the struggling soul just in the time of its greatest need.

In all his work the good teacher will realize his need of the aid of the Holy Spirit. Ours is peculiar work, for it pertains to the reaching of the hearts of those with whom we are working. To reach the heart is not possible to us unless the Holy Spirit be pleased to bless that which we try to do. We are utterly powerless without his aid. Not all the theological professors in the world can reach the heart of one child unless that same Spirit bless their efforts. But at the same time, for our comfort, we must bear in mind that the Spirit can bless very

inadequate teaching so fully that it shall result in the conversion of the scholar, while without his aid the most perfect teaching goes all for naught.

The good teacher must, moreover, be consistent in his walk and conversation, or he will not exert all the influence for good over his class that he should. I have seen lady teachers who so dressed when they came to school that they engrossed the attention of their scholars far more by their *dress* than by their *teaching*. That this is an evil no one will deny, for anything that detracts from the teaching of the Word of God is an evil. Yet I fear that there are many teachers who could not say, as did Paul, "Those things which ye have both learned, and received, and heard, and SEEN in me, do" (Phil. 4: 9). Many could say, "Those things which ye have learned of me, do." But when it comes to saying to our scholar, "do" what you *see me do*, it is a very different thing. That teacher who teaches and lives in the same direction is the one whose power will be the most potent for good. Theatre-going, ball-going teachers will not, I fancy, have many conversions among their scholars, for they will think more of the gaiety than of the piety of their teacher. It is only when precept and practice go together that they reach their maximum power.

Of course all this bears on the matter of personal piety. And that leads me to say that it is the duty and the privilege of the teacher to cultivate a high tone of personal piety. This is not exactly the same thing as

punctuality or general fidelity to the work of the school. It is possible to be always present, and prompt, and to go through all the routine duties of the office of teacher, and yet be sadly lacking in personal piety. But the teacher who would be of the greatest usefulness to his scholars must also be one of experience in matters that pertain to soul-growth. Here, as elsewhere, it is experience that tells, and the scholars will be most safely led along lines of spiritual growth by that one who has traversed the road before. There are teachers who are children so far as growth in grace is concerned, and from them the scholar who is in trouble will not gain much. Those who know the blessedness of trust in time of trouble and who have learned to lean on the arm of God are the ones who can lead their scholars to that same source of all power.

One other matter should be touched upon in this connection. It is this: The good teacher should not shun to declare to his scholars *the whole counsel of God, as it is revealed in the Scriptures*. There are teachers who do not do this. They pass over the sterner parts of the Word and fail to warn their scholars as the Word does. All their teaching dwells on the tender passages, and speaks of the love of God. This is true, and we rejoice that to us is committed this blessed message of John 3: 16. But this is not all that there is in the Bible. God invites, but he also threatens and warns. And to us is given the duty of bringing out these warnings of the Word, as helpful to our classes. If the great Apostle could say, "Knowing therefore the terror of the Lord,

we persuade men" (2 Cor. 5:11), and if John could preach "Flee from the wrath to come" (Luke 3:7), who are we that we should let this side of the truth lie unenforced? Let all such teachers read carefully what God says of those watchmen (teachers) who fail to sound the trumpet and give the alarm to the people. You will find it in Ezekiel 33:1-9, especially verse 8. God never threatens except for *the good* of those to whom his words are addressed, and therefore it behooves us to convey his warning to our classes, and not to cry "Peace, Peace," when there is no peace for those who adhere to their evil ways. The warning need not be and ought not to be given in harsh tones, but with tears and entreaties, so that the scholar may feel that it is *love* that warns. In that case it will not at all tend to harden him, but will do what God intended it should accomplish. Teach love when that is in the text, but do not refrain from teaching wrath when God speaks of that.

In all this work of studying the Word of God so as to be able to present it to our classes there is danger that the teacher will forget to study it for *his own* spiritual profit and upbuilding. This is as if a cook, in preparing food for others, should neglect to eat herself. It is possible for a man to write a commentary on the whole Bible, and yet be starving himself spiritually. Study of the Word for private edification is something without which we never can grow in grace. Indeed, the teacher should always see to it that he teaches himself the lesson before trying to teach it to others. "Physician, heal thyself," is good counsel in this case. Let the preacher

first practice, and then he will make all the better preacher.

Finally, there is danger that, after reading all these suggestions to teachers, some one should say, "Well, there is no use in my continuing as teacher any longer. I may as well resign, for I never can live up to all that has been said." (Singularly enough, it is only the sensitive and truly conscientious teacher that will feel thus. The dull and stupid one will not feel so.) I once knew a first-rate teacher, who, after reading Dr. Trumbull's book on "Teachers and Teaching," came to the conclusion that she would resign, for she could never do all that he pointed out as the teachers' duty. It was with difficulty that I could make her change her decision. Yet she was the best teacher in my school. If, therefore, you feel in this way, throw over the thought of resignation at once, and realize that the suggestions above are in some sense the "ideal" towards which we should all press, but that none of us should be disheartened if we do not at once reach it. The example of Paul may be helpful to us in this line, for it is he who said, "Brethren, I count not myself to have apprehended. But this one thing I do. Forgetting those things which are behind and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3 : 13, 14). In this he sets us a grand example, which it is well for us to try and follow.

CHAPTER V

USE OF THE IMAGINATION

TYNDALL ON SCIENTIFIC IMAGINATION—STORY OF THE
PARALYTIC ILLUSTRATED—THE PRINCIPLE ONE OF UNI-
VERSAL APPLICATION

Many teachers fail in the work because they lack vividness in their presentation of the truth. They do not "see" the events of which the lessons speak, and so they convey to their scholars no clear-cut picture of the narrative. The result is felt by both teacher and class, and the one dreads to meet the other. The teacher is tried, and the class is bored, and the Sunday school becomes anything but attractive. If this were a necessity, we might mourn over it, but should be obliged to say, "What can't be cured must be endured." But happily this is not at all necessary. Brightness can be, in some measure at least, secured, if only the teacher is willing to take the trouble necessary to secure it. Here, as elsewhere, it is work that counts. My purpose in this chapter is to show the teacher how to secure this brightness in the presentation of the lesson story.

Had the dullest teacher been present in Galilee at the time of our Lord's activity, and seen the miracles that he wrought, he could not help interesting his class in that which he had seen and heard. He would make the class

see what he had seen by the very vivacity of his manner, and the picturesque way in which he would tell the story. Of course not all teachers would be equally successful in teaching, even under the circumstances above presupposed; but none would be as dull as many now are. For what we have seen we can describe, and what we describe our scholars like to hear.

But we have not been to Palestine, and we have to tell our scholars that which we have read about from the pens of others. The story of the Evangelists is often and of necessity brief; for if they had detailed at length all that they saw, our Bible would have been as bulky as the Talmud, which is in twelve folio volumes. This very brevity, while it has its advantages, has also its disadvantages, for it fails to give us the details of the events recorded. But the vividness of any narrative depends largely on just these details. Is there then any way of reproducing these details in truthful outline, so that we may supplement the narrative, and make it again live before the eyes of our classes' mental vision? I think there is, and my effort will now be to help the teacher along this line.

Professor Tyndall, in an article called "The Scientific Use of the Imagination," tells us how we may use that faculty in such way as to reproduce the action of nature long ages ago. For example, we know that at the mouths of all large rivers like the Mississippi and the Nile there are deltas extending over many scores of square miles. How are these produced? Of course we know that these rivers all bring down mud in solution in their

waters, and this mud is deposited at the mouth of the rivers, making in time the huge deltas that we now see ; but it is easier to understand all this if we watch any little rivulet made by the rain to-day, and see how it carries with it débris of all kinds and mud as well and deposits all of this near its mouth, as it flows into a little pond or even puddle. That which this rivulet does to-day on a small scale these rivers have been doing on a vast scale for thousands of years. What to-day we see with our own eyes we use to help us imagine what took place in the past ages in gigantic rivers all over the world. This use of the imagination can be extended to many branches of science, and becomes very helpful to the man who investigates the processes of nature.

So it seems to me there is a legitimate way of using the imagination in religious things, which will help us to reproduce the events of Bible times more vividly than we otherwise can. This can be done by applying the principle that

Under similar circumstances, men will always act alike. That is, if to-day men would do certain things under given circumstances, we may assume that they would do the same two thousand years ago. For example, if in any church to-day the services are suddenly disturbed by a man crying out violently, what does the congregation do ? They all cease looking at the preacher and turn to see who has made the disturbance, and why he has made it. Is not this so ? Then what do you suppose that congregation in Capernaum did when suddenly the

service was disturbed by the demoniac crying out so violently? Did they not all at once turn to see who it was, and what it all meant? The Evangelist does not say that they all turned about in this way, but it is fair to infer that that was just what happened, and we have a right to so describe it to our classes. If to-day at a meeting in the third story of a house a young man asleep in the window should fall out, what would we do? Unquestionably we should at once break the meeting up, and run down to see what we could do for the unfortunate man. If this be so, we may infer that the men at Troas did exactly the same thing, for as our principle above stated says, "Under similar circumstances, men will always act alike."

Now apply this principle to all Bible events carefully, and you will find that they become much more vivid than they have ever been before. Read the story through carefully, and then put your mind to work on its details, so as to make them intensely real to you. Imagine yourself to have been present, and reproduce to yourself every minutest detail, and ask yourself, "What would I have done?" or "How would I have felt if I had been there?" Well, that is just the way in which those who saw the events did and felt.

As a concrete example of what I mean take the story of the healing of the paralytic. Had you been present inside of the house, what would you have seen? Room on room crowded, as close as possible, and all seated on the ground. How do we know this? Because, if there had been room for any more some one else would have

pressed in, as all were most eager to get within hearing of the Master. If you had looked into the faces of that throng you would have seen them eagerly turned towards Jesus. Now go outside and let me tell you what I see. I see the masses of those who want to get in pressing thickly around the doors. I hear some of them earnestly asking to be permitted to get in, but all in vain.

Now the scene changes. I see four men coming down the street, carrying a poor, palsied man on a kind of a mattress. Now they come to the outskirts of that crowd around the door. Had you been one of the four, and had you been carrying a dear friend to that house for the sake of his healing, what would you have done when you came to that crowd? Would you not have asked them please to make way so that you could get past them? Well, that is just what those four men must have done. And doubtless the outskirts of the throng did give way for a little, and the four got a few feet nearer the doorway. But there they found the mass of humanity compacted together in solid ranks. What would you have done then? Would not your anxiety to get in have led you to put your shoulder to that crowd and try to force your way in? Well, that is just what the four must have done. But soon they found it was of no use. So they pulled out of the press and laid the man down on the ground, as they wiped the perspiration from their brows.

Look now for a moment at the sick man. How would

you have looked had you been tossed about as he had just been? Would you not look weary and discouraged? Well, that was doubtless the way in which he looked at that very moment. Now see his four friends. They begin talking in an animated way. What are they discussing? Naturally enough, the best way of getting into that crowded house, for they are bound to get in, crowd or no crowd. Finally one of them proposed to get up by the outside stairs on to the roof, break that up, and let their friend down by ropes, before the Master. So I see them pick up their friend once more and start for the roof. Of course many of those on the outskirts of the crowd must have come to look on, and the boys of that crowd (for in every crowd there are always boys in abundance) must have had a good time as they watched these four men carefully get their paralytic patient up the rough stairs.

Now they are on the roof. They have found out beforehand in what room Jesus is sitting, and they begin to break up the tiling so as to be able to let their friend down all right. Leave them for a moment, and go inside, so as to see what is going on there, in the meantime. When those inside heard the roof cracking, what do you suppose that they did? They did just what you would have done under the same circumstances: they ceased looking at and listening to Jesus, and they gazed intently at the ceiling. As soon as they understood what was being done, there must have been many exclamations: "Why, just see what they are doing. They are breaking up the roof, and see, they are letting a sick

man down." If the owner was inside at that time he must have been the most surprised of any of them to see his own roof handled in such a rough manner.

But now the sick man has been let down and lies in front of Jesus, flat on the floor. Now what happened? Why, of course those in the rear part of the room rose at once to their feet, for did they not want to see the sick man, as well as hear what Jesus would say to him? Meantime every eye was fastened on the paralytic, while his gaze must have been fixed on the Master. Then all at once there came a great silence over that gathering, for they all wanted to hear what Jesus would say. But when Jesus said, "Son, be of good cheer; thy sins be forgiven thee," if you had looked at the faces of many of those assembled, you would have seen a great change come over them. An instant ago they were all curiosity, but now they are all anger. Why? Because they wrongly think that Jesus has spoken blasphemy in forgiving the man's sins. Then arose a murmur against him.

Now, however, the Master speaks again. Now all pay attention. This time he bids the sick man arise, and take up his bed, and go to his house. At that all gaze at the sick man, and to their utter amazement they see him rise, first on one elbow, and then to his feet, as well a man as ever they had set their eyes upon. Then they saw him take up his mattress, and lift it with ease to his shoulders, and walk out of the room, his face beaming with unspeakable delight. Then they all burst forth

with exclamations of wonderment, for they had never seen such power before.

But all this while we have forgotten the four men on the roof, who had brought their friend from his home, and had dared break up the roof so as to get him into the presence of Jesus. What has become of them? Well, what would you have done had you been in their place? Would you have gone to the edge of the roof, and have swung your heels in mid-air and whistled a tune? No, certainly not. You would have done what I do not doubt they did. You would have lain flat on the roof and have peered into that room to see how it fared with the man for whom you had taken so much trouble. If while Jesus was healing that man you had looked up at the hole in the ceiling, you would have seen a face at each side of that hole, eagerly looking and listening. Is not this so?

But the very moment that the sick man started for the door, you would have seen those four faces disappear like lightning from the aperture. Where are they going? Well, where would you have gone under similar circumstances? Down the stairs, much faster than you came up, and around to meet your healed friend. Well, that is undoubtedly just what they did. They ran down the stairs, and when they met him they embraced him, and he them, one by one, and they congratulated him, while he on his part thanked them with tears in his eyes for what they had done for him. The crowd outside also gathered around the healed man, and looked and won-

dered, and if any of them knew him, as is not unlikely, they too joined in the congratulations and asked him to tell them all that happened to him after he was let down before the Master.

Then what? Why, then he must have started home as fast as his legs could carry him, to tell all his friends what good fortune had come to him that day, and to show them how well he could walk. And all through his after life need we doubt that whenever the name of Jesus was mentioned he said, "Oh, yes, he is the man who healed me by a single word. Let me tell you how it happened," etc.

Now if this description has helped you at all, and has made the story of the healing of the paralytic more vivid than it was before, it is only because I have carried out the principle that was laid down at the beginning of this article, namely, that "Under similar circumstances, men will always act alike." But this principle applies alike to all the narratives of the Word of God. You can do the same with every miracle and narrative, and if you take the time for it can make the events to stand out very clearly. It applies equally to stories from the Old Testament, and by means of it we can make Joseph, and Samuel, and Miriam almost walk and talk in our presence.

All that is necessary is for you to take time enough for all this. At first it may seem to go slowly, but in the course of a few weeks you will find that you are gaining much facility in this way of illustrating divine truth, and

at last it will come to you naturally. In the meantime your class will feel that the teacher is more interesting than usual, though they will not know exactly why this change has come about. You will begin to look forward to the time of the class without that same "sinking feeling" that you have so often experienced.

CHAPTER VI

THE TEACHER'S LIBRARY

A NECESSITY FOR GOOD WORK—BOOKS ON THE PRE-MOSAIC PERIOD—ON MOSES—ON DAVID—ON THE PROPHETS—ON THE NEW TESTAMENT

IN this chapter I wish to speak about a *Teacher's Library*. This is a very important matter, for how can a teacher teach the Word unless he has good helps? It is imperative that he shall know what the best scholars have to say about the Word, especially in those parts of it that are difficult. It ought to be the case that every Sunday school has an especial teacher's reference library, to which all teachers could go to get help. But most schools have nothing of the kind, and leave their teachers to get help as best they may. Furthermore, most teachers content themselves with such helps as are contained in the quarterly or denominational lesson leaf. This is not sufficient for good work, for at the prices at which these publications must be issued, it is not possible for them to cover the ground adequately for good teaching. Something more is needed.

Besides, the lessons do not cover **ALL** of the Word, and there are large sections concerning which the teacher should be well informed, but of which he will know next

to nothing, unless he has some helps other than those of the usual kind. For example, often in the International lessons there are large gaps which ought to be studied in some way by the teacher. To do the best work, the teacher should have some work covering these gaps. Then the lessons will take on new significance, and he will be able to make them much more interesting than he possibly can do otherwise.

In all this, it is well to remember that the work once done will not need to be done over when we come again to the same sections of the Word. We shall then only have to recall to our minds what we have already learned, and the work of preparing for the class will be, by that much, easier. I know well how this is, for I have now been writing for teachers for over ten years, and the work that was done at the beginning of the series tells with good effect now, and saves much new work. You never will make yourself familiar with any part of the Bible without helping yourself in teaching every other part. Nowhere does work tell to more advantage than just here.

If the school has no teachers' library, the teacher who wants to do good work must aim to get a good library of his own. Fortunately this need not be done all at once. You can take your time for it, getting the books one at a time, as you need them. Fortunately, too, the books that you need are neither many nor expensive, so that you need not be discouraged on that account. The

books that are of the most practical use are not the most voluminous, but are those which are the most compact and picturesque. From such books as these the teacher may gain wonderful help, as I shall try to show. They are books that have helped me, and for this reason I hope that they may be helpful to others.

We will begin with the Old Testament, for that is the part of the Word with which most teachers are least familiar. And yet, if they only knew it, it is just as rich as the New Testament. In general, we may divide this set of books into three divisions; namely, Times before Moses, the times of Moses, and the times after Moses.

Take first, the times *before Moses*. Here I would highly commend a little book called "The Ages before Moses," and is by Rev. J. M. Gibson. It will give you a capital idea of the ages that preceded the great law-giver. I want especially to call attention in this book to the chapter called *Bible perspective*. It will give you an admirable clue to the way in which you must look at much that is written, both in the Old and the New Testaments. The chapter on the Shiloh prophecy is also most helpful.

Another little book that will give you much spiritual food on this part of the Word is "Notes on Genesis," by C. H. MacIntosh. It is part of a little set called "Notes on the Pentateuch," by the same author, and is full of spiritual applications of the Word. It will give you an insight into the way in which to look at the sacred narrative that may be new and very helpful.

Take now the second period, the Mosaic times. These are most important, because in them God was calling out his people from Egypt, and was giving them laws on Mount Sinai, that were to be not only for them, but for all God's people for all time. Here, too, God gave those types that set forth so clearly the person and work of the Lord Jesus. No period in the Old Testament is more important than this. Here I would commend another book by Dr. W. M. Taylor, entitled "Moses the Lawgiver." For this same period the other books by C. H. MacIntosh are valuable, for they deal with the spiritual application of the story most charmingly.

If you want a book that goes a little more into the details of the Tabernacle and its ritual, get "White on the Tabernacle." This book will make much clear about the typology of the sacrifices, that otherwise you may think dull and uninteresting. As a matter of fact, all the types of the Pentateuch are most instructive, and help us to understand the New Testament better than we otherwise could.

If you will get these books and thoroughly study them (they are all small books), you will be able to teach any lesson that is found in the Pentateuch much better than you have ever done thus far.

Now come the times after Moses. For the present, you may pass over the times of Joshua and the judges, and go right on to those of the kings. What shall you read here? Well, of the kings, the one who gave the greatest impetus to the national and religious life of the people was David. We have studied his life somewhat

in the International lessons. But we have of necessity left many parts of his life untouched. That whole experience, for example, that issued in his exquisite Psalms we have rarely referred to. But this is a most important part of his religious experience, and by his Psalms he has influenced humanity more than in any other way. I would, therefore, commend to the teacher the book by Dr. W. M. Taylor, "David the King." Like all of Dr. Taylor's books, it is not only charmingly written, but is full of spiritual instruction as well.

When you speak of David, you always think of the Psalms. For though he did not write them all, he did write many of them, and some of the most touching came from him. As they are the most devotional part of the whole Bible, the teacher ought to have a commentary on them. If his means will allow him, he should get Spurgeon's work on the Psalms. But this is in seven volumes and costs a good deal. So if your pocket is not very deep, get "Alexander on the Psalms." This is in two small volumes and is most helpful. It will often give you an entirely new idea of an old and familiar psalm, for which you will be most grateful.

And here I may well pause for a moment, for I fancy I hear some one say, "Well, but all these books cost money, and how am I to get all that is needed?" My reply is again, you need not get all at once. And, furthermore, there are many teachers who spend on the latest novel all, and more than all, the money that would be needed to get all the books that I shall name. If you

make up your mind that you will have these books, you will find the proverb to come true, "Where there is a will there is a way." It might be possible for two or more teachers in one school to club together and get what they need, and then lend the books around, as people do with secular books. Is not this worth trying?

By this time it will occur to some of my readers that I am skipping a good deal and leaving large sections of the sacred history untouched. This is true, and is done on purpose. For not all teachers can buy all the commentaries on all the books of the Bible. Nor is that needful. What, then, shall we do with those parts for which no book is suggested? *Get a Bible Dictionary.* Get the Bible Dictionary of Dr. Philip Schaff. It is in one volume and can be had for one dollar. In that you can look up the story of any of the kings or of any of the judges, and get in compact form all that you need to know about them. The same is true with regard to any of the *persons* or *places* named in the Word. In this way the Bible Dictionary will supplement the larger books that I have suggested.

When we come to the prophets, there is a great deal of ground to be covered. But, for the average teacher, it is hardly necessary to go over each of these books. There are two of them that should be studied, however, and these are Daniel and Isaiah. Take Daniel first. For this, I know of no little book that will be of more help for such work as we are called upon to do, than Dr. W. M. Taylor's "Daniel the Prophet." This is one of those practical books out of which we can get much

meat for our classes. It does not go into the critical matters that concern only deep scholars, but takes up the narrative, and shows the character of the prophet, and the general trend of the book.

With regard to Isaiah, I would commend Butler's "Bible Work." It is a most helpful book, and will give the teacher all that he needs on this truly grandest of all the prophets. And here I may say that, if the teacher can afford it, he will make no mistake if he gets all the books of this series. It consists of eleven volumes and covers all of the Bible. It is somewhat costly, but the teacher who possesses it will need but little else for all his preparation for the whole series of International lessons.

There are two very interesting historical books in the Old Testament with which not many of our teachers are acquainted, but from which very much that is practical may be learned. I refer to Ezra and Nehemiah. These books deal with the return from the captivity of the Jews, and tell the story of the rebuilding of the temple and the walls of the city. For the study of this part of the sacred history, I would commend "The Pulpit Commentary." Of course, if one gets Butler's work, alluded to above, one will not need this. But if not, this volume will give one a new idea of the life and times of these two great men, and of lessons that may be deduced from their patriotic activity. It will illumine for him one of the sections of sacred history with which many teachers are not familiar, but which is full of helpful thoughts for Christian workers.

When we come to the New Testament, we come to ground with which we are much more familiar. Yet we need help, all the same; for what teacher is there who cannot do better work if he has the best thoughts of the best men on any theme. There are many "Lives of Christ," some of them large and some small, some rather dull and some most attractive. Of the small and attractive ones, the best is that by Dr. J. Stalker. It is really a wonderful book, and one that will well repay study. He gives the great outlines of the life of our Master in such a masterly way that they make a deep impression on the mind. I have read six "Lives of Christ," but this one did me more good than any of the rest. Yet, if you want a *full* life of the Saviour, get, besides this, "Farrar's Life," and you will have all that you need on this topic.

Next to our Lord, the most influential man in the New Testament is Paul. He did more to shape and spread Christianity than any other of the apostles. You need to be well posted on his life. Here I would name Stalker's "Life of Paul," as being a splendid sister-book to his "Life of Christ." Like that, it is small, but like that, full of just what we need to know. If you know that book well, you will have a new conception of the great apostle and his work. If to this book you add Dr. W. M. Taylor's "Paul the Apostle," it will give you more that you can use, in the way of teaching, than the other; but you should have both. The next most important man in the New Testament was Peter. Here, get Dr. Taylor's book on Peter, and you will have a

graphic description of this most remarkable man and of his grand work.

Now one book more. Have you a concordance? If not, you **MUST** get one. You cannot look up suitable verses for your applications of the truth unless you have a concordance. Supposing that your theme is that of faith. You want to see what the Bible has to say about that, over and above what it says in the passage that forms your lesson. All you have to do is to open your concordance at the word "faith," and then look up the references, and choose those that are most applicable to your line of thought. A concordance, well used, is a *tower of strength* to the teacher. When you have become accustomed to it, you will wonder how you got along without it.

In these days every teacher ought to have a good teachers' Bible. Of these there are many. The best one is the Oxford Teachers' Bible. It has in it all manner of helps, besides the text of the Word. These helps are all condensed to the last degree, and are the result of an immense amount of hard study on the part of the best scholars. You will be surprised to see how much can be put into small space, when the right men get to work at it. There is in each of these Bibles a "text-book" which is capital, and in which you can find topics arranged under headings of names, or places, or subjects. For example, under "Sacrifices" you will find all that the Bible has to say of these, together with the places where it is found. Under "Names," you

will find the references to the places where the story of any given man is told. This is a most useful thing, and saves the teacher much searching for what he needs.

Then there is a condensed concordance, in which he can find the most important texts. For a Bible to take away with one on a vacation, this is most helpful, and in the home it is beyond price.

And now finally, in all your reading of the books that I have mentioned, be sure that you read them *carefully*. Careless reading never helped any one. The true way to read, so as to profit by what you are doing, is to read with *paper and pencil in hand*. Mark what you think is important. Do not think within yourself, "I will certainly remember that," for you will not. Mark it down, and in the very marking on paper, you will find that you are at the same time making a mark on your memory. Then, from time to time, as you go through a book, look over your marks and refresh yourself. In this way you will *digest a book*. Food that you eat, to be of any use, must be digested. So with books, which are only mental food, you must digest, or you will not be profited by that which you have put into your mental stomach. Better read less and digest more than read much and digest nothing. One book that you *know* is worth ten that you merely skim. In the two books by Dr. Stalker, to which reference has been made, there is provision to help the teacher in this line. At the end of each chapter there are suggestive questions, by means of which you can test yourself, to see how much of the

book you really have appropriated, and how much of it has again passed out of your mind. Use these questions, and you will know more of these two books than you otherwise would.

By the by, when are you going to begin to do as I have suggested in the foregoing pages? Next year? Or next month? Or this very week?

CHAPTER VII

OBJECT TEACHING

EXAMPLES — ALARM CLOCK — CUP—SCALES — GOLDFISH—
PHONOGRAPH—CANDLE—SAVINGS BANK, ETC.

THE material world is full of objects which have analogies with things spiritual if only we have eyes to see them. For some this is easy, for others more difficult; but all may gain some skill in this line of work if only they will apply their minds to the study in hand. To help these we give a number of objects as specimens, and these we hope will suggest still others to those who feel like pursuing the matter further.

Take any ordinary alarm clock. This can be used to illustrate the work of a man's conscience. We use the alarm to arouse us when we fear that we shall oversleep ourselves, and so be late for duty. It is easily conceivable that on a man's paying attention to the going off of the alarm much may depend. If he neglects to rise at the time appointed, he may miss a train or fail to keep a most important appointment.

Now God has put into each man's being a kind of alarm clock. It warns him of danger and tries to hold him back from sin. It "goes off" when he does wrong and smites him for his transgression of God's law. No

child but what knows what we are talking about. This inner alarm is intended for our good, and we are very much to blame if we neglect this divine monitor, which is meant for our weal.

But it is possible with this alarm clock to so neglect it that by and by we do not hear it when it goes off in the morning. We simply sleep on as if it had never given us its warning. So in matters spiritual. If we do not mind the warning of our conscience, by and by we do not seem to hear its voice. Thus it happens that men grow hard and callous, and never seem to know when they are sinning against the laws of God and man.

If the lesson should happen to be on the value of the inward as against the outward, we can illustrate it by a beautiful cup. Use for this some gift cup, the more beautiful outwardly the better. In this cup mix some kind of poison, and add some ink to it to make it black. Have it in paste form, which can be accomplished by mixing it with flour. When you come to the application of the lesson show your cup, being careful to let the scholars see only the outside of the cup. Ask them if it is not beautiful. Talk for a little about how good a drink of cold water out of that cup would taste on a hot day. Then turn the cup so that they can see the inside of it. Tell them what you have there of poison. Then ask them if now they would like to drink out of that cup. Of course they will say "No." Well, much like that cup is the man or woman whose outer life is correct, but whose heart is full of wickedness. This is what the Master meant when he said that out of the heart are

the issues of life, and that which cometh out of the mouth is what defiles the man. What you need to do with that cup before you are safe in using it is to thoroughly cleanse it. So with the human heart. It needs thorough cleansing, and that God alone can do. This is why David prayed, "Create in me a clean heart, O God, and renew a right spirit within me."

The story of Belshazzar and the way in which God weighed him and found him wanting may be illustrated by having a pair of scales with you in the class. These need not be large. Any letter scales will do as well as larger ones. Show them to the class, and then talk with them for a while about the matter of weighing all kinds of things. Show them that we have an instrument that weighs even as light a thing as air, which we call a barometer. Then go on to ask if they ever weighed a man's *mind*. No, not with any such scales as these. We try to measure a man's mind in other ways, such as examinations and the like. But suppose that men had a pair of scales so delicate that they would weigh a man's *character*, so that if he stood on them, you could see whether he was truthful or honest. Would not that be a most serious thing, if you were asked to step on these scales, and show whether you were to be relied on? Yet God has just such scales as these for *men's souls*. He had weighed Belshazzar, and so he has weighed every member of this class and Sunday school. How does it stand, think you, in your own case? Are you in God's sight "light weight," or are you "full weight"?

It is sometimes hard for children to realize that God sees them all the time. To help them to understand this, take into the class a glass globe full of water, in which you have put a goldfish. Let this be hung up in the class, and when you come to the truth that you want to enforce, of God's omniscience, call their attention to the fact that they all can see the fish all the time. It is not possible for that fish to go to any part of that glass globe where they cannot see it. Well, so it is with them and God. They cannot go anywhere that he cannot see them all the time. This object lesson would be a most fitting one to use if the class were studying or memorizing the 139th Psalm.

The phonograph is now so common a thing that it can be seen in almost any city. You know that the cylinders that record the things spoken are to be had at reasonable prices. Purchase one that has no record on it, and another that has a record. These two cylinders are like our own lives, in many respects. The one with a record on it is like our past lives. They are lived out, and what has been done or said is past, and we cannot in any way change it. As the record on this cylinder is made forever, so is the record of your past life. But here is a cylinder that is clean. What shall go on that? This is for me to say. I can, if I want, speak good things onto it, or I can speak bad things. This is like my future life. It will be what I choose to make it. If with God's help I want it to be good, good it will be, but if I prefer to make it evil, I can do so. This is a

most solemn thought, and one that makes of my future life a very serious thing.

But what if my past life has not been what it should be? All that I can do is to take it to God, and ask him to pardon what has been wrong and to help me to make my future life all that it ought to be.

Jesus once said, "I am the light of the world." He also said to his disciples, "Ye are the light of the world." This matter, then, of light-giving may be well illustrated by candles. Let the speaker get as many different kinds of candles as he can, and all kinds of candlesticks. Some of the candles should be colored, and some small. Let him then hold up a candle before his class and ask, "What is this?" They will at once reply, "A candle." For what is it used? To give light. Why does this one not give light? Because it is not lighted. Then proceed to light it. See, it shines at once. This is what every one who is trying to be a Christian should do both by word and example. Now here is another candle, this time a red one. Which is the more beautiful? The red one. Now light it, and place it side by side with the one previously lit, which should be white. See, they both give light, and the red one does no better than the white one. Yet I do not hear the red candle say, "I do not want to burn so near this common white candle." No, it burns on without any such remarks. Yet there are sometimes in our classes girls with silk dresses who seem not to want to associate with those who have only calico gowns. This is all wrong. God wants us to be light-givers, and he looks not on the dress

of any scholar, but on whether they are giving light or not.

Now take a smaller candle and light it. It burns as well as the others. It may not give quite as much light, but it does as well as it can, and that is all that you can ask. This is like a little Christian. Not all can burn as brightly as Mr. Moody, but God does not ask this. All that he wants you to do is to burn as well as you can, and he will be pleased with you. "You in your corner, and I in mine," is all that we can do.

If the speaker can get a yellow candle he may make it stand for the Chinese Christian, and a black candle may represent the colored Christian. They give light as well as the others, and on that account God will bless them just as truly as he will bless us.

Now having brought with you a bottle with a large mouth, take out one of the burning candles and invert the bottle over the candle. Soon it will go out. Ask why this is. Because it has no air. Yes, and this reminds me of certain black bottles that you see in many windows in the city. They have strong drink in them, and if such a bottle gets hold of the Christian, out goes his light as surely as the light of this candle went out when the bottle was put over it. Now tell any stories that you know, of a temperance nature, to show how strong drink will put out the light of any Christian. No one is safe from this danger except only those who are total abstainers.

