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Knowing and
Teaching the Scholar

A. F. SCHAUFFLER, D.D.

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Knowing and Teaching the Scholar

BY

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CONTENTS

I

THE STUDY OF THE CHILD	I
----------------------------------	---

II

THE FIVE GATES OF APPROACH TO THE MIND—	
---	--

OBJECT TEACHING	19
---------------------------	----

III

THE FIVE GATES OF APPROACH TO THE MIND—	
---	--

BLACKBOARD WORK	31
---------------------------	----

IV

HAND WORK IN TEACHING	52
---------------------------------	----

V

THE TEACHER'S WORK OUTSIDE OF SCHOOL . . .	68
--	----

VI

CONVERSION AND CULTURE OF THE SCHOLAR . . .	80
---	----

I

THE STUDY OF THE CHILD

There are merits and defects in modern child study. Not that child study is exclusively modern, because from the days that mothers have had children they have studied them. But in modern times we have put emphasis on the study of the child as it matures from earliest years till the time of the completion of its growth.

One of the methods of modern child study is the Questionnaire. A questionnaire is a series of questions, sometimes scores in number, that are printed and sent out by the thousands to be answered, either by children themselves, or by their teachers or parents. These papers are then collected, the answers are tabulated, and from those answers the desires, ambitions and conceptions of childhood in various stages are in some measure made clear.

There is danger in this questionnaire method, however, against which the intelligent worker must ever be on his guard. Children are not always capable of giving right answers to the

Knowing and Teaching the Scholar

questions that are propounded, nor are adults always successful in responding truthfully to the questions which call for the record of living children or for that given by memory of their own childhood.

As an example of a misleading questionnaire, I give the following: A professor in a New England institution sent out a questionnaire to ascertain what was the *spontaneous* interest of children in Bible scenes, characters and stories. Eleven thousand of these papers were sent out. When they were returned the tabulation was made. It then turned out that the most popular character in the Bible was John the Evangelist, which was rather perplexing to a thoughtful man. Among the fifteen most popular characters the Virgin Mary appeared, which also gave pause to a careful student of the pamphlet.

It occurred to me then to write to the professor to ask when the questionnaire was sent out, and I found it was in the second half of 1899. I then went to the first half of 1899 to see what the Sunday-school lessons of that time dealt with, and I found that they dealt with the Gospel of John. Then I knew why John turned out the most popular character in all the Bible. For six months teachers had been dinning John, John, into their scholars' minds. At that moment the professor turns the faucet, and out runs John.

The Study of the Child

Children's interest in John as the most popular character in the Bible is not spontaneous, and thus the whole questionnaire, so far as that particular question was concerned, ran on the sidetrack. It then occurred to me to send another question, asking whether any Catholic communities had the questionnaire sent to them. The response was Yes, into certain French-Canadian communities in New England this questionnaire had gone. Then I saw instantly why Mary the Virgin ranked among the fifteen most popular characters. It was not spontaneous interest, but imparted interest, that was betokened by these questions, though the professor thought differently.

I then did some little tabulation on my own account and I found that of the nine hundred and eighty-one votes cast for the most popular person in the Bible, four hundred and seventy-six votes were for persons with whom in the six months previous the International Lessons had been dealing. That vitiated the results of all his questionnaire.

Never accept the tabulated results of a questionnaire about children, therefore, unless you put the questionnaire in the witness box and examine that first. Then you will be able to know whether the results are reliable or misleading.

This questionnaire method has been carried to very absurd extremes. I have seen a questionnaire

Knowing and Teaching the Scholar

with regard to dolls, making inquiry as to whether the children preferred wax dolls, rubber dolls, rag dolls or china dolls; colored dolls or white dolls; whether the children's dolls were ever sick; if so, what medicine was given; whether they ever died; if so, where they went. Supposing that out of a thousand children, seven hundred prefer rag dolls, and one hundred china dolls, and two hundred rubber dolls, what have you reached of any value? How would such knowledge help the parent or teacher? This is questioning gone daft.

So far has this matter gone that one professor took a given number of children, putting into the hands of each a hot iron. He registered how many of the children said, "Ouch" and dropped the iron, and how many said "Ugh" and dropped the iron, and how many of those that said "Ouch" had red hair, and how many had black hair.

Consequently, we must be on our guard in being led without due inquiry by much of this modern child-study process. Take, for example, questions from a questionnaire on temperament, to be answered by adults for children: "Is he a warm and intense, or cold and passionless, soul?" "Does he get angry or indignant easily?" "Does he get over it quickly?" "When he is angry, which of the following are characteristic of him:

"(a) Ready feeling without action;

The Study of the Child

“(b) Intense feeling with immediate action ;

“(c) Feeling too feeble to produce very positive action ;

“(d) The tendency to brood over his indignation, but not to act ;

“(e) Tendency to plan deliberate revenge, or the improvement of conditions and action to that end in cold blood ;

“(f) Fixed and unchangeable aversion.”

Now, it would take a philosopher to be able to answer these questions with regard to any living child, for they are psychologically abstruse. It is impossible to analyze any child so as to present a rational response to questioning of this type.

While I am on this theme I might say that I received from Clark University, whose president, Stanley Hall, was a classmate of mine, a questionnaire, through which he desired to study the psychology of the conversion of adults, and particularly of rescued men. “Rescued” men are those saved from drink or drugs. I wrote him back, saying, “The men cannot understand these questions.” He then sent a professor to persuade me to present the questionnaire to men of that type. He said, “We know what we are about, you know the men ; get the answers.” My reply was, “You will get no answers because they cannot understand the questions.” Some of these questions, to be put to men who (in some cases) did not know

Knowing and Teaching the Scholar

how to read when they were converted, and none of whom had a good education, were as follows:

“State your age at each period of marked religious awakening in your life?”

“Indicate in a word what each of these periods of awakening led to, as, for example, conversion, sanctification, joining the church, etc.?”

“If you have passed through one or more similar momentous moral crises, indicate and describe each one in detail.”

I sent them out and got two answers, one from S. H. Hadley, in which he simply said, “I do not understand these questions; enclosed find a tract, entitled ‘My First and Last Drink’; maybe that will do.” That tract was the story of his first drink as a child and his last drink on his way to drown himself in the river, when he stumbled into the Cremorne Mission and was converted.

The other response was from John Yaeger, a man who had “drunk up three teams,” as he said, before he was converted. He came to the office and said, “What does this mean? I cannot understand.” I said, “John, they want to know how you were converted.” “Oh,” said he, “I cannot write it out, but a lady comes to the Mission, I will tell her the story and she can write it out;” and that was all the response I got.

One of the contentions of a part of the modern

The Study of the Child

paidological school is this, that children, by nature being selfish, must not be taught altruistic virtues or have altruistic characters presented to them until they reach the period of adolescence, when naturally the altruistic virtues come to the front; and President Stanley Hall said in my presence as I was debating paidology with him in Worcester before a large audience, "I would not present Christ to the child at all until it reaches the period of adolescence;" and then shrugging his shoulders, he said, "except, perhaps, at Christmas or Easter."

That is modern paidology gone mad, for if the child be violent and selfish in its early years, as is in a measure true, all the more reason why we should present the altruistic characters and inculcate altruistic virtues. These are some of the defects of modern paidology. It has, however, very great excellencies, and here I want to recommend very strongly to you, unless you have already read it, a little book, one of the sanest and best I have ever seen, "The Unfolding Life," by Mrs. Lamoreaux. The publishers are The Religious Publishing Company, 192 Michigan Avenue, Chicago.

Among the valuable results of child study is the knowledge of the developing nature of the child. The wonder of it is that, having been children, we have forgotten it all, and have again

Knowing and Teaching the Scholar

to delve into the past to reproduce our own experiences and thus enable us to remember and sympathize with the child.

One excellent way for you to study the child life is by the simple use of your memory. When I was a boy I had saved a dollar. I saw a rubber balloon in a window, inquired the price and found it was a dollar. I said to my father, "I want the balloon, I have got a dollar." He said, "Oh, my boy, I would not waste my money." I insisted. He yielded. I paid the dollar and got the balloon and was happy. I took it home and lorded it over my older brothers who had no balloon. I let it up to the ceiling at night and got up early in the morning to look for it, and it was not there. Under the table it was, burst. Then burst my heart. My dollar was gone; my balloon was gone; all was gone, and life had no meaning. Then my brothers laughed at me and I hated them. A childish tragedy, but the memory of it brings me into sympathy with the tragic in the child life of to-day, and the child and I become one again.

When I was twelve my parents came to this country, stayed a year and returned. I went to the steamer to meet them and when my mother had kissed me she put her hands on my shoulders and stood me back and said, "Why, Fred, how you have grown." An Englishman standing by her side said, "Yes, ill weeds grow apace." I

The Study of the Child

hated him, for he stabbed me undeservedly. I said nothing. Had he, however, been my Sunday-school teacher I would have led him a life after that. I expect certainly to meet him in Heaven, but just as certainly the first thing that I shall think of when I see him is, You said, "Ill weeds grow apace."

Study what others have discovered. This child in front of you is the most interesting thing in the world. It is also the most difficult thing to study because always changeable. No two children have ever been exactly alike, just as no two leaves of a maple tree are exactly alike; but all children of given ages are generically alike as all leaves on maple trees are generically alike. It is for us to study these likenesses at different ages and these divergencies so that we may handle the children deftly, as workmen who need not to be ashamed.

Take some of these similarities in child life: In the early period, roughly speaking, from one to five, all children are egoistic. That is to say, everything centers around the ego of the child—*my* pain; *my* play; *my* doll; *my* food. Ego stands to the front and the child is satisfied in considerable measure to amuse itself alone with its playthings. The child is unconcerned with regard to others. I have seen in a sweet Christian household a child of four sitting on the floor

Knowing and Teaching the Scholar

and playing with her dolly, while at the same moment her older sister was in their mother's arms screaming with pain. But the little one was not disturbed. *She* had not any pain. That was *sister's* pain. Let sister take care of her pain.

Later on, from five, say, there develops the social instinct rather markedly. Children now are not anxious to play alone. The sexes mingle on a basis of equality, but the social element comes to the front. Still the egoistic remains, for the games, which show the tendencies of the children more than anything else, are egoistic games. It is "Blind man's buff;" "I am in, you are out." It is "Puss, puss, in the corner;" "I am in, you are out." It is "Marbles, I have got 'em, you have lost them." It is still the personal, the ego, that dominates.

Later on you find the social developing into the altruistic. Now comes the time for the team games when a boy learns to subordinate himself for the larger unit of the team. That is a decided advance toward altruism. Now the child recognizes that there is something bigger than the ego, and is willing to put himself in the background that the larger unit may be brought to the front.

About the time of the appearance of adolescence the sexes begin to converge. Before that they diverged, and the boys nine, ten, eleven,

The Study of the Child

twelve, would not play with the girls. They called the girls "sissies," and the girls called the boys "mean," and they were satisfied to be apart. Now five yoke of oxen cannot keep them apart. The trend is toward each other, and in a kind of shame-faced way the boy is happy to go home from Sunday-school with the girl, and the girl is happy to have him; and if the girl has two boys who want to go home with her then she is in the third heaven. This is the beginning of the period of "stress and storm," as it is called, when they are budding out into young manhood and young womanhood, when a whole new world is opening up.

