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A STUDY OF THE PUPIL

By Edgar Painter Ellyson

And H. Orton Wiley

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly
dividing the word of truth" (2 Tim. 2:15).

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FOREWORD

Our apology for publishing this volume is the fact that the text books now being offered for this unit of study do not give sufficient recognition to the theological background. As a result certain truth which we hold as essential, and which we think is vital in the consideration of this topic, is entirely left out. We would in no sense disrespect the proper scientific background, this is an essential part; but there can be no safe presentation of this subject without a due consideration of the theological background. Science needs theology in order to reduce the liability of error to the minimum. Also, science is short sighted and cannot bring all of the facts that are needed; it is insufficient in the field of morals and religion. Science cannot discover the original state of man, this must be first revealed and then believed. Science may test the evidence as a basis of belief after the revelation has been made but it cannot make the first necessary discovery. This text has been prepared with the theological background clearly in mind.

We give grateful acknowledgment to the helpful assistance given by Miss Bertha Munro.

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01 -- THE NECESSITY OF KNOWING THE PUPIL

The Need Of An Objective. Before a person begins a task if he is to succeed in its accomplishment, he must have clearly in mind the objective and the means by which he expects to reach this objective. Probably Jesus had something of this truth in mind when He said, "Which of you, intending to build a tower, sitteth not down first, and counteth the cost?" One must get clearly in mind just what kind of a tower he purposes to build, and what will be required in order to build such a tower, that he may know "whether he have sufficient to finish it" (Luke 14:28).

It is dangerous to give a valuable piece of wood to a man with a sharp knife unless that man knows what he wants to make, unless he has in his mind a clear vision of a worthwhile objective. Without this he will be but a whittler; and a whittler makes nothing but shavings, wastes the material, and wastes his time. But with this definite objective clearly seen he may be a carver; and a carver makes something worthwhile, saves and enhances the value of the material, and utilizes his time. The man who begins to hammer and chip off the pieces from a valuable piece of marble before he can see within that marble the image that he wishes to bring out is not a sculptor, he is a destroyer of values. The person who begins to daub the paint on the canvas before he has clearly the mental picture of that which he wishes to place on the canvas is not an artist, he can be no more than a dauber. Just so the teacher who is to be a real teacher must know what he is trying to do, must have a clear and well defined objective toward which he is working. Many teachers fail because of the absence of this clear objective.

Missing The Real Objective. In shooting at a mark men often miss the mark because of low aim; they desire to hit the "bull's eye" but they aim below it. There is much missing of the mark because of low aim. How very easy it is for one to mistake the means for the end; for one to mistake the machine, the organization, the plan, the skill and means of accomplishment, for the objective. One may stop with these and never reach the goal. We may greatly admire the wonderful machine but it is a great misfortune to allow this to obscure the more wonderful output of the machine; we may greatly appreciate the means used, but the results are the desired objective. The real objective for the physician is a cured and healthful body. He largely uses medicines -- remedies, to accomplish this. He must have a thorough knowledge of chemistry and materia medica. No doubt this is a very fascinating study, but to mistake this knowledge for the objective, no matter to what degree of knowledge along this line he may attain, without a thorough knowledge also of the anatomy, physiology and hygiene of the human body he would still be a very impractical, if not a dangerous, physician. He who would be a success as a physician must know the body as well as the means of cure and must use all of this knowledge to the end of a cure. Unless there is a cure there is no success.

What Is The Sunday School Objective? For successful Sunday school work the best organization and methods are required. To neglect these would be like the physician neglecting the study of, and then being careless in the use of, the means for the accomplishment of his objective. Careful attention must be given to the organization and to the methods to be used, and the Sunday school is worthy of the very best. But when we begin to study and improve these it is very easy to give to them a too large, or a too exclusive, place in our thinking and almost before one is aware of it he will be making these things the objective and to a considerable degree have lost sight of the real objective. It must ever be remembered that the best of organization and method and administration is not the ultimate thing we are after; that these are but means, and the means without the end is failure.