Take into the class a boy's savings bank. The idea to be illustrated is that of the safe keeping of our treasures.

Talk with the class about this matter, and ask what kinds of things men put into banks. Not those that have no value, but those that are valuable. The more valuable the article, the more careful we are to have it safe. Then tell them about the elaborate contrivances in safe deposit companies for the guarding of their treasures. All this is done for the safety of things that are temporal, and that we soon must leave behind us, for our lives will soon come to an end.

But money and jewels are not all the things that are of value. The Master tells us of heavenly treasure. He bids us lay up our best treasures in heaven, where there is neither moth, nor rust, nor thief. Ask the class what kind of treasure this is of which Jesus speaks. It is that "inheritance" that God lays up for all who love and obey him. Have any of your scholars anything of this kind laid up for them in heaven? If not, is it not time that they should attend to this matter most seriously? And if this is true, what better time to attend to it than to-day?

To make clear to the scholars how sin works in the human heart, take into the class an apple which outwardly is sound but in which a worm has begun his work. Talk about the apple in your hand, and comment on its fair appearance. (Of course the better looking the apple, the more forcible your lesson.) Then cut it open and show its worm-eaten heart. This is like many men; yes, and many boys and girls, too. Outwardly they seem fair. They are polite and are well dressed. They go to church and Sunday school. It

may be even that they are members of the church, and every one speaks well of them; but God, who sees their hearts, knows that they are truly hypocrites and that their hearts are not right in the sight of God. Simon Magus was one of these outwardly right but inwardly wrong men; so were Ananias and King Saul. Now we may be able to deceive men but we cannot deceive God, for he looks not on the outward appearance, but on the heart. This is why we may well pray and say, "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me; and lead me in the way everlasting."

The Bible says, "Thy word is a lamp unto my feet and a light unto my path." This may be illustrated by a lantern. Take one with you and ask the scholars what it is for. It is to give light by night. Well, suppose a man had to travel over a dangerous road, and took this lantern with him, but did not light it: would it be of any use to him? No, none at all. Well, just so it is with any scholar who has God's Word in his hands, but who does not let its light shine on his pathway. He might just as well have no Bible at all as to use one in this way.

Does this lantern show the way for a long distance ahead? No, it only shows us a few steps at a time; but this is quite sufficient, for we can only go ourselves step by step. If we use the lantern for the little way that it shows, we shall find that again it shows us for a few steps more; but in the end it will carry us to the end of our journey in safety. What a foolish man he would be

who should say, "I will not start because this lantern does not show me the whole way at once"! Yet there are some people who do not want to begin the life of a Christian, because they cannot see all that will follow. Is this wise? By no means. Take the step that you now see to be in the line of duty, and in due time the next step will be made plain. That is the only, but it is the true, way of dealing with your spiritual duty.

Every teacher carries a watch. If you want to use it as an object lesson you can easily do so. Take it out, and ask what we call the man who makes watches. We call him a watchmaker. Suppose that one man made this watch: to whom would it belong? To him. Why? Because he made it. Who is it who has given to you your life, and all the powers of body and faculties of mind that you possess? God. To whom, then, do you belong? To God. Well, then, what right have you to use any of these powers in a way that would not be pleasing to God? They are not yours, but his, and you should use them to please him.

Does this watch always go right? No, sometimes it gets dirty and must be put in order again. Do boys and girls always go right? No, at times they need to be put right. Who is it who can do this? Only God. This teaches us that when we find ourselves spiritually wrong, we must go to him, and ask him in prayer to set us right once more.

How often does this watch need to be wound up? Once every day. In much the same way we need each day divine help, so that we may "run" in such a way as

shall please our Heavenly Father. This shows that we should go to him every day for the grace and strength that we need for that day's work and temptation.

Do men take good care of their watches? Most certainly, and the more expensive and complicated the watch, the better care they take of it. Just so every boy, who is really much more complicated in his being than any watch, should take the very best care of himself. To do this we need God's help, and for this reason should go to him day by day for the help which he only can give.

How are all watches set? By the sun. Yes; the sun governs all our watches. Just in the same way he who is the Sun of Righteousness should govern us in all our actions. If we regulate all our conduct by his law and example, we shall "keep good time." If not, we shall be all "out," and shall be of no use to ourselves or to others.

Should the lesson be on Jesus, the bread of life, take into the class a small loaf of bread, a book, and the Bible. Ask the class what it is for which we use bread. For the satisfying of the hunger of the body. Yes. But suppose that a boy is hungry for knowledge, and you offer him a loaf of bread: will that satisfy his mental hunger? Not at all. He will simply say, "That is not what I want." What is it that he must have for mental hunger? He must have mental food, and that is given in the shape of facts, and these we get from books. A book, therefore, is that from which we get food for the mind. But suppose that you are hungry to know the

way of salvation: will you be able to satisfy that with a geography or an arithmetic? Certainly not. What must you have to satisfy that? The Word of God. That is why we study the Bible, so that from it we may get food for our spiritual natures.

How often do we eat bodily food. Three times a day. Yet there are some people who eat spiritual food so seldom that they grow weak, and are not able to do much spiritual work. This shows us that we should feed on the truths that we find in the Word *daily*, if we want to grow strong.

A bunch of keys will afford an admirable object lesson. Have keys of various kinds. Take them out and tell what they are for, and what kinds of locks they will open. These are keys that open material things; but there are other things to be opened, and for those we have keys of different kinds. I know a book that is called "The Key to Health." This shows us how to get well and how to keep so. This book is really a most valuable key, is it not? So we talk about the key of knowledge and the key of power. Yes, there are all manner of keys in this world besides those that we carry in our pockets.

Is there any key to spiritual knowledge? Yes, God has given us just such a key, and it is the Bible. This will open to us the way of salvation, if we use it aright.

But suppose that some one gave you a key to a safe which held one million dollars, and you were told that you might open that safe and take out all the money that you wished. Would that key do you any good if you did

not use it? No, not a bit. So with the key to the way of salvation. It is of no use to you if you will not use it. You might just as well not have a Bible as to have one and not use it in the right way. Yet many scholars in this school who have that key do not use it. What a pity!

If the lesson be on personal purity, take into the class a clean piece of white cloth and a small bottle of ink. Show the cloth to the class. Comment on its whiteness. Then take out the bottle of ink and drop a few drops on the cloth. See, now it is soiled. Was it not easy to soil it? Yes. But how about cleaning it: will that be as easy as it was to soil it? Not by any means. To soil is much easier than to cleanse. Just so it is with our souls. It is much easier to soil than to clean them. Yet many of us are very careless about keeping our souls clean. You come to Sunday school with your clothes well cleaned and brushed; and you take good care not to soil your best clothes, do you not? And ought you not to take at least as good care of your higher nature? If not, why not?

But if your soul is already soiled by sin, what can you do? There is only one thing for you to do, and that is to go to God in prayer, and ask him to cleanse you once more. Then ask him day by day to keep you spiritually pure and white, and he will answer your prayer. I know of no other way than this, nor does any one else know of a better way.

CHAPTER VIII

HOW TO SECURE HOME-STUDY OF THE LESSON

USE OF PICTURES—KINDS OF PICTURES AVAILABLE—PRACTICAL SUGGESTIONS

In every Sunday-school convention the question is asked, "How can I get my scholars to study the lesson at home?" This is an important matter, and any light that can be shed on it should be most acceptable to earnest Sunday-school workers. For if the scholar comes without any knowledge of the lesson, he comes in a listless and uninterested frame of mind. Of course this makes the work of the teacher all the harder.

If you were to ask the scholars why they do not study the lesson at home, they would probably reply that their day-school studies are so many and so hard that they have no time for anything else. Or if they are at work, they will answer that their hours of work are so long that they cannot study at all. Each of these excuses has some measure of reason in it, and due allowance should be made for the scholar's difficulties, which are not all imaginary. We do not mean to say by this that the scholar cannot study the lesson at home, in the vast majority of cases, for that is not true. It is a fact that in this, as in many other things, "Where there is a will

there is a way." We are all anxious to do things that *interest* us. The point, therefore, is to so interest the scholar that of his own volition he shall do some of the work that the teacher thinks he should do. This "will," however, must exist on the teacher's part as well as on that of the class. If you want them to take trouble, you must be willing to do the same. Real work on the part of *the teacher* will influence the scholar in the right direction.

In this connection I want to tell how one teacher whom I know accomplished much with a class of boys. The class is composed of boys who are all at work, and therefore busy. They range from fourteen to nineteen years of age, and are typical "tenement-house boys." There are seven of them. In the first place she bought seven blank books, about 7x4 inches in size, and covered them neatly with brown paper. These she gave to the boys, and told them what she proposed they should do. They were to write in the books each week what they remembered of the lesson. This they were to do in their own words. But if they could not do this, she was willing that they should copy out of their "Lesson Helps" such portions as they wished. The covers were put on the books to keep them clean, and this fact was impressed on the boys.

But this would not of itself have accomplished the results that the teacher actually attained. There was not enough of interest in this. So she got *each week* for *each boy* some picture illustrating the lesson. These pictures

were given out the week in advance, so that the boy could paste his own in his book. The teacher then talked about the pictures, so as to make it clear to the scholars what they meant. They were told how and where to put the pictures in the books.

Of course the question at once suggests itself, What kind of pictures did this teacher get? We reply, the best she could under the circumstances. Sometimes the pictures bore directly on the lesson. If, for example, the events of the lesson took place in Jerusalem, then she would get pictures of that city. Or if, in the lesson, there was mention of the Jordan or of the Sea of Galilee, then pictures of those localities were secured.

If, on the other hand, no pictures bearing directly on the lesson could be found, then such as had some more remote suggestiveness were taken. In the case of a lesson on Assyria, she secured pictures of the great bulls of that land, done in stone, and with these was able to give the class some idea of the art of those days. She also got pictures of stone or clay cylinders on which was writing, to illustrate the way in which men of that land and time preserved their records.

At other times the pictures were artistic representations of the events of the lesson taken from old masters, such as the picture of the feeding of the five thousand, or the miraculous draught of fishes. Where there was nothing else better to be had, the teacher got the very plainest kinds of wood cuts, that had some bearing on the lesson or its truths, and used these. In fact, she used anything

and everything on which she could lay her hands, so as to interest her boys, and make them study the lesson, and write something about what they had learned.

It was not always possible to get the same picture for each of the boys, but that was not necessary. It was only needful to get something for each member of the class each week. But soon the boys got so much interested in this way of working that they themselves began to be on the lookout for pictures, and to use them. These were not always appropriate to the lesson, but it showed that their interest was now thoroughly aroused and that they did the best they could to carry out the ideas of their teacher.

Now another question must be answered. Where did the teacher get the pictures? From anywhere and everywhere. She used various quarterlies, cutting out all pictures in them. She got some from the daily press. Many of them were mere colored primary class cards, which she purchased, and which the boys used with good effect. Then she bought many "blue-prints" of noted photographs, which can be had for a cent apiece, and the boys used them and appreciated them highly. The fact is, the teacher was on the watch all the time to see where she might strike something appropriate for her class, and in this way she was able always to have a supply on hand to use when needed.

From time to time this teacher inspected the books, so as to make suggestions to the boys how they might do better, or to praise them if they had done well. This

kept the class up to the mark better than if she had paid no attention to what they were doing, and so had given them the impression that she cared little about their progress. At the close of the season, she had all the boys at her house, and I had the privilege of being present. The books were all on exhibition, and she gave to each boy some recognition (not at all expensive) of the work that he had done, and some praise or kindly suggestion as to the work in the future. The boys seemed very much pleased, and I think made up their minds that they would try and do better in the future.

Of course not all the books were excellent. In this respect they varied according to the nature of the boy. Some were very well done, and were clean and neat. Others were poor, and were not at all immaculate, but in every case the boy learned much more in this way than he would have done in the ordinary way ; and this is the one point that we desire to emphasize, for while we cannot make good students out of all our boys and girls, we can make them better than they were when they were put into our hands. This is all that we are responsible for.

One thing more in this connection. This plan had this additional excellence : it gave each boy something *to keep*, which he himself had done. This is no small thing, for as the boy in future years looks over the work of his boyhood, it will bring back to him many a saying of his teacher, and refresh his memory as to the Scripture stories that he has been over in his Sunday-school days.

Now no thoughtful person reading this but will have by this time said: "But all this must have cost the teacher much time and pains!" Yes, undoubtedly this is true. She put much more time on her preparation than she would have done on the old lines. But what is a teacher for but to take just such pains for her class? If we want the class to do good work (which we all do), how can we succeed if we do not set them an example? That teacher who will not work herself has no right to complain if the scholars do not work. The simple fact is that I have noticed, in a considerable experience, that *the teacher gets just about as much work out of a class as she puts into it.* At all Sunday-school conventions we hear about some man or woman who has a marvelous class of boys, or girls, or adults. We ask, "How did they do it?" Those present at the convention think that there is probably some *secret* and *easy* way of accomplishing this result, and they want to get hold of that way. But there is no such "short and easy way" of succeeding. It must be by work, hard and long, that all these successes are won, and he who will not put in the work will have to go without the success.

Some teachers are not so situated as to be able to get pictures such as we have indicated. For them I would make now another suggestion, in the line of getting their scholars to do work outside of the class. Let the teacher look ahead in the lessons, and then assign from week to week, to one scholar or another, certain things to be looked up that week, on which a brief report is expected

the following Sunday. These topics should not be hard, and the report given should be short.

For example for a lesson on the birth of Jesus, give to one scholar the theme of Bethlehem. Tell him that you want him to tell a little about the situation of that town, and about what renowned persons lived there. This will bring out the stories of David, who was born there, and of Ruth and Naomi, and their experiences in that village. In this way the class will learn that Bethlehem was a renowned place in the history of Israel. When you come to the lesson on Jerusalem you will, of course, have some boy tell the brief story of how Jerusalem was first captured, and of how many sieges it has undergone, and what its present state is. The story of that city is a most romantic one, for few cities have gone through with such varied experiences as that one.

The story of the baptism of Jesus brings us to the Jordan, one of the most remarkable rivers of the world. Have some scholar tell how this river rises, how it thunders down to the Dead Sea, and loses itself in that wonderful body of water, and how three times in its history it was miraculously divided, once under Joshua, once under Elijah, and once under Elisha.

In dealing with the baptism of Jesus, which took place in the Jordan, near the Dead Sea, assign to a boy the Dead Sea as his theme, and let him tell what peculiarities mark that little sea.

In any lesson which tells of the first disciples, it would be good to have some scholar report on the twelve

apostles, and tell what we know of their lives before they met the Master. Four of them were fishermen, and one a tax-gatherer, while all of them were from the common walks of life.

When you come to Nicodemus, you should have facts given about the "rulers" of the Jews, and who they were, and what their duties. Also what we know of the after life of this Nicodemus.

In the story of the woman at the well, two scholars may have assigned to them the history of the Samaritans, and the story of Jacob's well and its present condition. This will help the whole class to understand much better the whole lesson story. For remember the class will listen to what some one of its members says more interestedly than it will to your own setting forth of the lesson.

This will suffice to set forth what can be done in the way of assigning topics to scholars beforehand. But now some teacher will say, "My scholars have no books such as will give them the desired information." This may be true, and yet this need not in any way discourage the wide-awake teacher. (For the half-asleep teacher, I have no suggestions, for he is past praying for.) Let the teacher get a copy of some good Bible dictionary, and lend it to the scholars one by one, as they are asked to prepare on the theme given. Such a book is not at all expensive. The cheapest is that published by the American Sunday-school Union, and is called *People's Bible Dictionary*. It costs only twenty-five cents, and has two maps, over two hundred pages of matter, and at the

close helpful tables of various kinds. From this the scholars can get all that they need for the reports suggested in this article. The publishers of the book will get it for you if you wish. Surely, there is not a teacher in this land but what can spare that much, for the sake of the good that it will do in his class.

Finally, will you do this? Do not put it off and say, "Well, I will think about it," for to postpone such a matter is fatal. Begin this very day, and adopt one or the other of the suggestions that we have made, and then stick to it till you have made it a success.

CHAPTER IX

THE SUNDAY SCHOOL A FOUR-IN-HAND TEAM

TEACHER—SUPERINTENDENT—PASTOR—PARENT

Every one likes to drive a four-in-hand team. There seems to be such power and freedom of action in four well-trained horses that difficulties vanish, hills are nothing, and distance seems annihilated. If all goes well, all goes *very* well, but, alas, if all does not go very well, it goes very ill. The results of work in a four-in-hand team remind one of the little girl.

“There was a little girl, and she had a little curl
Right down the middle of her forehead ;
And when she was good, she was very good indeed,
And when she was bad, she was *horrid*.”

So with four horses. If the leaders balk or the pole horses refuse to work, the whole team goes to pieces.

In many respects the Sunday school is like a four-in-hand team, and the four horses that draw the Sunday-school chariot may be called, first, teacher; second, superintendent; third, pastor; fourth, parent. I mention them in this order, because, from the Sunday-school standpoint, the teacher comes first, and the others follow in the order indicated. Judged from the standpoint of

the home, of course the parent comes first, but this article is not for home use so much as for use by Sunday-school teachers.

When these four co-workers pull together in the religious education of the scholar, all goes well; but how few Sunday schools are there in the land where there is nothing to be criticised in the coöperation of the teacher, superintendent, pastor, and parent. Many criticisms abound, and at every convention the questions recur: "What are you going to do with the pastor who is not interested in the Sunday school?" "How shall we treat parents who take no interest in our work?" "How can we remedy the defects in our superintendent?" "How can we secure more efficient teachers?"

It therefore stands to reason that to make our Sunday schools as efficient as possible, we must secure intelligent coöperation on the part of these four parties. If they pull well together, there is no hill of difficulty over which the Sunday school cannot be triumphantly drawn. But if any one of the four refuses to do his duty, the progress of the Sunday school is by that much retarded.

If, in reading this chapter, each reader will refrain from criticising the others and justifying himself, and will take to his own heart the kindly suggestions made, it will redound to the advantage of the scholars, whose interests we all have so near our hearts. Put the coat on yourself, and, if it fits, kindly wear it, until you need it no longer.

Take now first the teacher. I have given hints elsewhere in this volume as to what the requisitions are for a good teacher. Let me remind you again that no one can be a good teacher who does not love his scholars. Scholars will soon find out whether they are a bore or not. The teacher who finds teaching a nuisance will take little pains and have no pleasure in his work. The result will be disastrous. Again, no one can be a good teacher who does not love the Word. If you had rather teach secular things than things religious, you had better either resign or repent.

No one can be a good teacher who is not willing to make some sacrifice. There are times when it is not agreeable to go to Sunday school. There are days when it is not pleasant to study. No good work of any kind is ever done without being willing to sacrifice your own convenience. Another thing requisite to successful teaching is a spirit of prayer. Paul may plant and Apollos may water, but God giveth the increase. All teaching and preaching is vain unless God add his blessing. God answers prayer. "I will be inquired of concerning this thing, saith the Lord." The praying teacher is the powerful teacher. To be prayerless is to fail.

I have already indicated above the need of a coöperative spirit. The critical spirit contents itself with finding fault. Cease finding fault, excepting as you find fault with yourself, and begin to see where you can be more helpful in the work to which you are called.

The superintendent is another of the pole horses, and must work side by side with the teacher. Just as it is possible for the teacher to uphold his hands or undermine his work, so it is possible for him to strengthen the teacher or hinder him in his efforts. The superintendent has the management of the whole school largely in his hands. He can do much to assist the teacher in countless ways. Space will not permit us here to indicate all these. A wise superintendent will ever be on the alert to discover such practical methods as shall raise the tone of his school.

In the first place, by his own example he may do much to assist the teacher. If he be prompt, always on hand a little before the time, the teachers will feel the impulse of his action. If he be bright and cheerful in opening the school, the school will reflect his spirit. I have known superintendents so inert, dull, and dreary that everything seemed to lag. There was no power or go, brightness or stimulus in the exercises of the school.

There is an enormous amount of literature which bears on the work of the teacher. A great deal may be found, for example, in a periodical like the *Sunday-school Times*, which can be had for a dollar a year. A superintendent can take a paper like this, and if he have not money enough to subscribe for it for his teachers, and they be too poor to get it for themselves, he can lend it to one and another, marking the helpful articles. There are very few superintendents who could not spare five dollars in the course of a year, and in this way assist their teachers mightily, in furnishing them helpful literature.

No first-class school can get along without a teachers' meeting. Here again the superintendent's coöperativeness comes in. If he be not able to conduct the meetings himself, he can secure the help of his pastor, or of some competent man in the church. Thus the teachers will be the better prepared for the duties of Sunday, and will come to the class knowing what they are going to teach and how they purpose to teach it.

Alas, alas, there be pastors who feel as though the Sunday school were too small an affair for them to take much interest in. Their sermons occupy their whole attention. So the Sunday school goes on week after week, and the pastor never shows his face at any of the sessions. This is a dire mistake. How can Sunday-school scholars feel any interest in the church when the leader of the church manifests so little interest in them? The pastor should be in his school as often as possible. It may be well for him sometimes to conduct the review. At others to lead the devotional services. Between him, and the superintendent, and the teachers, there should be such a close bond of union as to lead the latter to go to him with any of their difficulties.

I knew a pastor once who regularly sent out, at appropriate times, the following circular to all his teachers:—"Dear friend: The following scholars in your class are members of this church. Please watch over them with peculiar interest, and the moment you see anything calling for my attention, kindly let me know." Then followed the names of those scholars who had united

with the church. In this way the pastor had fifty watchers, watching for the spiritual welfare of the young church members, and ready to report to the pastor the very first signs of spiritual trouble. Was not this a power in the work of that minister?

The pastor should always be at the teachers' meeting, though he need not always lead it. He then comes into intimate connection with his teachers. He learns their deficiencies and their proficiencies. He knows how to estimate their power and how to supplement their weakness. They learn to look at him as their spiritual leader in a new sense and feel the power that springs from sympathetic coöperation. If thus the teacher, the superintendent, and the pastor pull together, they will find many difficulties which have heretofore daunted them disappear. Their work will become easier, pleasanter, and more successful.

The chief difficulty comes when we try to have the parent coöperate. Of course, in many schools where the classes of scholars came from godly families, there is no very great difficulty here. For godly parents do in some measure try to take an interest in the work done in the Sunday school to which their children go. Yet, even here I have found that there was room for improvement. There are some parents who take too much for granted, and leave the teacher to work out the salvation of the child without much parental help.

But where the parents are not godly the difficulty is very great. In many families the children are sent to

Sunday school as much to get them out of the way as for anything else. I have known cases where the mother did not know what Sunday school her girl went to, so little did she care for the spiritual welfare of her child. She would never have acted in this way in regard to a secular school. Oh, no! In that case she would have taken much pains to find out which was the best school of the neighborhood. But in matters religious, she showed no such anxiety, but let the child roam around and choose her own Sunday school.

What can be done in such cases as this? Much, if the workers are in earnest. In the first place, there is the duty of forcing the parent to take an interest in his own child. Let no school take any child unless there is a *written* application from the parent to that effect. Have printed forms in the school, and when any child applies, give him one of these forms, and tell him that his parents must fill it out before he can be admitted to the school. The child will take it home, and the mother or the father will fill the form out, and will at the same time feel an additional respect for a school that takes such pains with its scholars.

Then let the teacher keep up the interest thus awakened by sending to the parents reports of how the child is progressing. Parents value this as much in a Sunday school as they do in a secular school, only they have not been accustomed to expect so much care to be given to the children in the former as in the latter. They now begin to look at the Sunday school with more admiration.

If efforts in visitation are added to such efforts as have been suggested, it will be found that much can be accomplished in getting the parents to take an intelligent interest in their children's welfare in the school. Let the teacher visit the homes of the scholars that are under her care. The teacher will always find a welcome just because she is the teacher. Let her make friends with the father and the mother of her scholar, and make them feel that she is their friend. Then it will be an easy matter for her to go further, and consult with them with regard to any difficulties that she may have had with the boy or girl in the work of the class. There is hardly a parent in all the land who will not meet the teacher half way in this matter, and try to be helpful in getting the child to behave better in the future.

There may be some cases where the teacher finds it difficult to get access to the family, or where she finds peculiar difficulties which she is not able to overcome. In that case she should call upon the superintendent for his aid. If the school be not too large, he will be able himself to do some calling, and could take up a difficult case, and by virtue of his office find access where the teacher could not. Thus the superintendent would supplement the work of the teacher, and the two perhaps accomplish more than one alone could do.

I have known cases where the pastor's aid had to be called in. Every true pastor will be glad to help in such emergencies. The minister of the church can do some things that no one else can do, in the line of visiting.

Let him go when the teacher asks him to do so, and try to enlist the coöperation of the parents in the work that the Sunday school is trying to do. That would be a dull family which, being called on by teacher, superintendent, and pastor, made no right response. Where there is one such case, I fear there are many hundreds where Christian workers have not put forth one half of the effort suggested above. The result is that teachers are working on without the help that they might have from the families of the scholars under their care.

But more than this. Remember the evil that comes to any family in which parents are allowed to go on in this careless way. While, by such visiting as I have spoken of above, you are helping the scholar, you are also helping the parents. They need this help just as much as do the children. It is a dire evil that there should be any parents who care so little for their own offspring as not to know where they go to Sunday school, or who their teachers are. But so it often is, even in civilized New England. It should be our aim to remedy this so far as is possible, for the sake of (1) the scholar, (2) the parents, (3) the teacher, (4) the church, and (5) the community at large.

I have known much good to result from a general meeting for social purposes between the teachers and officers of the school and the parents of the scholars. When I was still superintendent of a large mission school, numbering one thousand scholars, we had regular meetings each year, to which all the parents of our scholars were

especially invited. We sent out these invitations in an attractive printed form addressed to the parent. Of course, not all the parents responded. That would have been to expect too much, but a great many of them did come. So far as possible, we had attractive speakers to address them. They were told again and again what the object of our Sunday-school work was. We impressed upon them what we desired to do for the children, but, above all, we made it very clear what we wanted them to do along the line of coöperation with us. In this way we secured their intelligent help, and the school rose to planes of efficiency which it could not have otherwise reached.

A capital opportunity for all Sunday schools to reach the parents is afforded by the Christmas Festival. The singing and other exercises in which the school engages are so attractive that it is easy to get the parents to come. When they are there, the minister can again use this opportunity to tell them of the aims, the desires, and the hopes of the Christian workers in the church.

Many Sunday schools in the country have the regular "Sunday-school Concert Exercise." These occasions are also very popular, and I have noticed that the church is generally crowded. Here, again, is another chance to enlist the sympathy of the parent and to explain to him how he can help in the church work.

Oh, my friend, if only we keep our eyes open, opportunities for securing the coöperation spoken of are abundant. If the time used in complaining of difficulties

were employed in the removing of them, there would be less of complaint and more of rejoicing. Probably many of the teachers who read this, and possibly some of the superintendents and pastors, have never tried any of the methods suggested. My advice to you would be to begin at once and see whether many of the difficulties under which you have labored will not by degrees disappear.

And now, finally, let me say, **REMEMBER THE ELEMENT OF TIME.** Every reform or advanced movement takes time for its full efficiency to be seen. You will have to persevere along the lines indicated for about one year. Then, however, you will realize that you have made considerable advance, and the chance is that you will begin to wonder how you ever got along on the old lines.

CHAPTER X

THE TEACHER'S BEST FOUR THINGS

THE BEST MATERIAL ; CHILD NATURE—THE BEST TOOL ;
THE WORD OF GOD—THE BEST HELPER ; THE HOLY SPIRIT—
THE BEST RESULT ; CHRISTLIKE CHARACTER

I sometimes find it hard to talk with an audience into whose faces I have never looked. I want to meet your wants as closely as possible, and yet never see or hear from you. In this state of affairs, all I can do is to draw on my experience with many teachers whom I have seen and conversed with, and take it for granted that your wants are much the same as theirs.

Experience teaches me that many teachers go on in a kind of humdrum way, not daring to give up their classes and yet not enjoying their work. What is the trouble with them? I think that one of their difficulties arises from the fact that they do not realize what they are working upon, what they are working with, and what they are working for. So now I will try and give them some help along this line, in the hope that in this way I may be able to encourage them in their great work, and put some new thoughts into their minds.

Teacher, remember four things. Remember

The material on which you work. It is the best there is. Every true worker loves to have good material on which to work. The musician praises his calling, for, to his mind, there is nothing so good as tone. Quality of tone, and sweet harmony, are to him a delight. And in this he is right. I remember, when a boy, having a music master. At the same time I also was learning painting. Now it happened more than once that the painting teacher pressed me a little, so that for one week I in a measure neglected my music. When I came to my music master, he at once noticed the state of affairs, and would say, "What have you been doing all the week? This lesson goes very badly." When I gave him my excuse he would scornfully reply, "Painting! What is that worth compared with music? You take your violin and play such divine music, as to make the people weep for joy. But a painting is a dull thing, that you put on the wall, and few ever even see it. My boy, pay attention to your violin and let the painting go."

On the other hand, if I obeyed his injunctions, and neglected my painting for a week, the painting teacher would say, "See here! What is the matter with you? You seem to be going backward! This is very poor work." When I explained to him how matters stood, he would reply, "Well, that passes my comprehension. Music! Why, you fiddle a tune and it is finished. No one carries away anything. But if you paint a fine picture, you hang it up in your room, and you have a thing which is a beauty and a joy forever. Young man, let your music go, and press on with your painting."

Now I suppose if I had at the same time taken lessons in sculpture, and had at any time neglected that for either of the other arts, I should have had a similar lecture. The master would have said, "See here, young man! You are neglecting your work for the sake of your music or your painting. Remember that of all arts, that of the sculptor is the divinest. For when you have finished your statue, it needs only the breath of life to make it a living thing!" And from his standpoint, he, too, would have had some measure of right. It is well for these men to exalt the material in which they work, and only in this way can they reach the highest scale of perfection.

But the Sunday-school teacher has better material on which to work than any of these men. For we have the plastic material of human nature in which to work. The very finest work of God, so far as we know it, is a human being. Far above all color or form, this stands, for it is living, and can be made a most glorious thing, that shall shine to all eternity in the very image of the Master himself. What comparison can be made between the finest painting of a Messonier, or the noblest work of a Michael Angelo, and a child that sits in front of you? This one is in the image of God, and though that image be marred by sin, ours is to restore that image, and make it again perfect. Did you ever think of it in this way before? If not, then try hereafter to realize the magnificence of the material that you are called upon to mould. Never again let yourself think of your scholars in the old and dead way, but remember that of all the

material that God ever gave to human workman, yours is the very best.

Every workman must have tools with which to work. This the Sunday-school teacher has. And the tool which God has put into his hands is, like the material, the best there is. What is our tool? The Word of God. See what a splendid tool this is. It is God who has made the human soul, and the same God has made a book that fits all the deepest wants of that soul. He knew what we needed for spiritual life and power, and he has furnished that in its perfection. There is no other book in all the world, from which a teacher could teach year in and year out for years, without getting so tired of it that he would wish to make a change. But this is not the case with the Bible. All good teachers will bear this witness, that the longer they teach it, the more wonderful it seems to them. It is only poor teachers that think it a dull book. See what splendid history it has, for the most part put in that most attractive of all shapes, the biographical. Stories abound, and those of the most fascinating kind. We see the grand Patriarchs journeying from land to land; we go with David on his journeys of exile; we stand with Daniel in the den of lions, or see the three walking boldly into the fiery furnace. Or, better still, we keep company with our blessed Lord, and witness his wonderful miracles of healing, or listen to his more wonderful teachings. With Paul and Peter, we sit in prison, or with John we have the curtain drawn, and are permitted to get a glimpse of the glories of the better land. Is not all this most interesting? Or if we want

comfort for the sorrows of life, we find it in abundance in the promises. Warnings, promises, directions, precepts, examples, all are to be found in due proportion in this blessed book, so that there is not one single spiritual want of the scholars that is unprovided for. Yes, the tool that we have is the best there is. We can say of that, as David said of the sword of Goliath, "There is none like it. Give it me."