That is a time of extreme importance in the work of the teacher and of great anxiety on the part of the mother. "Now or never," it is, in our wholesome influence over them.

There are certain characteristics which are common to all children, though some possess them more intensely than others, but all have them. The first of these is plasticity. Children are like clay, easily mouldable. If any one does not believe that children are plastic, take a Sunday-school class of six good boys, and admit one foul-mouthed, vile boy, and watch. You will never again doubt the plasticity of childhood, when you have seen how that vile boy moulds the others. This, however, is also one of our encouragements. You

Knowing and Teaching the Scholar

cannot teach an old dog new tricks, and a piece of baked clay may be broken, but it cannot be moulded. A child, however, may be moulded into a form of marvelous beauty.

All children are mercurial. By mercurial, I mean that they are not long in one state. It is cruelty to want a child to sit still. God did not make them that way. A German philosopher can evolve ideas out of his inner consciousness for two hours on end standing on one foot, but a child cannot. This is one of our perplexities, but it is the law of child nature, and all our teaching, therefore, must be adapted to that law. This is why we vary our exercises with the little ones so constantly.

Children are all of them swift; of course, some more so than others, but that is characteristic of all, and it is one of our difficulties that we are so mortally slow and they are so furiously fast.

I saw a notice up on the roundhouse of a railway company one time which read, "No engineer allowed to take his engine out of this roundhouse with less than 120 pounds of steam on," and I felt like preparing a notice for my Sunday-school as follows: "No teacher allowed to go to her class with less than 120 pounds of steam on." For the boys come with their boilers bursting and the teacher comes with the water not lukewarm. So the boy takes teacher, class and all, and runs

The Study of the Child

them on to a siding. It is the teacher's fault. And then the teacher says, "Ugh, this class!" There is never a teacher says, "Ugh, this class!" but there is a class that says, "Ah, this teacher!" It is a poor rule that doesn't work both ways.

The stories of the swiftness of American children are endless but are instructive. A Boston lady told me one time that a Boston boy, being asked to give the principal parts of the verb go, said, "Go, went, got there." I brought that to New York and told it to my brother, who is one of the superintendents of public schools here, as a specimen of the Boston swiftness. He replied, "That is nothing. A New York boy was asked to compare the adjective sick, and he said, 'Sick, worse, dead.'"

Professor George Adam Smith told me this story of a professor of psychology: It was his habit to pounce on children and ask them some ridiculous question, to see how long it would take the child to pull itself together and give some kind of an answer. They were on the streets of New Haven one day, when the professor of psychology pounced on a newsboy and said, "Sonny, what time is it by your nose?" and the boy promptly said, "Mine ain't running. Is yours?"

All children are imaginative. They love to make believe. They live in an ideal world, and it is for the teacher to appeal to that imagination as

Knowing and Teaching the Scholar

the teacher's best helper in reproducing biblical scenes. The child is willing enough if you be but clever enough. If you enlist the child's imagination even with a few marks on the blackboard the child becomes your co-worker, and in that way builds up the narrative, the parable, the miracle, until it becomes to the child a living thing and the child is almost actor—certainly spectator—in the scene. We ought with the utmost of our power to cultivate in ourselves this imaginative faculty, so that we may effectively make use of that characteristic of childhood which is wondrously helpful. The children are searching for objects on which they can bring their imagination to bear. For example:

A little girl eating pancakes cut a big piece and cut a little piece, and she called the little piece "baby" and she called the big piece "mamma." Then she swallowed the little piece and at once said, "Don't cry, baby, mamma is coming directly." What a vision that gives us of the child imagination!

All children have a keen sense of justice. One of the earliest things you will hear in the nursery is, "'Tain't fair." Not that all children love justice when they have to exercise it, but that all love to have it exercised toward them, and they discriminate quickly between just and unjust treatment. A child rarely complains of punishment if

The Study of the Child

the punishment be just, but will always complain if it be unjust. In all our treatment of children, therefore, this sense of justice must be carefully ministered to. Partiality in the class or in the nursery is a source of dire misery. A child who to-day is punished for some offense which yesterday went unpunished is a child whom you have injured both by your action of yesterday and your action of to-day.

Children are imitative. Unconsciously there is in them a tendency to reproduce what they see in others. If the teacher is late the child will be late. If the teacher is disorderly the child will be disorderly. Sometimes if the teacher is peculiarly tasteful in dress the girls will imitate her dress as far as they can. All the time unconsciously we are making an impress upon these young lives which they are trying again to express. How important, therefore, that the impress should be faultless, so that when they reproduce what they see in us it may be to their very great advantage.

This brings us to our next point, that all children are affectionate. Alas, for that teacher who has grown so far away from childhood that the child does not reach out with the tendrils of affection toward the teacher. Children are like vines. They need something to cling to that they may get up into the sunlight and air. Mrs. Lamoignon beautifully says that the child does not act

Knowing and Teaching the Scholar

from knowledge, but from desire and affection. If, then, we aim only at the child's head and not at the child's heart, we are missing the Gibraltar of our effort. Out of the heart are the issues of life for the child as well as for the adult.

In the Fifth Avenue Presbyterian Church a former pastor was examining a young woman for church membership, and he said, "How did you find the Saviour?" She answered, "First, I loved my teacher, then I loved my teacher's Bible and then I loved my teacher's Saviour." Sweet syllogism of the heart if not of the head. Led by love, the child went from the lower into the higher life.

Children may be heroic. Here again we fall into a blunder, thinking that we must be adults before we can be heroes. No greater mistake than this can be made. The boy David was as grand a hero as the king David; nay, grander, because the boy David never fell into the sin that King David plunged into. The boy Joseph was as heroic as the Prime Minister Joseph, and dared anything rather than do wrong. The boy Daniel was as courageous and heroic as the man Daniel.

The fact is that when a child sees its duty and makes up its mind to do it, it will do it more grandly, irrespective of consequences, than the adult. The adult, seeing duty, begins to ask, "If I do it what will be the consequence on my career?" or "What will my friends say of me?"

The Study of the Child

or "Shall I lose financially if I stand for duty?" The child is not apt to ask these questions, but, seeing the pathway of duty, is far more apt to start straight down that pathway, come what may. I have seen that over and over again in the actual handling of children.

These are some of the characteristics of childhood, and we must study them carefully so as to see how, passing from ages three to six, or six to nine, or nine to twelve, or twelve to fifteen, or fifteen on, the everchanging kaleidoscope of the child's life presents varying forms and beauties.

Opportunities change, but always exist, and it is for the sanctified and consecrated teacher to watch these opportunities. There is nothing in the world so entrancing as a child. In Genesis we read that when God created the heaven and the earth he saw everything, that it was good. When, however, man appeared, the record is that God saw that it was *very* good. Sun, moon, stars, vegetable life, animals—good. It took man to make it *very* good, and of shattered humanity the child is the best, because it has in it most of potentiality, and we as teachers of children have got the finest thing in existence upon which to expend our effort.

In all this we need, of course, the aid of the Divine Spirit, who, first in us, and then in the child, produces the spiritual life and nurtures it

Knowing and Teaching the Scholar

until it blossoms out into the full efflorescence of Christian manhood and womanhood. But in all this labor we must understand the material on which we work in order that the tools that we use and the efforts that we expend may be aimed at the right result; then with the divine blessing the fruitage of Christian lives will not be wanting.

II

THE FIVE GATES OF APPROACH TO THE MIND—OBJECT TEACHING

In a seat sits the scholar; in front of him sits the teacher. The teacher's aim is to reach the scholar's personality. There are only five gates of entrance to that personality. Bear in mind that the teacher has never seen the scholar and never will, nor has the scholar ever seen the teacher, for our personalities are forever concealed from all human view. We have seen each other's faces and garments—that is all. To reach the scholar, one or more of these five gates of entrance must be utilized. They are eye-gate, ear-gate, nose-gate, mouth-gate and touch-gate. In the last analysis, physiologically, all these reduce themselves to touch, because the waves created by the human voice must touch the tympanum before they can be translated to thought. The light waves must touch the retina before they convey any impression. The fingers must touch the object before they can understand anything about its constitution. The particles of perfume must touch the

Knowing and Teaching the Scholar

mucous membrane in the olfactory department, and the particles of food must touch the organ of taste in the mouth before they translate themselves. But for our purposes we stand by the five-fold division that we have made. In early life the major part of the facts which find entrance to the human mind do so through eye-gate. The child looks and looks and looks again. When, however, the child cannot through the eye understand what it sees, then follows the question, "What is it?" Then the child opens ear-gate for the answer to its question, that the truth entering through ear-gate may explain the mystery that attacked eye-gate, but did not find intelligent reception. Bar out all that you and I have learned through eye-gate and ear-gate, and how small a residuum there will be. It is true that in cases like that of Laura Bridgman and Helen Keller where eye-gate and ear-gate are closed, facts march in through touch-gate in armies, because persons so situated are obliged to have recourse to touch to interpret to them the outside world. Our touch is gross and clumsy and blundering compared with the touch of Helen Keller because we are not forced to touch-gate to interpret to us external nature. We, however, far more swiftly than these two persons named, reach the external world and interpret to ourselves its phenomena because eye-gate and ear-gate are open to us. It

Object Teaching

is a significant fact for the teacher that when eye-gate and ear-gate are appealed to simultaneously, but in contrary directions, eye-gate will have the right of way always, and what attacks ear-gate will be pushed to the wall. Set up on the platform the most brilliant orator that you choose. Let him appeal to your ears. Permit me to stand by his side and say nothing but appeal to your eyes only. I will ruin his work and make it impossible for him to do anything intelligently with you, because the facts that march in through eye-gate come so easily and swiftly as compared with the lumbering gait of facts that attack the ear, and we love ease so greatly that we will drop attention to that which attacks the ear and fasten attention on that which attacks the eye. I care not who the orator may be, if you will allow me to stand before the audience you could not listen to him while I am merely lighting a candle, because many thoughts are aroused instantly by what you see. Some think, "Where did he get the candle from?" while others think, "What is he going to do with the candle?" and still others wonder, "Why does he light it at this time?" Thus the poor orator is left stranded because eye-gate demands attention. Where, however, in our approach to man-soul we can combine attack on these two gates simultaneously, we secure absolutely the attention of the scholar. If the child's

Knowing and Teaching the Scholar

eyes are attracted and his ears open—I care not what assails him, I will have his attention. If, in addition to this, I can also attack touch-gate by inducing him to do something or feel of something, all the schemes of the worst boy in the world to disturb the class perish, because he is looking, is listening, is doing, and that occupies him absolutely.

That is the wise teacher, then, who, realizing these fundamental principles and these chief avenues of approach to the human mind, constantly utilizes them to the utmost of his ability; and that is the foolish teacher who attacks ear-gate, letting sundry other foes attack eye-gate and win the victory. All professors in physical science know this principle, and all endeavor to illustrate to the eye the experiments which in past centuries they presented to the ear alone. No man to-day will teach a class of adults along the line of physical science and omit ocular demonstration if that be possible, and the reasons for that are easily understood.