At an earlier day in Sunday school history the objective was thought to be simply the teaching of the Bible. If this were the correct objective then a knowledge of the Bible and of religious pedagogy would be sufficient. But this is not the correct objective; it is again to miss the mark because of low aim, to make another part of the means the end. The Bible lesson and its correct teaching are very important means, but they are not the end. To stop here, no matter how ideally this has been done, is to fall short of the real objective.

At another time the objective of the Sunday school was considered to be evangelistic, the end sought was the conversion of all of the pupils. This is a necessary part of the objective, but only a part. It is not altogether missing the mark, but it is failing to reach the full objective. There is much more to Christianity than being converted: this is just a beginning. When one has just been converted it might be better to sing, Hallelujah 'tis begun, than "Hallelujah 'tis done." Conversion is a complete work in the sense of forgiveness and the new birth -- it is done, but this birth is the beginning of a new life that is to be lived it is begun, and life must learn and grow. The Sunday school must secure not only the one choice of Christ in conversion but the continued choice of the Christian way at every turn of life.

There is a tendency today to make the Sunday school objective correct behavior and service, the Christian way of living and Christian service -- church service and service in the

interest of humanity. No doubt the church has often fallen short of its duty in the field of practical service, of settlement or community service and general helpfulness; no doubt the church has sometimes fallen short of the true ethical standards of behavior; but service and ethics, even though these may have the name and form of Christianity, apart from Christian experience, character and divine anointing is again to miss the mark. The apostle Paul said, "Though I bestow all my goods to feed the poor... and have not charity [love], it profiteth me nothing" (1 Cor. 13:3).

What is the true objective of the Sunday school? It is first, the pupil; it centers in personality. But it is a certain kind or type of a person. Putting it briefly we may say that the objective of the Sunday school is spiritual personality or Christian personality. It has been well said that "the law of the school is the need of the pupil," meaning by this especially the religious need. The successful teacher must do more than instruct, more than impart knowledge; he must do more than train his pupils to correct habits and behavior, an animal may be trained in habits and behavior; he must do more than inspire his pupils to service, animals may be trained to work and serve; it is character, Christian character that results in Christian living and serving, that we desire. Only one real test can be made of the teacher's success. This test is, what kind of a person has he helped his pupil to become? The Sunday school objective is nothing less than the building of the best Christian life and character in the pupil possible; leading the pupil into definite Christian experience and helping him to build strong Christian manhood and womanhood, so that he may live the Christian life and do successful service for the Master here and now, and make his way safely to heaven.

Four Essential Factors. There are four essential factors in the making of individual Christian character. These are (1) heredity, (2) environment, (3) education, and (4) divine grace. Through heredity, we fall heir to human nature; we are born a human person and not animal. As in the acorn there are all the possibilities of the great, sturdy oak, so in this hereditary human nature are all the possibilities of the strong, the ideal, the perfect man -- physically, intellectually, spiritually. The Eden sin brought into this nature a foreign element of pollution so that it is not now normal and there is a parasite as well as a natural development. But divine grace has arranged to overrule and destroy this parasite and finally remove all of its effects, Every child is born also with certain racial and family characteristics which he receives by transmission from both his immediate and his more remote ancestry. What he receives through heredity constitutes his basal character and his initial stock of achieving power. Heredity furnishes the foundation and fixes the limitations -- we can be only human but this human nature is to grow and be developed, character of some type will be built. From the environment, through the avenues of the five senses -- sight, hearing, feeling, taste and smell -- one receives that which stimulates to activity the qualities received through heredity. It is thus that the superstructure of character and achievement is built. The plasticity of the human organism, its susceptibility to influences, and the power of the environment in character forming are but little realized; hence the importance of this factor is often but little known and it is greatly neglected in character building. Environment might be defined broadly so as to include the other two factors, education and divine grace; but by such a broad definition we should be in danger of missing some essential truth. By education we mean the result of training and teaching, usually the purposeful efforts of one person to impart information, to shape and interpret the environment, and to exercise helpful influence over another. Narrowly defined, environment is the sum total of conditions and persons that