Yet in spite of all this, I seem to hear the teacher say, "Yes, but I feel so weak. I am not able to teach as I would like to, and do not feel that I can reach the hearts of my scholars." No, no more can you unless you have some one to help you. But here, too, God has not left us to stand alone. Just as we have the best material on which to work, and the best tool with which to work, so God has provided for us the best helper. This is none other than the Holy Spirit of the living God. Just here is where so many teachers come short in their work. In their own strength they go, and so they run in vain. They do not at all realize that the same Spirit who inspired the holy men of old to write the Bible, is very anxious to bring that Bible to bear on the hearts and lives of men. It is indeed true that without his aid, not all the wisest men in the world could bring one child to the knowledge of the truth; for the child would still remain unconvinced. It is not in the power of man to convert one single soul. That lies in God's hands. But this is just exactly the work that the Holy Spirit delights to do. He is far more anxious for the conversion of each member of your class than you ever were. Have you

ever thought of this? If not, then it is high time that you realize it, and take courage. For in the first place

The Spirit wants to dwell in your heart to empower you for service. It is very possible that one reason why you have been so unsuccessful is because you have not asked him to come and make his home in your heart. You have run in your own strength, and so have been defeated. If you had asked more fervently to have him abide with you, and prepare you for service, you might have succeeded better. Not the most intelligent teacher, but the most consecrated one, is the one who gets fruitage. I have seen this over and over again. So, too, not the most intelligent preacher, but the most godly one, is the one who has souls for his hire. Mr. Moody did not speak his own mother tongue correctly, but he got more souls than many elegant scholars. See, then, what a helper you have, who is willing to go with you to your class! It is none other than the omnipotent Holy Spirit, who knows all about your weakness, and is ready and anxious to supplement it by his power. Remember, if you ever go to your class without his accompanying you, it is not because he is not willing to go, but because you do not want his help. Is this not a very serious thought, that you have not asked your best helper to go with you?

But again, the Holy Spirit is anxious to reach the hearts of your class. You are not half as desirous of this as he is. He knows what blessings he has to bestow, and knows what an awful fate awaits those who are not born again. He knows that no one but he himself has

the power to create a new heart. And he longs to do this for all who will permit him to. He will not force any one to accept his aid, for men always remain free agents, and can decline his help; but he does try and persuade them to accept what he has to give. I believe that there is not one single scholar in your class on whose heart the Holy Spirit has not at some time made an impression. You may not have known it at the time, for many of our scholars hide their deepest feelings from us. But it is none the less true that they all at times feel their best natures stirred; and if they would follow the lead of these impulses, it would not take them long to get out into the light. Not for lack of gentle leadings will any in our schools be lost, but because they resist those influences which they acknowledge to be from a higher power.

So, let me repeat, you have the best material on which to work that there is, you have the best tool with which to work, and you have the best co-worker that there is. What could you ask more?

Now, finally, you aim at the best results that there are. You and I as Sunday-school teachers are not aiming to teach our scholars geography, history, biography, orientalisms, manners and customs only. In fact, all these are very subsidiary in all our work. That some teachers do spend most of their time on these things, is very sad, but that does not prove that these are what the true Sunday-school teacher should aim at. They are only means to an end that is far higher. What is it that you are really aiming at? Have you ever stopped

and asked yourself this most important question? If not, will you not please do so now? It will help clarify your thoughts, and give definiteness to all your future work. If I am right, the true teacher has two aims in all his work.

The first of these is the conversion of the scholar. All your teaching should have this as its most prominent aim. For the Master himself has said, "Except a man be born again, he cannot see the kingdom of God." So we aim at the new birth. This we can reach only by the aid of that Holy Spirit of whom I spoke some little time ago. Our aim then is spiritual, and not merely intellectual. But since the spiritual nature is the highest that we possess, and since it is that which we all have in common with our Heavenly Father, we are really aiming at that which is best in the scholar. To be born again is to have the beginnings of that life which lasts forever. To this, all else is subordinate. Without it, nothing permanent has been accomplished, but with it we have made a beginning that has no end. This is why I would put tremendous emphasis on this first aim of the faithful teacher.

The second aim is the development of a Christlike character. Have you ever thought that God's aim in working for humanity is to restore that divine image in which our first parents were created? Nothing less than this will satisfy the love of God. For this it was that the Son of God came to this earth, and made the sacrifice that he did; and for this the Holy Spirit is longing.

To become in a measure human Christs should be our aim; and to secure this in our scholars is the aim of all earnest teachers. To have "the mind of Christ formed in us," is the noblest aspiration that can inspire the human breast. For when that is done in all of our race, then all vice and crime, and sin of every kind, will come to a perpetual end, and all sorrow and suffering will cease, and heaven will have begun in our hearts and our homes. What do you think of this aim and object of all Sunday-school work? Is there anything higher and nobler than this? Could an angel ask for better work than that which has been allotted to you in your class? Is it possible for you to conceive of a grander task than this? If not, then surely you ought to be grateful for the work to which Almighty God in his grace has called you. Yes, YOU.

Have you ever been tempted to resign your place as teacher? Has it seemed to you a kind of drudgery? Have you sometimes said in your heart, "Oh, what is the use? I had better get out of the school." Well, I do hope that I may have done at least something to encourage you in this chapter. For have I not shown you that you have four of the best things in this world? We all like "the best," and here it is all ready to your hand,—the best material on which to work, the best tool with which to work, the best helper with whom to work, and, finally, the best results to be attained. What do you want more?

CHAPTER XI

DEVOTIONAL SERVICES

ORDER AND QUIET A PREREQUISITE—DOORS TO BE
CLOSED—CAREFUL PREPARATION NEEDFUL—SCRIPTURE
READING—APPROPRIATE HYMNS—PRAYER

My theme in this chapter is the devotional services of the Sunday school. Far too little attention is paid in most schools to this part of their work. Generally this part of the service is called "Opening Exercises." This is unfortunate, for it degrades the worship of Almighty God into mere "Opening Exercises." This is too much like the "Preliminary Exercises" of the church service. "Preliminary" to what? Why, to the sermon of the minister. This is all wrong, for nothing can be called preliminary which is worship of our Heavenly Father. In many schools it would seem as though the term "Opening Exercises" referred to the *doors*, which are all the time opening while the school is vainly trying to worship. Let all workers bear well in mind the fact that true worship is a large and most important part of the school session, and that it should be exalted rather than degraded by being miscalled, as it now so frequently is.

But belittled in name, this part of the service is naturally belittled in fact. Hardly any attention is paid to

it, and the school is taught to regard it as of little importance. It is looked at as something to be gotten through with as easily as possible—much like whooping cough. The officers of the school do not mind running up and down the aisles attending to details of business, such as library books, or secretaries' rolls, and the school is in anything but a worshipful frame of mind. The fundamental trouble is that we think too little of worship as an act of the soul Godward, and this idea permeates all our actions.

This difficulty will not be remedied until we change our attitude in this matter and give to prayer and praise their proper place in all of our school work. When we understand that the attitude of the soul towards God is vital, and that until that is right all study of his Word will be vain, then, and not till then, will we make our devotional service as bright and helpful as it should be. In this matter our Episcopalian friends are far ahead of us Presbyterians, Methodists, Congregationalists. We can learn much from them in this matter, as they have much to learn from us in other lines of Sunday-school work.

As helpful in the right direction, we suggest the following thoughts: Order and quiet are essential to a spirit of true worship. Mobs never worship. Therefore, do not try to worship either in prayer or in praise till you have secured perfect quiet in the school. By quiet I mean such quiet as is found in public schools when the principal calls for order. There all pay undi-

vided attention to what the principal has to say. This should be the case in all of our Sunday schools. We can have it if we want, and if we do not get it, it is our own fault.

One of the first things needful to get order is that the doors be shut. Put some one at each door to keep it shut while the school worships. This will prevent scholars who come late from entering their respective classes, thus making disturbance. Then the teachers and all the officers must stop everything that can interfere with this worshipful attitude. No running around must be allowed. All should sit still and pay attention to the matter in hand, which is the singing of God's praise, the reading of God's Word, and the calling on God in prayer. The very quiet that will now reign will help the scholars in this devotional exercise.

But just here some one will say: "How about those who come late? Must they stand outside in the cold for, say, twenty minutes, while the school is worshipping inside?" Not necessarily. For the doors may well be opened once or twice during this part of the school's work to let in the late comers. These, then, will quietly pass to their seats, the doors will be closed again, and the school resume its worship. But while the late-comers are getting to their places, let the school do nothing but wait. This will make the tardy ones ashamed, and they will come to order just as swiftly as possible. Never try to do two things at a time in your school. When you worship, do nothing else ; and when

scholars are taking their seats, attend to that exclusively. Never try to sing down noise.

Of course, if you have never had the doors shut you must not take this step until you have had the matter discussed in teachers' meeting and there agreed upon. Otherwise, you will have much complaint on the part of those who are shut out. Let the teachers vote on this matter, and then if they decide to close the doors, they will have themselves to thank if they are obliged to stand outside for ten or fifteen minutes.

The effect of the preceding suggestions, if they are carried out, will be felt at once through the whole school. There will come to it an unwonted quiet just as soon as the scholars hear the bell that calls for order. There will be a kind of *esprit de corps*, which will do much to help the teacher in his class work after the devotional part of the exercise is through with. The scholars will understand that their leaders exalt the matter of worship, and they will all the more readily imbibe the spirit of praise and prayer. It is well worth the while of any school to try what has been suggested, for if once tried no school would willingly go back to the old plans of disorder and lack of worshipful spirit.

But this is not all. The superintendent must carefully prepare for this service of worship beforehand. He will fail if he leaves anything to the impulse of the moment. Yet this is what many superintendents do. They never think of what they are to sing, or what portion of

Scripture they are to read, or whom they will ask to lead in prayer, till they get to the school. As a result, things go on in a kind of happy-go-lucky way. This is all wrong. Every detail should be thought out before the superintendent leaves his home. Then he will go to his school in a quiet frame of mind, and his teachers will feel that he has come to lead them, perfectly prepared to do so to their edification. They will then follow him all the more confidently, and the whole school will feel the blessed influence of such leadership.

In carrying out this thought of worship, let me say that it is good to have a printed form of worship. This form will indicate when the school is to sing, read, or pray, and whether the scholars are to stand or sit. It will give the responsive reading of some part of Scripture, and in this way will help secure that order that counts for so much in our work. If possible, such printed form of worship may be pasted on the two inside pages of the cover of the singing books, and so be preserved in convenient shape. Many times schools will find that music publishers will be very willing, at no additional expense, to bind in their devotional form with the music. In our Olivet Sunday School we have such a form with five sets of responsive readings in it, and the publishers very kindly bound it up with our music books. Or it can be printed on a stiff cardboard, and be given out to the school at the beginning of each school session. Anything will do that will indicate to the scholars what it is that you wish of them. The result will be most beneficial.

These responsive readings of which we have just spoken ought to consist of some of the most important passages of Scripture, which we wish by constant repetition to impress on the minds and hearts of our scholars. Such passages are the 103d Psalm, the 90th and 91st Psalms, the great passage from John 3, which speaks of the new birth, and such a passage as John 14. It is no small thing to have our classes familiar with such portions of the Word of God, for they may be of immense influence in forming their future lives. We must remember that many of our scholars never hear the Bible read aloud in their homes, and hardly ever read the Word themselves, so that what they hear of the Scriptures in the school is all that they become familiar with. On this account leaders must do all in their power to fasten these more vital parts of the Word in their minds.

This brings us to the matter of the choosing of the hymns. This is not infrequently left to the chorister or pianist. Too often this individual picks out hymns to be sung merely because they have a certain "go" to them, entirely irrespective of the words to which the music is set. This is a great evil. Many hymns are mere trash, and the learning of the words in no way helps the scholar in his religious life. But all our singing ought to be made to coöperate in the general service of worship. It should help distinctly to enforce *the lesson for the day*. If, for example, we have the lesson on the raising of Lazarus; the theme here is "divine power." Let one of the hymns be "All hail the power of Jesus' name." Or

if the lesson be Peter's denial, let one of the hymns be "Jesus, and shall it ever be, a mortal man ashamed of thee." This is what we mean by the hymn helping the lesson. To pick out such hymns will sometimes require much thought, but it will pay in the end.

Many times the hymn ought to be explained to the school on account of the figurative language that is used, which the ordinary scholar will not understand. For example, in such a hymn as "From every stormy wind that blows," we find repeated allusions to the "Mercy Seat." The scholars need to be told what the "Mercy Seat" is, and how we come to speak of our coming to it in prayer. In the hymn "Sweet hour of prayer," we need to explain what we mean by "my rest a stone," and how we use the story of Jacob's experience at Bethel as a kind of illustration of our own experience in the sorrows of life. In this way the school will be able to sing with understanding as well as spirit.

Sometimes it is well to have the hymn read over by leader and classes responsively before it is sung, so that the leader may be able to call attention to what the hymn means. Then the school will sing it much more thoughtfully than it otherwise will. In this, as in many other matters, a little careful forethought will be found to be very helpful to the scholars.

Now we come to the very important matter of prayer. Either prayer is of *no* use, or it is of the *utmost* use. Prayer cannot occupy a middle ground, as something neutral. If prayer really reaches the throne of God,

then it is of the utmost importance to us. If in answer to prayer we receive pardon for our past sins and grace for our future conflicts, then the more and the more earnestly we pray the better. But in many schools I find that the privilege of prayer is underrated. They seem to think that any one can lead in prayer, and that it calls for no especial preparation to lead five or six hundred scholars to the throne of the divine grace. This is all a dreadful mistake. The consequence is that many prayers offered in our schools do not reach any higher than the ceiling of the room in which they are offered.

I have sometimes heard persons pray in such a way that no one could hear what they were saying, and the only way in which the school knew that the prayer was done was by a kind of intuition. This is pitiful. Then, too, who has not heard prayers that were over the heads of the children, which they could not understand even if they tried?

In general we may say that at each session of the school there should not be less than three prayers. Anyway, three short prayers are much better than one long one. These three prayers should be as follows:—

(a) The invocation, near the beginning of the devotional service. This should be very short, not one minute in length. It should have direct and exclusive reference to the session of the school that has just begun. As a specimen of such a prayer we give the following:—

“Almighty God, our Heavenly Father, grant us now thy blessing as we meet in thy name. Help us to sing thy praise with hearts grateful to thee for all thy

mercies. Teach us to read and study thy Word with humble minds, and help us to obey that which we there find. Evermore teach us how to pray, remembering that thou art always ready to hear and answer those who pray to thee in faith. This we ask for Jesus' sake. Amen."

Such a prayer will not take more than half a minute, but if offered in faith and with earnestness, it will give tone to all that follows.

(b) The next prayer should come before the studying of the lesson. This may well be longer than the invocation. It should include more in its sweep. Here the leader may well ask for especial help for teacher and scholar in the study of the lesson. He may pray for the families represented in the school, and mention any who are sick or in sorrow. It should also include the missionary work in which the school is interested. It may sometimes be well to pray for our rulers, especially in times of difficulty. Yet even so, this prayer need not be more than three minutes long. It is surprising how much you can say in three minutes, if only you are well prepared.

(c) The final prayer should be offered at the close of the review. It should be very short and very earnest. It should only ask that all who are present may have grace at once to obey the practical truths that we have learned in the lesson for the day. It might at times be well also to close this prayer with the Lord's Prayer, in which all should join.

Furthermore, in this matter of prayer, we must try and be helpful to our scholars by making them understand what it is to "unite in prayer." I well remember when a child asking my mother, "What does the minister mean when he says, 'let us unite in prayer'?" She explained it to me, and so helped me to "unite" to some profit. Tell the scholars that to "unite in prayer," we must listen carefully to what the leader says, and if we wish that for which he asks, we must in our own hearts say, "Yes, Lord, that is what I want." In this way we make the prayer of the leader our own.

It is a matter of some importance to have the right person lead the school in prayer. Not every one has a gift in this line. Some tend to pray too long. Others begin with creation and seem never to be able to get down to the wants of this particular school. Others pray so softly that, as we have said above, no one can hear them. All these things are evil. But in every school there are those (men or women) who can lead in prayer to edification. These are the ones to be called upon. But no one should be asked to pray in public without some warning. Let the superintendent tell the teacher, whom he wants to have lead, beforehand what is expected of him. He will then be able to make some little preparation. He will think of the subject of the lesson, and of the especial wants of the school. In this way he will be able truly to "lead" the school in its devotions.

Whoever leads in prayer should be told to turn

towards the majority of the scholars, so that his voice can be easily heard. This is not so easily done, when it is remembered that the school is bowed in prayer, and cannot hear as readily as when it sits upright.

In this connection, we may say that the school should be trained to bow in prayer, and to close the eyes. Many scholars sit bolt upright during prayer, and keep their eyes open. It is not possible to "pray" in this way, for there are too many things appealing to the eyes, and the attention is distracted. Tell the scholars why they should close their eyes and bow their heads. They will then be far more likely to truly "unite in prayer" than they otherwise will be.

Finally, remember that many of your scholars learn all that they know about devotional service from their Sunday school. They are never taught these things at home, and if they do not learn them in Sunday school, they will never know them at all. But it is a matter of most vital importance that they learn how to pray and praise, for on this hangs their future spiritual life. And you and I, as their leaders, are responsible before God for their instruction.

CHAPTER XII

SUNDAY-SCHOOL FINANCES

BY MRS. A. F. SCHAUFFLER

SCHOLARS SHOULD NOT SUPPORT SCHOOL FINANCIALLY—
TIME AND MANNER OF COLLECTION—REGULAR GIVING—
GIVING AN ACT OF WORSHIP—MAKE UP YOUR ESTIMATE A
YEAR AHEAD—GIVE INCESSANT INFORMATION AS TO
CAUSES HELPED

The finances of the Sunday school require able handling, wise planning, and prudent management. This subject is by no means to be put on one side as one of no importance, for it has a very vital connection with the success of the school, and the proper training of the young people who attend it. An offering is taken in all Sunday schools, and the objects for which this offering is given, and the manner of its gathering, are well worth a little consideration. Too often there is a great lack of care in this department.

If at all possible, do not raise the money for the support of the school from the children. It is hard to teach lessons of self-denial and benevolence when the money given is spent for quarterlies and picture papers for the scholars themselves. Let the school be supported by the church, as a part of its regular work. What can be more important for the church than to see that the children of

the church have the right lesson helps, the best singing books, and the most stimulating library books? Surely the time is past when the church can look with jealousy on the Sunday school, as though their interests were not identical.

One thing should be noted just here. Be sure that the credit of your school is good, and that all your bills for Sunday-school quarterlies and papers are paid promptly. I am told that frequently this is not the case, and that Sunday-school bills drag on for weary months before they are paid. Is not this a shame and a disgrace? How is it in your own school?

On the supposition, then, that the school finds its support outside of its own ranks, let us look to see how the offering should be collected, how the children should be trained in giving, and how the money raised should be expended. The details of the taking of the offering can be settled in each school according to its own plan, but be sure the details *are* settled. Do not let things go in a haphazard way. Have a definite time for this privilege of giving, and make it a part of the service of worship.

The best time for taking up the collection is immediately after the devotional services of the school, and before the teaching of the lesson. Time should be allowed just here for the marking of the class rolls, and for taking the money from the children. In most schools a small envelope is provided for each class, with a suitable

text printed on it, and a space left where the amount given can be entered in pencil. Or a large, linen-lined envelope is used, which has a square space for each Sunday in the year, where the same entry can be made. The former plan is far the better, as the money then can be sealed up and put into the basket of the collector. The small brown manilla "pay" envelopes cost but a trifle, and perhaps some boy in the school would be glad to print the name of the school on them, and some appropriate text, with his own printing press.

Let the teacher always collect the money and count it, and put it into the envelope, and seal the envelope securely before handing it to the collector. If no envelopes are used the amount can be entered upon the class roll, and then dropped into the basket. No scholars should be allowed to handle the envelope after the money has been placed in it, as it is putting temptation in their way. I am speaking from actual experience in saying that I have known of more than one scholar who has fallen a victim to such a temptation.

In some schools the amount given by each scholar is entered upon the class roll, and in such schools the pupil is urged to make up the amount of the offering if he is absent for a Sunday. In such schools, also, the number of *possible* offerings is announced from the desk (the number of "possible" offerings coincides with the number *present* in school), and then the number of *actual* offerings, so that it is evident at once how many children have forgotten to bring their usual gifts. It is hard to

find children so poor that they do not have a penny or two a week to spend for themselves, and by careful training they can be made to feel the joy of self-sacrifice, and the glow which comes from sympathy with a good cause.

Teach the value of small sums given with regularity. Let each child understand that two cents a Sunday means more than a dollar a year. Make no *special* efforts to raise money by birthday bags or Easter jugs. Let all gifts be *regular* instead of spasmodic. Illustrate this to the boys and girls by a stream, which does so much more good if it flows in a steady current than it does if it runs dry at times and at other seasons is flooded.

Grave evils attend the custom, which prevails in some schools, of making special efforts each year to raise money. For one or two years all goes well. The little birthday bags are filled with pennies, and the jugs are cracked merrily under the hammer; but there comes a day when the teachers look anxiously at each other and say, "By what extra effort shall we raise money *this* year?" The old methods have lost their freshness and charm, and it is not possible to find each year a new method of raising money. If no special effort be made the collection will fall far short of the previous year; so each year the difficulty is met, and a great strain is put upon the leaders to bring the amount up to the average by some new device. It is far better to go quietly on with the ordinary Sunday contributions, making no special appeal, but training the whole school to a regular,

systematic habit of giving. In a few years this method will result in far *larger sums than were ever given under the old system.*

Make the offering a part of the devotional service. When the teachers have the money ready, let one or two collectors gather the sums in a plate or basket, and carry them to the superintendent, and as he holds the offering in his hand let him offer a short prayer, asking that the gift may be accepted by the Lord; or let the scholars sing something appropriate, as, for instance, the chant:

“ All things are from thee, O Lord !
And of thine own have we given thee.”

Always post on a blackboard, or in some conspicuous place, each Sunday, the amount given on the previous Sunday, so that the scholars may know whether they are moving backward or forward. Keep a record of the amount given by each class, and announce these amounts at the end of each quarter. All these details, which may seem unimportant, have been found of great use where they have been tried. These hints are all of plans which are in use. They are practical and not theoretical.

At the beginning of each year form some estimate of the amount which your school should be able to raise and then tell the pupils how much this will be for each Sunday in the year. But as all schools have a slack season, it will be necessary to give a little more than the average sum during the best part of the year, in order

that the deficiency of the dull months may be met. For instance, in a city school, which hopes to raise five hundred dollars in a year, the average per Sunday would be about ten dollars, but in summer the attendance will so fall off that it will be necessary to give about twelve dollars a Sunday during the winter months, if the whole amount is to be raised. Keep the school informed from time to time whether they are keeping up to their standard or not.

Be sure you set a good example. One day last summer I had a vision which lasted but a moment, but in that moment I seemed to see all the world assembled on the great day of judgment, and before each person were two heaps, shaped like pyramids, one pile representing all that he had *given away* in his lifetime, and the other pile representing all that he had *kept for his own use*. And each person was judged, in awful silence, by the appearance of these heaps! Suppose you, in imagination, draw two pyramids, one to represent what you gave away last year, and one to show what you kept. Then stop and think whether you *dare to talk to your scholars about giving*.

As it is very important that Sunday-school money should help on good causes, much pains must be taken in the selection of such causes. It is well to organize in each school a missionary committee, which shall take in hand the selecting and presenting of suitable objects, and the general management of the missionary funds. The members of this committee (or its chairman, at least)

should take some missionary magazine, and keep abreast of the times in regard to missionary operations both in the home and foreign field. If possible, take some good missionary magazine for all the pupils, like *The Mission Dayspring*, or *Over Sea and Land*.

In selecting objects to present to the school, intelligent forethought should be shown in dividing proportionately the amount which it is anticipated will be raised. For instance, if the sum is to be one hundred dollars, appropriate ten dollars for some local work, fifteen dollars for State Sunday-school work, thirty dollars for home missions, and forty-five dollars for foreign missions. If you ask why so large a proportion is set aside for the foreign work, the answer is easy. It is because each foreign missionary society has to attend to all details of publication, church erection, and education, for which, in the home field, there are separate organizations.

Always decide upon the objects to which you intend to contribute at the *beginning* of the year, leaving a margin for some emergency which may arise. I was once in a Sunday school where collections were made for a whole year without any definite object, and the last Sunday of the year a small committee of teachers met and hastily decided how the money should be distributed. This is a very unintelligent way of working. How can any one give with interest when he does not know in what way the money is to be used? Do not let your school be called upon for sudden gifts by some passing "cause," but let the giving for the most part be free from emo-

tion, and be a matter of conscience. Of course there are exceptions to this rule. This past year all hearts have been moved by the sad condition of the Indian orphans, and the fund for their support might well appeal to any school as a "special object," worthy of attention. But there are certain well-meaning, but tiresome brothers, who go about making addresses in Sunday schools, and trying to secure a donation for the cause they represent. Let all such severely alone.

Help the missions of your own denomination. If you do not, who will? This is a very important factor in the proper training of the young. Do not mind if you are criticised for being "narrow." What an example we have in him who trod the narrow way, and told us to follow him. The cry of "narrow" has frightened many a timid Christian, when there is no need for alarm. The narrow way is often the right way. If you give to the missions of your own denomination, your chances of hearing what becomes of the money are far better than if it goes in some other direction.

Follow up carefully the money given. Do not let the children think that because they see it no more it has disappeared forever. Show them how it reappeared in mission schools, and hospitals away across the seas, or up on the Alaskan coast. Show pictures, if possible, of the children who are being educated in these schools, and of the patients who are being treated in the hospitals. Have maps, on which to point out where these mission stations are, and keep the school *well informed*

as to what is done with the money sent. If the money amounts to a good sum and is divided among many causes, spread out a map of the world once a year, and place a star, cut out of silver paper, on each place of interest. Try any plan which makes mission work seem real to the young people.

From time to time have the best missionary speakers obtainable to address the school. Let them tell of their work in their distant fields, and the scholars will feel in touch with that work. Do not be afraid to pay these speakers. They are at home for a well-earned vacation, and if they give you of their time and strength they should be paid, and the money will come back. A short time ago in a Sunday school in New York, a missionary from the foreign field told of her work, and was paid the usual amount of ten dollars. Certain children in that school were so interested in her story, that within a few weeks they sent in eighteen dollars as an *extra* gift. This offering was above and beyond their weekly contribution, which was continued as usual.

By all means arouse enthusiasm. If our scholars grow wildly excited over a Presidential election or a Columbian parade, let them be as deeply interested in the missions of the world. If the school cannot afford to take missionary magazines for all the children, each teacher might take one, at the trifling cost of thirty-five cents a year, and then lend it in turn to the members of the class. In the older classes, great good may be accomplished by having some fresh book on missions in circula-

tion. If the teacher can afford it, let him buy some attractive book like "Far Formosa," or Mrs. John Paton's "Letters From the New Hebrides," and lend it to the members of his class, until all have read it, and then present it to the Sunday-school library for general circulation. Give items of missionary intelligence as you teach the lesson. No illustration can be found better than those gleaned from such sources.

In country schools where it is difficult to secure missionary speakers, appoint several wide-awake teachers, each one to look up the history and progress of one of the missions to which the offerings are devoted, and let them report, at frequent intervals, how the work is going on. If it does no one else any good it will do these teachers much good, and they will never regret that they were on the missionary committee. Procure the little leaflet entitled "If They Only Knew," and see if your heart will not burn within you as you open up to the children the claims of the heathen world. In short, the whole matter of good giving seems to rest *with the leaders*, and if there is intelligent education along missionary lines there will be regular and generous giving.

Most of these methods have been tried in a certain school in New York, and the result has been that the school, which a few years ago gave two hundred dollars a year for missions, gave in the year 1900 the splendid amount of \$1,348. But no such results can possibly be attained where the money which the children bring is expended on supplies for their own school. They take

no interest in such giving. In the same school where the contributions to missions have been so superb, the teachers and officers all make a special additional offering each Sunday for the support of the school, besides their regular gifts to the missionary cause. Every Sunday each teacher receives two envelopes, one white, on which is printed, "Missionary Offering," and a suitable text of scripture. Into this envelope goes the money given by the children, and the teachers' own contribution. The other envelope is brown, so that it may easily be distinguished from the former, and it is printed as follows:

SUNDAY SCHOOL.

Ordinary Annual Expenses unprovided for, \$500.

Officers' and Teachers' Weekly Contribution.

"As God Hath Prospered."

From.....

Into such envelopes as these the teachers and officers put whatever sums they please *toward the support of the school*. Last year these envelopes netted nearly three hundred dollars, and this from a school where all the teachers are working people of limited means! There is plenty of money in the world for all good causes, if you only take the right way to secure it.

CHAPTER XIII

SUNDAY-SCHOOL ARCHITECTURE

Thus far I have dealt only with flesh and blood and with different ways of working. I have so far not said one word about brick and mortar. Of course every one knows that a Sunday school may be very good in spite of the fact that it is badly housed. On the other hand, a Sunday school may have a first-class building, and yet, through bad management, be very poor in the work that it does. But to do the best work possible, it is evident that the workers need a good building in which to work. It is only when you combine good building and good work that you reach the highest results.

Many Sunday schools are sorely cramped by their surroundings. They have no class rooms, no good primary room, no good library room, and no place where the secretaries can do their work in quiet and peace. Those who were on the "building committee" of the church did not know enough to prepare for this kind of need, and the result is that for years the best work for the young has been handicapped.

In this chapter, however, we shall not dwell on such schools, but reserve their needs, and the remedies to be applied, for another time.

Just now I want to set forth what seems to me to be

needful for efficient work in the way of "brick and mortar." My aim is to lift up a kind of standard of excellence, so that all who build in the future may have some definite ideas as to what is really needful for the best work.

A good Sunday-school plant calls for five essential things. These are :—

- a* A good room for the main school.
- b* A good set of class rooms.
- c* A good primary room or rooms.
- d* A good room for the library.
- e* A good working room for the secretary.

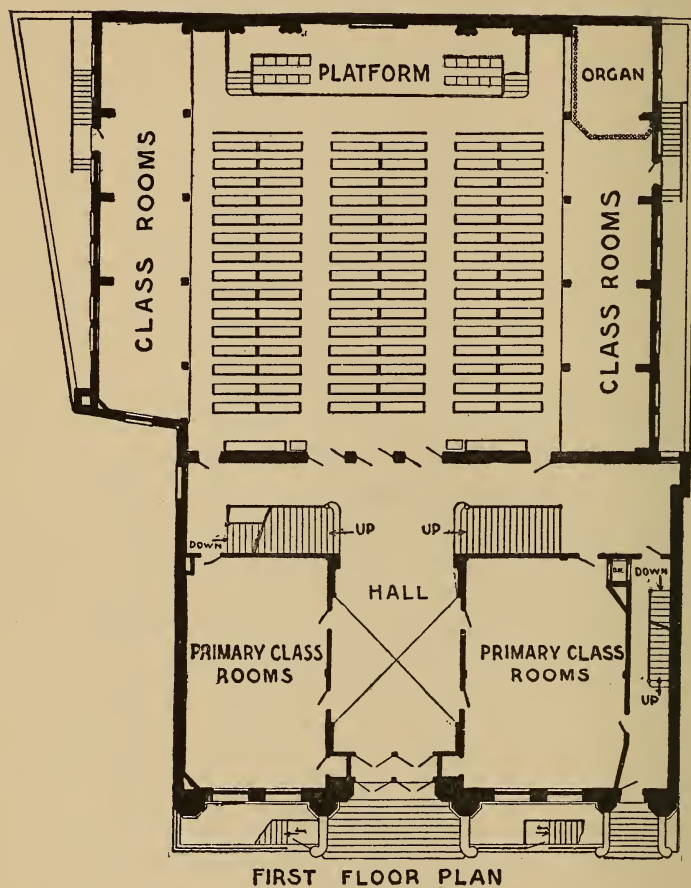
The size of these apartments will of course vary with the size of the Sunday school ; but, large or small, the workers need these divisions in their building, or they will all the time feel themselves hampered. In the case of the adult classes this is especially true, for it is hard, under the best of circumstances, to hold the older boys, who decline to sit in the same room with the "kids," who are much younger. The problem of the adult class often depends on that of the appropriate class room. While this is not rigidly true in the country, I think that it is true in the city, for I know of no city Sunday school, where they have no separate class rooms, where the senior department amounts to anything.

In churches where money is not scarce and ground not too dear it is possible to have the Sunday-school room entirely separate from the church auditorium ; but in large cities where ground costs so much, it is often im-

perative that the church auditorium should also serve for the main Sunday-school room, and that it should have its class rooms so disposed as to be utilizable by the school, and yet no hindrance to the regular church service. This can be done very perfectly if the proper architectural arrangements are made. In this way the cost for ground is much reduced, the cost for lighting and heating decreased, and the care of maintenance and cleaning brought down to the minimum. All these are important matters in those churches which are not provided with a surplus of the "wherewithal," as most churches are not.

A working plan of the kind of Sunday-school room that we would recommend is given herewith. It is the ground plan of the well-known Olivet Memorial Church building in New York City. The frontage of the building is seventy-five feet. Its depth is about one hundred and ten feet, and owing to the plot of ground available, the building is not four square. This will, however, only emphasize the fact that difficulties can be overcome, and that where there is a will there is a way.

As you enter the building through a broad and well-lighted hallway, you pass two primary class rooms, one on either side of the passage. These are about twenty-two by thirty-two feet in size, and are shut off from each other and from the rest of the building by brick walls and corridors. Each of them is meant for one hundred and twenty primary scholars. They are seated with chairs adapted to the size of the scholars, the one being for younger and the other for older children.