Remembering now this fundamental principle, how may we apply it to our work as teachers? We may apply it by using all manner of appeals to eye-gate in order that we may attract the attention of the scholar, impress his mind, fasten the truth on his memory and excite his desire to action. This brings us to the whole question of

Object Teaching

object teaching and object preaching, which are the same thing. Now in order that we may successfully use objects to attract the human eye, we must first thoroughly grasp the underlying principle of all object teaching, namely: *Everything material has some likeness to something spiritual*. Unless the teacher grasps that principle and elaborates it wisely, his use of objects will be ill-timed, ill-adjusted, ineffective. It is for the teacher to study so as to discern these likenesses. That will not come in a day or a week or a month. Patient labor, toil and practise is all that will make any one an expert user of things material to illustrate things spiritual. Every single thing in your room has an analogy with something invisible. Study to discern these analogies.

The writer has sat in his study and many a time has picked out any object that was in view and forced an analogy between it and something spiritual. Now this must be in a measure illustrated. Then it will be for the reader to practise along the lines suggested until facility has been acquired. Take, for example, a watch. A watch is a material object. What likenesses has that watch to a boy? Many. In asking this question of a class of boys, one boy promptly said, "It has a face." Another reply was, "It has two hands." Another one said, "It has got an inside and an outside." So has the boy. Question: "Which is

Knowing and Teaching the Scholar

more important, the outside of a watch or the inside?" Again: "Which is more important, the outside of the boy or the inside?" This watch is like a boy in that it gets out of order sometimes and has to be sent to the right party to put it in order. Again: This watch needs to be wound every day and the boy's body needs to be wound three times a day and sometimes he winds it between times; so, too, the boy's mind needs to be wound every day, and the business of the public school is to wind a boy's mind. So also a boy's spirit needs to be wound up every day and God does that in answer to prayer. This watch will go when nobody is looking just as well as when all eyes are on it. Is that so with you?

You begin to see now what is meant by saying that there are analogies or likenesses between things material and things spiritual. A few have been given from this watch, though so intricate a piece of machinery as this afford multitudes of analogies between a living, sentient being and this mechanical article.

Sit down, therefore, and pick up anything that you like and see what are the swiftly evident analogies.

Take a compass whose sole prerogative it is to point north. What is that like? Like God's Word whose sole prerogative it is to point right. A man lost in the forest who knows that his home

Object Teaching

lies northerly, who looks at the compass and yet marches southerly, is to blame if he never reaches home. A man who sees the way of life pointed out in the Bible and takes the opposite course is equally to blame if he never reaches eternal life.

The number of objects which thus furnish swiftly analogies for the teacher to use is practically endless, because you need not have ornate things—the simpler they are the better. I will now give some of these suggestive objects.

Take a magnet. What is the dominant thought in a magnet? The dominant thought in the compass was direction. The dominant thought in the magnet is drawing power; to word it otherwise, power unseen but not unfelt. What is that like in the spiritual world? Like the power of the Spirit of the living God, unseen but not unfelt. There the analogy carries you over instantly from a material object through its ethereal manifestation of power to an unseen personality with his manifestation of power. Now pick up a number of tacks with the magnet. One tack will draw another. This is because it transmits power received from the magnet to the other tack. What is the analogy? The believer transmitting power to others which he first receives from the divine Spirit. Then place a pasteboard between the magnet and the tacks and again it picks them up. Still drawing power is manifest. But if there be the

Knowing and Teaching the Scholar

least separation between the pasteboard and the magnet the tacks will fall. So when between the Spirit and my soul there intervenes worldliness, power is lost and spiritual failure results.

Take a toy ladder. What is the ruling thought of the ladder? Progress upward step by step. There is no governing thought with the ladder of the type that we saw with the compass or with the magnet, but there is a truth here none the less. He who climbs that ladder progresses upward step by step. Analogy—he who would climb intellectually must go upward step by step—arithmetic, algebra, conic sections, till you reach higher mathematics. He who would progress spiritually must follow the same course; first, the bud, then the larger growth and finally the full flower. Take a similar ladder with two rungs removed. Can a man climb this ladder? Nay, he has knocked out these two rungs and progress is forbidden him. Can the boy who refuses algebra get the conic sections? Never. The intervening steps are lost. Can the young man who refuses common honesty reach the highest standard? Never. He has omitted the lower steps and progress is impossible.

In a railroad station I saw three little lanterns. One was white, one red and one green. What is the object of such lanterns? To impart information. What kind of information? Very variant.

Object Teaching

What does the white lantern mean on the railroad? "All right; go ahead." What does the green light mean? "Caution; slow." What does the red light mean? "Stop, now." Are there any analogies between these things and any portions of the Word of God? Multitudes. While you are on the pathway of duty the Bible hangs out its white light, which means, All right; go ahead. When evil companions begin to surround you the Bible holds out its green light, Carefully; slowly. When temptation directly assails, the red light is hung out, Stop, now!

Sometimes it is hard for our scholars to understand that for every idle word that men shall speak they shall give account at the day of judgment, and that by our words we shall be justified and by our words we shall be condemned. It is hard to grasp the thought that God can remember all the words of all the living creatures in all the eras of the whole world. Not so hard, however, when the scholar realizes that we can preserve words.

Take, for example, a certain gramophone cylinder on which are recorded the utterances of a certain dinner party, many years ago. Two years ago I put this again on the gramophone, forgetting that one of the members who spoke into this had died. Songs, funny speeches, came rolling out and we sat and laughed. Suddenly the

Knowing and Teaching the Scholar

voice of the dead man rang out and our laughter perished instantly. We stood aghast, while some one said, "Cut it off." The words of that dead man were there and will remain there as long as that cylinder lasts. What is that like? Like God's larger preservation of the record of every utterance of every human being from the beginning of time to the end. That will illustrate the text to which we referred when we said, "For every idle word that men shall speak they shall give account at the day of judgment."

Take an aneroid barometer. Barometers weigh the air. Scales weigh groceries, our bodies, everything visible. This is finer than ordinary scales, for it weighs an invisible thing, the air. What is this like in things intellectual? I want to know how much you weigh intellectually. This will not tell me. The scales will not tell me; but a written examination paper will. I want to know how much you weigh in the scales of honesty. How can I find out? I don't know, but God knows, for we read in his Word, "I, the Lord, weigh the spirits of men." I can weigh the invisible air. He weighs my invisible spirit and knows just whether I am full weight or short weight. He weighed a man by the name of Belshazzar once and wrote the record on the wall and it said "Weighed; wanting."

In this whole matter of using objects in our

Object Teaching

Sunday-school work we must bear in mind that we never may use objects so conspicuous as to attract the attention of neighboring classes. If in my class, with others around me, I take a match out and light it I have ruined the teaching of every class that can see that match, because every scholar will say: "What under the sun is he doing with a match?" and every teacher will lose the attention of her class until the match is blown out. We have, therefore to use inconspicuous objects in ordinary classes. If we have a room to ourselves, anything can be used. If you are reviewing from the platform anything can be utilized, because there the attention of all is concentrated upon one person and there is no competition. But there is such a large multitude of these simple objects that can be used in the class that the teacher can help himself very much more frequently than he realizes at first.

Take, for example, so simple a thing as a spool of thread. What is thread made for? To bind things together. What is that like in the spiritual world? Many things; among others the binding force of something we call habit. One strand of thread—easily broken; two, a little more difficult; ten, hard. Give me Goliath and let me bind his hands round and round until I have used the whole spool of thread and he cannot break away. Habit: one drink, easily stopped; two, more dif-

ficult ; after a year, very hard ; after two years, a slave—the increasing power of habit illustrated by a thread.

I would recommend to you certain books for your careful study that you may become adepts in this matter of attack on eye-gate through objects ; two by Sylvanus Stall, with the following titles, “Talks to the King’s Children” and “Five Minute Object Sermons to Children ;” another by the Rev. C. H. Tyndall, “Object Lessons for Children,” another by Mr. Bayley, “Little Ten Minutes.”

Careful study of literature of this kind, combined with much thought and incubation on your part, will slowly open up to you the material world in its spiritual significance. This is where Christ superabounded in his interpretation of nature—a little leaven illustrating the kingdom of God ; the sower going out to sow illustrating Christian preacher and teacher ; the lily, setting forth God’s wondrous power in painting this wondrous object. All nature appealed to him as it interpreted the invisible, and everything physical was to him like something spiritual.

III

THE FIVE GATES OF APPROACH TO THE MIND—BLACKBOARD WORK

There are many Sunday-school superintendents who are averse to the use of a blackboard. This may arise from one of two causes: first, they may have seen the blackboard rankly abused, as it sometimes is. The drawing of snakes, goblets, crowns and the like on the board is oftentimes more fanciful than it is useful. Sometimes the acrostic form is carried to an excess, and sometimes the alliterative method of work is almost ridiculous. A second reason, however, may be found in the inertness of the average superintendent. It is so easy not to try a thing that is difficult. The line of least resistance is the one most readily followed. Some superintendents, however, seem to think they have no aptitude for blackboard work and natural modesty prevents them from trying to utilize this most potent agency in the communication of truth. As a matter of fact, however, it is true that all secular teachers use the blackboard, if it be possible, because

Knowing and Teaching the Scholar

they know the power that comes from appeal to eye-gate. What secular teachers have proved to be most useful, religious teachers certainly ought to adopt; and this is the ground of my plea for practise in the use of the blackboard. Here practise does much. He who to-day will use the board in a most indifferent manner, a year from to-day, by virtue of practise, may use it in a most helpful way. My own experience was simple. I found that the board *must* be used for the best results. Then simple plans were made, and because I write quite illegibly I took up printing as being more suited to my limited capacity. Because of a tendency to print up-hill I used to go on Saturday to the Sunday-school room and practise, putting on the board what was to be put there on the Sunday. This had to be done repeatedly and wiped out and improved. Furthermore, because of fear still that in working in the presence of the school with some rapidity, my work should still run up-hill and be uneven, I left on the board dotted guiding-lines invisible to the school but visible to myself, marking the top and the bottom of the letters that were to be used. In due time the guiding-lines were not needed and previous Saturday practise was not called for. If any choose to follow this example they will find the result to be the same, that by degrees they will gain facility in the manner of lettering

Blackboard Work

and of putting whatever they have outlined on the board in such a way that the scholars shall not lift their eyebrows in surprise at the incompetence of the teacher. There are two extremes to be avoided in blackboard work. One is the artistic extreme, which leads scholars to wonder at the skill of the operator more than they do at the truth which he is trying to impart. This is a difficulty which few of us will encounter. The other extreme is the doing of the work in so bungling a way that the scholars will wonder at and despise the teacher. Here the middle road is the safest. That which goes on the board should not be so bad as to lead the scholars to despise, or so beautiful as to lead the scholars to admire, the worker. The work should be so absolutely simple that the truth alone makes its impression on the mind of the spectator and the auditor.

The kind of a board used is of a good deal of importance. It should be sufficiently large so that the work done can be seen by the whole school easily. It should have a silicated surface and not a glazed or painted surface. The chalk is a matter of some importance. In a small room you can use ordinary crayon chalk because your farthest spectator is but a few feet away. In a room where there are seated some hundreds, crayon chalk is of no avail because they cannot see

Knowing and Teaching the Scholar

what is being done. Inch chalk, manufactured by the Providence Lithographic Company, is the only proper chalk for large audiences. It must be put on the board firmly so that it makes a clean-cut, wholesome impression. In smaller rooms, half-inch chalk is available. These chálks come in all colors. Color is an element of attractiveness, though it should not be too often indulged in. But once in a while for the sake of emphasizing certain words or thoughts color serves a turn that nothing else will. The eraser is also a matter of importance. There are some erasers that are only smudgers. They diffuse the writing without obliterating it. Chamois skin is the best eraser.