influence an individual, the influence being more particularly unconscious; whereas education is the result of the purposeful influence of the teacher, of the school, of literature, etc. Education has a very great part to perform in character building. Since heredity has bequeathed to us all, as a result of the fall of our first parents in the garden of Eden, a bias toward evil, as referred to above, this makes education a necessity. There is that in the nature and that in the environment which is sure to lead one astray and develop wrong character if he is left alone. A teacher, a correct teacher, is a necessity. Also Christian character and life are impossible without divine grace, a supernatural salvation is now required. The act of sin pollutes the human nature. Original human nature as it was given to Adam was holy. But the sin of Adam polluted human nature at its very source; it is no longer normal, it became sinful. The divine law of generation is, "after its kind," in its own likeness. Ever since the sin of Adam the human birth nature has been sinful, the natural inheritance is abnormal. Man, no doubt, would have needed divine help had there been no sinning, but it would not have been a help of salvation. Now the nature must be corrected as well as developed; sin must be removed, a new birth and cleansing are required. Divine grace and the Spirit's leadership are also essential to Christian growth and the perfecting of character.

Four Agencies. There are a number of agencies that are contributive to the attainment of this ideal. The most important of these agencies are four in number; viz., (1) the home, (2) the group of associates, (3) the schools, and (4) the church. The home environment -- physical and personal, things, behavior and atmosphere -- is a chief agency; its influence begins with birth and continues through life. Here the child receives its first impressions from sight, sound, feeling, taste and smell; here its instincts are first at work; here it forms its first habits and ideals. And here are formed, or should be formed, the dearest and most helpful and lasting associations. Parents are the first teachers and should continue to be teachers as long as they live. Husbands and wives should become helpers of one another in character building and Christian living. The influence of the home is very great. Group associates -- the group on the playground, the "gang" or club of which the boy or girl is a part, the business associates, the "social set" to which one belongs, general public opinion -- all exert a powerful influence in character building. The public school -- grade school, high school, college and university -- and kindred institutions under different management, although their purpose is understood to be chiefly vocational and secular, yet they exercise very great ethical and social influence and have much to do with the shaping of character. The church, with its Sunday school and other departments, organized to propagate the Christian religion and to furnish a brotherhood for Christians, will necessarily have a large part in the development of Christian character.

The Field And Relation Of These Agencies. The home is the unit of society, and for its group it should function and exert the strongest influence in all legitimate fields. If the home is what it ought to be, and does its work as it should, it will be a power for righteousness that can scarcely be overcome by other agencies. Unfortunately, the demands of modern business and society are such that our homes have been greatly weakened in their character-forming power. Even in the Christian home, while there is yet a bit of wholesome influence left, the family altar is generally gone and there is but little real religious training. In the non-Christian home the condition is often anything but what it should be. Our world is suffering greatly because of these home conditions. The group associations are seldom for moral or religious help; they exist rather for pleasure or business, and if they have any wholesome moral or religious influence it is

incidental. Often this influence is negative and sometimes vicious. The field of the public school is secular and vocational. In theory it is supposed to be ethical, but it often falls short of this because of its inability to teach religion. Where church and state are separated, where religious toleration is protected by law, it is impossible to teach religion in the public schools. The church is pre-eminently a religious institution; it was organized to promote the Christian religion, Christian character, and Christian living among men. To it and to the home is this task chiefly committed. These should be under the protection of the state, but they must do that which the state cannot do. And the condition of the modern home now makes the church largely responsible for this work.

In accomplishing its work the church must first deal directly with the individual. But since home, school, and social group exercise such strong influence and have so much to do with the shaping of character, the church cannot accomplish her task entirely independently of these. It is not the province of the church to assume the functions of these agencies, but wherever morality and spirituality are involved there the church has an interest. The church must guard the moral and religious influence of the home, of the playground, of business and pleasure associations, and of the public school. As the distinctive religious organization of Christianity, the church has this responsibility of helpfulness to all of the other agencies, and the major responsibility for religious education has now been thrust upon it.