Passing through the corridor you enter the main room, which is meant for both church and Sunday-school services. This is, including the class rooms on either side, about eighty-two feet wide and seventy feet long. Opposite the entrance is a large platform, which is so spacious that it can seat fifty people with ease. Next to the wall, at the back of the platform (slightly indicated on the plan), is a large blackboard, hidden, when not in use, by folding doors. This is in reality a fourfold blackboard, as there are four of them, which conveniently slide up or down at the will of the speaker, thus giving him an abundance of space to use. Every good "blackboardist" will appreciate the convenience of this arrangement. It saves much moving to and fro of the board, and is not at all in evidence when the church services are being conducted.

The main body of the house is seated with regular oak pews. In this respect the appearance is altogether that of a regular church. But every other pew is reversible, so that when the Sunday school has its session the members of each class can face each other, and the teacher have a most convenient seat for her work. At the devotional service, as well as at the platform review, the whole school faces the platform. This is most desirable, but, in the usual method of seating the average school, is not easily attainable.

The pews are long enough to seat four comfortably, so that each teacher can have seven scholars without any crowding. This is about as many scholars as the average teacher should be asked to care for. By this arrange-

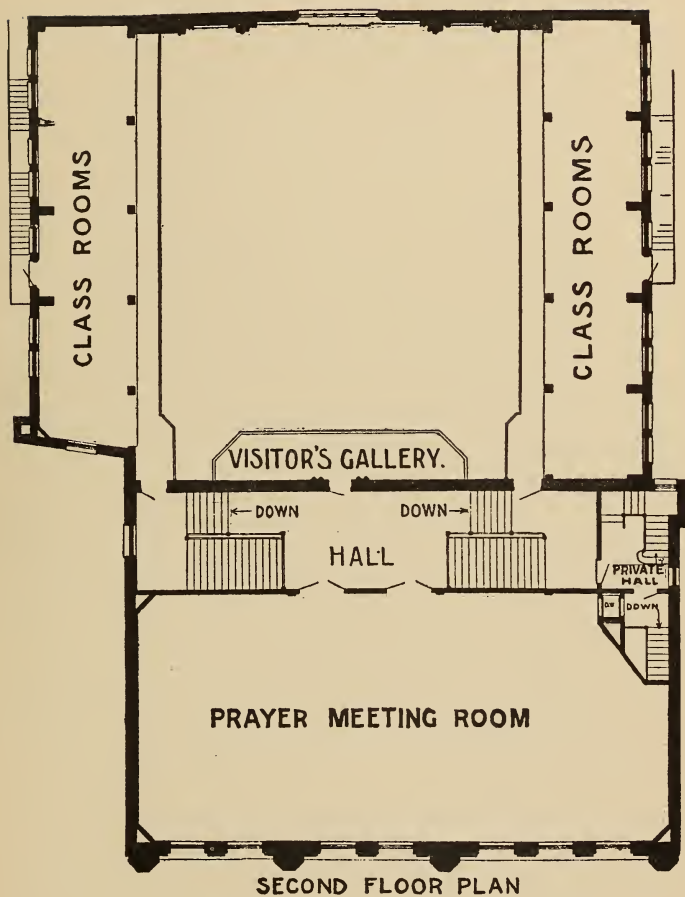
ment we can care for forty-two classes in what is called the main room.

On each side of the main room there are separate class rooms, four on the right side and three (of varying size) on the left. The room at the left of the main school and next to the platform is that for the secretary, who thus is near the superintendent, and very conveniently located with reference to his work. These class rooms are separated from the main room by curtains of "old gold" cloth, which run on heavy wooden rods, and are only closed when the class is at work by itself. At all the general exercises of the school they are pushed back, so that the whole of the class rooms form with the main school one large and very attractive audience room.

During church services the curtains are for the most part closed, but at such times as call for more seating room they are thrown back and the rooms are utilized. This is a great advantage, as can be easily seen.

The class rooms are separated from each other by rolling wooden divisions, that run easily, and shut out all interference with each other while the teaching is going on. Thus in one quarter of one minute the classes can be set apart for their own work, and in another quarter of a minute they can be thrown in with the rest of the school.

In order to save space, these class rooms are repeated on the next floor, there being eight of them there. Thus, in all, there are fifteen separate class rooms for adults, all of them so situated that the members of the class can see all that goes on on the platform, and at the same



time can be by themselves whenever they so wish. The rooms are well lighted and well ventilated.

On this second floor there is also a fine visitors' gallery, from which a bird's-eye view of the whole school can be had. This visitors' gallery is a great convenience, as it saves the school from the disturbing element of visitors running to and fro while the school is in session.

On the second floor, too, there is a large and splendidly lighted room, about seventy-five by thirty feet, where the church prayer meetings are held, and the kindergarten on week days, and where on Sunday there is another section of the primary department of the school. This class is about one hundred strong. Besides this, there is still one more of these primary rooms in the basement (not shown on the diagrams), where one more regiment of primaries meets.

Each room, be it main room, class room, or primary room, is supplied with a blackboard, and any other adjuncts which the teacher asks for, so that all may have whatever can assist them in their work.

In the case of each of the primaries, the class never comes into the main school. Each has its own opening and closing devotional exercises. Of course, each of them has the regular lesson taught, so that, practically, each primary class is a school all by itself. This plan has great advantages both for the main school and for the primary classes themselves. In those schools where the primary department is supposed to worship with the rest of the school it is found that the little ones at the

far end of the room are restless, and disturb rather than assist the devotions of the school. They do not understand that which is appropriate for older scholars, especially for the Bible classes, and the hymns sung are not as well adapted to them as are those especially written for smaller children.

Then, too, when the teaching of the lesson comes, and the infants are separated from the main school, they not infrequently disturb the main school by their singing. No folding doors are tight enough to keep out the sound of, say, one hundred children singing. All this is avoided by having these departments entirely separate from each other, so that they can sing at their pleasure, and that without any disturbance of the other scholars. This "separateness" of the classes is effected by corridors and brick walls between the rooms, as the reader will see by referring to the diagrams in this chapter. I know of no other way in which, in the same building, classes can be so utterly independent of each other. This plan of corridors and brick walls is effective, also, on other occasions than that of the gathering of the Sunday school. In the week time you can have many different kinds of meetings going simultaneously without disturbing each other.

The library is in the basement, in the building of which we are speaking. This is because it is open on each week day, and so the scholars can get at it without going into the main building at all, as it has its own entrance direct from the street. If this were not the case,

and the scholars took out their books on Sunday only, I should have had the library put in some more convenient place, so that the whole school could reach it readily on Sunday. This is a matter of some importance, since we want to make it easy for scholars to draw books, and not hard.

Of the secretary's room on the left of the diagram we need say but little. It is well furnished with all the appliances which a good secretary should make use of, so that he has his tools at hand. It is near the superintendent's desk, so that they can readily communicate with each other if they wish to do so.

Now some one who has read thus far, and who is thinking of some new Sunday-school building, may want to know what all this cost, irrespective of the cost of the ground. Well, with a hewn stone front, and with a large gymnasium in the basement, besides those rooms in the basement that have been described, and with a large third story for the janitor's family, and two pastor's studies, and three rooms for the use of the paid workers, this church cost fifty-five thousand dollars. This does not include a ten-thousand-dollar organ which was given to the church by a friend, but does include all the other usual architect's work. The furnishing in all departments cost about eight thousand dollars more. But as a result, we have there a most serviceable building for church and Sunday-school purposes, which is one of the best specimens of what is known in these days as "an institutional church."

CHAPTER XIV

CHILD NATURE

PLASTIC—IMITATIVE—RETENTIVE—INQUISITIVE—MERCURIAL—HEROIC—IMAGINATIVE—AFFECTIONATE—SOCIAL

MANY of our teachers are young and inexperienced, and have not thought much about *the nature of the child* whom they are teaching. They have thought about the Word which they have to teach, and about the Sunday school as an institution. But about the scholar as an intelligent creature and as a most complicated piece of human machinery they have not thought at all.

Yet among these young teachers there are not a few who are most anxious to do the best work possible. To do this, however, they must know something about *child-nature*. To help them in this direction is the aim of this chapter. For a further discussion of this theme, the reader must turn to Dr. McKinney's chapters in this book.

Now the first thing to bear in mind with regard to your class is the fact that no two of them are exactly alike. Just as in a forest there are no two trees just alike, and, indeed, no two leaves of all the millions in the forest that are exactly similar, so there are no two children who are the exact counterpart of each other. You, yourself, are not just like anybody else, and for this you are very grateful. So with the child. To treat all children alike,

then, is to do violence to their natures, and is to try and turn them out as men turn crackers out of an oven, one just like the other. This is very well for crackers, but is ruination for children.

Yet in general children have many characteristics in common which can be recognized, and which call for especial attention. While not alike specifically, they are alike generically, as trees in the forest are of the same general character, as pine, or maple, or oak. To recognize this truth, and to act accordingly, is the part of *the wise* teacher. If we take note of these general characteristics, and then, too, further take note of the way in which they manifest themselves in the individual child, sometimes being emphasized, and sometimes being almost absent, we shall be much better fitted for successful work in our classes.

To begin with, child-nature is plastic. In this the teacher of children has a great advantage over the teacher of adult classes. Those scholars are already hardened, and not very easy to shape into such forms of thought as the teacher desires. But the child is like a lump of clay, soft and pliable, and is easily molded into such form as the teacher approves. This is one reason why it is so imperative that children should be trained aright when they are still young. It is not a rare thing to see in adults manners that have been acquired when they were children, which are most unfortunate, and which they cannot get rid of. Early training is the mother of much that is excellent and of much that is most reprehensible.

The way the twig is bent, the tree is inclined. So the way the child is trained, the man acts. Of course this brings additional responsibility upon the teacher of the young and makes his work exceedingly important. Some think that the primary class is the least important of any in the school. In this they are totally mistaken, for since what we have said about the plastic nature of the child is true, it follows that the primary class is the MOST important one in the whole school.

Children are very imitative. It calls for but little observation to see this. Sometimes it is exceedingly funny to see how closely they imitate those with whom they associate. This faculty differs with different children, some of them having it so strongly developed that they are *mimics*. They can take off those whom they see to perfection. This is a dangerous faculty, inasmuch as it leads to many things that are not very desirable. Teacher, this faculty will lead the child *to imitate you*. Did you ever think of this? I have seen teachers whose scholars followed their example in the matter of dress most closely, though in almost total unconsciousness that they were doing so. They also imitate each other. This makes it a very serious matter to have a bad boy in any given class. For the other boys will feel a tendency to imitate his bad ways. The superintendent who neglects to take this tendency into consideration, when he puts a bad boy (or girl) into a class, makes a great mistake. But, fortunately, this tendency shows itself also along good lines, and a good scholar will inevitably influence others in the right direction.

A good characteristic of childhood is its retentiveness. Children remember far better than adults. One reason for this is that they are not so much burdened with multitudes of things that have to be borne in mind. The world is new to them, and their memories are like a slate that has nothing written on it. What they see or hear, therefore, makes a deep impression on them, and that which makes a deep impression we do not forget. This is why childhood's experiences are so lasting, and we remember them till far into old age, while many things that happen later on in life are totally forgotten. This ought to be an encouragement to teachers, since what impressions we do make are lasting. If we succeed in impressing divine truth or Bible history on their minds, we have done something that years will not efface. It has often happened that the grown man, who seems to have no principles left in him, has been influenced and called back to himself by the memory of those lessons that he learned in the primary class in Sunday school.

On the other hand, how important to prevent by every means possible the impressions of that which is evil, for these, too, are lasting. Evil imaginations, evil thoughts, evil desires, are as ineradicable as good ones. Our aim, therefore, should be to fill the mind with that which is true, and pure, and unselfish, and to keep out that which is the opposite.

Inquisitiveness is another characteristic of the child. The child has come into a new world, and all that it sees is to it new. Suppose that you were suddenly transported

into a world where everything that you saw was new to you, how would you feel? You would be filled with curiosity to know the whys and the wherefores of all that you saw. You would be full of questions, and might make yourself quite a nuisance to the inhabitants of that country. Well, just so a child feels. All that it sees is new to it, and it is filled with curiosity to know the whys and wherefores of all things. This is why it asks so many questions. A question is only an indication of mental hunger on the part of the child. To treat it as though it were an impertinence is to do the one who asks it a great wrong. Rather regard it as a healthy sign if the child is full of questions, and as a sign of mental weakness if the child asks no questions.

To take advantage of this inquisitiveness is a sign of a good teacher. To arouse a desire to know "what happened then," in the lesson, is to awaken the child to mental activity in regard to the part of the Word that you are studying.

But, alas! children are also very mercurial. By this we mean that they are "up and down." They cannot very long be held to any given line of thought, and the more abstract the thought, the less can they be held. They are easily distracted, and fly from one thing to another with great rapidity. This is a vexatious thing for the teacher, who, this moment, may have the attention of the class, and the next may lose it entirely. But remember that this is a part of child-nature. It cannot help itself. So it was made and so it must act. We must not lose our patience with the child,

but reply to its questions, giving it the light that it seeks. Nor should we think that because of this mercurial temperament the child is not learning anything. Children can attend to several things at once, and remember that which they have seen and heard quite well. I remember a teacher in my school coming to me and telling of a boy in her class who was at the preaching service in the morning. I was preaching on a lesson that was to come in a few weeks in our regular course. This boy, she said, was past hope, for while I was preaching, he was taking every link of his watch chain apart and putting it together again. But it came to pass some weeks later, when we came to that lesson in the Sunday school, that lo! the boy knew this lesson. The teacher was surprised, and said, "I am glad that this week you have studied your lesson." "I have not studied it," was the boy's reply. "How, then, do you know it so well?" the teacher asked. "Oh," he said, "don't you remember that our minister preached on it some time ago?" So while he was engaged in taking apart his watch chain he was also listening to the sermon.

On the other hand, children can be most heroic. This is most encouraging. If they understand that duty lies in a certain direction, they have often taken that path and have adhered to it in spite of every obstacle. The story of David, and of Joseph, and of Samuel, and of Daniel, will bear out what we are saying. Nor need we go back three thousand years to find similar examples. Children have taken the temperance pledge, and have kept it, in the face of much home opposition, even though

severely punished for their attitude. I heard once of a boy whose father thrashed him each time he went to Sunday school. The boy persisted in his course, and one Sunday before school he went to his father and said, "Father, I wish you would thrash me to-day *before* I go to school, so that it may be done with." Children have dared and done as heroic things as any grown man or woman. We may rely on them when once they have seen which way duty points, and have made up their minds that they ought to walk in that path. Appeal to this sense of duty, then, and be sure that in many cases they will respond grandly.

A marked characteristic of childhood is its imaginative-ness. A child's imagination is a wonderful thing. It is easily aroused, and when so called into action it carries the child along with it with wonderful power. To his imagination, a row of chairs is a railway train. A sheet thrown over two chairs is a tent, and a stick of wood is a gun. A hassock is a bear, and with his gun he shoots the bear, and then eats him up with great glee. Is not this so? Now, if the teacher appeals to this imagination, he can do much with a pencil and a piece of paper. A few marks on it stand for the Apostles, a cross indicates the Master, a pear-shaped oval will stand for the sea of Galilee, and a crescent on it will be the boat in which the Master and his disciples crossed the waves. You say that these things are childish? Well, we have to do with children. But, by the by, I have used these same things *with adults* and have found them helpful, as did the class also. Try, then, and you will be quite sur-

prised how they will assist you in making your teaching more attractive than it has thus far been.

All children are affectionate. Not equally so. But still all do love those who attract them. Naturally, I think, they tend to love. It is, as a rule, only when they have been deceived that they learn to be distrustful. At all events, it is easy to earn the love of a child. This characteristic the teacher should use to the utmost. Teach the child to love you and you will have won half of the battle in your work as teacher. For the child will do for one whom he loves what he will never do for one for whom he has no love. Love is a *wonderful tyrant* and makes us do what fear never could accomplish. It is *omnipotent*. If you would have the love of the child, however, you must first give it *your love*. Love begets love, indifference begets its like, and hate is sure to have hatred for its return. Aim, therefore, at this love and you will gain it. Many a scholar can say as did one of whom I read. She said, "First I loved my teacher. Then I loved my teacher's Bible. And, at last, I loved my teacher's Saviour."

Sociability is a marked characteristic of childhood. Children never like to be alone. They always seek company. This is why they had rather be in a class that is too crowded than in one that is half filled. It is much the same with most adults. We like to go where there are people. As the Irish woman said, who was sent from the crowded city to the country, and who came back again to her city garret, "People is more

company than stumps." Take advantage of this peculiarity, and by means of it help yourself in your teaching. Be sociable yourself. Never be vexed because your children want to see you and to be with you. Rather be glad that this is the case. Invite them to your house and make them have a good time. It will help you in your work on Sunday.

The instinct of competition is natural to children. Make good use of it. Because of this instinct we offer rewards so as to stir our scholars up to effort. There is a right way and a wrong way in which to do this. To offer a reward which *only one* in the class can get is to encourage a wrong spirit of rivalry in the class. The others who have tried hard and have failed will be apt to feel jealous, especially if the competition be keen. A better way is to offer a reward for a certain degree of excellence, and let all get it who attain to that degree. This gives all as even a chance as it is possible to do.

All children have a marked sense of justice. It is surprising how early this sense is developed. "It isn't fair," is one of the earliest phrases that you hear on the playground. This is a most blessed thing. Of course, not all children are willing to carry out this sense of justice in their own actions. But it is there all the same. They expect to be treated fairly by their teacher, and if they discern any other conduct they resent it. How deep seated this feeling is, and how keen children are to discern and respect it may be apparent by what happened in my own school once. We had promised a

reward of the value of five dollars to any scholar who attained to a certain mark during the year. One boy who got this reward received a book. He knew that we could get a discount on all books that we bought. So, thinking that we had given him a "five-dollar book," which had cost us *less* than that, he went himself to the publishers and asked what they charged for that book. When he found they asked \$7.50, and that we had paid full five dollars for it and given him the advantage of the discount, he came back satisfied, and spread it all through the school that we *dealt fairly by our scholars*.

All children have, however, not the same characteristics developed in the same degree. Each one, as we said in the beginning, is an individual, and one has more of ambition than the other, while the third has a more affectionate nature than any one else in the class. The wise teacher will note these differences, and treat each child accordingly. I knew a boy once, in Sunday school, whom no one could reach. He was full of fun, but never could be made to do anything that involved any work. At last one lady got hold of him and saw that he had quite a poetic turn of mind. His imagination was vivid. She gave him some of the best parts of Milton, and he so liked them that he asked for more. This led at last to his reading the whole of "Paradise Lost," "Paradise Regained," and much more of the same kind. He became serious and was converted. At present he is a doctor and doing a good work. But the starting point in all this was when his teacher *perceived his personal peculiarities* and treated him in accordance with

them. It is well worth the while of the teacher, then, to study each scholar by himself, so as to know how most easily you may reach him. It will be much to the advantage of teacher, scholar, parent, school, and community if this be done.

CHAPTER XV

STUDY OF THE CHILD

BY REV. A. H. MCKINNEY, PH. D.

AGE, SIX TO NINE—THE CHARACTERISTICS OF CHILDREN
OF THIS AGE—THE WAY TO MEET THEM, AND DEVELOP
THEIR NATURES

CHILDREN under six should be in the lower primary grade, which in some schools is known as the kindergarten class. With those over nine we deal in the coming chapter on junior pupils. Here, we confine our attention to the boys and the girls ranging in age from six to nine. While many of the characteristics of the younger pupils are apparent here and many of the traits of those in the junior age are manifest now, the following characteristics are worthy of especial attention by the teacher of the primary class. In her lesson study, in preparing for the Bible-school hour, in her presentation of the lesson and in all the exercises of the session, she should constantly bear in mind that this is the period of

Sense perception. This is the faculty of acquiring knowledge through the senses. Obviously, the senses of sight and of hearing are the two that must be appealed to in the primary class. The eye acts more quickly than does the ear. The child not only perceives more readily, but remembers longer, that which it sees in an

attractive form rather than that which it hears in an ordinary way. We remember so well, and recall so vividly, the story of Daniel, not only because we heard that story, but because we saw the picture of Daniel in the lion's den. Hence, the value of the blackboard, of the picture roll of the symbol and of the objects, which are used in imparting truth to children of the primary age. While the eye plays an important part, it must be remembered that the ear should also be appealed to in teaching. The two should reënforce each other. That which is both seen and heard will be remembered longer than that which is only seen or heard.

Among the characteristics of childhood are :

Imagination. Yesterday I saw Anna and Colvin out at the fire hydrant. They were bringing shovelfuls of fine sand and were pouring it over the opening. "Letting the water run," they informed me when I stopped to learn what they were doing. It was very easy for them to imagine that the sand was water. This power to imagine things frequently leads the children to tell stories which we older, more prosaic persons brand as lies. The children, however, really saw or did in imagination the wonderful things which they relate. The person who is lacking in imagination ought not to be a primary teacher. That office should be left to one whose imagination is such that she can sympathize with the play of her pupils' imagination and who can make use of it to teach the facts or impress the truths that the little ones should learn. Moreover, she should cultivate the power to tell stories that will appeal to the im-

agination, and she should use such pictures and objects as will stimulate it.

Curiosity. This trait which is by no means confined to childhood may be taken advantage of in teaching the little ones. The skilful teacher constantly appeals to the curiosity of her pupils to attract their attention and to stimulate their interest. There is a blackboard with some marks on it. "I wonder what they mean?" the child keeps saying to itself. Over there is a sheet of brown paper. The little one suspects that underneath it is a picture, and is very anxious to know what the picture is. "What is teacher putting on the desk in that little box with the cover on it? Perhaps it is an object for to-day's lesson;" the pupil keeps thinking as she has eyes for nothing else but the quiet and somewhat mysterious actions of the teacher, who puts the little box in a conspicuous place on the table. Before the lesson has begun, the pupil is alert and attentive because his curiosity has been appealed to. Now, everything depends on the teacher's power to so time her words and her actions, that the board shall be used, the picture exhibited and the object displayed in proper connection with her teaching so as to satisfy, while she stimulates, the curiosity of the expectant child.

Imitation. Now watch the little ones as they go home. What will they do? Tell the parents what teacher said? Yes, in some cases, but more frequently they will imitate what the teacher did. Recently, the writer spoke to a Bible-school, all the members of which

—from the primaries up to the adults—were gathered in the church. To emphasize what was said, a diagram was drawn upon the blackboard and some words were printed for the purpose of impressing the truths uttered. After dinner that day, the superintendent of the school said to the speaker of the morning: “Look at our boy.” Sure enough, there was the boy on the floor, his blackboard in front of him and he busily engaged in imitating what he had seen done at the morning session of the school. Only seven years old was this boy.

Activity. The child of primary age always wants to be doing something, and does not want to continue doing the same thing very long. I remember as a boy in the public school, being compelled to sit absolutely quiet for fifteen minutes as a punishment for some breach of discipline. No severer punishment could have been inflicted. Unthinking persons frequently severely criticise the motion songs, marching exercises and other parts of the work of the primary class which keep the children in motion. “How foolish it is,” they say, “to have fifty children march up and deposit their offerings in a box, when two boys could pass the box around and take up the offering, or the teacher could collect it as the children enter the room.” Such critics fail to understand how necessary it is to give vent to the activity of the little one, and that, unless the teacher directs and controls that activity, it will be manifested in ways that will help to make the teacher’s efforts futile. Moreover, the teacher should be active herself as well as willing and ready to give play to the activity of the pupil, in

reinforcing and impressing the truths taught. A listless teacher, sitting or standing before a class of primaries talking in a monotone, makes as ludicrous a picture as can be imagined. Action, *action*, ACTION is needed in teaching the little folk. See those eager eyes, tense muscles and alert bodies as the children watch the motions, follow the gestures, see, and therefore, understand the teachings of their wide-awake leader. How she warms up to her work as she feels the sympathetic response of her class.

Affection. Students of child nature tell us that the earliest manifested characteristic of childhood is fear. The child is afraid of sharp voices, strange noises, etc. The next manifested emotion is that of love. Mother, nurse and others are loved by the infant. When the child enters the primary class, he brings both these traits with him. Everything is new and strange and, therefore, there is much to excite his fears. On the other hand, he is ready to love his teacher if the latter can find her way into his affections. Nothing gave me more pleasure as a superintendent than the fact that I had constant and abundant evidences of the affection of the children for the primary teachers. Now, as the religion of Jesus Christ is one of love, this willingness and readiness of the child to love, should be made use of by the teacher, first in gaining the child's affections for herself and then in striving to have that affection turned towards Jesus, who, as the friend and lover of little children, should be made very real and personal to them. A child *will* love. With the primary teachers

rests in a large degree the answer to the question: *What will the children love?*

Sensitiveness. Listen to what James Whitcomb Riley says concerning

THE CHILD-HEART.

The child-heart is so strange a little thing—
So mild—so timorously shy and small,
When grown up hearts throb it goes scampering
Behind the wall, nor dares peer out at all.
It is the veriest mouse,
That hides in any house,
So wild a little thing is any child-heart.

Child-heart! Mild heart!
Ho, my little wild heart!
Come up here to me out of the dark,
Or let me come to you.

Some children are much more apt to manifest their sensitiveness than are others. The teacher should not take it for granted that the one, who does not seem to have feelings that are easily hurt, is without such feelings. Many a child who says nothing, thinks a great deal, and never forgets the sharp words, the unjust accusation or the lack of appreciation that made its young soul quiver while the body was outwardly calm. Concerning sensitiveness Roak says:—

“Children of either sex, of nervous temperament, are subject to this kind of torture, for it is torture. When the teacher has the insight to discover this condition in any child, he should be very tolerant and sympathetic. It is a kind of disease.”

Reverence. Educators are not all agreed as to the

religious nature or the reverence of a little child. Froebel says: "You must keep holy the being of the little child. Protect it from every rough and rude impression, every touch of the vulgar; a touch, a look, a sound, is often sufficient to inflict savage wounds. A child's soul is often more tender and vulnerable than the finest or tenderest plant." From this we conclude that whatever may be our theory in regard to the religious nature of the child, at least the child's soul is open to that teaching which will lead to reverence. I would far rather try to teach sublime religious truths to a child of six than to an adult of forty-six. Let the primary teacher take it for granted that her pupils are religious and reverential, and endeavor by every possible means to lead them on to a faith and a devotion that will stand the stress and strain of adolescence, and be an anchor and an inspiration during all the years of adult life. The most sublime spiritual truths may be taught to little children if they are presented in language which they understand, and impressed by illustrations which come within the plane of their experience. In this respect, plain teaching is good, appeal to the child's higher nature is better, but the best of all is example. Do you wish your class to be reverent? Be reverent yourself. Do you wish your boys and girls to have faith? live a life of faith. The hypocrite or the pretender may deceive an adult, but cannot deceive a child. The impressions that are made on the child's life by what the teacher is, are stronger and more enduring than those produced by what she says.

In dealing with primary children, the teacher should always keep in mind at least, five facts. Frequently, when she has passed through one of those trying days, in which everything seems to go wrong, she may be able to find the cause for the trouble by asking herself whether she has forgotten any of the following :—

The child's vocabulary is small. Sometimes the teacher with the greatest command of language has the poorest results from primary children, because she "talks over their heads." The child who sang at home: "I'm a little pimple," after the teacher had taught her the hymn: "I'm a little pilgrim," is a type of many who do not understand their teachers. There is no better nor more fundamental pedagogical principle than: The language used in teaching must be common to teacher and learner. As it comes to be more generally observed, stories like the following will become things of the past:—

"The following was said to me by a little boy patient of mine, seven years of age, and of very poor parents. I was putting him to bed in a ward above the room where the matron was playing a hymn. He remarked that he liked the harmonium better than the piano, and was keeping time with his foot. "There now! they are going to sing the dog's holiday." "Sing what?" "The dog's holiday." "Who told you that, Abel?" "O, that is what the clergymen all say in church: 'Now we will sing the dog's holiday.'"—*Selected*.

The child's knowledge is limited. A beautiful illustration of clear analogy may lose its power, because the

child does not have a knowledge of the facts or truths which lie at the basis of the statement or figure. The wise teacher now applies the principle of apperception, which is the act or process of adding a new idea or a series of new ideas to an old one. It is for the application of this principle that Patterson Du Bois pleads, when he urges teachers to find "the point of contact." Again, the principle is summed up in Dr. Gregory's law: The truth to be taught must be learned through truth already known. The teacher has a great advantage over the preacher in that she may ask the pupils questions in order to ascertain what they already know concerning that which she wishes to teach. Taking for granted that the pupils know more than they do, is the cause of much of the ignorance of Bible truths that exists among children when they leave the primary department. Therefore, the teacher should try to realize how limited is her pupils' knowledge and should question them to learn what they know about the subject taught and should teach only those things which may be added to the knowledge already possessed by the pupils.

The child cannot give voluntary attention for any considerable length of time. Therefore, the exercises of the primary class should be varied. While they all should bear directly on the central truth of the day's teaching, but little time should be devoted to any one part of the exercises. For example: Suppose a teacher decides that a half-hour should be given to the lesson of the day, it will be better to have a ten-minutes' exercise on the lesson, the lesson taught in ten minutes and a ten-

minutes' review held, with other and quite different exercises in between these parts, than to devote half an hour uninterruptedly to the lesson. In fact, this latter will be an impossibility because of the interruptions which will come from the children who are unable to bear the strain. The observance of the simple rule: "Short lessons and varied exercises," will do much to make the school hour a profitable one for the pupil and a happy one for the teacher.

The child cannot take in many thoughts at a time. As a rule, the old-fashioned primary teacher attempted to teach too much. The trained teacher of to-day teaches very little at any one time, but that little is so presented, repeated, illustrated, and impressed that it is not soon forgotten. Better results will follow the attempt to teach one truth on each of forty Sundays in the year than from the attempt to teach forty truths on one Sunday. There need be no fear that all the time cannot be occupied by the teacher, who has only one truth to teach, because that truth may be presented from different standpoints, illustrated in many ways and reviewed to make sure that the pupil has grasped it.

The child must be handled tactfully. The most that the best course in the study of child nature can do for any teacher, is to acquaint her with the peculiarities of children and to impress her with the thought that much common sense and endless tact is necessary in her intercourse with her pupils. While there are broad, general principles in *materia medica*, the physician who always

goes by the book is not likely to be the successful one. So, while general principles may be stated for the guidance of teachers, the one who handles her children according to rule will make a sorry mess of her work. The mother referred to in the following understood this:—

Although the parents of little Jack were not narrow-minded or over-pious, he had been brought up in the narrow path of rectitude.

The use of bad words was particularly vetoed in his education.

One day he came to his mother in a state of repressed excitement. "Mamma," he said, "I feel wicked all inside of me. I just feel as though I'd like to swear and swear and swear the baddest kind of swear-words."

"Well, dear," said his mother soothingly, "if you think it will make you feel any better, go down to the end of the garden where nobody can hear you, and swear all you want to. Let all that badness out."

This mother had a great deal of tact, and thought that an opened safety-valve would be much better than a disastrous explosion. Jack looked somewhat surprised, but without a word proceeded to act on her suggestion. He marched stolidly down the garden path and climbed on top of the gate-post.

The amusing part came when, after adjusting himself comfortably, with a martyr-like air he "let the badness out" in an explosive repetition of the dreadful word—"Golly!"

A problem. Given one hundred pupils of the primary age, shall they all be taught by one teacher or shall the

class be subdivided and the children be put under the care of ten teachers? So many unknown factors enter into the consideration of this problem, that it cannot be solved by one unacquainted with the surroundings. However, with the characteristics of childhood mentioned above, in mind, and due weight being given to pedagogical principles, the answer would be: Ten teachers will do far more for the one hundred children than any one could if—— IF! That is what stands in the way, that big “if.” If the ten teachers are all trained and equally skilful, they will do better than any one can. But if there is one trained, skilful teacher and the other nine are ordinary teachers, better let the one teach the lesson. The class may be subdivided into groups, and after the opening exercises and the teaching of the lesson, the assistant teachers may gather the little ones around them, review what has been taught and teach the supplemental lessons and attend to such detail work as may be necessary. Then, the class may reassemble for the closing exercises, in which the supplemental work and another short review of the lesson may be prominent parts. By this method the class has the benefit of skilful leadership and instruction, while each member has that personal touch which would be impossible in an undivided class. Moreover, the teacher of the subdivisions may visit their pupils and in many other ways get that hold upon their affections, which is so necessary in dealing with children.

CHAPTER XVI

STUDY OF THE CHILD (CONTINUED.)

BY REV. A. H. MCKINNEY, PH. D.

AGE, NINE TO TWELVE—READING PERIOD—RECEPTION
PERIOD—MEMORY PERIOD, ETC.