All these are matters of detail. But bear in mind that while trifles make perfection, perfection is no trifle, and he who does his work well must pay attention to the minute matters that go to make the work faultless.

It is important that the blackboardist should be able to talk while the work is being put on the board. He who attacks eye-gate and ear-gate simultaneously, has the scholars' undivided attention. If, however, certain things are being put on the board in silence the school has a chance to get in some fine work of its own, especially on the part of those scholars who are naturally inattentive. The blackboardist, therefore,

Blackboard Work

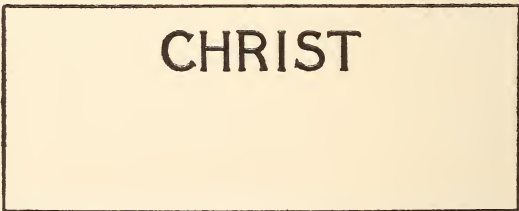
should learn to keep on talking while actually putting things on the board. This involves a complete familiarity with what is to go on the board, so that swiftly and without additional thought the work goes on with the hand while at the same time the lips keep explaining what is being done.

In this connection I may say that all that is being said now with regard to the use of the blackboard applies with equal force to the use of a block of paper in a smaller class where a blackboard is not feasible. A quarto block with colored pencils for work to be done in the presence of a class of six or seven scholars appeals to their eyes just as imperatively as blackboard work appeals to the eyes of the school at large. This we say only as the result of prolonged experience. It is surprising to see how a restless, inattentive class focalizes its eyes on a block of paper on which the teacher is putting something in their presence. If in addition to this the wise teacher has furnished each scholar with a block of paper and a pencil, and has the scholar reproduce what he puts on his block, the attention of the class is absolutely riveted on the work done, because eye, ear and hand co-operate. There is then no chance for any vagrant straying of the thought of the scholar.

If any one does not quite believe what has been

said with regard to the efficacy of block and pencil work in the class let them make an honest experiment, and before they get very far they will find that it is a source of great power, and that the thoughts inculcated by the teacher find firm lodgment in the mind of the scholar because he has seen, heard and reproduced them on his block. Generally speaking, that is the best blackboard exercise which brings out the main facts of the lesson and also enforces its spiritual truth. These two things cannot always be done with one blackboard exercise. However, patient toil will often accomplish what inertness cannot bring to pass. It is very well worth hard work to reach it.

Let me give an illustration of this kind of blackboard work. Suppose the lesson that you are teaching is the trial of Jesus. It could be handled in this way. We know that we are studying about the central personage in the story whose name we now see.



CHRIST

The situation in which he found himself was

not one of solitude, for he was in the presence of one who was a ruler;

**CHRIST
BEFORE**

and the name of that ruler was Pilate;

**CHRIST
BEFORE
PILATE**

and so we have the story in the three words, Christ before Pilate. On those three words you hang, therefore, all your narrative. Reversing these words which read from up down, read them from down up, and now they read, "Pilate before Christ." That refers to a future day when all men shall stand before his judgment throne, and among them will be Pilate. For the day is coming when we must all stand before God's judgment seat. Wiping out now the word

“ Pilate,” we substitute in its place the pronoun “ you ”;

CHRIST BEFORE YOU

That also is true to-day;—“ Behold I stand at the door and knock.”

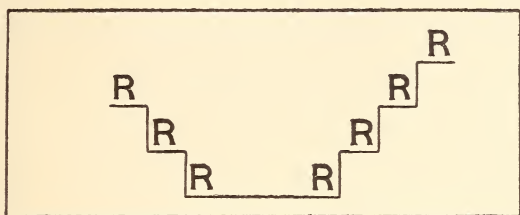
Every time that God speaks to us through his Word or by the voice of the preacher, or that of the teacher, or by the silent voice of our consciences, it is really the Master who is knocking at the door of our hearts. Read that up—that will also be true one day—for then you will stand at His judgment seat.

That is what I should call a good black-board, using only four words, but carrying the narrative in outline and making the personal application.

Sometimes alliteration is allowable, provided always that the alliteration be based on fact and characterized by common sense. Alliteration helps the memory. For its own sake it never should be used, but for the sake of fastening truth it is often most helpful. Take the story

Blackboard Work

of the Prodigal Son and see how that may be illustrated alliteratively and with diagram:



Each R is the initial letter of the word in italics that follows.

Before ever the boy left his father's house he was a *rebellious* boy, not subordinate to parental authority. He then takes a downward step and goes into a far country and becomes a *riotous* boy. Before long when there comes a great famine in the land, we find him a *ruined* boy. He did not stop there, however, but begins an ascending scale and we find him sitting in a field of swine, *reflecting*. Then he takes a still further step and we find him *repenting*—"I have sinned." There the narrative did not stop, but we find him *returning*, "and he arose and went." Coming back to his father's house we find him cordially *received*, his father's arms around him; and then the last step is that in that house he is *rejoiced* over. That is not foolish alliteration, for it is true, and the alliteration merely serves

to engrave the downward and the upward steps on the minds of the scholars.

Take as another example a lesson on Nehemiah as worker—and this can be drawn out as follows: In this splendid man we find that there was a tremendous spirit of go.

GO

This spirit of go is what all young folk in our day have in abundance, and it is grand. But alas! many start going and go wrong, but this man went right, which is a matter of great importance.

**GO
RIGHT**

Not only did he go right, but he knew no such thing as rest, he kept going right *on* in spite of Sanballat, Tobiah, the Ammonites, the Ashdod-

ites and the Arabians. This gives us the following:

**GO
RIGHT
ON**

This man went right on, however, at his work, so that we find him a model who is setting an example to us in our day, leading us to go right on working.

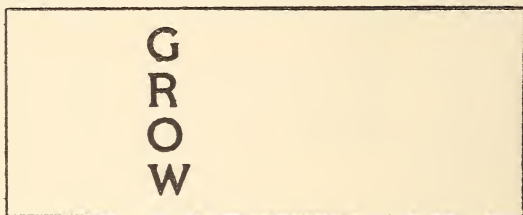
**GO
RIGHT
ON
WORKING**

It made no difference to Nehemiah how hard the work was, nor how much self-sacrifice it called for. Day and night he was at it, so that for fifty-two days he never took off his clothes excepting only for washing. This was most exemplary.

If now we wipe out everything but the initial

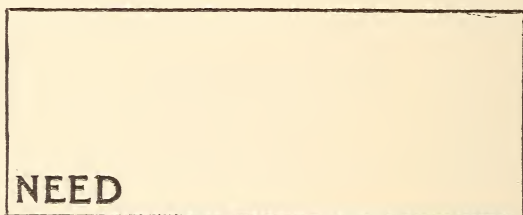
Knowing and Teaching the Scholar

letters you find the result in the raising of the walls of Jerusalem—



—for steadily they grew.

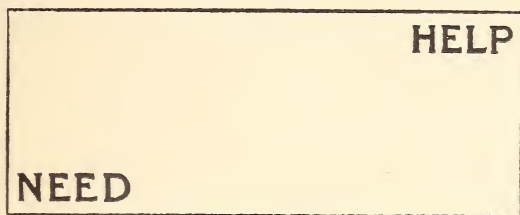
Another type of blackboard work is also based on Nehemiah's story: Nehemiah was in Shushan the palace, and in Jerusalem there was great need. Put down the word "need" at the lower end of the board.



The need arose from the fact that the walls were down and the gates were burned with fire and the remnant left of the captivity were in destitution and deep despair. Nehemiah knew that some-

Blackboard Work

where there existed great help, and his aim was to bring that divine help to minister to that need.



If there is fire in the house there is great need. In the fire engine station there is great help, and the way that you summon the help to the need is by sounding the alarm:



And between your house and the station there is a wire stretched. Nehemiah had an invisible wire between his great need and God's great help, and that invisible wire was prayer. Put down the word pray.

"Then I prayed," he says, "to the God of Heaven." The application of this to modern

times is very simple—great need, great help, communication through prayer, and the result, deliverance, victory.

Take for example as another illustration of alliterative work the story of Pentecost.

The first thing noticeable there was unquestionably the great miracle of the outpouring of the Holy Spirit.



The tongues of fire rested on each one of the disciples. This miracle was to all onlookers, inside as well as outside, a great marvel. They all wondered when they heard them speak in their own tongues the wonderful works of God.



Peter explains this meaning of the marvel of a miracle, which is our third point. He tells them

Blackboard Work

that this is that which was spoken of by the prophets, that their sons and their daughters should prophesy, and makes clear to them the significance of what had appealed to their eyes and their ears.



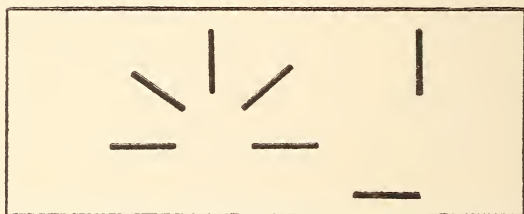
Unfortunately many of those to whom he spoke at once began to mock and say "These men are full of new wine."



In a blackboard exercise of this sort, you set forth to the eye the actual occurrences of that most important event in the history of the church. Sometimes truth can be conveyed without any lettering on the board at all. Supposing

Knowing and Teaching the Scholar

that you are teaching from Ecclesiastes,—
“Remember also thy Creator in the days of thy youth, before the evil days come and the years draw nigh, when thou shalt say I have no pleasure in them.” Six or seven lines will set forth here the experience of mankind at large,—“The days of thy youth”—We come into the world prostrate in our mothers’ arms and helpless. The years pass and we grow stronger and are more able to stand and manage ourselves. Presently comes full manhood when we stand alone. Still the years pass and multiply and old age comes on, when we begin to stoop and the grasshopper is a burden; and at last man goes to his long home and as he came into the world helpless, so



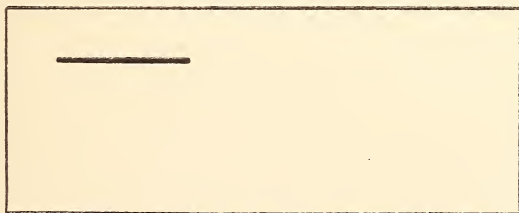
he goes out helpless. And is that all? No, because the righteous has hope in his death and stands in the judgment justified. But when the wicked falls, he falls to rise no more. Seven lines and not a letter, but a tremendous truth

Blackboard Work

so simple that a child can understand it, and yet so fundamental that every adult needs it.

In using this diagram, let the teacher put down on blackboard, or on a block of paper in the class, each line as suggested. The left-hand horizontal line represents childhood; the next youth; the next manhood; the next old age, and the last death. The other two lines refer to the future of the righteous and of the wicked.