The Sunday School. Preaching is a fundamental method of the church in accomplishing its task, but it cannot clear itself by this alone. Teaching is an equally important method. Jesus was a Teacher as well as a Preacher, and He commissioned His followers not only to preach, but "Go ye, therefore, and teach all nations" (Matt. 28:19). The church must not only have its devotional and evangelistic services, but it must also arrange for services for teaching. This has been provided in the church school -- the Sunday school, Vacation Bible school, and Weekday Bible school. The church school is religious in aim and educational in method. Its object is to influence the pupil by educational methods to Christian experience, Christian character, Christian living, and Christian service.

Knowing The Pupil. Since the objective of the Sunday school thus centers in the pupil, a knowledge of the duties belonging to any particular office, or teacher, a knowledge of the lesson and the text book to be taught, and an understanding of religious pedagogy, is not sufficient preparation for the officer or teacher. There must be in addition to this a knowledge of the pupil to be taught.

A knowledge of the pupil is an absolute necessity to success in Sunday school work. The teacher must understand the pupil; he must have some knowledge of the general influence of heredity, and of the particular hereditary tendencies of each particular pupil; some knowledge of his environment, his home life and conditions, his group associations, his playmates and his games; some knowledge of his social and business friendships and alliances; some knowledge of his public school conditions, the grade, the methods, his mental ability and class associations; some knowledge of the religious conditions and influences surrounding him. Without this knowledge the need of the pupil cannot be met; the lesson cannot be helpfully applied to or for the individual.

There must also be a knowledge of the individual characteristics of age groups. A distinctive personality is the possession of an individual from birth on forever; the same "I" that was born will live forever. But as this "I" grows and develops it passes through certain well-defined periods, each with distinct traits, and each a foundation for the period following. Grading is not a work of man; it is an arrangement of God, discovered by man. There are, first, the two comprehensive outstanding periods of life named in Proverbs 22:6. "Train up a child in the way he should go; and when he is old he will not depart from it." Here we have childhood, or the time of training, and maturity -- the adult, or the time of responsibility and accomplishment. The child is not a little man; he is growing up to manhood, but as yet he differs from a man. Children are different from adults; they have characteristics, physical, mental, and spiritual, peculiar to themselves. This period of childhood, mentioned by Solomon, is, in turn, dearly divided into two parts, modernly called childhood and adolescence. This gives us three main divisions as follows: childhood, from birth to eleven years; adolescence, from twelve to twenty-three years; adult, from twenty-four years on. These are again divided into Early Childhood, cared for in the Sunday school by the Cradle Roll and the Beginners' department; Middle Childhood, cared for by the Primary department; and Later Childhood, cared for by the Junior department; Early Adolescence, cared for by the Intermediate department; Middle Adolescence, cared for by the Senior department; and Later Adolescence, cared for by Young People's department. Then there seem to be two distinct divisions in the Adult period, at about thirty-five and again at sixty years of age. All of these age periods have their own particular characteristics, capacities, and limitations. Each period has its peculiar educational possibilities that should be developed in that period. To miss them at the time is to dwarf the person. They may be attended to later, but not so well. The teacher must know the pupil that is being taught, his age group characteristics, and something of his relationship to other age groups, in order to meet his present need.

How May We Know The Pupil? There are four ways of knowing the pupil:

1. By the reading and study of general and particular psychology, by a course of study such as the one now being begun. There is growing literature available to those who are interested. 2. By observation, by watching the child at play and sometimes playing with him, by watching and associating with the youth at study and at work, by watching and sympathizing with the adult in his problems and responsibilities. 3. If you are older than the pupil you are working with, by remembering your own experiences at his age. 4. By consultation with the parents, or the public school teacher, or the associates of the pupil.