The junior department. There comes a time when the boy and the girl have become too big for the primary class, and their teacher has many serious moments, as she thinks of what is to become of them after they leave her. She shrinks from the thought of sending them into the main school, where they will be lost in the numbers about them, and where they will miss so much the attractive helps that have been used in teaching in the primary. She recalls how many of her former pupils dropped out of the school soon after they were promoted from her class room. Yet, she knows that justice to her pupils' developing powers, demands that they should no longer remain in a class where the teaching must be adapted to the needs and the capacities of the younger pupils who are in the majority. In many schools, the difficulty has been relieved and the schools have been greatly strengthened by the establishment of a **JUNIOR DEPARTMENT**, composed of boys and girls from nine to twelve years of age, in which primary methods, modified according to the changing characteristics of the

pupils, are employed, and where the results of the study of child nature are applied as intelligently and as successfully as in the best primary department of the land.

The beginning and the ending of the junior age cannot be marked off by strict and unvarying lines. Many of the characteristics of the very young child extend not only into this period, but with varying degrees of intensity all through life. A child is not a certain personality at eight years old to-day, and at nine years old to-morrow an entirely different being. All the days of the past eight years have been contributing to the resultant which we call the child of junior age. Likewise, the boy and the girl of twelve do not suddenly cease being the individuals that they have been all along, and by some wonderful transformation change into the young adolescent. The characteristics of the junior age shade off into those of the adolescent period and the marked traits of the youth have been slowly coming into being during the period of childhood. Still, each age has some peculiarities which the wise teacher will study, and of which she will take advantage. We are now to consider some of these features, which from the pedagogical point of view stand out prominently in the make-up of our junior pupil:—

The reading period. It has been found in our secular school work that somewhere about the age of eight, the average child has not only learned to read, but that he is reading for his own pleasure, if not for his profit. The chief question to be answered in this regard is: Can

what the child reads for his pleasure be made to redound to his profit? Bessie is nine. She is a greater reader. She will read an ordinary story book through in less than a day. When the illustrated papers come to the sitting-room table, she will have read all the stories long before the other members of the family have had time to do more than glance over the papers. Shall Bessie's love of reading be stifled? By no means; let it be so wisely directed that it will result in permanent good to her. When Bessie is put into the junior class, her teacher should take advantage of her power to read and of her love for reading, by telling her what to read in connection with the lesson, and by letting Bessie tell what she has read. This will be much better than always talking to Bessie about the lesson. Bessie under the wise direction of her teacher can make excellent use of the lesson helps and of books that will furnish her with the information which she will be so eager to give to the class if it is rightly drawn out during the Bible-school hour. This is the time when a Bible should be put into Bessie's hands in the class room, and she should be practiced in turning to various parts of it, and reading aloud the references which bear on the lesson story. Bessie should also be drilled in finding in the Bible those stories, parables or verses which she has already been told about or has learned. One reason why the older pupils do not use their Bibles now, is because they were not trained to do so when they were Bessie's age.

The receptive period. The last word has not yet been said as to *how* the child best takes in what it is to learn.

There are those who say that "eye-gate" is much better than "ear-gate." It is certain that what we see influences us much more quickly than what we hear. Therefore, the eye of the pupil should be appealed to constantly. Professor F. W. Smedley of the Department of Child Study in the Public-schools of Chicago, as the result of examining hundreds of children, declares that up to the age of fourteen or sixteen "they remember best what they have heard." Whether through the eye or through the ear, the girls and the boys of the junior grade are receiving the impressions and the knowledge which will influence them throughout life. Hence, this is the teacher's golden opportunity to strive to make upon her pupils the very best impressions; those which will be for their highest good here and which will best prepare them for the life hereafter.

The memory period. Not only are our boys and girls of from nine to twelve receiving impressions, facts and truths, but at this period of life the receptive memory is strongest. While the impressions made on younger pupils have a very marked effect, those effects would be largely temporary were it not for the reinforcement of them by similar impression in the junior period. Hence, while no opportunity to impress the very young child for good should be neglected, it must not be forgotten that to have permanent value the memory power of the junior period should be made use of in fixing the earlier impressions. In a home in which I am acquainted there is an oft-repeated saying: "Oh! I knew that when I was ten years old." The oldest member of the house-

hold has the habit of making that statement which his friends receive lightly, but there is much philosophy under what is considered a joke. What the boy learns before he is ten and has impressed upon his memory when he is about ten, is what goes with him down to his grave and perhaps beyond the grave to the glory land. Hence, teachers of juniors should be unwearied in their efforts to fill the memory of their pupils with those things which will endure. On the other hand, everything that has a tendency to exert a baneful influence over the life of the adolescent or the adult should be kept from the junior pupils. Not only from the memory but also from the imagination should everything tainted be rigorously shut out. Oh! that we might have a triple alliance of parents, Bible-school teacher and secular instructors, to provide for the junior boy and girl such reading matter and such surroundings as will help to keep them pure.

The submissive period. The restlessness of the primary period is, in a measure, passed, and the tempestuous forces of the adolescent period have not yet begun to assert themselves in the junior pupil. As a rule, this is the age when he will most willingly follow the direction of his teacher; especially, if, as is not difficult, that teacher has gained his affection. Now, as never before, and never afterwards, will the beloved Bible-school teacher's directions be followed. Remembering that this is her pupil's receptive period and memory period as well as his submissive period, the teacher will plan to have him commit to memory portions of the Scripture, cate-

chism answers, choice hymns and whatever else is to be used in the services of the Bible-school and church and whatever she desires to have her pupils take with them through life.

The imitative period. It is true that imitation is one of the very earliest traits of childhood, but it is equally true that it is a very marked characteristic of the junior period. Long before Walter could speak he imitated a peculiar motion which I made to attract his attention. At ten, he will be imitating what I do rather than following what I say. "Do what I say, but do not do what I do," was a command that might have been given to superstitious adults in the dark ages, but it will have absolutely no effect on the junior pupil of to-day. Whatever the teacher wishes the pupil to be, that she must be herself. Whatever the teacher wishes the pupil to do, that she must first do herself, or at least impress the pupil with the fact that she is willing to do it.

However discouraged the faithful teacher may feel at times, at the apparent failure of her words to produce the effect which she desires, she need never be downcast as to the effect of her actions. What she does is watched by her pupils, and in many cases is being imitated by them. Hence, she should pay more attention to her actions than to her words.

The curiosity period. Scientific students of child nature tell us that the third trait of childhood manifested, is that of curiosity. We know that this is also a marked

characteristic of the earlier adolescent period. In the junior age, it gives to the alert teacher a leverage which she should seize skillfully and use persistently in her efforts to uplift her pupils. That which is in plain view, and often seen, loses its freshness and, therefore, its power over the child. That which is partially concealed, somewhat mysterious or out of the ordinary, excites the pupil's curiosity. This curiosity may be made use of to gain the attention and to stimulate the interest of the learner. Therefore, the teacher who can arouse her class to asking questions will have no difficulty in presenting the fact or the truth which she wishes to impress. On the other hand, a wise guidance of the natural curiosity of the child from those things which would prove harmful, to those which will prove helpful, is a part of the work of every faithful teacher. Not suppression, but direction should be the guiding principle.

The fruitful period. Adolescence (or the age of puberty) has been denominated the time of the second birth physically. Many psychologists hold that it is the natural time for the second birth spiritually. Statistics show that the majority of admissions to church membership are at about the sixteenth or eighteenth year. While these are facts, there is another fact that should be a source of much comfort and of great inspiration to the teachers of junior pupils, namely: They are dealing with pupils at the most fruitful age, so far as moral and spiritual results are concerned. John left the school at fifteen, but long before that he had made up his mind to do so as soon as he was old enough. Before he was twelve

he had decided his future relation to the school. "I do not know how it is," said a teacher of boys of the junior age, "that I do not have any conversions in my class, but soon after the boys leave me, they are converted and join the Church." That teacher was comforted by being told that the apparent conversions and the actual uniting with the Church were but the natural fruitage of the good work done by him when the boys were younger. He had planted and watered, but another had reaped the increase. There would have been no increase if the preparatory labor had not been performed. If teachers of juniors agree with the philosophers that adolescence is the time of second birth, let them realize that their work is the most important in preparing for that time. If they disagree with the philosophers, let them be all the more alert to seize the opportunities offered in the class and outside of it, to lead their pupils to so know, and to so love Jesus that they will accept him as Saviour, Lord and Master. If the junior pupils do not accept Christ, the probabilities of their doing so decrease with every year that passes after they have entered the period of stress known as adolescence.

The leakage period. Many superintendents who ask at conventions: How can we hold our older pupils? would be greatly surprised were they to know the facts concerning the leakage in their Bible schools. It is true that that leakage is most apparent in the upper grades, but it is equally true that much of it takes place in what is commonly called "the main school" or "the intermediate department." In other words, at that age when

the pupils should be in the junior department many of them slip out of the school, never to return as regular pupils. In the ordinary primary class the numbers of boys and girls on the roll are about the same. In the Bible or adult classes there is a marked inequality. Unless something very especial has been done for the males, they are far behind the females in number. The difference is but the result of what has been taking place in the grades intermediate between the primary and the adult. Moreover, not nearly all the girls who ought to have been kept in the school are retained and sent on into the Bible classes. Many more than most Bible-school officers imagine have left the school, before they were twelve.

The remedy, in part, at least, will be found by paying more attention to the organization and the conduct of the junior department, which in many well-organized schools is now managed as a part of the school, as distinct as the primary or the adult class. At least four points should be carefully considered in connection with this department :

The teacher. Of course the very best teacher should be in the primary class. The next best should be in the junior department. The age or the sex of the teacher is immaterial provided they have the following qualifications in addition to the character and consecration that we expect in all Bible-school teachers :

(1). *A lover of boys and girls.*

(2). *A sympathizer with boys and girls.* One who cannot view things from the standpoint of the junior

pupil will not be able to sympathize with that pupil. Hence, the man who forgets that he was once a boy, or the woman who forgets that she was once a girl, will not be successful.

(3). *An active person.* A half-dead-and-alive person cannot handle juniors. It must be action, *action*, ACTION, if attention is to be secured, interest aroused and truth impressed.

(4). *An example.* Keen eyes are watching the teacher. Receptive minds and retentive memories are receiving impressions from teacher's actions and life. Unconsciously she is continuously giving forth those influences, which are helping to mould the character of her imitators. The following is an illustration of how children are taught by example:

Some years ago my husband and I were going to a Maryland Chautauqua. At the hotel and station combined, where we changed cars, I noticed an apparently half-famished gray cat and asked one of the colored waiters if they fed her. He said they were not allowed to do so for fear she would remain there. I bought some food and gave it to her. Soon after I saw a boy of perhaps eight years, handsomely dressed, go up to the cat and kick her off the porch. I spoke to him kindly, but firmly, and asked him why he did it. His reply was: "Father does it, and he says he'll kill her, and I shall do it too." I saw the family afterwards at dinner—a young man and his wife both stylish—and their ungoverned child sat beside them. It is not difficult to predict the future of that boy, and the father will be largely responsible.—*Union Signal*.

(5). *A friend.* It is no more true of pupils of this age than of those of any other age that their teacher should be to them a friend. It *is* true, however, that we grown-up folk are frequently slow in recognizing how much the little people need friends, real friends, and that often the Bible-school teacher can fill this office even better than the child's parents.

The room. The junior class should have a room by itself, just as the primary class has. The members of the old ladies' Bible class, to whom is assigned the best room in the building, probably do not realize how selfish and unwise they are when they refuse to give up their cozy room to the junior department. But they are both. For the sake of discipline, for the sake of instruction, for the sake of the upper grades of the school, the teacher of the junior class should have the very best room next to that occupied by the primary class.

The paraphernalia. One reason why the boys and girls promoted from the primary department into the ordinary intermediate department in the large room feel the change so much, is because the teacher in the latter cannot use the blackboard, the picture roll, the chart and the symbol, which the primary teacher has employed to such good advantage in impressing the truth of the lesson. Where the junior class has its separate room, all the paraphernalia of the primary department may be used with such modification as the growing intelligence of the pupils demand. While all the adjuncts which were so helpful in the primary teaching,

may be given their proper place, above all the Bible should be put into the hands of junior pupils, while they by continual practice become accustomed to handling it for themselves.

The pupils' activity. In the class room are many things to be done, which the skillful teacher will manage to have the pupils do in turn without creating any jealousy or giving any grounds for a suspicion of partiality. For the class as a whole, exercises may be so planned as to give the pupils something to do. A class organization could be formed and meetings held in the class room on week days for the purpose of working or planning for work that the members might perform as individuals or as a class.

In dealing with pupils of this age as of any other age, it must never be forgotten that they differ. Not all the traits mentioned above will be found in any one child nor will any one of them be apparent in all children. Hence, the teacher who will be most successful will be the one who thinks about, studies, prays for, and works for, each member of her class as an individual, in many respects differing from the other individuals of the class. Jesus, the great teacher, set us the example of this personal heart-to-heart dealing with individuals. May the teacher of junior pupils learn to imitate his great example.

CHAPTER XVII

STUDY OF THE CHILD (CONTINUED)

AGE, FROM TWELVE ONWARD—STAGES OF ADOLESCENCE,
GREAT PHYSICAL CHANGES—LONGINGS—DOUBTS—DAY-
DREAMS, ETC.

The adolescent. There are those who strenuously object to dividing the life of the individual into periods and talking about them as distinct from each other. They claim that we have to do with a person, and that the make-up of that person is about the same all through life. For example, the trait of curiosity, they maintain, is not confined to any age or to any condition, but is found in all persons. This is in a measure true, but it is not the expression of the whole truth. There are traits which are more marked in some stages of development than in others. The changes which take place in the development of the adult may not be as apparent as those which mark the metamorphosis of the tadpole into the frog, but, that wonderful changes do take place, no one can deny. "He is not the same boy he used to be," is a common exclamation when contrasting the adolescent with what he once was. "You would not know Lydia she is so different from what she used to be," has been said of many a young woman who has passed through the troublous period of adolescence, and has developed into a splendid woman in spite of all the

prophecies to the contrary that had been made by her friends, who did not appreciate the struggle through which she was passing.

The term adolescence is applied to that period of development extending from childhood to manhood or womanhood. Ordinarily, we use the word youth as covering this age. It extends from about the twelfth to about the twenty-fifth year. No exact age divisions can be made, as the period varies greatly according to race, climate, sex, and individual traits. As a rule, the girl reaches this stage of development a year earlier than does the boy. In the same sex, no two individuals are exactly alike in all respects. In some the physical, intellectual and spiritual development is much more rapid than in others. On the other hand, there may be a very rapid physical growth united with a very slow intellectual or moral development or vice versa. Hence, it is not easy to make exact divisions.

The three stages of adolescence are the *early*, the *middle* and the *later* periods. While the exact age limits of each cannot be given; for the sake of investigation and for convenience in classification they may be said to be as follows:

1. Early adolescence. Age twelve to sixteen.
2. Middle adolescence. Age sixteen to eighteen.
3. Later adolescence. Age eighteen to twenty-five.

It is to be noted that the ages of these divisions overlap. This is the fact also concerning the various traits with which we have to do in these studies. While more

marked in one period than in the others they are by no means confined to that period exclusively.

EARLY ADOLESCENCE.

From twelve to sixteen. As the junior pupils approach the age of twelve, their teachers and the officers of the school should consider beforehand very carefully and very prayerfully how they are to be handled after they are promoted. If the junior has been properly dealt with much has been accomplished towards holding the adolescent in the school, but much of the good work of the junior class may be undone if the young people fall into the hands of ignorant or indifferent persons. Alert, consecrated teachers will be able not only to conserve most of what has already been accomplished, but also to so add to it that the young adolescents are held in the school and are trained to be the workers of the coming years. At this period, two principles should be borne in mind. First, it is best to keep the two sexes apart. Hence, on promotion day, the girls should be put into one class and the boys into another one. Second, the pupils ought to have a teacher who can sympathize with them in the development that is now taking place. Hence, ordinarily, the boys should have a manly young man for their teacher, and the girls should have a motherly young woman. (In this connection it must be remembered that the term *young* does not refer so much to age as to general make-up. I know a lady of sixty-five who is young. Some persons become fossils at forty.) Occasionally, we find an exception to the second

principle laid down. A young woman may do good work with male adolescents or a young man may be an excellent teacher of female adolescents, but it is because the young man and the young woman are exceptional characters.

Some of the marked characteristics of early adolescence are worthy of serious study. We can give but a brief summary of the partial results that have been tabulated by investigators in this most interesting and profitable field. It is hoped that our Bible-school workers will more and more take into account these traits when dealing with the young people, and that they will resolve to study the adolescents with whom they are brought into contact, so that they may be able to deal with them more intelligently and sympathetically. Early adolescence is preeminently the period of:

Great physical changes. Mighty physical forces are at work within the adolescent. These affect him in many ways. Strong passions are developing, so that it is a period of especial stress. Dangers and temptations are on all sides. While the observer cannot behold the play of the inward forces their outward effects are frequently visible, but in many cases the results are magnified while the causes are disregarded. Again, the manifestations of the effects vary so greatly, that no two adolescents are exactly alike, and, stranger still, the adolescent does not seem to be the same individual at all times. This cause of perplexity on the part of the Bible-school officer and teacher, is removed in the ratio that they realize the struggle that is going on within the adolescent.

Self-consciousness. The manifestations of this self-consciousness are frequently directly opposed to one another. One adolescent becomes a victim of morbid sensitiveness, which manifests itself in shyness, bashfulness, diffidence and timidity. You expect Alice to blush, but when John blushes you conclude that something is wrong, when the fact is you are misjudging your boy. Another adolescent becomes the victim of a self-conceit which manifests itself in deeds of daring and of impudence, which lead the beholder to conclude that an evil spirit has taken possession of the boy or of the girl. The youth is indeed held in the thraldom of a spirit, but it is the spirit of adolescence. In either of these adolescents or in a third one, these extremes of sensitiveness and of manifested self-conceit may so alternate that the parent or teacher gives up in despair, exclaiming: There is no use trying to understand that child.

Longings. Ambition takes a very strong hold on the adolescent. At times his ambition is not a very lofty one, at times it far transcends the wildest imagination of his parent or teacher in the direction of what is lofty and noble. Philanthropy so asserts itself, that the girl who is so mean in the Bible class this afternoon that she is almost unbearable, to-morrow may be longing to perform the most heroic and self-sacrificing deeds in order to show her love for mankind. In a like manner, the boy who seems utterly without shame at one time, may very shortly afterwards feel a very deep, a very real, but most likely an unexpressed, longing for the pure, the

noble, the true and the beautiful. That indifferent girl and that stubborn boy that you say is past redemption may have such a yearning longing for better things that they are thoroughly ashamed of themselves and of their actions, but the probability is that the antagonism between them and you is so great that you will know nothing of that longing or of that shame.

Doubt. The child, who without question accepts what teacher says, has passed away and in its stead you have a youth who is prone to question everything. By many teachers this questioning is considered a bad sign, whereas it ought to be welcomed as an evidence of the awakening powers of adolescence. "What do you think John did this afternoon, when I was right in the middle of my explanation of verse eight of the lesson?" said a very much disturbed teacher to the superintendent one Sunday after school. The superintendent, who knew John better than the teacher did, was much relieved when the latter continued: "He broke right out with: 'Teacher, I would like to say something about that text.'" To the dismay of the teacher, the superintendent smiled and said: "Good for John; if I were teaching your class I would like to have him do that every Sunday." The trouble with the teacher was that she expected her class of adolescents to have no minds of their own, but to take exactly what she said without questioning. This style of conducting a class—it is not teaching—accounts in part for the fact that so many Johns do not care to come to the Bible school. The wise teacher sympathizes with her pupils during their time of doubt and questioning and

endeavors to remove it by supplying the proper correctives, namely, more knowledge furnished to the pupils and a life of faith lived by the teacher.

Day-dreams. "Your old men shall dream dreams," said the prophet Joel. Perhaps there is no period of life wholly free from the dreaming of dreams, but in the adolescent period day-dreams play a very prominent part. Adolescents have great hopes, lofty ideals and vast ideas. Circumstances prevent the realization of their ideas, so they dream of the time when they are to be all that is desirable and when they shall do things in comparison with which what their elders do is contemptibly small. You think you face a class of fifteen-year-old boys in the Bible school. But what are they in their own imaginations? One is a merchant prince, another is a bank president, the third is the chief magnate of a great railroad system. A distinguished general, a famous surgeon, a renowned author are sitting before you. Do you not realize how commonplace much of your talk must seem to these dreamers? Let them dream; they will awaken to the reality soon enough, but try to put yourself in their place, so that your expressed contempt for their dreams will not be such that you lose your adolescents.

Misunderstanding. This has been called the "lonely age." Young adolescents are not understood, they do not understand their elders. Each age is looking at matters from a different standpoint. Many young adolescents look upon their teachers and others who are

striving to do them good, as their enemies. Why? Because of failure to understand. Both sides are to blame, but those who are older are most to blame. Occasionally, a mother and her daughter of fifteen are real friends. Now and then, a father and his son of sixteen are real companions. Alas! that this should be the exception rather than the rule. Herbert Spencer declares: "Mothers and fathers are mostly considered by their offspring as friend-enemies." Teachers who understand their pupils, so that the latter open their hearts to them, have a hold upon them that ought to result in unmeasured good.

Teachers and parents who have read the above are now prepared for some hints in regard to the method of dealing with the young. The attitude of the teacher towards the adolescent, no matter how outrageously the latter may act, should be one of:

1. *Sympathy.* In order to sympathize with, we must know the one upon whom we expend our sympathy, and as the word indicates, must be able to "feel with him." Hence, we reiterate the plea that we have been making all along: Become acquainted with the facts concerning adolescence generally, and get acquainted with the particular adolescents whom you wish to influence.

2. *Love.* This should be manifested, not by outward demonstrations of affection and the use of endearing terms, but by a willingness to do for the pupils what is best and to bear with their idiosyncrasies.

3. *Patience.* How patient the omniscient Father is with his children, because he not only knows our frailties, but also understands the causes for them. How patient parents and teachers will become when they come to understand the adolescent.

4. *Hopefulness.* What shall we do with our boys or girls? is a question asked by teachers who have been driven to the verge of despair by their adolescent pupils. Invariably the answer is: *Hold on to them.* But how can one hold on to one when there is nothing to take hold by? How can one retain one's hold on one who always slips through one's fingers? Only an intelligent study of each individual case will give the answers to these questions. Find some way of getting hold, hold on for a few years, and, when you see the results of your efforts, you will thank God that you did not let go. Do not give up. Hope on, pray on, work on, and the reward will be sure.

"Love, Hope and Patience, these must be thy graces ;
And in thine own heart let them first keep school."

5. *Firmness.* While the teacher should sympathize with, and be helpful to, the adolescent, it is not always wise to let him have his own way. Indeed, while he insists on doing as he pleases, he has a very strong contempt for those who yield to him. Hence, the teacher who knows what is right for his pupils and firmly insists on their doing the right is not only helping them, but is gaining their respect by so doing.

MIDDLE ADOLESCENCE.

From sixteen to eighteen. Again our age divisions cannot be made strictly. Adolescents of sixteen have reached a stage of development when it is best to transfer them from the classes where the younger pupils are. Hence, in many well-graded schools there is a class of young men of the middle adolescent age and a class of young women of the same age. Although the two sexes have a decided attraction for each other at this age, the best results are obtained where they are put into separate class rooms. As before, a man makes the best teacher for males, and a woman for females.

Characteristics of. These are so nearly the same as those for early adolescence that it is difficult to make distinctions. Of course, much depends on the individuals. In some, certain traits are less prominent, while others are intensified. In others, characteristics that up to this time were unnoticed, now obtrude themselves. Frequently, the warfare of contending forces seems to have come to an end. In one individual it is apparent that the forces that make for righteous have triumphed. Another individual seems to have been brought entirely under the dominion of his baser nature. Now, victory is with the better nature of the adolescent; anon, his passions have mastered him and he goes down. Do not be discouraged; help him up, hold on to him, the decisive battle has not yet been fought. Teachers of adolescents should never forget two facts:

Now is the time to yield to Christ. In the mighty struggle that is going on in the adolescent, he should be

taught that he can have help. That he needs it badly, he realizes only too well. Where will he get it? There is no lack of those who are willing to answer the question. Now is the time to point the sin-tossed youth to Christ as the one who is able to be his helper and who is willing to be his friend. Creed and doctrine have no charms for the adolescent, but the loving, helpful Saviour does appeal to him. Therefore, the teacher should not try to have his pupils become better in order to accept Christ, but should urge them to let the Saviour help them to be what is right. Great encouragement to this kind of effort comes from the fact that a large number of conversions take place in the period of middle adolescence. Of five hundred and ninety investigated conversions among males, it was found that fifty-nine took place at the age of sixteen, forty-seven at seventeen, and sixty at eighteen, or a total of a hundred and sixty-six in the period of middle adolescence. That is twenty-eight per cent. of the whole. How these figures should encourage and stimulate the teacher of young men and young women of this age!

Now is the time for work. "The pedagogy of adolescence may be summed up in one sentence: Inspire enthusiastic activity." Now is the time when the young man and the young woman must find vent for the forces within them in doing something. Many poor young men, who have risen to positions of prominence and influence, have declared that hard work saved them from the physical and intellectual dangers of the adolescent period. The hint is plain for those who have to do with

the spiritual welfare of the young people. Plan for them that kind of work that will call forth the very best that is in them. Do not be discouraged if they do not keep at one kind of work for any length of time. Youth loves variety. Therefore, do not expect your pupils to keep at one line of activity very long, but before their interest in one kind of effort flags, have something else ready for them to do.

LATER ADOLESCENCE.

From eighteen to twenty-five. Many psychologists regard this as the most important period of adolescence, and, therefore, the most important period of life. The paths which the young people of this age are taking will probably determine the direction in which they will walk in adult years. What a young man or a young woman of twenty-five is, is a pretty sure indication of what they are to be later on. The plasticity of childhood has gone. The contending forces of early and middle adolescence finish their battle and soon one side or the other will be victorious. The teacher will have great influence in helping to determine the victory. No one can estimate the value of the work of the teacher, who as the friend, the fellow-student and at the same time the leader of adolescents helps them on to victory. Whether the sexes should be separated at this age, is a question to which the answers are divided. The success of the Baraca and other classes for young men, as well as the good work done by similar classes for young women, during the past few years, inclines the writer to

the opinion that at this age the young men and the young women should be in separate classes.

Characteristics. In addition to those already mentioned in connection with the other periods of adolescence, the teacher should give heed to at least four marked traits of this period :

Physical energy. The activity recommended for pupils of the period of middle adolescence should be kept up and increased in this age. We have only to become familiar with the wonderful things that have been accomplished by men and women before they were twenty-five, to realize what might be done for our Bible schools if the leaders were wise enough to use the latent energy all around them. Blessed is that school where the older folks do the planning and the young folks do the work.

Intellectual activity. Not only is the vital force great but the brain power is strong during the period of later adolescence. Let what has been done by philosophers, poets and statesmen before they were twenty-five, be the proof. The lecturer who has made up his mind regarding certain truths which he insists on these active minds accepting without any question, will have little success in handling a class of persons going through the intellectual development of this period. This is the age when the reasoning power becomes strong. It should be appealed to.

Doubt. Nothing is taken for granted by thinking adolescents. They are prone to question everything, not

merely in religious matters but along all lines of thought. While their doubts should not be discouraged and nothing should be said to make them lose faith, the fact that doubt is not sin should be recognized and the doubters should be dealt with as tenderly as was John the Baptist by the Great Teacher.

Seriousness. A short time ago I received a letter from a young man asking me to help him to find more remunerative employment, for said he, "my salary is not sufficient for a young man with serious intentions." Yes, life is taking on a very serious aspect to my easy-going boy of a few years ago. Later adolescence is the time when things look serious.

The teachers of this grade have great privileges and opportunities. The possibilities of good within their reach are boundless. As in regard to other ages, no infallible rules can be laid down, but a few hints may be helpful:

Teachers should recognize the individuality of their pupils and treat them as men and women.

The shortcomings of the past should be forgotten and the doubts of the present should be used as stepping-stones to light and faith. Every teacher of adolescents should read the story of Charles Bradlaugh, who at fourteen because he was puzzled by contradictions that he thought he saw between the Thirty-Nine Articles and the New Testament, was denounced by his pastor as an atheist. Again, at sixteen, when he asked for light concerning some difficulties, his pastor persuaded Bradlaugh's

employers to give him three days in which to change his opinions or lose his position. The young doubter accepted the latter, and became the confirmed sceptic. Foolish pastor. Let the teacher be wise.

The teaching on the Sabbath should have a close connection with the everyday life of the pupils. Said a young man once to the teacher who had just given his ideas concerning prayer: "It is all well enough for you to talk that way, but what would you do if you worked in a mill as I do, and were surrounded all day by blaspheming men who do not care for your God or your religion?" The religion of Jesus Christ is meant for our everyday life, but how few teachers are able to so present it that their pupils see the application of it to their daily needs. Here, again is emphasized the need of knowing the pupils and their everyday surroundings.

The teacher should appeal to the reasoning powers of the pupil.

St. Bernard of Clairvaux, whose eloquence was so irresistible that in the twelfth century he led many to give up the world and enter the monastery and the convent, is said to have "denied the right to reason and succeeded in stifling the spirit of free inquiry." He would not make a successful teacher of adolescents in this age, when the appeal, if not addressed to the reason, must at least be submitted to the reasoning power of the one taught.

The teacher should plan home work for the pupils, which is applicable to their daily needs. The teacher who is not willing to do this, need not complain if the pupils do not study at home.

The teacher should be a friend to the pupils. This is true not only for this grade, but for all grades. The personal touch counts for most. When it comes to the matter of spiritual uplift there is no such thing as a *class* of young men or young women. There are so many *individuals*. In the ratio that the teacher is a real friend to each, in that ratio will he help his pupils.

CHAPTER XVIII

THE CHILD IN THE KINDERGARTEN

BY MRS. H. E. FOSTER

SUPERIOR METHOD—GIFTS—EXERCISES, ETC.—ALL WITH
DEFINITE AIM—LITERATURE ON THE SUBJECT—PRINCIPLES
OF CHILD-NATURE RECOGNIZED

It is a hopeful sign that everywhere Sunday-school officers and teachers are inquiring as to better methods of instructing the children and youth in their care.

This is especially true of those who have charge of the very little ones. Hence, Sunday-school kindergartens, so called, are being established in many schools, in the hope that better results may be attained.

As a rule primary Sunday-school teachers are not trained kindergartners; neither are they familiar with kindergarten theory and practice. The superintendent knows even less about it; consequently, much confusion exists in their minds as to what extent the kindergarten may be adopted in the Sunday school.

Those who have dimly caught something of the kindergarten idea, or, at least, have seen the wonderful results of its teachings, cry eagerly, "Oh, we must have a Sunday-school kindergarten; it is just the thing!" Then they get kindergarten tables and chairs, sewing cards, and bits of lettered pasteboard to spell out the

Golden Texts (as if spelling were a part of kindergarten training!) and letting the children play with these and their fingers imagine they have a Sunday-school kindergarten.

In one school visited, the Golden Text was formed each week with small black beans laid on the tables; in another the children were kept for twenty-five minutes at the tables with paper and pencil, reproducing the work done by the teacher on the blackboard, while in a third the finger game, "Here's a Ball for Baby," used mostly in the nursery, was given as a resting exercise. Disorder was rampant in every instance; yet satisfaction was expressed by each teacher at the success of her Sunday-school kindergarten class.

Mrs. Riggs says that no mantle of charity is huge enough to cover the clumsy attempts which sometimes go by the name of kindergarten. This is equally true of the Sunday-school kindergarten. Certainly finger-plays do not make one, nor spelling the Golden Text with beans.

Shall we, then, give up all idea of establishing Sunday-school kindergartens? Yes, if you mean putting the materials and routine of the week-day kindergarten into the church on Sunday. No, emphatically, if you mean providing for the spiritual instruction of children in their tender, formative years, according to the principles underlying kindergarten theory and practice.

It is absolutely essential, then, that we first get a clear conception of the real meaning of the kindergarten.

However, to attempt to convey its meaning to one's mind in a few sentences is well-nigh impossible, for so high, so holy, so comprehensive is it in its fullest sense, that only long, patient, and experimental study can fully reveal it; and the longer one studies the principles underlying it, the more one marvels at their scope, for they seem to include and explain the universe itself.

The true kindergarten is the synonym for all that is pure, true, and uplifting. It exists that all may have life—true life—and have it more abundantly. It means the improvement and elevation of the individual, the family, the community, the race. It has compelled attention, converted skeptics, and made itself a vital force in the life of to-day by its inherent worth, and all educational work from the nursery to the university is being permeated by its spirit.

Love is the foundation, the structure, the capstone of the kindergarten, and love, we know, is "the greatest thing in the world." The spirit that breathes all through kindergarten life and work is one of kindness, cooperation, and helpfulness to others; the spirit of self-surrender and joy in others' success.

We are told that "of action habit is the blossom, and of habit, character is the fruit." The kindergarten is essentially a school for the development of character, and a child reared in its atmosphere must develop the best that is within him.

The superiority of kindergarten training over all other educational methods for the very young is shown in its

provision for every side of a child's nature, to which it seeks to give perfect development. It sees the divinity within every child, and seeks the expression of that divinity. It is based on the knowledge that life works from within outward, and its great underlying principle is education through self-expression.