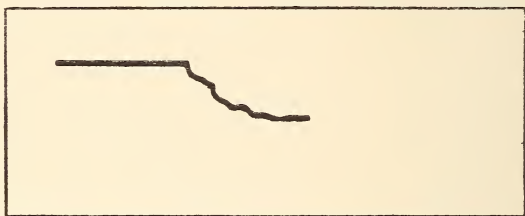
A man came to me once in search of truth. He confessed to having lived a wrong life, but said that he hoped now to rectify matters by living more in accordance with his best ideals. He failed to understand the explanation given in the Word of the work of Jesus Christ in atoning for our past sins. A block of paper lying on the study table was then taken to illustrate that no amount of good living henceforth will atone for



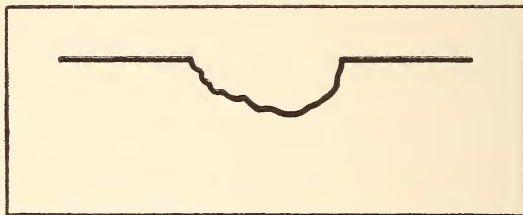
bad living heretofore. A straight line was drawn. I then said "Supposing your life up to a certain point had been absolutely straight; that

Knowing and Teaching the Scholar

then by reason of sin it broke down, and now we are here this evening with a broken life and you



say that you propose henceforth to live straight; does any amount of straightness before your

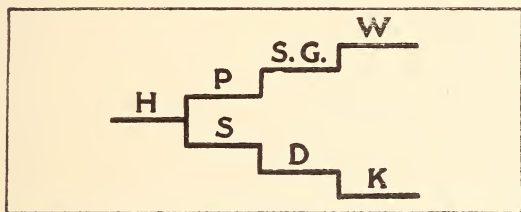


sin rectify sin?" "No," he said. "Does any amount of straightness afterward remedy that crookedness?" "No." "How can that crookedness be remedied?" "I don't know," he said. Then we drew a straight line throughout, and erased the crooked line and said, "The blood of Jesus Christ cleanseth from all sin, and the perfect life of Christ is accepted for my broken life." When afterward he came to unite with

Blackboard Work

the church, on being asked to tell his religious experience he said: "The first time that I saw how my sinful life could be remedied was when you took that piece of paper in your study and drew the crooked line, then wiped out the crookedness and made it straight. Then," he said, "I saw." So it pleases God to take the simplest things and through them enforce fundamental spiritual truth.

You remember the story of the man born blind. By means of a step diagram we can illustrate the way in which the same truth affected different men. He and the Pharisees started from exactly the same truth, namely, that Jesus



was a *healer*.

(The letters on the diagram are the initials of the words in *italics* below.)

They never denied that Jesus healed that man, and his only testimony at the start was, "Whereas I was blind, now I see." From that simple start he takes a step upward and says,

Knowing and Teaching the Scholar

“This man is a *prophet*.” Later on he takes another step upward and arrives at the conclusion that this man is the *Son of God*; and immediately he goes up one step farther, to the highest point, and falls at his feet and *worships* him. On the other hand, the Pharisees, starting from the same point, promptly go down a step and they say, “Give God the glory; this man is a *sinner*.” They then promptly go down a step farther and charge this man with being possessed of a *demon*—“Thou hast a devil.” Then they plunge down to the bottom of the declivity and say, “*Kill him*.” The same starting-point with different attitude to the truth leads one man to worship and the other man to murder. There you have an illustration of how so simple a device as an ascending and descending set of steps illustrate the rising or the falling in spiritual life.

If I have made the matter of blackboard work at all clear to you, you have realized that all that I have done has been condensed to the last degree of simplicity. Nothing has gone on the board that has taxed your thought or your memory, or perplexed you by its complexity. A child could understand all that has been used. Here is one of the great difficulties in work of this kind (as I can bear witness), that more labor has to be put on this final crystallization and condensation and clarification of the thought than on all the rest

Blackboard Work

of the lesson put together. What I have been saying with regard to condensation, clarification, and crystallization applies to all sermons and to all prayer-meeting talks and to all Christian Endeavor addresses, and to every public address that you will ever be called upon to deliver. Here, then, labor and toil and practise and study, until through study and practise you become a workman who needeth not to be ashamed.

IV

HAND-WORK IN TEACHING

BY THE REV. M. S. LITTLEFIELD

Of the many pathways to the brain that are traversed by motor activities the form of occupation or hand-work is the most direct. The entrance to the brain by way of the finger tips is a swinging door, it opens both ways, inward and outward. Hand-work is at once an ally and a test of knowledge. It is a method of impressing and of expressing the lesson facts. Whether it be a fact of history or a geometrical problem or a line of argument or anything whatsoever, unless the finger tips can express it, the brain has not grasped it clearly. Conversely, set the hand to the task of stating it, and the truth at once and clearly impresses itself upon the brain. In the earliest schooldays the truth is evoked and impressed, and expressed, too, through occupation work, and the implements are blocks of wood, colored paper, raffia. It is not otherwise in the latest days of study. Truth has broadened and

Hand-work in Teaching

deepened, the implements have changed; they are microscopes, test tubes, crucibles, now, but the principles which underlie their use remain unchanged through all the years and subjects and methods of study. From kindergarten to laboratory we learn through expressive activities, and the chief of these activities is hand-work.

In any teaching process the instructor is concerned mainly with three things, the lesson, the lesson material, and the lesson agencies. The lesson is the truth or the principle of life to be made known, and its embodiment in life is the end sought. The lesson material is found in the facts of the outer world, real or imaginary; an event, or a story, or an argument, which illustrate or reveal the lesson truth. The lesson agencies are the mental powers of the pupil and the teacher working in co-operation.

If the end of the teaching process is to arouse a moral impulse, to reproduce in life the principles expressed in the lesson material, the beginning of the process is to aid the scholar to see and to interpret the facts. Obviously, the impulse is based upon facts which are clearly seen and upon truths which are deeply felt, and to make real and clear the lesson material is the purpose and justification of the various forms of self-activity. The prayer of a teacher of Israel in behalf of his perplexed and terrified servant

Knowing and Teaching the Scholar

outlines the immediate end of all teachers, "Open thou his eyes that he may see."

The teaching process involves co-operation between teacher and pupil. Patterson DuBois defines teaching as "enabling another to restate the truth in the terms of his own life." The teacher's work can never be a substitute for the scholar's work, for knowledge is gained, not imparted. The first problem, therefore, of the instructor is to arouse the pupil to take some active part in every lesson. Hand-work here is his most efficient ally. By the various forms of activity in class and home work the interests are quickened, the will is stimulated and the faculties are focused. Hand-work gives an objective by setting before the scholar a definite task. It gives unity to his work, and, when rightly carried out, it conserves the spiritual aim by making real the events out of which the moral impulse is derived.

There are three main lines of activities which apply to Sunday-school instruction, geography work, illustrative work, and written work. As corollaries to these types decorative and constructive work may be added. Their value is indirect, but none the less real for that. They will beautify the completed product, and will spur the scholar to do other and more important work. The lines of work are here given in their logical order, proceeding from the general and introductory to the

Hand-work in Teaching

specific aspects of the subject. The chronological order, or the approach from the standpoint of the age of the scholar, is quite different. Speaking broadly, illustrative work applies to the earlier ages, geography work to the older ages, and written work is the norm and the basis for all ages beyond the primary. At first the hand-work is limited to the illustrative forms, drawing and picture work. When the child can write, titles and texts can be copied, and later still narratives of the lesson can be written. Geography and history appear together about the tenth year, when the study of events in their relationship gradually takes the place of the concrete and topical story work of the primary ages. As the child approaches the high-school years the writing of the lesson story will merge into the developing of historical outlines with compositions on the characters or the periods studied. Geography work in connection with the history will enrich and intensify the hand-work throughout the course. The most advanced lines of work are history and literature note-book work and thesis work. And so the activities differ and deepen as knowledge and experience widen.

Approaching the subject from the standpoint of the different types of work, they may be studied somewhat in detail. Geography is preparatory and introductory, and gives the background

Knowing and Teaching the Scholar

of any event or series of events which we call a period. Illustrative work makes clear the details of any specific event or story. Written work in the forms of narratives, composition or notebook work records and interprets the events.

I. *Geography Work.* Knowledge of the geography is essential to an understanding of the history. Back of the message of the Bible are the men of the Bible whose story the message interprets, and back of the men of the Bible is the land whose position and form helped to determine the story. A proper study of Bible geography will demand the making of three kinds of maps, physical, political, and event maps.

Physical maps locate events in place and give their geographical setting. Palestine is as distinct among the lands as were the Hebrews among the nations. The physical characteristics of the land are both striking and of profound significance. It lay as a narrow strip between the desert and the sea, a connecting link between the civilizations of the Nile and the Euphrates. The strip itself is broken into four distinct zones extending north and south. Going inland from the sea, we cross the coast plain, rich and fertile, which in Old Testament times was the highway and the battlefield of all nations. Rising from the plain along its entire length, broken only by the Plain of Esdraelon beyond Carmel, and approached by

Hand-work in Teaching

foothills, is the Central Range. Beyond that is the deep Jordan Valley. Beyond the valley the Eastern Plateau stretches off to the desert. The people who lived upon the Central Range were thus, by the great paradox of history, in contact with all the known world, yet severed from it. Isolated by their hills and by the barrier of the Jordan Valley on the east, they were challenged and imperiled by the civilizations which touched them on the west.

Physical features may be shown in two ways: by map modeling in sand or plasticine, and by color work upon a contour map.

In the class sessions the work should be done either in sand or with color work. A sand table is invaluable in historical studies. The area is large enough to permit several to work at once, the material is clean, and corrections can be made instantly. The material should be white builders' sand. Moulders' sand or any sand with clay in it should be avoided. The best dimensions for a sand table are in the proportion of three to four, specifically 27 by 36 inches. This proportion will be found exactly right for the modeling of the maps of the Old Testament world, Sinai and Egypt, Palestine, the Plain of Esdraelon, and Jerusalem. Any tray so made that it will not warp or leak will answer. It can be set on horses or a table.

Knowing and Teaching the Scholar

It need not be zinc-lined. It should be made of narrow flooring, tongued and grooved, with a rim about five inches deep. The bottom should be painted blue to represent water when the sand is brushed away.

The physical geography will at once give the background and make clear the details of many of the Bible stories. The events will become very real when the scholars mould the hills and the plains which were the theater of events, and trace the roads along which caravans and armies, the Old Testament heroes, Jesus and his friends, journeyed. With the aid of stereographs and photographs the places can be seen just as they appear to-day.

In addition to relief work, color work on contour maps can be done to show physical features. Two series are available, the Bailey and the Hodge maps. The space between contour lines is filled in with crayons according to a consistent color scheme. This work will supplement work upon the sand table. The advantage of the surface maps is that they can be mounted in notebooks.

Political maps will give the broad historical situation at any given period. The scholar colors in political boundaries and so learns the relation of the nations to each other. A series of such maps will show the sweep of history by ex-

Hand-work in Teaching

hibiting the successive political changes. The writer has prepared a series of fifteen maps covering the Old Testament history from the Exodus to the Return, outlined for color work by the individual scholars.

Event maps locate events in time as well as place, and show them in their relationship and sequence. To place events in their order upon a map will appeal at once to the imagination and the memory. The story of the Exodus, the life of David, the ministry of Elijah, the journeys of Jesus or the Apostles, for example, could all be placed upon a series of maps. This will picture the history to the scholar in the most vivid possible way. The journeys and incidents will be developed and recorded as the lessons proceed. These maps when completed will be placed in the note-books and will be the basis and the illustration of the narrative work.