Spontaneously giving forth what is within him, the child discovers and develops the power resident in his being.

"The most delicate, the most difficult, and the most important part of the training of children," says Froebel, "consists in the development of that higher life of feeling and soul from which springs all that is highest and holiest in the life of men and mankind." It is just this development that the kindergarten undertakes. But, you say, does playing with bits of wood and metal and paper, sewing big stitches in pieces of cardboard, handling clay and sand and worsted balls, singing songs and playing games, bring about such a development? *No*, if you mean the mere doing of these things; *yes*, if you understand the doing of them under careful supervision and wise guidance to be a means of interpreting the external world to the child, while at the same time they give expression to his own inner nature.

All the kindergarten gifts, occupations, and exercises have been planned and developed to meet the needs and capabilities of the child, one form of self-expression being furnished by the gifts and occupations, the other by the songs and games. But the mere mechanical handling of these things avails naught; there must be a keen

spiritual perception on the part of her who directs their use. In the materials themselves exists no magic; they are but means to an end, that end the physical, mental, and spiritual growth of the child.

Much of the criticism and sarcasm leveled at these "play schools," as they are called, is due to the way in which kindergarten materials are handled by those who have but a superficial knowledge of the kindergarten system, and are too shallow of soul and mind to grasp its lofty and holy meaning.

Come with me, if you please, every morning for a week into a well-conducted kindergarten, whose leader's soul is aflame with the highest ideals; open your soul to receive the message waiting for you there, and you will begin to get some faint conception of its meaning.

Here are little children with greatly varying natures, with different environments, and consequently with differing needs. They are individually studied and individually trained. Here you see them developing physical strength, gaining accurate and useful knowledge, and learning the great lessons of life—all through the medium of play.

They become tailors, blacksmiths, shoemakers, carpenters, or other artisans, and so learn the dignity of labor and the interdependence of all mankind; they build with blocks, handle sticks, seeds, metal rings, etc., they weave mats, sew cards, cut and fold paper, model in clay and the like, and in so doing early learn the necessary lessons of obedience, patience, neatness, order, and self-control. They gain clear ideas of form, color, position, size, number, etc. The fingers become dexterous and delicate of

touch, the eyes are trained to accuracy, powers of observation increased, imagination stimulated, and creative impulses strengthened; they also acquire increased ability to think and voice their thoughts in well-chosen words.

Nothing is done aimlessly, but every stitch taken, every game played, and every object handled, though it be but a tiny seed, has a definite purpose behind it.

They learn to respect the property of others, to feel the joy of working to give others pleasure, to assist those weaker or younger than themselves. Through song and story and play, as well as by actual contact, they learn the wonders of nature, and so are led up to nature's God. By the same means a love for and tender care of animal and insect life are developed, and family life is made very beautiful in many ways.

They hear of Washington, Lincoln, and the Pilgrim fathers, and you smile to see a dignified citizen of this "free republic of childhood" proudly wave "Old Glory" while his comrades question:—

"Soldier-boy, soldier-boy, where are you going,
Bearing so proudly the red, white and blue?"

In his clear childish treble, the gallant little color-bearer replies: "I go where my country, my duty is calling"; then stopping before a playmate and gravely saluting him, he continues: "If you'll be a soldier brave, you may go, too." And then you realize that even a four-year-old may feel the stirrings of patriotism. Indeed, the kindergarten has been called "the very soil of

good citizenship." And who is the good citizen? Is it not he whose body is vigorous, whose mind is disciplined, and whose spirit is pure?

Brave deeds, kind and gentle actions, respect and reverence, tender thought for others, a feeling of universal brotherhood, and a love of righteousness are here impressed upon the budding soul and mind, which are like wax to receive and marble to retain; and these impressions will crystallize into noble manhood and womanhood.

The kindergarten is indeed well named, for it is in very truth a child garden, where little human plants are nurtured, fed, watered, and pruned, that they may give to the world sweetness and beauty.

God hasten the day when these gardens shall be free to every one of his little ones, and when they shall form one great kindergarten circle that shall belt the world!

But as a trained kindergartner and primary Sunday-school teacher, the writer's experience in both lines of work leads her to the firm belief that the kindergarten cannot be transplanted bodily into the Sunday-school. It is a system of education that demands more than an hour every seventh day for its practical working out. But the primary class can and should be raised to a distinctly higher level than it now occupies by applying kindergarten principles to its teaching, for they are fundamental, and underlie all true teaching of little children. "It is the letter that killeth, but the spirit that maketh alive." That is what we need, then,—*the kin-*

dergarten spirit and the kindergarten principles in the primary Sunday-school class.

How may we understand and learn to apply these principles? If impossible to take a kindergarten training, it is not impossible to learn from books, and a few books thoughtfully read and digested will give a very clear idea of the subject.

"Kindergarten Principles and Practice" by Kate Douglas Wiggin, "Symbolic Education" by Miss Blow, and "The Kindergarten in a Nutshell" by Nora A. Smith, are very valuable, short, simple, and untechnical.

We may also visit kindergartens and see practical demonstration of kindergarten principles.

From careful observation, I am led to think that the reason why so many teachers fail to meet and supply the spiritual needs of the child is because they cannot disabuse themselves of the idea that religion is something to be acquired outwardly. They have an uneasy feeling that they must teach just so many Scripture verses, just so many commandments, just so many catechism questions, and just so much doctrine, else they will not have given proper religious instruction. This is entirely foreign to the kindergarten principle. Religion is in reality not the acquirement of certain doctrines, but the constant striving of the human soul after perfect oneness with God; and the teacher should try to so develop and strengthen the child's spiritual nature that he will feel this unity with God, that God will seem a real part of

his own little life. And in no way can we bring God to him so easily and beautifully as through Jesus Christ.

But the child's religious experiences cannot possibly be of the same character as ours. "Childhood," says Rousseau, "has ways of seeing, feeling, and thinking peculiar to itself, and nothing is more absurd than to attempt to substitute ours in their place." Yet that is what primary Sunday-school teachers are constantly doing, and in so doing ignore an important principle of kindergarten teaching,—the necessity of careful study of the child. Before we can possibly know how to teach him, we must understand him. That is what Froebel did. He lived with and closely studied children till he knew their needs; then he was able to meet those needs.

There is very little class instruction in the kindergarten, the secret of its power being personal influence. If we would apply this in our Sunday-school work we must at the very outset rearrange and divide our classes, for our study of the child shows us we must give him individual training as far as possible. We see it will be out of the question to give the same teaching to a four-year-old and an eight-year-old, so we separate the wee ones from the older ones, placing together all those who are six years of age and under.

If there are too many for one teacher to rightly care for, she must have a sufficient number of assistants.

Unless this is done we violate our principle. With fewer children to care for, we can more readily learn their individual needs,—who are untruthful, selfish, cruel, or vain; and we can then give such teaching of God's

Word to them as shall be of practical help in forming character and growing daily more like Jesus, who is their pattern, their friend, and Saviour.

¶ We shall understand that a child's powers of attention and concentration are limited, and wisely try to hold them for not over fifteen or twenty minutes at a time. We shall learn to choose our lesson material more carefully, selecting for their instruction only such parts of God's wonderful Book as will really minister to their needs. We shall make our lessons exceedingly simple, drawing out and developing the child's spiritual nature, rather than cramming him with religious facts; for, however many such facts we give him, unless we so present them that they shall cause him to live out in his daily life the teachings of Jesus, we fail utterly to give him true religious teaching. We shall lead him from his very simple and concrete *known* to the complex and abstract *unknown*, but we must be careful that the unknown we are trying to teach is the truth he needs at this stage of his life. Froebel says, "Know the truth, and the words of expression will naturally follow." So we bend our efforts towards helping him to know the truth, rather than towards having him memorize it in a set form of words. Indeed, we never permit the latter till we are sure of the former.

The kindergarten, we have found, recognizes and provides for all sides of the child's nature. The primary Sunday-school teacher too often thinks only of the spiritual side, forgetting that her little charges are exactly the

same children on Sunday that they are on Saturday or Monday, and the physical nature demands similar treatment on all days.

But while the great medium of instruction in the week-day kindergarten is play, and properly so, the Sunday-school kindergarten will be a lamentable failure if the play element is introduced, even to the slightest degree. The day, the place, the theme of instruction, all demand a deep spirit of reverence, and woe to that teacher who does not realize the necessity of teaching this at the earliest possible time in the child's life. In applying this principle, then, she will arrange for the recognition of physical exercise in a manner befitting the day and place. She will vary her program, and underlying all bodily movements will be a definite purpose.

As for the kindergarten material, so much and only so much is to be used as will help to make clear the spiritual truth to be taught. When interest is centred in the material to the overshadowing of the lesson, then is the object for which they are employed utterly defeated. So see to it that the connection between their use and the truth is very close and vital, or you will succeed only in giving the child a few moments of happy play, while his heart and mind remain untouched.

Many of the kindergarten games are based on Froebel's thought that what the child imitates he begins to understand. Imitating the different aspects of life, his mind begins to grasp their significance.

Apply this principle and you will see to it that he has

the right things to imitate. Speak God's name softly and respectfully, and he will do the same; sing heartily, and he will follow; be devout in manner when you pray, and he, too, will be devout; be orderly, prompt, gentle, and polite, and the average child will copy you faithfully.

Kindergarten theory teaches that activity is a law of child nature. We know that a child is never so happy as when doing something, whether it be Sunday or a weekday. Apply this principle of activity and learning by doing, and provide something for him to do during the progress of the lesson. This does not mean necessarily that he must paste pictures, build blocks, or handle sand while in God's house, though he may be urged to do all these things in his own home; and some hand work to be done in the home should certainly be given, so as to make still more enduring the impression of the lesson. This work should then be brought back for examination by the teacher and praise or reproof administered, as needed. But, just as in the story of "A little boy went walking," etc., the impression is intensified by using the children's fingers to describe his experiences, so the lesson story of the day will be made clearer, more vivid, and more easily remembered if a like method be employed.

Froebel believed with Goethe that music should be the centre and starting point of education, and the kindergarten carries out this idea in the songs and musical games. Let us take a hint here for our Sunday-school work. Devote much time to music, both vocal and

instrumental. Begin and end with it; let the piano give all the calls to order and silence; if restlessness appears let quiet be restored by a few moments of soft, soothing melody from the piano. This is far more effective than repeated admonition. Let there be songs of praise, prayer, and thanksgiving; giving songs; snow, rain, and sunshine songs; songs, too, of greeting and farewell, of welcome, and birthday celebrations.

We shall be very careful how we use motion songs, and we shall see to it that the motions have real significance, and are such that children would naturally use.

The songs, prayers, lesson, and all exercises used should form a complete circle of spiritual instruction, to omit any part of which would destroy the unity of the whole.

The question having been asked, "Why is the kindergarten taking such hold of people?" the answer came, "Because there is so much of God in it." Surely, then, the Sunday school may very properly adopt its principles.

CHAPTER XIX

THE CHILD IN THE KINDERGARTEN (CONTINUED)

BY MRS. H. E. FOSTER

HOW TO CONDUCT THE KINDERGARTEN—THE ROOM—THE
MUSIC—ORDER—THE COLLECTION—FRESH AIR—MOTION
SONGS

First of all, do not make the grave mistake of thinking it can be successfully done by copying the routine of the secular kindergarten, or by merely following certain prescribed rules and using special paraphernalia. The unfortunate result of this idea is to be seen in the number of Sunday-school kindergartens already in existence, which have nothing in common with the true kindergarten idea, except the use of little chairs and tables. Follow good suggestions, of course, and use such materials and methods as have been found by careful trial of experienced workers in this line to be successful; but this alone will prove of little practical use so far as lasting results to the children are concerned. There must be a clear understanding of kindergarten principles, which will enable the teacher to give just the spiritual training needed at this particular period of a child's life. Indeed, such understanding is absolutely essential to and must precede the establishment of a successful Sunday-school kindergarten class.

Now, as to the *modus operandi* of such a class: Select from the primary department the children from three to six years of age and place them in a separate room. Give them in charge of a trained kindergartner, if practicable, or some one who has read and studied kindergarten principle and theory and has visited well-conducted kindergartens to observe methods. Have one assistant for every twelve or fifteen children, but do not assign certain children to any one assistant. The leader, whom for convenience' sake we will designate the kindergartner, the pianist, and another assistant, who acts as secretary, must be present long enough before the children are admitted to have everything in readiness for the hour's work.

As the little ones enter, their attendance is recorded by the secretary. Then they go at once to the table placed within the circle, where is an attractive receptacle of some sort in which they place their offerings. Thus all temptation to play with the pennies is avoided, and much trouble and disorder averted. Later, there is a sweet and impressive recognition of the offering.

Wraps are now removed and put in the places assigned them, assistance being given only to those who are really unable to help themselves, thus teaching them to become self-reliant. If impossible to have hooks or other suitable provision for the wraps, the girls may keep on their hats, while the boys put theirs, which were removed upon entering the door, on the floor under the chairs, all coats being hung on the chair backs. While not altogether desirable, this is vastly better than sitting with

the outer clothing on during the session. That should not be permitted.

Wraps having been disposed of, seats are taken in the circle formed by the chairs, which are already in place.

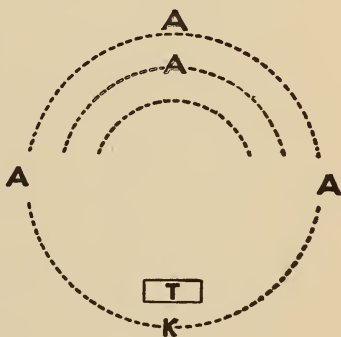
It is much the best plan to have but one circle, but if this be impossible form as large a circle as practicable, then place one or more semicircles inside of it, thus :—

The kindergartner and assistants sit as designated in the diagram.

The openings in the circle are for entrance and exit, and there is a little space between all the chairs in the circle.

As this is God's day and all are in God's house, we begin at once to inculcate reverence by permitting no sort of play or noise before the session begins, as would be perfectly proper and desirable in a week-day kindergarten. This does not mean that the children are kept perfectly still, but all understand by example, as well as by precept, that low tones and quiet, gentle actions are the only ones to be used at this holy time and place.

Now is given opportunity for sweet confidences between children and teacher ; now a new picture, a fresh flower, a curious stone, or model of a house such as Jesus lived in is passed from one to another to be carefully examined and talked about ; sometimes they gather quietly



about the piano and help (?) the teacher learn the new song.

Remember there are not great numbers of children ; if there are, we have not a real kindergarten class, as it is contrary to the kindergarten idea.

The room should be as pleasant as possible, and provided with small chairs of two sizes,—very tiny ones for the youngest, and a size larger for the older ones. The kindergartner and her assistants also occupy these chairs. The floor should be covered with carpet, linoleum, or matting. If this is out of the question, the chairs need to be rubber-tipped. There should be at least a few good pictures on the walls, such as “The Good Shepherd,” “The Sistine” or some other Madonna, and Hofmann’s “Boy Jesus.” A few growing plants will be of great value, and if you possess the true kindergarten spirit you will easily understand why.

A cabinet or similar place is needed in which to keep the materials used from week to week. A Bible, black-board, clock, small low table with drawer, pictures, various objects for illustration, including any or all of the kindergarten gifts *for the teacher’s occasional use only*, and a musical instrument are the necessary tools for working.

A sand-board, while not necessary, may sometimes prove helpful.

It is not impossible to do successful work without a musical instrument, but it is certainly far more difficult.

It is not needed so much for the songs as for the marching, calls to order and silence, and its soothing and refining influence upon the children. Remember that it is through the senses that impressions are made in early childhood, and music, both vocal and instrumental, is a potent factor in the child's training.

You will notice that I have omitted the kindergarten tables. This is because I believe better work will be done without them. Indeed, I have yet to find the class in which they have not proved a drawback to the best spiritual training of the child; and we must not for one moment lose sight of the fact that that is our aim. Not pleasant occupation for an hour, but helping the child to know God, is what we are seeking. It will be found extremely difficult to inculcate reverence and respect for God's house in a young child, if we permit him to paste pictures and do similar work there; and if such work is not done, tables are not needed. Besides, we should strive to make the Sunday-school kindergarten quite different from that of the week-day. We need to use sanctified common sense in all departments of Sunday-school work, and particularly in this.

If the session begins at ten o'clock, then exactly at that hour the doors are closed, the kindergartner and assistants take their places in the circle, and the pianist strikes a loud chord. This is followed by several bars of sacred music, played more and more softly till it dies away and all is still. This is the preparation for complete silence. Perfect quiet is maintained for a brief moment, then at a signal of a chord upon the piano all rise and join hands.

One verse of the opening song is played softly, then as the key-note is given, all sing :—

“Come, come, people come.
This the bell’s message to me, to you.
Come, come, all may come,
Father and mother and children, too.

“Come, come, people come,
See the church door is now open wide.
Come, come, all may come,
Plenty of room for you all inside.”

This is followed by “A Welcome to You,” after which the children are seated in obedience to another chord.

“Now we will talk to some one who loves us very much,” says the kindergartner. “Will you tell me his name?” “Our Heavenly Father,” is the answer. “What do we call talking to God?” she questions, and they reply, “Prayer.” Then repeating after her, line by line, unless perfectly known, they say, suiting the action to the word :—

‘Little hands are folded now,
Little eyes shut from the light,
Little heads we gently bow,
For we’re in God’s holy sight.
Very still each little child,
As we wait to speak to God,
And that sacred prayer repeat,
Taught by Jesus Christ our Lord.”

Then follows “Our Father,” and at its close a few bars of soft music are played, that the transition from prayer be not too sudden.

“Now let us *sing* a little prayer to God,” says the kindergartner, and all join in the much-loved “Father, we thank thee for the night.”

Doors are now opened and tardy ones admitted with reproof for each as needed. They remove wraps, deposit offerings, and join the circle as quickly as possible, then rise to sing "Happy Greetings." Following this may come a raindrop, snow, or sunshine song, according to the day, and a simple theme of love, praise or thanksgiving. Resuming their seats, they listen to the delightful and longed-for morning talk, conducted usually by the kindergartner, sometimes by the assistants. This is about ten minutes long, and is skillfully guided by the leader into such channels as she wishes, usually leading up to the lesson for the day, even though it started with what was seen on the way to Sunday school. The talking is done mostly by the children, but directed by the kindergartner.

During the talk, she may learn that Harry's baby brother is ill, Jessie's papa is out of work, or Frank's mamma fell and hurt her knee. Then is the time to make the children feel God's nearness to them, by telling him right then and there all about it, and asking him to take care of the loved ones in the home.

As in the secular kindergarten, the Sunday-school kindergarten offers many opportunities for the individual work that is so telling in its results. This morning talk requires skill, tact, and careful preparation. Let no one think it a simple matter or undertake it too hastily.

It is now time for the offering service, and the kindergartner, holding up the Bible, which is always near at hand, asks what it says in God's book about giving, and

receives the reply, previously explained and taught, "It is more blessed to give than to receive." "How should we give?" questions she, and the children respond, "Cheerfully." "Why?" "Because God loveth a cheerful giver." "Now we will bring our gifts to him."

Perhaps Eddie, who so often forgets his penny, has remembered to bring it to-day. If so, he may be allowed to come forward and bring the pretty basket or box from the table to the kindergartner and hold it with her. The children rise and sing some appropriate offering song, after which heads are bowed and eyes closed, and all unite in the following or some similar prayer:

"With loving hearts, our Father,
We bring our gifts to-day;
Oh, take them, bless them, use them,
And bless us, too, we pray,
For Jesus' sake. Amen."

By this time the air of the room will need changing, so windows are lowered and a delightful march follows, lasting about five minutes. This is led by the kindergartner or some assistant, who makes many different movements of hands and arms, which are copied by the children and give them needed physical exercise.

Sometimes tiny flags may be given and an appropriate soldier song sung, with a brief talk on being "little Christian soldiers."

Greatly refreshed and rested, all are now ready to sit quietly, while with eager expectancy they await the best fifteen minutes in the whole hour,—the beautiful lesson with its short, sweet, simple story, its quickly drawn picture, its many questions from the children, and the

one helpful truth which each child is to be *shown how* to live out daily in his own little life.

This and the morning talk are the real test of the teacher's fitness for the position she occupies, and show whether she is conducting a real Sunday-school kindergarten or not.

No matter how delightful and varied the rest of the exercises, their value to the children will be small if the teaching of the lesson fails to touch the heart of each one and prompt him to right living.

Here is no place for creeds and dogma, for Biblical facts and commands, but a fitting place and time and a glorious opportunity to so reveal the good God to each little child through the dear and loving Jesus that he will be prompted to

“Early seek his favor,
— Early learn to do his will.”

Following the lesson comes the birthday celebration of the little child whose birthday has come since last Sunday. The kindergartner knows all about it by a record kept of each child's age, and reminds him of the approaching event, at the same time sending an urgent invitation to his parents to be present. When the happy moment arrives, how proudly he carries the pure white banner on which is printed “My Birthday,” as he marches at the head of the line to the stirring music of the birthday march, used only at that time.

When all have returned to the circle, the birthday song is sung and the birthday prayer offered. Then he drops his pennies into the birthday bank, and listens with shining face to the hearty “We wish you many happy

birthdays" from the circle. What a red-letter day for the little one, whose birthday is never kept in the home !

At the close of this service wraps are quickly brought by the assistants and donned by the children. The piano calls to order and silence, then the home work, which has been shown and talked about in connection with the lesson, is quickly distributed.

This should be of the simplest character and prepared each week to fit the needs of the lesson. One week it may be a four-inch square of paper folded once to make a little "Thank You Book," in which the children put short, straight marks for all the things they can think of for which they would like to say "Thank you" to God.

Again it may be a gilt or silver paper of the same size, which three short snips with blunt scissors will transform into a pretty picture frame. This will serve as a reminder all the week of the lovely lesson picture in the gilt (yellow chalk) frame on the blackboard.

At Christmas time perhaps it will be a sewing card in the centre of which is a tiny picture of Mary and the baby Jesus. Above is a beautiful star with long rays ; this is to be worked in yellow stitches.

Under no circumstances should the thought be forced, but the work given must naturally and inevitably recall the lesson and serve to deepen its impression. It should be brought back the following Sunday, examined before the session begins, and preserved in a blank book or manila envelope till the end of the quarter, then sent home with some comment to the parents.

After the distribution of the home work, all join in

singing "Good-bye to all, God bless us as we go." During the singing, the kindergartner and assistants pass around the circle and shake hands with the children. At the end of the song heads are bowed, and, in answer to the question, "What is our parting prayer?" they say softly, "God be with us till we meet again."

A chord on the piano is the signal for dispersion, and the dear little childish feet hurry to the waiting mother or nurse and begin the journey homeward.

The program given may be greatly varied, keeping always in mind the proper proportion of time for its various parts.

The important points to be borne in mind are these: There must not be too many children for individual attention and training; they should be, with possibly a few exceptions, not more than six years of age; the lesson material must be suited to their understanding and experiences; careful consideration must be given to their physical needs; and, above all, the leader must have an understanding of kindergarten principles and child nature. She must be not a copyist, but a constant and progressive student, that she may possess unfailing resources, and she must go often to the Master Gardener himself to receive strength to rightly care for the little "child garden" entrusted to her.

NOTE.—*Sunday-School Lessons for Young Children* (Macmillan & Co., \$1.00), *The Kindergarten Sunday School* (Kindergarten Literature Company, Chicago, \$1.00), and the *Cushman Lessons for Little Beginners* (Cushman Club, Trenton, N. J., \$1.00), all contain series of lessons which have admirable features, and are prepared especially for use in Sunday-school kindergartens.

CHAPTER XX

BIRD'S-EYE VIEW OF THE GOSPELS

THREE GREAT BIBLICAL THEMES: HE WILL COME—HE
HAS COME—HE WILL COME AGAIN—CHARACTERISTICS
OF MATTHEW—MARK—LUKE—JOHN

The four gospels. We want to speak in this chapter about the general theme of the gospels in their relation to those parts of the Scripture that precede and follow them, and about the peculiar characteristics of each gospel.

The Old Testament has for its point of view, towards which it is ever looking, the coming of the Messiah. From Gen. 3: 15, where the seed of the woman is first spoken of, to Malachi, this is the ever-recurring theme. "HE WILL COME" is the refrain that is never forgotten in all the experiences of Israel's holy men. Whether it was Moses in the desert who was speaking, or Isaiah in the holy city, or Daniel in exile, all their thoughts and hopes centred around that one event. All the rites and ceremonies had the same thought in mind. The sacrifices only spoke of that greater sacrifice "which was for to come," and the priesthood was only a type of him who was to be a high priest forever, after the order of Melchizedec. This is made perfectly clear to any one who will take the trouble to study the epistle to the Hebrews carefully.

In this matter of prophecy the Old Testament went into details. There we are told of what tribe the Messiah was to come, namely, the tribe of Judah. We are told of what family he was to spring, that of David. The place of his birth is pointed out as being in Bethlehem of Judea. He was to come in humiliation and of lowly family, and was to be rejected of men. Even his own were not to receive him. He was to be born of a virgin, and was to come suddenly into his temple. These and many more passages refer to that "theme" of which we have spoken above, and show how it was perpetually in the mind of the most spiritual of God's people.

If the theme of the Old Testament is "HE WILL COME," that of the gospels is, "HE HAS COME." Each of the four evangelists tells of this advent, and of the fulfilling of that long line of prophecy. Looked at in this way, the gospels become even more fascinating than they were when looked at merely as the story of the life of our Lord. We find in this narrative the completion of much that had preceded it. We now see that all the types have passed away, and that there is no more any need for sacrifice of any kind, since he of whom all the sacrifices spoke has come. We see that we no longer need any "priest," since he of whom all the priests spoke has come and is our priest forever. That which is perfect has come, so then that which was imperfect need no longer be retained. The type has served its purpose and has been a schoolmaster to bring men as far as Christ. But now that Christ has come we no more need the type.

In the New Testament, however, we have not only the theme, "HE HAS COME," but it takes up a new theme, and says, "HE WILL COME AGAIN." Of this second coming the Old Testament indeed speaks, but only in minor strain. In the New Testament this becomes in time a major strain. We find it already in the gospels, where Jesus himself speaks of his coming in glory. In the Acts it comes out more prominently, beginning with the message of the two men in white raiment on the Mount of Olives, who say, "This same Jesus shall come again in like manner as ye have seen him go into heaven." In the epistles the same affirmation is made over and over again, and the "glorious appearing" is referred to. But in the Revelation the culmination of this doctrine of the second coming is reached. The great difference between the first coming and the second is that the former was in humiliation, while the second will be with great glory. So much for the general outline of the prophecies about Christ coming once and coming again.

Coming now to the four gospels, the first thing that we notice is that the biography of no other person in all the Bible is given in such minute detail as that of Jesus. This is no more than we should expect, for no other person ever lived whose mission was of such importance. More space is given to this one life, which lasted only for thirty-three years, than to the first two thousand five hundred years of human history. This shows what the "mind of the Spirit" was in reference to the importance of this one life. Well may we, therefore, see

to it that we are most familiar with the details of the life of the Nazarene.

Before taking up the story of each of the evangelists, we may profitably spend a few moments in seeing how this story has come down to us. In illustration of this I will give a diagram used by Prof. Henry G. Smith, of Lane Theological Seminary, which will throw much light on the matter.

DIAGRAM



In this diagram the cross stands for the earthly life of Jesus. Of this the apostles were eye-witnesses. This is set forth by the eye. But they heard all the discourses of their Master. This is set forth by the ear. Furthermore, what they saw and heard they thought over deeply. But if this had been all, there would have crept in many mistakes, for they were dull of understanding, as we see from the way in which Jesus himself often rebuked them for their "hardness of heart." They needed guidance in their thoughts, and this was given to them through the influence of the Holy Spirit. He showed them what they should write and made them understand, as they otherwise never could have done, the true meaning of what they saw and heard. When, under his guidance,

they gained correct ideas as to the truth, they began to write. This is represented in the diagram by the manuscript. For many years this was the chief way in which the story of Christ's life was passed on from generation to generation. But in time the printing press appeared and then the multiplication of the Word began. The version of the Bible that for many years was used was that called King James' Version, but in the second half of this century there appeared what we know as the Revised Version. Both of these are marked on the diagram above given. In this way we can easily understand how the gospels that are in our hands came into being.

No one of the four evangelists gives us all that is told of the life of our Master. One gives one set of particulars, another another. One dwells more on the discourses of Christ, another more on his miracles. Many teachers do not realize this, and so fail to make use of the gospels as they should. To show how incomplete any one gospel is by itself, we quote from a *Chronology of Christ's Life*, by Rev. A. P. Stout. He says: "To make the gospel of Matthew historically complete, we must add 1,463 verses (from the other gospels). This is more than 392 verses more than his entire gospel." "To make the gospel of Mark historically complete, we must add to it 1,845 verses." "To make the gospel of Luke historically complete, we must add to it 1,270 more verses." "To make the gospel of John historically complete, we must add to it 1,110 more verses." This will show us how incomplete any gospel is by itself, and will prove the necessity of studying them together, if we

would have the full record of the deeds and words of our divine Lord.

Now, taking up the gospels in their order, we come first to Matthew. He was a Jew, and one of the apostles. Before his conversion he was a taxgatherer, and was called Levi. He lived at Capernaum. Matthew wrote primarily for Jews, and he therefore set forth the life of his Master, so as to attract Jews to accept him as their Messiah. So he begins as no other of the evangelists does, with a genealogy of Jesus, whom he traces back to Abraham, through the line of David. This was in order to show the Jews that this Jesus was of the true lineage of their great King, and a son of Abraham according to the flesh. In his gospel he takes especial pains to show the fulfilment of the Old Testament prophecies in the person of Jesus Christ, and he quotes from the Old Testament no less than sixty-five times. No other evangelist does this so frequently.

Another peculiarity of Matthew is that he gives us more of the exact words spoken by Christ than does any of the other evangelists. The total number of words in this gospel is 24,000, and of these 13,742 are those spoken by the Master. Mark has 15,200 words, and of these 5,070 are those of Christ. Luke has a total of 25,600 words, and of these Christ spoke 11,579. John has 19,200 words in all, and of these 8,030 are those spoken by Christ.

Matthew speaks much of "the kingdom of heaven," mentioning it sixteen times. None of the other evangel-

ists uses this form of expression, and to Matthew it is that we owe the fullest setting forth of the laws of the kingdom, as given in the Sermon on the Mount, which he alone gives with any degree of fulness. He also loves to dwell on the parables of Jesus, and gives us many of them. In this gospel we find, too, the story of a larger number of miracles than are recorded in any of the other three. Thus we see that it would be a great loss to be obliged to do without the gospel of Matthew.

Mark was not an apostle. He was a nephew or cousin of Barnabas, and we find him, in the Acts of the Apostles, with Barnabas and Paul. We learn from tradition that he was intimately associated with Peter, and it is very possible that he learned much of what he wrote down from that apostle. He probably wrote for Romans. This would account for his omission of any genealogy of Christ, for the Romans cared but little for that, compared with the Jews. The characteristic of Mark's gospel is its active, nervous way of setting forth the Master's life of activity. His gospel abounds in graphic touches, and he seems always in a hurry. He uses the word "immediately" no fewer than forty-one times in his narrative, and yet it is the shortest of all of the gospels. The general outline of his gospel has been well given, as follows:—

"The preparation" (1: 1-13). The works of Christ in Eastern Galilee (1: 14; 7: 23). The works of Christ in Northern Galilee (7: 24; 9: 50). The works of Christ in Perea (10: 1-31). The last journey to Jerusalem, and the passion (10: 32 to the end).

Luke was a Gentile. In this respect he stands alone among all the writers in the Old or New Testament, for he is the only Gentile who wrote any book of the whole Bible. You may never have thought of it before, but with the exception of the gospel of Luke, and the Acts of the Apostles, every word of Sacred Writ was penned by a Jew. This shows what a debt of gratitude the world owes to this nation, for this, if for no other reason.

Luke was a doctor, and in later years he was the faithful companion of the Apostle Paul in some of his journeys. Paul called him "the beloved physician." His gospel is the longest of the four. He does not claim to have been an eye-witness of the life of the Master, but says plainly that he gathered the facts together carefully from those who had been eye-witnesses of the events which he narrates.

Luke seems to have written primarily for Gentiles. In his genealogy of Christ, he goes back not to Abraham, but to Adam, as the first man, and thus sets forth Jesus as the Son of man, as well as the Son of Abraham. Luke alone tells of the annunciation of the birth of John the Baptist, and to Luke it is that we owe the story of the visit of the boy Jesus to Jerusalem at twelve years of age. To him also we owe the three parables of the lost sheep, the lost piece of silver, and the prodigal son, none of which we could very well spare. He gives us more of the miracles of healing than any of the other evangelists, perhaps just because, as a doctor, he was more impressed by the marvelous healing power of Jesus. On the whole,

this is the completest of all the four gospels, and the one most chronologically arranged.

If it had not been for what Luke gives us in the Acts of the Apostles we should have been left in the dark as to how the church of Christ was founded among the Jews at Pentecost, and later among the Gentiles at Cesarea. What a loss this would have been no one can tell, for in that case much that we read in the Epistles would have been hard to understand. I have wondered why none of the apostles has given us the story of the church after Pentecost. But the Holy Spirit took care that we should not be left without an account of all that we find in the Acts, and put it into Luke's mind to prepare that account.

Now we come to the last of the evangelists, John. The author of the fourth gospel was a Galilean fisherman, whose brother James also became an apostle. Their father was called Zebedee. They were also called "Boanerges," or "Sons of Thunder." This may have been because of their impetuous temper, which one day showed itself when John was angry with the inhabitants of a Samaritan village because they treated the Master rudely, and wished to "call down fire from heaven and devour them." John has also been called "the apostle of love," because he speaks so much of love in his epistles.

To John we owe not only the gospel bearing his name, but the three epistles called by his name, and the Revelation. He was the only one of the apostles who did not

meet with a violent death, and he outlived them all. He seems to have had a nature such as made him apprehend the spiritual sides of truth, and love to set them forth. The fact, too, that he wrote after he was well along in life seems to have had something to do with his continual setting forth of the more loving side of truth. It may be worth the while to mention in this connection that it is John who gives us the three definitions of God which we find in the New Testament. "God is a spirit," "God is light," "God is love." All these come from the gospel or the Epistles, and for them we are most grateful, for they are brief, clear, and most precious.

The gospel of John has some especial characteristics which we should note. In the first place, its backward sweep is greater than that of any book in the Bible. Genesis begins with "In the beginning God created." But John goes back even of creation and says, "In the beginning was the Word." This antedates creation and reaches as far back as eternity. In this "beginning" John says Jesus (the Word) existed, and in this way he asserts, as does no other evangelist, the divine nature of Jesus Christ. This is of very great importance, especially when taken in connection with other passages of the New Testament which speak of the divine side of Christ's character.

To John's mind the discourses of Christ seem to have been of the very highest importance, and among these especially his dialogues. He alone gives us that immortal dialogue of Jesus and Nicodemus, in which oc-

curs what has been called "the gospel in miniature," namely, John 3: 16. There is also that marvelous talk that he had with the woman at the well of Samaria, which we could ill afford to lose. Besides this, we have the story of the man born blind, which is given in such detail and from which we learn so much. And what shall we say of the chapters 14 to 17 inclusive? They are inimitable, and no other evangelist gives them, even in condensed form. To have lost them would have been a disaster greater than if we had lost everything that Shakespeare ever wrote.

John gives few parables and few miracles. Besides that of the resurrection of Jesus, he gives us only eight in all. But we can well spare fulness in this line, as the others give us so many more, and we are glad that John confined himself so much to the spiritual side of the story of the blessed Master's life. For thus we get new views of that man who "spake as never man spake," which we could get in no other way.

Now in closing this chapter on the four gospels we would recommend to all our teacher friends to get for themselves a "Fourfold Gospel." By this we mean the story of the life of Christ so arranged as to contain in regular chronological order the whole narrative as given by all four of the sacred writers. There are many such on the market. They save the teacher much time and trouble, for in them he will find every word written by the four historians, with proper references, and he need not hunt them up, turning from one evangelist to the

other. I have long used these helps and find them simply indispensable. The one I would most earnestly recommend is called *The Interwoven Gospel*, 245 pp., price, \$1.00, and may be had from W. A. Wilde & Co., publishers of this volume.

CHAPTER XXI

BIRD'S-EYE VIEW OF THE ACTS

SIX GREAT PERIODS: PENTECOST—PERSECUTION—CONVERSION OF SAUL—GENTILES ADMITTED—MISSIONARY WORK BEGUN—GOSPEL CARRIED TO EUROPE

In this chapter we take up the Acts of the Apostles. I fear that many teachers have but a vague idea of the contents of this most important book, and could not give an intelligent outline of the story that it contains. But it is very important for us and for our scholars that we should be able to do this. I shall, therefore, try and give the teachers such an outline as they may be able to use in their work for the future. Of course it will be only an "outline," which each one will have to fill up for himself. But I hope that it may be found helpful.

Before going to our task, however, let us for a moment look at the work which the apostles had set before them. It was nothing less than the *conquest of the world* for their Master. There lay the Jewish world, full of narrowness and bigotry, having forsaken the God of its fathers, and having given itself over to mere legalism. There lay the Roman world, full of idolatry and sin, with all the power of the State on the side of its hoary system of worship. To match this the apostles, who were poor and ignorant men, had nothing. They had neither posi-

tion, nor power, nor wealth, nor learning. They were nothing but peasants, whom all the great ones of the world *despised*. How could they accomplish the gigantic task of overturning the idolatrous systems of the world? It was, humanly speaking, a sheer impossibility. Yet in this book we read of how they began, and of how much they accomplished in about twenty-eight years. It is a truly marvelous story.

See, first, the church without its Lord. After the resurrection, Jesus was with his people for forty days. Then came the ascension. This left that small body of believers without its leader. One would have supposed that this would plunge them into the deepest gloom. But it did not, for we are told that the apostles returned to Jerusalem from the Mount of Olives with *joy*. The reason for this was that he had explained to them the meaning of his death and resurrection, and of his ascension. They saw that all these things were a part of the great plan of God, and so they were perfectly satisfied.

Now for the next ten days we see the church waiting. They were in Jerusalem, and continued in prayer, waiting for that power of which Jesus had spoken to them. During this time they did nothing but elect an apostle to take the place of Judas, and in this I think that they made a mistake, for Jesus never told them to take any such action, but to "*wait*." We never hear of Matthias again, and when the Master's own time came, he put in Paul as the twelfth apostle, and paid no attention to the one whom the disciples had elected.

FIRST GREAT EVENT.

This is found in the outpouring of the Holy Ghost at the day of Pentecost. Then was fulfilled the promise of Jesus that they should be filled with *power*. This was just what they needed, to do what he had told them they were to do, namely, preach the gospel to all nations. This power which came to them was so great that Peter gained many more disciples for his Master in one day than Jesus himself had gained in three years. It was simply overwhelming, and swept men into the kingdom by hundreds and thousands. Then was fulfilled what Jesus once said, "Greater works than these shall ye do." Then, too, was partly fulfilled what the Master said to Peter about having the "keys" and opening the doors of the kingdom of heaven.

This power showed itself in many ways. They had power in *deed* as well as in word. Peter and John could work miracles, and did so. So did the other apostles, as we see by chapter 5: 12, 15, 16. Of course these things made them very popular, and gained them many attentive listeners. They were only too glad to see and hear such men, and God gave the apostles great favor in the sight of the multitude.

Then, too, they had great power to purify the church. This was shown in the cases of Ananias and Sapphira, so that "great fear" fell upon all, and many who otherwise would have joined the church from base motives were restrained. In this way the early church was kept pure, as indeed it had great need to be.

But soon as we might have expected, persecution began. The cause of this was found in the popularity of these men, and the power that they had over the multitude. At first the ecclesiastical party thought the thing would soon die out. But when they found that it grew from day to day, they raised their hands to strike. They arrested Peter and John, and imprisoned them. They then threatened them, and let them go. But instead of being intimidated (as the rulers hoped they would be), the apostles merely prayed for more boldness and power, and they had their prayer answered literally. As a result, the work grew apace. This so multiplied the work of the apostles that they could not catch up with it, and so they took steps accordingly.

They organized the work of the church (chap. 6: 1-8). This was right, and gave them more power, and helped them to use to better advantage the power that they already possessed. This is the first step in organization that the church ever took, and it was much blessed of God. Other steps came in due time, as they were needed, in all of which these men were guided by the same Holy Ghost who had given them the wisdom to begin this great work.

All this happened *in the city of Jerusalem*. As yet the disciples had not taken up any work outside of that city. There were good reasons for this, especially the one that was to be found in the command of Jesus to "begin at Jerusalem." But there was danger that they would stay there too long, and perhaps get spiritually lazy or proud. So God took means to send them out of their

nest into the wide world. This he did by a persecution which drove them forth. This led to the

SECOND GREAT EVENT,

which consisted in the spreading of the gospel far and wide (Acts 8: 4). The disciples went proclaiming the Word, and wherever they did this, the power of the Holy Spirit was with them. This process of the spreading of the truth is still going on, and if in your school you are doing any really missionary work, you are following the example of the early believers. It will go on till all the world has come to a knowledge of the truth, or has finally rejected the message of God's peace.

All this time Saul was raging against the company of believers, and persecuting them even unto strange cities. He was bound to put an end to the new and hated religion. But God put a stop to his plans, and this brings us to the

THIRD GREAT EVENT,

namely, the conversion of Saul of Tarsus. The story of this is known to all, and we need not dwell upon it here, save to say that when he was converted he became as great a defender of Christianity as he had been its opponent. When he ceased his persecution "then had the churches rest, throughout all Judea, and Galilee, and Samaria, and were edified (upbuilt) and were multiplied." This conversion of Saul the persecutor, who was made over into Paul the preacher, is one of the most important of all the miracles of the Bible. Its influence is felt to

this day, and will be to the end of time. Moses, in the Old Testament, and Paul in the New, are the two greatest men of all Bible times.

So far the disciples had preached the Word to Jews only, and if any Gentiles had received it, they had been obliged to join the church by going through certain rites and ceremonies peculiar to Judaism. It had not yet occurred to the apostles that Gentiles could become followers of Jesus without such ceremonialism. They had not realized what old Simeon had said when Jesus was presented by his mother in the temple, that Jesus was "a light to lighten the Gentiles" (Luke 2: 32). But it was never God's purpose that Judaism should be universal. He had better things in store for his creatures. Judaism was now about to be surpassed by the wider religion of Christianity. The time had come when the "middle wall of partition" was to be broken down. This brings us to the

FOURTH GREAT EVENT.

To Peter was given the great privilege of breaking down this wall. But before he could be sure that he was right in taking this step, God had to work a *double miracle*. Double miracles are very rare in the Bible. In this case, however, we have two miracles, one to Peter in Joppa, and at the same time another to Cornelius in Cesarea, both bearing on the same theme. Read them carefully as given in Acts 10. Peter obeyed the divine behest, and going to Cesarea, he did what, under ordinary circumstances, he never would have done,

he went into the house of a Gentile, and to the company there assembled preached the Word, and then actually baptized them on the spot. Such a thing had never been done, and it marked a great advance in the understanding of the truth as it is in Jesus Christ. Now the door was open to ALL who believe, and not only to such as were willing first to become Jews. Here was further fulfilled the commission of Jesus to Peter, when he gave to him the "power of the keys." He had first opened the door of the church to Jews on the day of Pentecost, and now to the Gentiles also. Henceforth Christianity was to be not a national religion, but a world-wide religion, for all nations, and tongues, and peoples.

The church in Judea was so surprised at the action that Peter had taken in Cesarea that they asked him to explain his conduct. This he did, and when he declared that God had sent his Holy Spirit on these Gentile believers just as he had on the Jewish believers on the day of Pentecost, they were satisfied, and praised God for his marvelous grace. This showed how willing the early church was to be led by the Holy Spirit, and not by any human traditions.

Meanwhile the spread of the gospel continued. In the city of Antioch there was a great revival, and many believed. In connection with this revival we first find Paul coming to the front. For a whole year he was active in preaching and edifying the believers. In this way there was built up in that city a very powerful church, which made itself felt most markedly in the fu-

ture story of the gospel. Of this we shall see proofs presently.

But though the church had had rest now for some little time, it was not to last long. For the enemy was not dead, but only waiting for the best time to strike. This was done by Herod, who arrested James and put him to death. He also arrested Peter and imprisoned him, and would doubtless have beheaded him also, had not God given him an especial deliverance. So in his mysterious providence God allowed one to seal his testimony with his blood, another to continue for awhile longer in the active work of the ministry.

But whatever happened, whether it was James who was beheaded, or Peter who was delivered, "the Word of God grew and multiplied" (Acts 12: 24). In the long run, no weapon that was forged against that could prosper. And so we come to the

FIFTH GREAT EVENT.

This took place in the church in Antioch. As we have seen, that church was most powerful, and it came to them, suggested by the Holy Ghost, that they ought to be a *missionary church*. So they organized the first missionary work that had ever been done by the church as a body. Now mark what direction the Holy Ghost gave in this matter. They had in Antioch two grand good men, the best workers among them, Paul and Barnabas. We might have supposed that the Spirit would have said, "These are your two best preachers, and you

had better keep them at home. Send out some second-class men, for they will be good enough for missionaries." But the Spirit worked in no such way as this. He said, "Send these very two men, for I have called them to this work" (Acts 13: 2). This shows what the Spirit of God thought about missionary work. The best were none too good to send forth. If the church of God had always acted on this principle since then, it would have been better for her and for the world. We have acted too much on the contrary principle, that we should keep the best at home and send the second-best abroad. I do not at all mean to say that all foreign or city missionaries have been "second-best" men. But I do mean to say that many seem to think that a second-rate man will do for the mission, while only a first-rate man can satisfy the home church. *This is all wrong.*

These two missionaries had strange experiences. We have not time to go with them in their tour. Suffice it to say that at Lystra they came near being worshiped by the heathen at one time, and soon after that they were nearly killed by the same throng. But neither did the one experience elate them nor the other depress them. They simply went on and preached Jesus as the Saviour of mankind, Jew and Gentile. So they went from city to city, and did what they could, and God was with them. The following is the list given of the places that they visited: Seleucia, Cyprus, Salamis, Paphos, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe, and back to their starting-place, where they gave in their report to the church which had sent them out.

Now arose once more, and for the last time, so far as the Acts tell us, the trouble about the permitting of Gentiles to unite with the church without becoming Jews first. This led to the calling of the council of which you will find the account in Acts 15. The whole matter was discussed in detail, for it was a most important question, and it was imperative that it should be settled right. This they did, and laid it down as a principle that Gentiles should not be required to keep the Mosaic law, but should be accepted on the basis of faith in the Lord Jesus as their Saviour.

This grave question being settled, Paul started on his second missionary tour. He wanted to visit those who had accepted the truth from his lips on their first tour, and further build them up in the faith. This he did. But so far, in Asia Minor only. Up to this time, the gospel had not been preached in Europe. This brings us to the

SIXTH GREAT EVENT,

which is the passing over of the gospel into Europe. This was in answer to a vision that Paul had in Troas, in which he saw a man from Macedonia calling for him to come over and help them. There were only four men in this "army of invasion," if we may call it by that name, Paul, Silas, Timothy, and Luke. But it was the most important army that ever crossed from one continent to another. They had neither sword nor spear, but they had that which was much more powerful, the Spirit of God with them. Vast armies had crossed at

this point in days gone by. Xerxes had crossed with a million of men, and later Alexander of Macedon had crossed and had overrun Asia. But neither of these brought any real blessing with him. In later years the Mohammedans have crossed, but they, too, have wrought more harm than good. But when this little army crossed, there came to Europe (and so to America, too,) a greater blessing than could have come in any other way. Yet, strange to say, in a few days *half of this army was in prison*, in Philippi. Yet, nothing daunted, as soon as they got out they were at it again. It is a marked fact that the first one in Europe who accepted the new religion was a woman, thus foreshadowing the great good that Christianity was to accomplish for womankind. It is a fact that nowhere in all the world has woman had her rights, excepting where the religion of Jesus Christ has prevailed. Men may prate about the religions of India, but the result of what they have there has been "a deified cow and a degraded woman." Mohammedanism always degrades woman, and the same sad fact is true of all false religions.

In this tour, Paul went through many of the cities of Greece, and proclaimed the gospel. Some mocked, some persecuted, some believed. But, in spite of all, he laid the foundations of the church at Philippi, at Corinth, at Thessalonica. He did his duty, and this was all that God required of him.

On his return journey he had that wonderful experience at Ephesus, where they had *the great religious bon-fire*, in which they burned their books of incantations to

prove that they abandoned such evil practices. Here, too, they had the great riot in favor of the idol Diana of Ephesus. All this only certified to the growing power of that gospel which these men preached.

In Jerusalem, to which Paul returned after a third missionary tour, he was arrested by his enemies, and sent down to Cesarea, where he was detained for over two years. Then, in compliance with his own request, he was sent to Rome to be judged by Cæsar. We have a graphic account of the storm of the apostle and his companions, and of their safe arrival in the Eternal City. Here he was kept in guard for two years and more, but whether in prison or out, he always and everywhere preached, so that many were converted by his labors. The only way in which Paul could be silenced was to kill him. The Acts do not tell us of his death, but as a matter of fact he was at last beheaded in Rome, and so sealed his testimony with his blood.

CHAPTER XXII

LIFE OF OUR LORD

THIRTY YEARS OF SILENCE—HIS HOME—PARENTS—
GROWTH—INFLUENCES THAT SURROUNDED HIM—NATURE
—MEN—BIBLE—PRAYER

CHRIST lived only a little more than thirty-three years, and of these years we have a detailed account of only three and a half. Besides this we have recorded a few events of his childhood which, put together, as far as the narrative goes, would hardly cover six months of his life. All the rest of the thirty years is an absolute blank, with the single exception of his visit to Jerusalem at twelve years of age.

In our study of his life in Nazareth we turn to the Word, and from that draw our inferences as to the manner of life he led. These inferences are perfectly legitimate, so long as we stand close to the written word. Now, these inferences are of various kinds, and for the sake of clearness we divide them up into headings :

First: His home. This was in Galilee—Galilee of the Gentiles, as the ecclesiastics called it, therefore despised Galilee. In Galilee there had been a mixed population from the days of the captivity—Jew and Gentile, Roman and Greek. Therefore the pure Jew looked down upon the Galileans as rather “off color.” In Galilee there

was one place that was peculiarly rough, and that was Nazareth. Even Nathanael exclaimed, "Can any good thing come out of Nazareth?" John 1 : 46. It was there, you remember, that they tried to murder the Master. Here, then, these thirty years of silence were spent.

Second: His parents. They were very poor. How poor they were is apparent from the fact that Mary, when she brought this Child to the temple to present him, had nothing to give but a pair of turtle doves, or two young pigeons, which was the poorest offering allowed to anybody. Now, Mary knew that that was an extraordinary Child, because the angel had told her of it. Mary hoped in her heart, undoubtedly, that this was the long-looked-for Messiah, and with the Jewish mother's natural pride she would have made the best offering she could. Her offering, therefore, shows that she was *very* poor. This, by the by, also shows that the visit of the Wise Men who brought gifts—gold, frankincense, myrrh—must have come after the presentation in the temple; for it is inconceivable that Mary should have had gold, and then have kept it and given a lesser offering. His parents, however, were thoroughly godly. Mary was saturated with the best of the spirit of the prophets; so that when Mary spoke she spoke with prophetic fire. No woman not thoroughly acquainted with the prophets could ever have spoken as this maiden did when she sang the "Magnificat." Read Luke 1 : 46-54 and you will realize that her words were like those of the seer Isaiah, or the sweet singer of Israel, David, so saturated was she with the spirit of the Old Testament. In this godly

home, therefore, the boy Jesus grew up and naturally imbibed the spirit of the home day by day. There is nothing affects a child in this world as much as the spirit of his home. All outside influences are secondary to this. And the spirit of such a home is perfectly manifest in all the after life of Jesus.

Third: He himself. Luke says, in the second chapter and 40th verse: "And the Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." This was before his visit to the temple at twelve years of age. Afterwards, Luke adds again, verse 52: "And Jesus increased in wisdom and stature,"—or age as the margin has it,—“and in favor with God and man.” That description pertains to the Boy himself.

Mark in this description:

(a) **He “grew.”** This growth was a *natural* growth, but with this peculiarity: it was a *sinless* growth. The growth of every child is unnatural. God never intended that children should be born with sinful natures. We are to-day all abnormal, not normal. Christ was normal, not abnormal. It is hard for us to realize how the growth of a child to-day is dwarfed and marred by its sinful nature. One child is selfish, and this gives a *bias* to all his growth. Another child is by nature false, and it seems as though he were a born liar. Another child is wilful, and the result is the ruin of the child's life. Another child is lazy, and here the result is that all efforts of parents and teachers are thwarted. Sin thwarts our development. Christ had no sin.

(b) **He “waxed strong in spirit.”** That refers to his moral development. And this can hardly be over-emphasized. Morally he grew, just as a perfect plant grows when under perfect conditions.

(c) **He was “filled with wisdom.”** Now, the wise man says, “The fear of the Lord is the beginning of wisdom.” There is a marked distinction between wisdom and knowledge. Solomon knew much, but was a fool morally. Knowledge is the accumulation of facts, wisdom is the right use of these facts. This being so, a very ignorant man may be a very wise man, and a very well educated man may be a fool. It reminds one of the story Mr. Spurgeon tells of the rich man who sent his boy to college, poured money over him, and the boy came out a bigger fool than he went in. This led the father to say, “I can say of my boy as Aaron said, ‘Behold, I cast my gold into the furnace, and there came out this calf.’”

Jesus was filled with wisdom, and that meant the right use of whatever knowledge he had.

(d) **“The grace of God was upon him.”** That is to say, there was divine help in his growth. The divine and the human coöperated here perfectly, as it is God’s purpose that they always should. And the result was an absolutely normal development of body and mind and heart from day to day.

Fourth: His schooling. This was of the most meagre description. All that we can say is that he learned how

to read ; but, we can add, he could read well, and that is more than some of us can do. There are some ministers in the pulpit who read shockingly, and you don't know which they read worse, the Bible or the hymns. To read, and to read well, are two different things. But that Christ could read well is apparent from the fact that they asked him to read so often in the synagogue. "He stood up *as his custom was* for to read." Now, they would not have asked a man to read if he read badly.

He could sing. It had always been a kind of a comfort to me that he could sing. "When they had sung a hymn . . ."

But his great instructors were not those who ministered to him in the little school in Nazareth : they were of a different type. Note, then, his great instructors :

First: Nature taught him. God has two books in this world : one the book of Nature, and the other the book of Revelation. As a boy Jesus had been looking at the works of God's hands, and they had been talking to him, and telling him, not of themselves only, but of the underlying spiritual truths of which they were the exponents. Many a boy picked the lilies of the field and was rather pleased with their beauty ; but to no boy in Nazareth did these lilies speak as they did to Jesus. To him they spoke of God's care. "Consider the lilies how they grow : they toil not, they spin not ; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." Luke 12 : 27. The lilies were *commentaries* on God's providential, loving care. In the market-place this boy had seen mustard seed ; very

possibly had got some and had planted it. He had noted how small the seed was, and how large the herb was that grew from it. Another boy would simply have wondered and stopped, but to this boy this contrast between seed and herb spoke of the kingdom of God. "The kingdom of God," he says, "is like unto a grain of mustard seed, which is the least of all seeds; but when it is grown it is the greatest among herbs." Matt. 13: 31, 32.

So the seed and tares; so clouds and sunshine; so evening red and morning red; so the fig-tree; so all nature taught him.

Second: Men taught him. Remember, Nazareth, though in the hill country, was on the highway between Damascus and Jerusalem. Caravans were passing there all the time. Merchantmen, travelers, military processions, all manner of activities were apparent in that little Galilean town. Now, Jesus learned from men, and men's actions, as well as nature's processes, spoke to him incessantly of the kingdom. He had seen a sower going forth to sow many a time on the hillsides, and down below on the plain of Esdraelon. He thought about it. He saw the analogy. He said: "Behold, a sower went forth to sow;" and then came his immortal parable of the kingdom of God as set forth by the actions of a man. As a boy, doubtless Christ had noted the waiting of virgins for the coming of the bridegroom. There had been marriages in Nazareth, and with marriage customs he was well acquainted. No other boy there dreamed of making an earthly marriage set forth a heavenly mar-

riage. But he did. "Then shall the kingdom of heaven be likened unto ten virgins," he says. I doubt not those ten virgins were Nazareth girls whom he personally knew, of whom on a given occasion five were too late, and failed to get into the ceremony. But he caught that, and with it he threw light upon the kingdom of God. Many a time Christ had seen his mother take a little bit of leaven and hide it in three measures of meal, and put a cloth over it, and put it down by the fireplace. In the morning when the boy got up actuated by curiosity, he lifted that cloth to see what had happened. "The whole was leavened." Ordinary boys would have gone their way. Not so this boy. He learned his lesson. And one day he said: "The kingdom of God is like unto a leaven which a woman took"—that is, his mother,—“and hid in three measures of meal, until the whole is leavened.”

I could go through a long list of these things where Christ took human relationships, man's actions, and by means of those illustrated the deepest things of the kingdom of God.

Third: The Bible taught him. Now did he ever own a Bible? I do not know. Bibles were expensive, for they were in manuscript. I doubt whether Christ ever had enough money to buy a Bible. But when a boy is in earnest, he can do a great many things. My father in his early years was a mechanic, and worked at the lathe ten hours a day. He was very fond of music, but he had no money wherewith to buy it. He made friends, however, with musicians and borrowed their music. Then

he made music paper himself, with endless patience,—for he had not money to buy it, and he copied the music, night after night, when his work was done. And the result was that my father acquired a considerable musical library, all the result of his own endless toil for it. For aught I know, Christ may have made friends with the rabbi in the synagogue, for he was a lovely boy. And he may have begged for pieces of parchment, and then begged for the manuscript to copy Isaiah. For aught I know, Christ may have owned as his most valued treasure the whole Old Testament, copied with his own hand. At all events, we know this: that he himself, like his mother, was saturated with the Word of God. It was part of the warp and woof of his mental furniture. This you can see in a minute when you realize how familiar he was with the Old Testament. Remember, he could not carry his Bible with him. Remember, he had no concordance. Yet whenever he wanted a passage from the Old Testament he could quote it without a moment's hesitation. I have picked out the books in the Old Testament from which he quoted, or to which he familiarly referred. I will give you the list now:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, 1st and 2d Samuel, 1st and 2d Kings, 2d Chronicles, Psalms, Job, Proverbs, Isaiah, Jeremiah, Ezekiel, Daniel, Jonah, Amos, Hosea, Micah, Zechariah and Malachi—twenty-three books. Remember, however, that we have not recorded *all* the words of our Lord. What we have is only a fraction of what he ever said; and I doubt not if all that he ever said were recorded, we should find that he quoted from every book in the Old

Testament frequently. That shows his familiarity with the Word.

Fourth: Prayer taught him. His habit of all night prayer I do not think was formed *after* he was thirty years of age, but *before* it. Many a time on the Galilean hills when the skies were resplendent, he stayed out all night in communion with God. I have sometimes thought that the narrowness of his home drove him out where he could be alone. He had no fitting opportunity for solitude in that poor carpenter's home, and so he sought it on the hills around his village. I remember the story of a tenement woman whose husband was godless, and whose home was crowded, who said to one of our missionaries, that when she wanted to meditate and pray she leaned out of the window, for then they thought she was looking at what was going on in the street, and they let her alone. So I think Christ went out of the narrow house so as to be undisturbed. Now, these nights of prayer were not nights of petition only. He was praising; he was communing; he was talking as well as asking. Prayer isn't beggary. It is right to beg; but that is a poor prayer that is all begging. Prayer is a wonderful teacher. You can learn more in five minutes on your knees than you can in five hours standing upright. God reveals to the man who kneels. The other world comes nearer to us, somehow or other, when we are prostrate, than when we are erect.

Fifth: Visits to Jerusalem taught him. At twelve years of age he went up for the first time, but the next

eighteen years he went up at least once every year. In those visits he learned much of the hypocrisy and worldliness of the ecclesiastics. When Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves," he was not talking out of an experience of day before yesterday; he was talking out of an experience of eighteen years; for eighteen times he had been there, meditated upon their evil life and had been disgusted by it. A sad education was that, but one necessary to him in all his future ministration along the lines of eternal truth.

These were the influences which surrounded him during those thirty years of silence. These were the professors teaching their one solitary pupil, and fitting him for his life-work.

Naturally we wonder with regard to his personal appearance, and there, singularly, little is given to us. Did he ever laugh? We are not told. Did he ever smile? No word of it. I cannot but feel that he must have smiled when he took the children into his arms. It would be impossible not to smile. But he was a Man of sorrows, and laughter was probably very rare, if indeed he ever laughed. Did he weep? Yes, twice—we have the record. What was his complexion? Was he tall or short? What was the color of his hair? What was his figure? There is no sign whatever. Of one peculiarity, however, there are repeated notices, and that was, the look of his eye. Over and over again that is spoken of; evidently it made a deep impression. Now, there is no

single feature of the human face that is as marked and powerful as the eye. You can do wonders with your eye if you have got any soul behind your eye. There is something or other in the eye, and in the voice, that betokens power in the individual.

Note a few of the passages that refer to his power of looking:

Mark 3: 5—"When he had looked round about upon them with anger." They noticed that silent look.

Mark 10: 21—"And Jesus beholding him, fastened his eyes on him."

Mark 11: 21—"And when he had looked round about upon all things that were in the Temple."

Mark 8: 33—"But when he had turned about and looked on his disciples, he rebuked Peter."

Luke 22: 61—"And the Lord turned and looked upon Peter."

Matthew 14: 19—"Looking up to heaven he blessed."

Luke 21: 1—"And he looked up, and saw the rich men casting their gifts into the treasury."

All this shows that his eye had extraordinary power, and through his eye his spirit impressed itself upon men.

Now, here in Nazareth for these thirty years Christ lived, and developed and prepared for his three years of public ministry. It is worthy of our notice that during these thirty years heavenly interest was centred on Nazareth, and not on Jerusalem; for in Nazareth was the reality. Nazareth now was the true Zion, because there David's Son was—not in Jerusalem. Nazareth was the true Mount Moriah, because there the Lamb of God was—not in Jerusalem. In Nazareth was the true

Temple, because there he was of whom the Tabernacle and Temple were but outward typical manifestations. In Nazareth was the true High Priest, and not in Jerusalem, for all high priests from the days of Aaron down had been mere types of him which was for to come. And now he had come. Men still turned to Jerusalem; but Jerusalem was a chrysalis' shell from which the life had departed. Angels turned to Nazareth; for in Nazareth was the reality of which all these types and figures had been speaking these fifteen hundred years. All these were about to be done away with, and reality was to take their place. Yet how blind men were! Nazareth to them was nothing, and Jerusalem everything. But to all who had spiritual vision Jerusalem was nothing and Nazareth was everything, because there lived he in whom "dwelt all the fulness of the Godhead bodily."

CHAPTER XXIII

LIFE OF OUR LORD (CONTINUED)

FIRST AND SECOND YEARS OF PUBLIC MINISTRY—STATE OF
THE JEWISH NATION—JOHN'S PREACHING—JESUS' POPU-
LARITY—MIRACLES—TEACHING

STALKER has distinguished the three years of Christ's active ministry as first, the YEAR OF OBSCURITY; second, the YEAR OF POPULARITY; and third, the YEAR OF OPPOSITION.

Before we consider our present study, the Year of Obscurity, in detail, we have to consider the condition of the nation at this time. There are more than five centuries between the return from captivity and Christ's coming. Outwardly things had greatly improved. The chief sign of this improvement was the absolute absence of idolatry. Before the captivity, Israel was always backsliding. But after the captivity, there was absolutely no idolatry, for those seventy years of hardship cured Israel forever of that sin.

There was at this time great reverence for the written Word. In order to foster and guide this reverence, we find everywhere in the land synagogues. Before the captivity there were no synagogues; now there were many. A synagogue was merely a place for prayer, the reading of the Word and exhortation. The great difference between a synagogue and the temple was this: in the

temple only was sacrifice allowed; in the synagogue no sacrifice was allowed. Remembering this, you realize that there is to-day, for the Jewish people, nowhere in the world any temple.

In spite of the synagogue, the reverence for the written Word and the absence of idolatry, true religion had declined. The Pharisees had grown horribly formal. The scribes, who were interpreters of the law, were really only parrots. They simply quoted what Rabbi This and Rabbi That said. This accounts for the people saying, when Christ began to teach, "This man teacheth with authority, and not as one of the scribes." Christ gave his own authority as the basis for truth.

A spirit of ecclesiasticism prevailed; and wherever you find this spirit, whether in ancient or modern times, you will find it is a dead and dried spirit. It is like the shell of the chrysalis, out of which the butterfly has gone.

Notwithstanding this, there was true piety in the homes of the humble. See the godliness in the priest's house—Zacharias; in Joseph's home; in the homes of these apostles—Peter, John, James, Andrew.

Just at this time, when formalism prevailed, out comes John the Baptist. Four and a half centuries had elapsed since Malachi had spoken. Now comes John. Of fiery temperament, fearless honesty, and of magnificent eloquence, the reputation of this man ran like wildfire. He was a man of the desert, and so far as we know, he preached in no town. But multitudes thronged from Jerusalem and Judea down to the Jordan to hear what he had to say. There was no man in his day as popular

as this rough but pungent preacher. He told the unvarnished truth. There was no veneering on John.