To give a single illustration, take the story of Passion week. The story will unfold vividly as the journeys taken by Jesus during the week are traced upon a map. The map of Jerusalem and its environs may be modeled in sand or outlined upon a blackboard or upon a class outline map. The events of the week will be developed from the biblical record, and will be marked in the form of journeys on the large map, and be reproduced upon the scholars' maps.

Knowing and Teaching the Scholar

On the first day of the week Jesus went from the home of his friends in Bethany to the Temple. As he came in sight of the city the hosannas of the crowd formed an antiphon to the tears of Jesus as he mourned over the blindness and the doom of his people. That night he returned to Bethany. On the two following days the same journey was made, from Bethany to the Temple and return. On these days the final words of his public ministry were spoken, the final contests with the rulers took place, and the veil was for a moment lifted before some aspects of the life of the days to come. Wednesday was spent in quietness. On Thursday Jesus journeyed over the same road and went to the southern part of the city to the home of the unnamed follower who gave to him and his friends a place for the final words and the bequest of his mission and his peace. From the home of his friend—John Mark, was it?—Jesus went out across the Kedron valley to Gethsemane, where the victory was won which made Calvary possible and where he received the traitor's kiss. Then he was taken back to the city to the high priest's house. In the early morning he was taken to the Sanhedrin where the death sentence was pronounced. Unable to carry out their sentence, the Jews took Jesus to the palace of Pilate. Seeking to escape the responsibility of passing judgment, Pilate

Hand-work in Teaching

sent Jesus to Herod. But back again he came, thorn-crowned, to Pilate, who was forced at last to a decision, and who sent Jesus on his final journey through the Via Sacra to the hill

“Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.”

These journeys could be traced as the events are reached in the course of the lessons, or they could be traced at one time as a review or a preview of the period. In the same way any historical subject could be treated.

II. *Illustrative Work.* This is properly picture work, and consists in portraying the details of any story or in expressing something of its meaning. For example, a model of the Temple could be shown and handled in studying the stories of Passion week, or by symbolic drawings the meaning of some one of the incidents could be expressed. I have before me the double page of a scholar's note-book which portrays the opening scene in the upper room. On one page a picture of an Oriental house is mounted, showing the position of an upper room. On the opposite page appears a drawing of a tabouret on which a pitcher and basin rest, and the words, printed, “By love serve one another.” It looks very modern, but the scholar has caught and expressed the symbolism clearly.

Knowing and Teaching the Scholar

This particular work was done by an older scholar. Drawing work applies specially to youngest ages and frequently is the best possible way of expressing the story told by the teacher. A child's drawing is very crude, but he sees the picture his imagination and not his pencil draws, and this mode of expression is marked by a unity his spoken word does not possess.

Sand modeling is allied to drawing. Some stories and scenes lend themselves well to sand picturing, for this is simply making a picture in three dimensions. For instance, a house may be modeled in the sand to give vividness to the story of the healing of the man let down through the roof. Drawing, picture pasting, and modeling are the forms of work in this group adapted to Sunday-school instruction.

III. *Written Work.* This work will begin when the child can write, and will continue as the normal type in connection with the other forms throughout the course. It will advance from the simplest beginnings in scrap-book work through narrative work to historical note-book and composition work in the older grades.

Scrap-book work is the constructing of a portfolio of stories with picture pasting, drawing, and color work as the lessons are taught. Writing the titles of the pictures and verses expressing the lesson truth will be the earliest work. Later,

Hand-work in Teaching

a brief story of the lesson illustrated by pictures can be written after the teaching of the lesson, as home work.

It is always advisable to break the work into small sections to enable the scholar to produce completed products at frequent intervals. Any literary unit should be treated separately in narrative work; the story of a life—Elijah, Ruth, Joseph—or even a briefer subject, such as the story of the sower, which may be illustrated easily. The story would be written in one or more chapters and would be bound in a cover designed and illumined by the scholar.

As the scholars approach the high school ages narrative work will gradually give place to historical note-book work. The note-books will be a syllabus of the history. Narrative work will be included, but not for the purpose of reproducing the lesson story. It will take the form of a summary of the events of a period or an appreciation of a character. This is really composition, and should not be called for too frequently. The regular work would be the building up of a syllabus or an analysis of the events in connection with map work. The method is to develop the outline from the Bible or the text-book step by step, and to mark the map and record the facts. The tracing of the journeys and the marking of the map would be done in the class, as this

Knowing and Teaching the Scholar

is a method of presenting the lesson facts and is, therefore, inseparable from the lesson. The writing of notes as the lesson proceeds is also in the nature of the case part of the class work. But all else is home work. The general rule is that geography work and whatever may have to do with the mastery of the lesson facts belongs to the lesson period and should accompany the discussion of the lesson facts. Putting the lesson in permanent form, the completion of the note-book with decorative work, and all narrative or composition work will be done at home.

Here also it is better to divide the work into sections and make each book cover a limited period. In this way the interest will be deepened through diversity.

A description of one or two typical note-books will illustrate the principles.

A scholar's book on the period of the Exodus contains the following features on successive pages. A title-page lettered in color; a table of contents with an illumined heading; a fertility map of Sinai and Palestine colored to show the desert and arable regions; a physical map of Palestine colored to show elevations; a hymn of Hebrew origins, Deuteronomy 32: 7-12, cut from an old Bible and pasted on the page, with an illumined heading; an event map of the Exodus, the journey being marked in red on a map colored

Hand-work in Teaching

to show broadly the national areas of the peoples of Canaan, the whole expressing to the eye that the journey was a conquest; a hymn of the crossing, Exodus 15, cut out and pasted with a designed heading; a written summary of the events to explain the event numbers on the map; a hymn of the journey of life, "Guide me, O thou great Jehovah," written with illuminated initial letters and illustrated with pictures. Pictures selected by the scholar are mounted on the pages opposite the maps and written work throughout.

A book covering the life of Christ follows the same general method. Designed and decorated title and contents pages begin the work. Elevation maps of Palestine and of Esdraelon follow. A page is given to prophecies concerning Jesus. The scholar has selected and copied two or three that he likes best. A brief narrative of the preparation for the coming of Jesus through Roman domination condensed from the text-book follows. The body of the book is made by making nine journey maps corresponding to the nine generally accepted periods of Christ's life. Each of these map pages is followed by three pages, on one of which is written an outline of the events, another giving a brief narrative of the general characteristics of the period copied from the text-book, and another of quotations from the words of Jesus spoken during the period, the scholar

Knowing and Teaching the Scholar

selecting the sayings which appeal to him most.

IV. *Decorative and Constructive Work.* Decorative work consists in beautifying the completed product. This will be done by designing covers, title-pages, and tables of contents, by original drawings, and by illuminating borders and initial letters in color. This will give to the scholar an impetus and to his written work character. A bit of color work like the designing of a title-page, which requires thought, will go far toward securing the completion of the book and will set an esthetic standard by which the rest of the work will be measured. Faithfulness, order, regularity and ambition will be incited by beginning a piece of work on a high level.

In the early ages of the Intermediate department the boys are interested in many kinds of constructive work. This instinct can be turned into educational and altruistic lines of work. A special but valuable form of activity is the making of models to symbolize a story or an incident. The work will be of educational value, for their handicraft will remind them of the lessons they have learned. A sword will speak of Gideon, a sling of David, a tent, a house, a well, a sheepfold, will all suggest many Bible stories. The scholars can present with the objects a written statement of the events connected with them

Hand-work in Teaching

which have been the subjects of their studies. This work is optional, but will provide entertainment for classes of the younger ages when they meet socially. Any work of special merit can be placed in the school museum as part of a permanent exhibit.

Hand-work must be interesting enough to lure without dominating, hard enough to challenge without dispiriting, easy enough to be done readily while appealing to the scholar as real work. Hand-work is only a means to a higher end and must never eclipse that end. It is not a device for keeping restless scholars busy. A game would do that better. It is a method of directing his energies along the line of cultural activities whose end is character. The purpose of the Sunday-school is not to make a map, but a boy. That it leads to and makes the more distinct the spiritual emphasis in instruction is its sole purpose and justification.

This subject is treated fully with suggestions for work, historical maps and directions for securing supplies, in "Hand-work in the Sunday-school," published by The Sunday School Times Company.

V

THE TEACHER'S WORK OUTSIDE OF SCHOOL

Let us now consider the teacher's work outside of the school. There are 168 hours in the week. Inside of the school, the teacher is with his class at the outside an hour and a half. There remain, then, at least 166 hours, during a part of which the teacher ought to be able to be in contact with the scholar. That teacher who from Sunday to Sunday does nothing for the class misses splendid opportunities. Of course, an important thing the teacher should think of is the example set to the scholar. The teacher's life is everything in his work, for the scholar thinks during the week much more frequently of his teacher than many realize. Many times in the week the teacher is present in the scholar's mind: of course, the scholar has formed some opinion of the teacher, complimentary or otherwise, and every time the scholar thinks of the teacher a personal influence is exercised by that very memory.

"Public life for God must be preceded by pri-

Outside of School

vate life with God. Unless God has first spoken to a man it is vain for a man to speak for God."

This is true in the life of the teacher, and all work inside of the school or outside is vitiated if the life of the teacher be not in accordance with God's Word.

In speaking of work outside of the school, of course the question of visitation of our scholars comes to the front immediately. No teacher does proper work who does not know his scholars in their homes. Many a time a single visit to the home of the scholar will throw a flood of light on problems which have perplexed the teacher up to that point.

A superintendent, going into a home where there was a very nervous young woman, found there that her father was occasionally given to drink, and when he was in his cups he would have exhausted the patience of Job, with his irritating language. That, this young woman had to stand, and it reflected itself in her deportment and her attitude in Sunday-school. Knowing through visitation the difficulty under which the scholar labored, it was more easy to have patience with the girl, realizing that in her home she was tried to the breaking-point. Nothing but a visit in the home could have thrown light on the difficulties under which she was laboring. The same superintendent, visiting in another home, found the

Knowing and Teaching the Scholar

father exceedingly surly. He turned his back on the visitor promptly, and never opened his lips from the beginning of the visit until the end. It was the day after Christmas; and the mother, following the superintendent into the hallway, said, "The children are broken-hearted. This morning their father, in a fit of anger, put all the toys they got yesterday from the Sunday-school into the stove."

There was a revelation of family life, causing one to sympathize with the little children in their bitter woe in having such a father.

Nothing, therefore, will take the place of visiting in the home, and that, especially, in the case of scholars who are peculiarly trying. The boy who has tested your patience to the breaking-point in the class will be less apt to do so again, if he has had the privilege of being your host in his home; he hasn't the nerve to behave the following Sunday in the same atrocious way in which he behaved last week. Some one has said, "Whoever puts his hand on the scholar's head puts his hand on the mother's heart," and that is a hard-hearted mother or father who will not in some measure, at least, respond to the call of friendship.

The teacher should, if possible, know the scholars in their places of business. You may say this is impossible. So it is sometimes. But very fre-

Outside of School

quently it is possible and most feasible. Of course, the wise teacher going to the department store where he has a scholar will not prolong his visit, and if the scholar be behind the counter and busy, the teacher will stay only a moment. Yet even under such conditions is it possible to do a good deal. I know a teacher, one of whose scholars was at the soda water counter in Huyler's, where sometimes the ladies stand three deep awaiting their turn. Of course the girl was exceptionally busy. The teacher going in one day and seeing the situation, simply said, "Mary, I just came to say 'how do you do'; here is a rose," and she passed the rose to her over the shoulders of the ladies. Do you not believe that Mary would be very apt to be in the class on the following Sunday because of that visit, brief though it was? Little things tell. Heartstrings pull.