John preached for about six months, and the burden of his preaching was twofold: first, "Repent"; second, "My Successor is coming." At the close of that six months suddenly Jesus came.

At his baptism there was a remarkable manifestation of the Trinity: First, there was the Son; second, there was the Holy Spirit; third, there was the voice of the Father. There you have the first clear manifestation of the threefold nature of the divinity—a Father, a Son, a Holy Spirit, here were united at the baptism of the Saviour. This doctrine of the Trinity here so clearly foreshadowed, is a mysterious doctrine. Yet it is no more mysterious than many other things.

The next great experience of Christ in this year of obscurity was his temptation.

This whole story of the temptation is very mysterious. It teaches, however, that Satan is a person, not an influence. Three of the temptations are given to us; but as Christ was tempted forty days, there must have been many forms of temptation which are not recorded. These three at the close are given to us as specimen temptations, and they are:

(a) Temptation to the unlawful use of miraculous power in his own behalf. Jesus never did that.

(b) Striking display of his Messianic power. He never used his miraculous power for dramatic glory.

(c) Turning away from his life work. His life work

was to do the will of his heavenly Father, and not to get earthly possession; and this temptation he resisted as well.

Another experience during this year was that of the deputation of priests and Levites to John (John 1: 19-28), to ask him who he was.

Jesus got his first disciples as the result of John's witness bearing.

Another experience during this year was the marriage at Cana of Galilee. This was a family affair. Here we are told that he showed forth his glory, and his disciples believed on him. The chief glory of that experience was this: it set forth the difference between Jesus' life and that of John. John was an ascetic, a hermit; Jesus was a family man, and lived with men in cities. The ascetic life was very well for John, but it has been overdone since then. The whole idea of the church in withdrawing men and women from the world is a preposterous idea. Christ stood flat against that.

Christ lived in the midst of temptation, and stood; and so can I by his grace.

Another experience during these years of obscurity was the first Passover of his ministry. It was at this time that he cleansed the temple for the *first time*.

It was towards the close of this first year that Christ began, through his disciples, to baptize. Christ baptized not, but his disciples did. Popularity began to turn from John and centre around Jesus. Herein John showed his grandeur, in that he rejoiced in that.

Stalker has rightly called this the year of obscurity, because so little is recorded of it. Jesus was in Judea

the greater part of this year, where the formalism, the ecclesiasticism, the deadness of everything was such that little could be accomplished. He struck against the brick wall of human ambition and pride; and this is the reason, doubtless, why after one year of obscurity and failure he abandoned Judea and went to Galilee.

Roughly speaking, the dividing line between the first and the second year may be placed with the interview with the woman at the Well of Samaria. In Galilee the home of Jesus naturally would have been Nazareth, for there he had lived for thirty years. But Nazareth rejected him, on the principle that "a prophet is not without honor save in his own country." Being rejected at Nazareth, he made Capernaum his headquarters, and Capernaum is spoken of as his own city. The fame of the Master had preceded him, so that in Galilee it required but a few miracles to rouse the whole population. As he went from village to village, multitudes followed, so that during the time of his sojourn in Galilee his movements were like triumphal processions.

This life in Galilee was one of ceaseless activity; and this activity was apparent chiefly in two ways:

First: It was apparent through his miracles. These were multiplied beyond any former precedent. I know of no time up to the coming of Christ when hundreds of miracles were wrought in one day; but in Christ's time this must have been true, for more than once we have the simple statement that multitudes came to be healed, "and he healed them all"—one sentence there covering hundreds of miracles:

I. These miracles affected *nature*; as, for example, in the stilling of the wind and the calming of the sea, and in the multiplying of loaves and fishes.

II. They affected *man* in his threefold nature—physical, mental, spiritual.

III. They affected *the spirit world*. He commanded evil spirits and they came out. He called back Jairus' daughter and the widow's son from the spirit world, so that their dead bodies were reanimated, and they lived again.

IV. They affected man in his misery. Some one had said that man's misery is but the shadow of his sin; and that is true. Christ in ministering to man's misery always aimed also at exorcising the cause of it—sin.

Now, these miracles of his were spiritual object lessons always. If he healed blind Bartimæus, he meant by that to say that he could give light and sight to the blind. If he raised Lazarus, he meant by that to say that he was the resurrection and the life. If he stilled the waves, he meant to say that he had power to say to the troubled soul, "Peace, be still!" The five loaves and two fishes multiplied—what did that mean excepting that "I am the Bread of Life; he that feedeth on me shall never hunger"?

I am glad to note how much of happiness all this miraculous power must have brought to Christ. It must have been a joy to him to heal. It must have brought to him sweet satisfaction to send the Syrophœnician woman home, and know that when she got home she would find the bed rolled up and the medicines put away. Yet with all this joy, the power of working miracles must

have brought him keenest sorrow. He healed ten men who were lepers, and nine of them never came back to say "Thank you." That must have been like a poniard thrust into his tender heart, and the tone of his voice must have been exquisitely sad when he said, "Where are the nine?"

Second: This activity was manifest through his teaching. The importance of this is less apparent, but more real, than that of his miracles. If we had to have one of the two—miracles or teaching—we should take teaching. Fortunately we have both.

His teaching was characterized:

(a) **By courage and boldness.** He taught with authority. They all noted that. He had experienced what he taught. He knew; others guessed.

(b) **His teaching was largely parabolic.** Nearly one-third of Christ's utterances are in the form of parables. How wise that was is very apparent when we search the chambers of our own memories.

(c) **In his teaching he was stern against all shams.** Wherever Christ found any veneering, he stripped it off, and wherever he found men wearing masks, he tore them away. Oh, for a little more of the spirit of crusading against shams! The world is full of shams; it is full of veneering—rosewood on the outside, pine inside; brown stone outside, plain brick inside.

(d) **In his teaching he was endlessly gentle with all**

penitent wanderers; thunder and lightning against shams. These hypocritical Pharisees would condemn a woman who was penitent because she *had been* bad. He condemned them because they *were* bad, and pardoned her because she wanted to turn. It was not confessed blindness that Christ condemned, but professed sight. If any one confessed he was blind, he healed him. If any one professed that he saw, he let him alone.

Divine truth goes by contraries. If we confess our sins, God forgets them; if we forget our sins, God remembers them.

In all his teaching there was one dominating theme: The kingdom of God, and himself as its centre. How is it, then, you may say, that the disciples had misunderstood him in his teaching? Doctor Stalker puts this beautifully. He says: "They misunderstood him because they emphasized the wrong word. They emphasized '*kingdom* of God,' and he emphasized '*kingdom of God.*'" There is a tremendous truth.

Third: This activity was apparent through his founding of the apostolate. This was a marked experience of the second year. It was not till he went to Galilee that he formally asked his disciples that they should literally follow him.

Discipleship was marked by three stages:

- (a) A spiritual following;
- (b) A literal following;
- (c) The apostolic appointment.

When John said in the first year, "Behold ! the Lamb of God, which taketh away the sin of the world," two of John's disciples left him and followed Jesus; after that, however, they returned to their calling as fishermen. When, however, at the sea of Galilee he says to Andrew and Peter and James and John, "Follow me," that meant a literal following. And from that day they forsook home and nets and all, and wherever he went they went.

In the second year there came the third stage, and that was the appointing of twelve men to be his permanent apostles.

Till the Ascension Christ taught them; after Pentecost the Holy Spirit taught them, and in both cases their Teacher was divine.

There are nineteen personal interviews with Christ recorded, and he paid as much attention to one as though that one were the only existing creature.

In all this teaching I want to call your attention to some things that Jesus did not say :

(a) He never attempted to prove the existence of God ; he took it for granted. And in my humble judgment, arguments to prove the existence of God are wasted breath. God is; and from that we start. We do not start from "God isn't," and then first prove that he is. We say, "God is."

(b) He never argued that man was a fallen creature ; he took it for granted. And from that standpoint he went right on. No use arguing that man is a sinner. If you don't believe it look in your own heart.

(c) He never argued to prove the other life; he simply took it for granted.

This Year of Popularity came to a sudden end. It ended with the miracle of the feeding of the five thousand. It was cut off short there.

CHAPTER XXIV

LIFE OF OUR LORD (CONTINUED)

THIRD YEAR OF PUBLIC MINISTRY—OPPOSED BY ECCLE-
SIASTICS—HIS HUMBLE ORIGIN—THE COMPANY HE KEPT—
HIS SABBATH WORK—ARREST—TRIAL—THE END

THE culmination of our Master's popularity was reached at the time of the feeding of the five thousand. From John's narrative we learn that the enthusiasm of the thoughtless multitude was so roused by that miracle, that they wanted by force to make him king. A Messiah who could feed them for nothing seems to have been their ideal. This desire on the part of the multitude Christ sternly curbed, for we read that "he sent the multitude away." He knew perfectly well that if they tried to make him king, the Roman government would at once intervene, he would be found guilty of treason, and thus his whole life's work would be ruined. The apostles themselves sympathized with this effort of the multitude to make him king, as is perfectly apparent from the statement that he "constrained" the apostles to get into a ship and go to the other side. That word "constrained" shows that they were unwilling to go, and had to be forced. On the next day, however, when the multitude followed Christ, and he tried to make a spiritual application of the miracle of loaves and fishes, they refused to receive his teaching. He wanted them

to eat spiritual bread, and they wanted baker's bread. When he spoke to them about the "Living Bread which cometh down from heaven" being his flesh, they were offended, and many of them went back. It was then that he turned to his apostles and said, "Will ye also go?" And then Simon Peter said: "To whom shall we go? Thou hast the words of eternal life."

From that day on Christ's popularity waned, and the miracle of the feeding of the five thousand marks the dividing line between the Year of Popularity and the Year of Opposition. For the first six months of this third year Christ stayed for the most part in Galilee; though even during these six months he was part of the time in out-of-the-way places. The record shows that he went to Decapolis, Cesarea Philippi, and the coasts of Tyre and Sidon. This was as far north as our Lord ever traveled; from the Jordan to Tyre and Sidon. At the end of six months Christ left Galilee, and the next six months he spent east of the Jordan, journeying slowly to Jerusalem. All this time the Pharisees were intensely interested in his course, and were watching him closely. They dogged his footsteps from town to town and from village to village. Of these Pharisees there were at this time about six thousand in Palestine, and they were the acknowledged spiritual leaders of the people. All this merely intensifies their moral turpitude.

All this time they opposed him:

(a) For his humble origin. "The carpenter's son," they said. Had he come from some aristocratic family, they would have been more favorably inclined towards

him. Had he been a graduate of the schools, they might have smiled upon him. Had he affiliated with them, they might have looked towards him with some measure of complacency. But he sprang from a carpenter's family; his town was Nazareth, and his country was Galilee; so they despised him.

(b) **For the company that he kept.** "This man receiveth sinners," they say, "and eateth with them." They could not understand that he came to seek and save the lost, and not the righteous; that he affiliated with the outcast to lift them up.

Remember, please, our Lord never paid the slightest attention to position, to education, to wealth, as such; never. He only looked at individual men and women, saw their deepest need, and strove to minister to it. There is danger, even in modern times, of our turning a cold shoulder to the illiterate and poor, and those of poor families. Our Master simply went to any and all. Any one who needed his help, he was willing to befriend.

(c) **For his failure to observe and teach small ceremonies, such as ablutions.** The Jewish theory was that invisible devils were everywhere, and that if the believer handled things in the market-place devils cleaved to his fingers, and then, eating with unwashed hands, the devils entered into him. Therefore they always washed their hands when they came from the market. The Master repudiated such teaching as that. Human nature is the same everywhere. Men are still passing by the greater and insisting on the less.

(d) Especially, for his disregard of the Sabbath laws as laid down by the rabbis. They were always watching to see whether he would keep the Sabbath day; and once when he healed a man on the Sabbath day they found fault.

Some one may say, "Why were they not overwhelmed by his miracles? Why did not this tremendous manifestation of divine power cause them to hold their peace?" It is clear that they could not deny his miracles. What, then, did they do? They attributed them to Beelzebub. They could not deny the power, and so they ascribed it to Satan. Then it was that Christ spoke concerning the unpardonable sin. The unpardonable sin consisted in ascribing devilish works to the divine Spirit. To this day that is the unpardonable sin, and there is no other unpardonable sin but that. Remember that when you meet people who think that they have committed the unpardonable sin, and explain it to them.

At last, however, the end came. It was not at the time that the authorities desired it to come; for they distinctly and repeatedly said, "Not on the feast day, lest there be an uproar among the people." There were countless multitudes of people who believed in him in a sense. They believed he was a prophet, was to ascend the throne of David, and was to overthrow the Roman power. They feared that if they tried in Jerusalem on a feast day to arrest him, when multitudes from all over the land were there to see his works, they would arise and rescue him. Why should they fear an uproar? Because that would bring the Roman power down on them, and then they would be discomfited. Neverthe-

less, it came on a feast day, through causes over which they had no control. Events hastened to a crisis irresistibly.

Among these events the following were chief :

(a) **His triumphal entry.** That galled them. All the multitude cried, "Hosanna!" The city was moved. He was the central figure at that feast, and they, nowhere. Their hearts were full of envy at his popularity, and this culmination of it was the emptying of the cup of bitterness that had been put to their lips.

(b) **The result of their efforts to discomfit him.** See Matt. 22: 15, 23, 34. They saw his popularity at this time in Jerusalem, and they tried argumentatively to meet him and upset him.

(c) **His awful denunciation of them that followed this argumentative feature.** After he was through, he began to speak unto the people, saying, "Woe unto you, scribes and Pharisees, hypocrites!" and they had to listen to that. And he spoke there, as always, as one having authority. That made them gnash their teeth with terrible wrath at this Man. The fact is, Christ was forcing the fight, and was coming off victorious.

(d) **The crisis came when Judas, disappointed, offers to betray him.** Remember the cause of Judas' disappointment and anger. On Saturday night in Bethany the Lord was at the table of Simon, the leper. There Mary anointed him with the costly ointment, and there Judas said: "Wherefore this waste? Why was not

this ointment sold for so much, and given to the poor?" Judas wanted that money in the purse to appropriate for himself. Then the Master denounced him at the dinner table, and as a result Judas sought for opportunity to betray him. And when just at this culmination, after the triumphal entry, after their efforts to discomfit him, after their discomfiture by him—when at that crisis Judas came and said, "What will you give me, and I will deliver him to you," they seized upon that, urged on by their terrible wrath. They accepted Judas' offer in the hope that the trial and the condemnation might be rushed through. This hope of theirs will explain, as nothing else will, their dire haste after he was arrested on Thursday night. Remember, after midnight it was, that he was arrested; by nine o'clock next morning he was nailed to the cross. Why that haste? Lest the people should organize a rescue when they heard what was going on.

This brings us to the trial of Jesus. This trial was twofold: First, *Ecclesiastical*. They must condemn him according to their ecclesiastical law. This ecclesiastical trial was threefold:

(a) **Before Annas as their real high priest.** Caiaphas was the official high priest. But first they took him to Annas.

(b) **Before Caiaphas.** These were preliminary examinations, for the Sanhedrim could not be convened legally before sunrise. Meantime, however, the Sanhedrim was being gathered together as rapidly as possible.

(c) **Before the Council.** The charges before the Council were purely ecclesiastical: that this Man blasphemed; that this Man spoke against the Temple; that this Man broke the laws of Moses. They had nothing to do with civil causes, and on these ecclesiastical charges, though supported by no competent witnesses, Christ was condemned by the Sanhedrim. They then condemned him as worthy of death, but they had not the power of inflicting the death penalty because they were under the Roman dominion.

Therefore they pushed on for the second trial, which was:

The Civil Trial. This was before Roman authorities, and was threefold also:

(a) **Before Pilate.**

(b) **Before Herod.**

(c) **Before Pilate again.**

In all three he was acquitted, each one saying, "I find no fault in this man." In the civil trial the charges were entirely political. Before Pilate and Herod they said nothing of blasphemy at all: they simply said: "This man forbiddeth to give tribute to Cæsar." "This man setteth himself up as king." Yet each of these two men pronounced him innocent. The Jews, however, had one argument with Pilate that they reserved till the last. Pilate had been guilty of grave offenses against the Roman government, and he knew it, and they knew it, and they were ready to prefer charges against him at

Rome. When, therefore, the leaders saw that Pilate was not disposed to yield, they said, "If thou release this man, thou art not Cæsar's friend." There was a covert hint as to what they would do; they would tra-duce him to Cæsar. *Then* Pilate gave command that it should be as they desired. All this was done before nine o'clock. It was rushed through with impetuous haste. The people had kept late Passover the previous night, and were sleeping late that morning, and therefore were not thoroughly aroused, and did not know what was going on until it was too late. You may say, "How about the multitude that cried, 'Crucify him! Crucify him!'" Those were hireling multitudes. You will often hear it said that the multitude who cried on Sunday, "Hosanna!" cried on Friday morning, "Crucify him!" That is not true at all. Those were two *different* multitudes. The result of all this was that by nine o'clock Christ hung on the cross.*

Christ hung on the cross from nine o'clock till three o'clock. I will merely call your attention to three things regarding these six hours:

(a) Both Jews and Gentiles combined in condemning him. We, so to speak, had a part in his condemnation.

(b) The Roman legion at that time in Jerusalem was a German legion. Germans are our ancestors. These Germans crucified him.

(c) Our Lord prayed for those who crucified him. As I interpret it, this was for those who crucified him actually, not for others. And the beginning of the an-

swer to this prayer Christ himself saw. The centurion said: "Truly, this was a righteous Man."

The most striking thing with regard to our Lord's experience on the cross is that pertaining to the two thieves. Note here that both vituperated him at the start; that by and by, one ceased; and later on that one spoke up in his defense. Led by the Spirit of God there came to him conviction, contrition, conversion and confession. That is the brightest spot in all the crucifixion scene. Peter's faith is failing, and John is giving up; Mary has a sword piercing through her own heart; Scribes and Pharisees are taunting him, and all the world is beginning to disbelieve in him, when there rises a light as from the other world, and that light streams from the cross of a thief. No one speaks one word for Christ that day, that we know of, excepting the penitent thief; and right boldly he speaks out. Note how much there is in that man's brief prayer. "Lord," he says,—whom is he speaking to? A crucified Man next to him, and he calls him "Lord." Nobody else called him Lord, that day. "Lord," he says, "remember me when thou comest into thy kingdom;" that is to say: "This crucified Man next me is a King, and if he remembers me, it shall be well with me."

In these nine words are compacted all that faith of which I have spoken as the foundation of that man's spiritual hope. Peter could not rise to such a height that day; nor John, nor Mary. But he rose to it. This shows what the Holy Spirit can do when he comes into a man's heart who is teachable. He can lead the man out as on steps of light.

Christ died in six hours. How was that possible? The two thieves were living on. As a rule criminals lived at least twenty-four hours on the cross, not infrequently two days, sometimes three; and Christ with a perfect physique, never abused by sin or careless life, died in six hours. The only explanation of that that is credible is that given by Dr. Stroude in his book, "The Physical Cause of the Death of Christ." He claims that Christ died *literally* of a broken heart, *i. e.*, this physical, material heart broke. He claims that this is so because just before he died he cried with a loud voice. The Greek emphasizes that. "With a great voice."

Christ had full physical power the moment before he died, and then with one tremendous cry of agony, his heart broke. Literal rupture of the heart has taken place under excessive sorrow. It is a rare thing, but it is a recorded fact; and Christ's death was a death because of excessive sorrow—it was not the nails that killed him, but excessive grief. He put his life under the crushing burden of our sins voluntarily, and that burden broke it.

Thus the end was reached of his earthly life for the time being, and this left the disciples plunged in absolute, unmitigated darkness.

CHAPTER XXV

LIFE OF OUR LORD (CONTINUED)

THE LAST WEEK BEFORE HIS CRUCIFIXION—HIS FRIENDS
—HIS FOES—HIS TRIUMPH—EVENTS OF MONDAY—TUES-
DAY—THURSDAY AND FRIDAY—THE DESPAIR OF THE
DISCIPLES

THOUGH in our last chapter we spoke in general of the last days of our Lord's life, yet the last week is one of such vast importance that it seems well, even at some little repetition, to go over its chief events with more care than we have yet done. With this in view we now propose to consider the last week before the crucifixion, so as to fix its story in the mind of the reader as firmly as possible.

In order to simplify the story and bring out its salient points most clearly, we shall divide what we have to say under the following heads: 1. Christ's friends. 2. Christ's foes. 3. Christ's triumph. 4. The temporary triumph of his foes. 5. The despair of his disciples. All of these are compacted into the bitter experiences of that one week. They mark the culmination of a life such as never before blessed this world, and are well worth our most careful and prayerful attention.

1. Christ's friends. Of these there were many. In the first place, we have his apostles. Then there were

many others who believed on him, for there were thousands to whom he brought blessing both in body and soul. From all over the land they came to Jerusalem to attend the feast of the Passover; but many also came to see Lazarus, whom he had raised from the dead, and many came to see Christ, for they seem to have had the thought that he would at this time show himself as the king of Israel, whom they had so long waited for. Probably there were thousands of those whom he had healed, or to whose families he had ministered, and other thousands who had heard him preach, all of whom were enthusiastically devoted to him. It was from this multitude that the songs of praise arose, as he rode into the city of David on Palm Sunday. It was this same multitude, of whom his foes were so afraid that they declared that they could not arrest him on a feast day, "because they feared the people." Had Jesus chosen to proclaim himself David's successor, this is the throng that would have hailed him, and have crowned him their king.

2. **Christ's foes.** These were not so numerous as his friends, but they were the leaders of the people. Scribes, Pharisees, chief priests, were all in this catalogue. At first, when Jesus began to teach, they had watched him to see whether they could use him for their own political purposes. If he had made himself one with them in their ambitious schemes, they would, doubtless, have hailed his advent with delight. Their aims were all earthly. They wanted to expel the Romans, and set up a purely Jewish government, with their own members as leaders. Any one who could succeed in doing this would have been

hailed by them with joy. But as time went on, and they saw that Jesus had no such aim as this, they began to antagonize him.

Then, too, he did not observe many minor ceremonies to which they attached undue importance, such as the ceremonial washing of hands, of pot and cups, etc. For this they condemned him, not realizing that the inner spirit of true religion was of vastly more importance than the observance of rites and ceremonies. He refused to keep the Sabbath day in the absurd manner in which they observed it, and this made them very angry. Then, again, he mingled with the common people, and did not refuse to receive publicans and sinners, and to eat with them. In this way they thought that he defiled himself, and, of course, they condemned him for this also.

In his teaching they heard him say, "Ye have heard that it hath been said by them of old time, . . . but I say unto you." This they thought was arrogant, and they took offense that one who was a carpenter, and whose family was obscure, should speak in this way. Had he come from a "good" family, they might have stood it; but to have a "common man" teach in this self-reliant way was too much for these ambitious men. All this anger and jealousy was increased by his popularity, for they saw that thousands on thousands followed him, and that he was every day gaining followers. The common people heard him gladly, and were full of his praises.

The anger of this set of men was further increased by his first cleansing of the temple. They had allowed all

manner of things to go on in the temple court that were dishonest, and that ill became the house of God. It was their business to have remedied this, but on account of the gain that came to the priests they permitted it to go on. His action in driving out the money-changers and the sellers of doves was a condemnation of their course that they felt and did not soon forget.

Add to this his frequent rebukes of their conduct, and remember that they were openly delivered, and that the men whom he rebuked considered themselves far above him, and you will see how their hatred grew more and more bitter as the years went on. Long before this last week in his life they had made up their minds that he must die. He was in their way, and as they could not stop his teaching, and could not deny his great miraculous power, they felt that the only way to get rid of his presence was to do away with him altogether.

Now just as Christ's friends had rallied in great numbers at this feast of the Passover, so his foes had rallied also. Their one theme of conversation before that feast was as to whether Jesus would come to it or not. There is little doubt that they hoped that he would not come, for they feared the enthusiasm of the people, and dreaded the outcome of any popular demonstration. So when he did come, they watched his every movement with the utmost anxiety, lest he should take advantage of the throngs present, and achieve some notable success. As a result of conference with one another, they had agreed that they would not do anything to anger the people, lest they themselves should lose ground in their opposi-

tion to this teacher. True, they had already decided that they might take him by subtilty and kill him, but they also said: "Not on a feast day, lest there be an uproar among the people" (Matt. 26: 3-5). This then was the critical situation of affairs when Jesus came to Bethany on Friday evening before the Passover. Now we will trace the current of events that culminated in his death and burial.

3. **Christ's triumph.** Friday evening Jesus arrived at Bethany. The next day was the Sabbath. That evening he dined at the house of Simon the leper, and there he was anointed by Mary, while Judas murmured. On the next day he rode in triumph into the city. All his friends were there and united in praising him as the Son of David. Of course, all this made much talk in that city, for every one there knew of what had happened, and was discussing it. The result was that the Pharisees saw that their party was losing ground, and they said among themselves, "Perceive ye how ye prevail nothing. *Behold the world is gone after him.*"

On Monday Jesus again went into Jerusalem. Here for the second time he purified the temple, and healed the lame and the blind. The children, who were there, broke out in praise of him as the Son of David. He at this time reproved the priests and scribes, who, he knew, wanted to destroy him, and were restrained only because they feared the people. That evening he again went to Bethany, where he spent each night from Friday till the next Wednesday.

On Tuesday he once more went to Jerusalem. By this time the hostile party had taken counsel together. They had made up their minds that as they did not dare attack Jesus openly, they would try and undermine his authority with the people by covert assault. They chose out their shrewdest men, and met him in the temple court, in the presence of a vast throng of people. Then they presented to him such questions as they thought would perplex him, and lead him to give a wrong reply. In that case, they planned to turn to the people at once and say, "See! this man whom you praise is wrong in his teachings, and, therefore, you are unwise in your admiration of him." He came out ahead in that conflict, and triumphed over his adversaries. Then it was that he turned to the multitude, and began that terrible arraignment of the Scribes and Pharisees, which we find in Matt. 23: 2-39, commencing, "The Scribes and Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do, *but do not ye after their works: for they say, and do not.*" Be sure to read all that he said, and, in doing so, remember that he was denouncing the rulers of the nation, and was doing it in the presence of thousands of people. In this way you will realize better how they must have smarted under these scathing words, and have hated the one who uttered them.

That evening, after he had gone out to Bethany, his foes held a secret council, and, stung by his denunciation of them, agreed to give Judas thirty pieces of silver if he would betray Jesus to them, at some time and place

where the multitude would be absent. The way in which Judas came to betray his Master was (as I conceive it) as follows: At some time he was appointed to be the treasurer of the twelve. His duty was to receive and expend the contributions that friends gave for the support of the disciples. He yielded to the spirit of covetousness, and stole part of that which he received. This evil spirit grew on him. At the feast in Simon's house on that last Saturday evening, he was angry because Mary spent so much in anointing the Master's feet. He wanted Mary to give him that precious ointment. He would then have sold it, and have retained part of the proceeds. When the Master rebuked that covetous spirit, Judas was angry. He knew that the enemies of Jesus were ready to pay any one who was able to betray him into their hands. So he thought, "If I cannot have money in one way, I can in another." Led by his wicked desires, he went off at once to the chief priests, and said "How much will you give me if I betray Jesus into your hands?" He then accepted their offer, and from that moment he laid his plans to carry out his bargain.

The next day was Wednesday. All that day Jesus seems to have remained quietly in Bethany, resting before the breaking of the storm that was now so near at hand. What he did or said on that day we are not told.

On Thursday, too, the Master remained in Bethany, until the afternoon. Then he sent two of his disciples

into the city to prepare for the celebration of the Passover, and later in the afternoon he followed them with the rest of the disciples. There, in the upper chamber, they partook of the Passover. Then Jesus went on, and instituted the Lord's Supper, before which, however, Judas went out to carry out his bargain with the chief priests. While the Lord was speaking the words that are found in John 13-17, Judas was busy with his arrangements for the betrayal. Then Jesus went forth to the garden of Gethsemane, and there he passed through that agony in the garden, which drew the bloody sweat from his brow. It was now late, and pious believers were all through with their Passover celebrations, and had gone to rest. The city was quiet, and all of Jesus' friends were wrapped in slumber. It was a good time for his enemies to be astir.

4. **The temporary triumph of his foes.** They had not intended to bring their opposition to a head at this time, for Christ had too many of his friends present, and they were afraid of a tumult. But when his attacks on them in the temple court angered them, and at the same time Judas came with his offer of *secret* betrayal, they thought that they saw the way clear to push their hatred of him to its legitimate end. So they took prompt action, and after midnight arrested him. Having taken this step, it was of the highest importance that the trial should be pushed through with the *utmost swiftness*, before his friends should be awake the next morning. Only this dire necessity will account for the way in which his foes acted.

The trial was a manifold one. It was both ecclesiastical and civil. For, in the first place, the Jews wanted him tried by their own authorities, so that they could condemn him as *a blasphemer*. But, in the second place, they wanted him put to death; but as they had not the power of life and death, which the Roman government held in its own hands, they had to go before the Roman governor and have him condemn Jesus to death on the charge of *treason* against the government. This will explain why they first went before the Sanhedrim. Here the charges were entirely religious. They included the charges of Sabbath breaking, and of blasphemy in speaking against their temple, and of making himself equal with God. With all haste the great council was called together, so that they might get through their work and pass the matter over to Pilate before the people should be awake and, perhaps, attempt a rescue. In spite of the fact that their witnesses did not agree, they all voted that he was guilty of blasphemy, and condemned him to death. Then they, with one accord, rushed over to the judgment hall of Pilate, and there again began to accuse him.

The Roman trial. Before Pilate they utterly abandoned their religious charges, and brought forth *political charges*, such as that Jesus forbade men to pay their taxes, and that he set himself up to be a king, thus being guilty of treason. Of course, all this was false; but anything that would serve to have him condemned was used, without regard to its truth. Pilate soon found out that there was nothing in their charges, and that Jesus was

innocent. Again and again he affirmed his conviction that there was no fault to be found with the prisoner. In his effort to escape condemning Jesus he sent him to Herod, who was in the city at that time. But neither did Herod find in him anything blameworthy. So he sent him back to Pilate.

Through all this farce of a trial the chief priests had men of their own choosing, "sons of Belial," to back them up by their wild outcries against Jesus. Whenever they saw Pilate waver for a moment, they filled the air with their cries of "Crucify, crucify!" Still Pilate refused, until at last the ecclesiastics used one argument as their last and most effective, saying that unless Pilate condemned the prisoner he was not loyal to Cæsar. Pilate understood by this what they meant; namely, that they would complain of him at Rome. Of this he was afraid, for his standing there at this time was none too good. So he gave sentence that it should be as they required.

Now bear in mind again the haste with which all this was done. The trial before the Sanhedrim and the two before Pilate and Herod, the condemnation and the crucifixion itself, were all pushed through before nine o'clock in the morning. This was lest the people (who had been up late the night before celebrating the Passover, and who, therefore, were late in rising) should rally to his rescue. In this they showed their diabolic shrewdness, and in it, too, they were successful. For by nine in the morning it was all finished, and Jesus was hanging to the cross, guarded by Roman soldiers, and an attempt

at rescue would have been useless. Then with truly devilish joy, these chief priests and scribes and elders mocked him, saying, "If he be the king of Israel, let him now come down from the cross, and we will believe him." How false this was is apparent from the fact that three days later he arose from the dead, and instead of believing him they lied about the whole matter, and still refused to believe. So for a while his foes triumphed over him, and were filled with joy at their success.

5. The despair of his disciples. This was absolute. For three years all their hopes had centred on this prophet. They had seen his wonderful works, and heard his wonderful words, and they hoped that it had been he which should have redeemed Israel. Of course, they knew all about his birth and the angelic chorus on Bethlehem's plain. They knew about his baptism, and the voice from heaven, and the descent of the Spirit. And they fully accepted him as the Messiah. So they believed that he would triumph over all his foes, and sit on the throne of David in Jerusalem. When he spoke to them of his rejection and humiliation, they would not listen, and, indeed, once Peter rebuked him for talking in that way. Of his prediction that he would be crucified they took no notice, for they thought that the Son of man never could die such a death. To the very last they expected a triumph and not a defeat, least of all, *such* a defeat. So when they saw him on the cross, and heard his last cry, and saw that he was dead, *all their hopes perished*. They felt that in some cruel way

they had been deceived, and that he was not what they had thought him to be. That he would rise again from the dead never once crossed their minds, so they simply laid his body away in the tomb, and went away in despair. A gloomier company than that which met in Jerusalem on Saturday and Sunday morning the world has never seen. How they must have discussed it all, and wondered what it all meant. But in all their discussion, never once was it suggested that they should ever see him alive again, or we may be sure that they would have themselves set a watch at that tomb. But not only did they not think it worth their while to do this, but they never went near the sepulchre in any way ; and when, on Sunday morning, the women went to the grave to embalm the body, the apostles did not go with them. What was the use ? He was dead, they were deceived, and the hopes that they had cherished for three years were vain.

REVISED AND ENLARGED

WAYS OF WORKING

OR, HELPFUL HINTS TO SUNDAY-
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