It was my privilege once to be at the funeral of a noted Bible-class teacher. Ninety-six young men stood around the coffin, all members of his class. He knew them all in their homes and in their places of business. Thus he won them to himself, and through himself to the Master for whom he stood.

There are times when a visit in the place of business will reveal important things to the teacher. In one of the Sunday-schools in this town there was a very beautiful young woman

Knowing and Teaching the Scholar

who stood behind the lace counter of one of our great department stores. Visiting her there you could easily see the dangers to which she was exposed. She told her superintendent, "Men come to my counter to buy lace for their wives, and then they buy an exceptionally fine piece of lace, and say, "Won't you accept this from me?" Or, they say, "Saturday afternoon is free with you; I have a beautiful span of horses; could I call for you for a drive?" Of course, the meaning of all that is patent to any one who knows city life and human nature. When the teacher comes thus into sympathy with the scholar in home and business, knowing them in both places, he will be far more ready to minister to the scholar's necessities, to sympathize in the sorrows and strengthen in the temptations to which the scholar is exposed.

A young woman in this town is engaged in the theatrical business. Such scenes go on behind the stage that, outraged, she appealed to the manager of the theater for protection. He laughed in her face and said, "You had better go to a nunnery." That is all she got there. If a teacher knows these things and can strike in at the right moment, a life may be saved for time and a soul may be saved for eternity.

A teacher visiting in the home of a very poor child, asked the mother whether she taught her children how to pray. The response was, "Why,

certainly." "Mary," she said to her little five-year-old child, "kneel down and say your prayers." At once the little five-year-old knelt down, and this is what she said: "Oh, Thou with the strength of an earthly father, and more than the tenderness of an earthly mother, look down upon us, thy creatures, we beseech thee, and vouchsafe unto us thy benediction and grace, for Christ's sake. Amen."

What a revelation was that. The little child was being taught to use such words as "vouchsafe," "benediction" and "grace," words that were not in the vocabulary of the child, and therefore conveyed no meaning to her mind. Here, then, was an opportunity to instruct the mother for the sake of the child.

In home visitation there are times of especial importance, when, for example, sickness comes into the home. Many a hard heart and many a callous conscience is softened when, in dire physical need, the teacher comes, bringing, perhaps, a little bouquet of flowers, or, if the family be poor, some little delicacy for the sickroom of the scholar. Thus great ends are accomplished, because then the heart is softened and responds as it never will respond in the buoyancy of health. Many a scholar has been won by ministration at a time like that and many a mother's heart has been turned toward Sunday-school and church

Knowing and Teaching the Scholar

through the Christian life that such opportunities have made manifest. You can easily see, then, what power there is in visitation. It reflects itself in all the classwork, and scholars become more attentive, while unruly ones behave themselves better and incline to the teacher more kindly than if they never saw the teacher from one week's end to the other.

Birthdays are another gracious opportunity for service. Every teacher should have the birthdays of all her scholars and should never fail to send them a birthday message of some kind on each anniversary. It should always be sent under a two-cent stamp and never as a postal card, for postal cards are public property, but the letter under the two-cent stamp is private. Of course, this calls for watchfulness. I know a teacher who, wherever she was in the world, figured the mails so accurately that the birthday letter for the members of her class in New York should reach them before their birthday, and this she did when she was a thousand miles up the Nile. This required great care with regard to the steamer sailing, and, indeed, so minute was this watchfulness that this teacher figured whether the steamer was a five-day steamer or a seven-day steamer, so as to be sure to reach her scholars in time. Thoughtfulness like that assures gratitude in the heart of the scholars, and will show

Outside of School

them their teacher remembers their anniversary, though she is 8000 miles away.

Vacation letters are most helpful. Scholars are apt to think, "Out of sight, out of mind. Teacher has gone to the mountains, or to the seashore, and has left us in New York, stewing with heat, and never gives us a thought." If the teacher will remember to send from time to time to her scholars a letter of greeting, telling of her experiences, enclosing some little memento, a crimson maple leaf, some ferns, a few pressed flowers, that cost nothing, she will find that it has a wonderful effect in the class.

The teacher should be acquainted with the kind of company that his scholars keep. It is a matter of very great importance to know whether my boy during the week is associating with a corner gang, for it may explain much of the difficulty that I have with the class on Sunday. It is a matter of great importance to know whether my girl has pure associates in business or pleasure during the week.

A girl came to her superintendent one time and said, "The language at our bench in the shop is fierce, and if I sometimes remonstrate when some peculiarly foul story is told by the girls, they say, 'Hey, you are too good to live; better go back to your Sunday-school.'"

The teacher who knows the companionship,

Knowing and Teaching the Scholar

either voluntary or necessary, of his scholars, will, of course, know better how to meet the difficulties under which the scholar labors.

It is important also to know what the amusements are that our scholars indulge in. In a great city the problem is difficult and the outlook oftentimes ominous. A friend of mine was in one of these penny-in-the-slot shows in this town and saw two girls looking at a moving picture. As they went away he heard one say to the other, "How would you like to be she?" This led him to put a penny in the slot, and what he saw I cannot repeat, but indescribable damage was done to those two girls by that one sight.

Yes, I must know where my scholars seek their amusements; what there is going on in the town that may besmirch them, befoul their imagination, excite all that is low and base in their lives and possibly obliterate what I have given of good teaching.

The teacher should be informed as to what the scholar reads. There comes a time in the life of every mentally active young person when reading is his great joy. But what the scholar reads makes a vast difference. You can stimulate along right lines and you can prevent the scholar pursuing wrong lines of reading only if you know what they are doing. But if the scholar is rushing along some vile line of reading on six days of the

Outside of School

week, your teaching has but little effect on your scholar's mind and still less on his heart on Sunday.

Of course, this all means that the teacher's office is no sinecure. When you take the position of spiritual leader for ten boys, you perhaps being the only spiritual leader those boys have, you have assumed a tremendous responsibility, and every ounce of power that you possess and every spare moment almost that you have should be devoted to this high and noble calling.

Now, at this point some one may say, "I have no time for this kind of work." Pause a moment and ask yourself honestly, "Haven't I?" How much time does it take to visit round a class of ten? If you will quietly work it out and then utilize the time you have, nine times out of ten you will find that all that has been referred to above can be accomplished. Only there must be no wasting of time, no preferring of the Saturday afternoon matinee to the visitation of your class, no frittering away of opportunity. They who are the busiest accomplish most, and it is to the busiest people we go when we want a little more. Lazy people are always so awfully busy that they cannot do what they have in hand, much less anything more.

It has been the experience of the writer that if you will systematize your time and hold yourself

Knowing and Teaching the Scholar

rigidly to your schedule there is time enough for anything that God wants you to do. If only our hearts are thoroughly interested in our work and our heads direct our hearts, there is no question but that the work will be accomplished and we shall live up to the great responsibility that God has laid upon us.

In the teacher's work outside of the school, attendance at divine services on Sunday and week-day is important. Your scholars will follow your example more than your precept. Your walk tells more than your talk. (Here comes one of the serious difficulties of those Sunday-school teachers who belong to another church and work in the mission church. They do not worship in the mission church, and therefore their scholars never see them between Sunday-school sessions inside of the house of God. That may be necessary, but it is most unfortunate.) The teacher can on Sunday say to a scholar, "Mary, will you be at the young people's meeting this week? I shall be there." Mary is twice as apt to come to the meeting if she believes the teacher will be there.

It may be to the great advantage of teacher and scholar if the teacher can invite the class to her own home. Not all teachers are so situated, I know, but where it is possible it is most desirable, for that is an almost unheard-of scholar, who,

Outside of School

after eating some gingerbread and drinking some lemonade in your home, will miss attending your class for at least two weeks.

These meetings of scholars with the teachers in the teacher's home are grand opportunities to teach the scholars civil deportment, to show to the scholar if he come from the slums the meaning of Christian home life. A hundred things will talk to that scholar in the Christian home beside the voice of the teacher. Such class sociables need not be at all costly, for lemonade and cake or apples or oranges are adequate for the commissariat department. But in some way, by hook or by crook, the teacher must put the arm of affection around the class to win them. Then there grows between the teacher and scholar a familiarity and mutual trustfulness that is something most beautiful to behold. In efforts like this the teacher can really, with added divine grace, transform the life of the scholar.

If I have made myself clear you will see that the teacher's opportunity stretches through the whole week, and thus the teacher remains teacher from Sunday to Sunday and the scholar feels his influence, hallowed, stimulating and strengthening for nearly every day in the week.

VI

CONVERSION AND CULTURE OF THE SCHOLAR

As the teachers face a class of primary scholars, what is there in front of them? Are these the lambs of the flock or not? In a Sunday-school convention a gentleman said, "Call them not lambs but wolves." Which are they? Certain it is that out of these primary classes are coming in future years multitudes of drunkards, adulterers, thieves, murderers. Certain it also is that out of these same classes are coming Sunday-school teachers, preachers, missionaries, martyrs. Such facts give us pause as we face these children. The truth is that they are neither wolves nor lambs. They are potential wolves and potential lambs. We need thoroughly to understand this, as we minister to them, because if we fail to understand the facts of nature as they confront us we shall fail to reach rightly those to whom we are sent. A celebrated clergyman said in my hearing in debate, "There are no heathen children," to which my response is, "If there are

no heathen children you manage to bring up a pretty good crop of adult heathen out of non-heathen children." The fact is that they are neither Christian children nor heathen children until something has been wrought in them. Children are not naturally Christ-like. If you think they are naturally Christ-like, would you like to try this experiment: take fifty babies and bring them up in a baby-fold, allowing them adequate physical care but no moral culture; let them develop the natural bent of their own natures. What will be the result? Would you find there as they grow from three to six years of age a sweet, self-sacrificing community of Christ-like disposition? Would there not be there some selfish, snatching children, some violent, overbearing children; some with quick temper? Would there not be some who swiftly would develop untruthfulness and dishonesty in the matter of their play-things? It is all very well to talk poetically about the beauty of child life, but child life left absolutely to itself will develop substantially as child life now develops. We therefore say that children have inherited natures that have a bent toward evil, and must be cared for, and our aim with these children must be twofold: first, to bring them by divine grace into sweet subjection to Jesus as Saviour and Master; and second, to nurture them in the Christian life, so that they

Knowing and Teaching the Scholar

may grow in every grace and in the knowledge of Jesus Christ and in likeness to him. Much of our modern pedagogy, however, seems to go on the basis that a child need not be converted; that it is sufficient if you evolve that which is good in the child and repress that which is evil. We hold, on the contrary, to the truth of the Master's statement, "Ye must be born again."

As soon as a child consciously does wrong, so soon a child must consciously repent. As soon as a child consciously understands that it is alienated from the divine will, so soon must the child understand how it may be reconciled with the divine will. This is not to say that children before they recognize right and wrong are not really saved if they pass away, for we believe thoroughly that they are; but we also believe that when consciously they have done wrong, consciously they must repent. Of course, we would not transplant the experiences of the adult and force them upon the child. A child sinning must be a child repentant, and both are child experiences. We must not expect in a child that poignant sense of sin that we sometimes find in adults, though it is only fair to say right here that sometimes you find among children deeper penitence than you find among adults. We believe, then, that a child needs the Holy Spirit to implant spiritual life and to work out a true repentance that need-

Conversion and Culture

eth not to be repented of. Toward that every teacher should work.

How young can a child be converted? To that there is no dogmatic reply possible, saving to say that no limit can be placed. Some children are filled with the Holy Spirit from their birth, as was John the Baptist. Some children seem to have been influenced by the believing prayer of their parents even before their birth day, and this is the normal condition for the children of Christian-believing parents. Other children come into the kingdom so young that they themselves cannot set a date. They feel that they always were Christians, and, so far as their memory is concerned, this undoubtedly in many cases is true. A child may be converted even before he understands the difference between right and wrong, the meaning of pardon and resolution to do better. But, as a matter of fact, when we look into the history of Christian experience we find that the vast majority of church members date their conversion back to the early part of their life. They recognize that while they were in their teens the crucial change came.

In speaking of this matter before the Presbytery of New York, I made the statement that I believed that the majority of men present were converted before they were sixteen years old. There were present that day about 140 ministers

Knowing and Teaching the Scholar

and elders. I ventured to ask those who had been converted at or under sixteen years of age to rise. One hundred and twenty men rose. To them it was evidently a great surprise that so overwhelming a majority of the largest Presbytery in the land was really the result of child-conversion.

Tabulations have been made all over the land to test this one question of the period of conversions among church members. I have seen one giving the age of decisive religious awakening of eighty-four men. The vast majority of these found the Saviour between sixteen and seventeen years of age.

A second table that has been published gives the age of conversion of 272 members of the Rock River Methodist Episcopal Conference, and here the immense majority came in at the age of sixteen. After nineteen years of age the falling off in conversions is very great. Had these tables applied to women the ages would have been from one to two years under these, because girls develop a little more rapidly at that time than boys.

This shows where the church of to-day is recruited from. It is recruited from the childhood of yesterday. I cannot help feeling that if teachers at large were more faithful, even these tables would be changed and we should have children

Conversion and Culture

coming into the kingdom at a more tender age than is indicated by these tabulations. Just here we strike a great difficulty: there are multitudes of teachers who have no definite idea of the ultimate aim in their work. If you should stop one of these teachers on her way to Sunday-school and say, "What are you aiming at to-day?" the reply would be, "To teach my lesson." If you pushed the inquiry farther and said, "What more are you aiming at?" many teachers would be somewhat confused and not know just what to reply.

In my own school one time I was talking to one of the teachers who had a class of girls about twelve years of age. On asking her whether they were Christians or not she said, "You don't expect such young girls to be Christians, do you?" She was enlightened in that matter and her aim was sharpened and her devotion somewhat quickened, and the result was very soon in that class conversions and unions with the church.

If teachers at large, and if parents at home, bent their aim and effort to win the scholars in their tender years to a childlike consecration to Christ, my personal belief is that the deciding point in future tabulations would be pushed much nearer early childhood.

In spite of all that our Master said with regard

Knowing and Teaching the Scholar

to adults becoming as little children before they could enter the kingdom of Heaven, we have tacitly reversed that and feel that children must become adults before they can enter the kingdom of God. This is one of the sad misconceptions of the Christian church. What we desire, therefore, to emphasize now, is this, that as soon as **the child** has become consciously a wrong-doer so soon should the effort be made to lead the child into conscious repentance and acceptance of Christ as Saviour and as Master. We want to bear in mind that so far as the Scripture record is concerned, some of the grandest heroes were child-believers. David, the boy, was as grand a believer as David the man; Daniel, young, was as stedfast as Daniel old; and Samuel, very young, as wondrously godly as Samuel in his riper years. What took place in Bible times takes place to-day, and ought to take place always wherever there are believers who are striving in behalf of the children.

In this, our work, we must bear in mind that it is entirely beyond our power to regenerate a child. All the theological professors in the world cannot force a child's will. That is the province of the Holy Spirit. He must implant life to begin with—"Ye must be born not of the will of flesh nor of the will of man, but of the will of God through the Divine Spirit." Ours is

so to present truth to the child that the Divine Spirit can take that truth and through it work regeneration, and thus produce Christ-like character.

Will child-converts hold out? Well, those one hundred and twenty men in the Presbytery of New York held out. The majority testifying all over the land to their child experience in conversion have held out. Why, then, should we suppose that children starting in the future will not hold out? Never would they hold out in their own strength. Always will they hold out when sustained by divine grace.

The Apostle Paul, thoroughly educated, and a man of extraordinary will power, exclaims, "Of mine own self I can do nothing;" yet he also says confidently, "I can do all things through Christ who strengtheneth me."

If in the church of the past the Divine Spirit has maintained spiritual life in children, is his arm shortened that he cannot do it in the future? Years ago, seeing a testimony by the celebrated Charles Spurgeon that in his church child Christians had held out better than those converted in mature years, I was led to look over my own church record, with which I was thoroughly familiar, and I found that the same story could be told there; that of those who were born into the kingdom in their early childhood and who

Knowing and Teaching the Scholar

then united with the church there were more, proportionately, who witnessed a good confession and who stood stedfast, than of those who had come into the church after the age of adolescence was completed. This may surprise us. But it ought not to surprise us because that is the divine way, and the divine way is the true way; not until we return to the divine method shall we cease to make many and grievous mistakes in our work.

All this indicates that if we so teach the truth as to impress mind and heart and conscience, the early and the latter rain of the Spirit will not be withheld. So soon as the Christian church does this largely, so soon will our primary classes turn out more teachers, preachers, missionaries, martyrs, and fewer drunkards, thieves, and murderers. What we need here is a great revival of faith on the part of adults, a greater preparedness on the part of ministers to see where their true harvest lies and where the most promising sphere of labor that is opening to them is to be found.

Yet, alas, ten ministers will preach to adults where one delivers a sermon to a child, and ten ministers will be found ready to speak at a social union dinner or at some large function where adults gather, to one who would love to speak to children, and who is capable of doing so. Our

Conversion and Culture

whole conception, from the theological seminary down, needs to be revolutionized so that we can see where the harvest is to be had and whence the church of the future is to be gathered in.

If what we have presented so far be true, then every teacher should do three things: First, work for conversions. Focalize the teaching down to the point of reaching the child-will; secondly, not only should every teacher work for, but every teacher should watch for, this. Many a child has spiritual awakenings, and if the teacher would watch to see and then improve the crucial moment, the child would be brought out into the light of conscious union with Christ. But though some teachers be working they are not watching. The result is that the opportunity comes and goes and the child lapses into a state of indifference worse than that which the child had occupied before; for every awakening toward better things, unimproved, always results in retrogression and in the hardening of the heart of the one who has experienced it. A watchful teacher will see sometimes by the attitude of the careless child that something has come into the child's life different from what had been found there before. Sometimes the very look in a child's face will show that the truth has struck home deep. There is your opportunity. That child should then be taken apart from the other children either at

Knowing and Teaching the Scholar

the close of the class or soon in the home in order that the feelings aroused and the desires awakened be led to exercise themselves in the right direction. Hundreds of scholars might be brought into the kingdom if only working teachers were also watchful teachers.

In the third place, every teacher should be much in prayer. Prayer is either the biggest force in the world or it is the biggest farce in the world. There is no middle ground here possible. Force or farce—which is it with you? If prayer goes no higher than the ceiling it is a farce. If prayer reaches God's throne and moves God's arm it is the most tremendous force we have. There be some teachers who pray as though it were more of a farce than a force. Their prayer is naturally powerless. They labor and toil, but there is no divine potency behind them. In the Subway on the front car you can see a man, no stronger than yourself perhaps. He throws a lever through a half circle and the train rushes on through the darkness. He throws that off and throws another lever cautiously and the whole train is brought to a standstill. Has he done that with his two feeble arms? He could not start the train with his own physical force. The secret of that power is that he connects that train with the power-house, and the moment the lever is thrown the whole force of the power-

Conversion and Culture

house is concentrated on that train. If the believer through prayer can bring himself into connection with the divine power-house, the whole divine power runs through the believer, and then, as the Apostle says, he can do all things through Christ who strengtheneth him.

We say that the teacher should not only work for the child's conversion and watch for it, but should pray for it with prevailing prayer. That teacher is not doing her duty who does not daily mention every scholar in her class in prayer by name. Nehemiah prayed intensely that he might have the privilege of building the walls of Jerusalem. The walls of child-soul are infinitely more important than the walls of Jerusalem; and if we imitate him, only with more of intensity because of the value of our aim, the answer that came to him will be the answer that will come to us, opportunity, privilege, power, for the right accomplishment of our work.

When the child has been brought to the blessed Master, then follows the duty and privilege of culture. The babe just born into this world has life, but it is feeble life, and it must be nourished. The child born in the kingdom must be cared for with tender care; and right here is where many teachers make their mistake. The child has perhaps joined the church and now the teacher washes her hands of responsibility and says, "She

Knowing and Teaching the Scholar

is a member of the church." Has the goal in that child's life been reached? No, only the starting-point has been reached; therefore, from time of conversion and union with the church on, the teacher should aim to stimulate and rightly direct the unfolding of this implanted divine nature.

Here comes in the whole matter of teaching the child how to pray, how to read the Bible, how to read devotional books, how to behave in the house of God, how to prepare for the Sunday-school lesson, how to resist temptation, how to do a thousand things that belong to the child Christian life. If parents always did this, the responsibility of the teacher would be very small comparatively, but, alas, the majority of parents do not do this work, and the result is that upon the teacher falls this grave responsibility.

There are thousands of children in every city to-day who never get one word of spiritual guidance except from the lips of their teachers. The whole matter of the spiritual nurture of the child is one of exceedingly great complexity and needs our careful study, our enthusiastic work, our ceaseless watchfulness and our believing prayer.

These two lines of labor, therefore, are the combined goal of the teacher, the bringing of life into the child and the nurture of life after it has been implanted.

Conversion and Culture

Finally, why does the age of conversion practically cease after sixteen or seventeen years of age? For many reasons. First, because those who pass beyond that age unconverted have in many cases been touched by the Spirit and have resisted. Hardened hearts are more difficult to reach later on than tender hearts, and stubborn wills that have consciously resisted are more difficult to overcome than pliant wills that are ready to yield. Second, at the upper age of adolescence other interests crowd in, as, for example, with boys and girls of the middle classes, the necessity of earning their own living. Thoughts are centered more on what the Germans call bread and butter science. In the third place, matrimony looms up, and the boys begin to think rightly of mating, and the girls also. Sooner or later, in the majority of cases, the married life begins, and then cares multiply and expenses increase and there is less time for definite thought about religious duty, and all the time the conscience is hardened and the mind is accustomed to turn away from things spiritual to things material. The harvest time is passing.

I know that if Chapman and Alexander come, there are conversions, but how few compared to the multitudes who never hear the voice of evangelist or of singer and never come to Carnegie Hall or Metropolitan Opera House, or even the

Knowing and Teaching the Scholar

tent gathering. So it comes to pass that in our work as religious workers we must burn upon our minds the thought that our time is now, that the church of the future is before us, that we must be conscientious and intelligent workers. But with the Divine Spirit on our side the work should be so blest that the church of the future shall number, not twenty percent of the Sunday-school constituency, but more nearly one hundred percent.

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