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02 -- THREE FIELDS

Man A Trichotomy. The ultimate objective of the church school is a correct personality -- spirit, the task is primarily one with the spirit of man. Because man is spirit, he is man and not animal or thing; the spirit is the real man. Thus the Sunday school has to do with real manhood and its correct building. But the spirit cannot be reached immediately. Man is not spirit only. The spirit is invisible and immaterial and for the present world sojourn is hidden within the material, it is embodied in and dependent upon a material form -- the body. The word spirit has now been

given a much wider meaning than its original Bible meaning. We now use it as the opposite of material as comprehending all that is immaterial. This is a great misfortune and has led to some confusion and error. The word spirit properly used belongs only to man and to higher beings, -- God is a Spirit, angels are spirits, man is spirit. Spirit indicates a certain type of life. Spirit life is not all of the life of man; man is soul as well as spirit. Man as we know him is a trichotomy: in his first Thessalonian letter, the Apostle Paul refers to man as "your whole spirit and soul and body." It is like three circles, first the outer circle of the body, that which we see and with which we deal immediately, then the souls the natural, animal, breathing life that responds to earthly things, and still within this the spirit, the higher Godlike life that is moral and religious. Thus to reach the spirit we must go through the body and the soul, and for the spirit to express or manifest itself it must come through the soul and body.

This trichotomy of man must not be thought of as three separate associated entities. While there may be a body without soul or spirit, that is death or inanimate matter; while there may be body and soul without spirit, that is only animal; body, soul, and spirit is man -- three parts in one man. The union and blending of these three parts in the one man is a mystery that baffles our effort to understand it. There are clearly three parts, each having a definite place and field, and there is clearly but one man. Having these three parts man has the power to function in the three fields represented by these parts. While the ultimate Sunday school objective is the spirit, it is evident that the spirit cannot be reached independently of the body and soul. The work of religious education must then have to do with the body and soul as well as the spirit, with the whole man. Secular education may neglect the spirit and train a superior animal, but religious education must reach the spirit and train the man. Whatever religious education may have to do with the body and soul it must ever be kept in mind that the spirit is the objective, -- the moral character and religious life.

The work of the church school, then, has to do with three distinct fields, but it specializes in one -- the spiritual. The secular schools specialize in the other two, the physical and... mental, and the church school builds upon that which is done by the secular schools in their fields and is thus relieved of much which it would have to do if the secular schools did not do it. As the secular school has correctly and effectively done its work the task of reaching and training the spirit becomes" much easier. These three fields being thus closely related and dependent we may well give a little time for their examination.

The Trichotomy Explained. Man is first dual; he is both material and immaterial; he is body and life. Then this life of man is again dual, it is both soul and spirit. That man is a dual being in the first sense is dearly seen and recognized by all. The duality of the life, however, is not so clear. Science has not been able to discover this, at least with any clearness, it is a revelation of the Bible. But with this revelation given we may easily recognize the two parts of human life. However, in our common use of the words soul and spirit we have so largely made them synonymous, using them both to refer to the higher part of the life, as to somewhat blur our vision at this point -- we cannot think of soul as anything different from spirit. As a result we do not have as clear a vision of the trichotomy as we should have and are consequently in danger of falling short in our religious education teaching and of missing our real objective in dealing with the pupil. We must see clearly the three fields concerned and our educational responsibility in each of them and be sure we are not falling short of our real task.

The body is the material part of man; it is organized matter; it is a superior organization among the organisms of the world. It is the present home or dwelling place of the life -- the soul and spirit, it is animate matter. The human body differs from the animal body in that the animating life is more than soul; it is also spirit, and the human body is adapted to this larger life. It is the body that relates man with the material world, and is the agent of his information, service and manifestation in relation to the world. Through it he receives information relative to the things of the present life. He uses its sense organs as inlets and its motor organs as outlets. The life is within and uses the body to receive from and to give forth to the outside. The life within also uses certain parts of the body for inward thinking and feeling and choosing. The body plays a very important part in the present life and is essential in the educational task. Its health and care and growth are important in the educational objective.

The soul is the natural earth or flesh life. The Old Testament word translated soul is "nephesh," and its meaning is the "animal breathing life." The New Testament words is "psuche," which means, "the animal sentient principle only." As we have indicated before, this is not the commonly understood meaning of this word soul. We think of the soul as the higher part of human life. And the word is sometimes used to refer to the whole of human life, as is the word spirit also, but technically soul refers to the natural flesh life. We sometimes speak of this phase of life as physical life. But this is a contradiction. Life may, and does dwell in and possess the physical, but the physical is in no sense life. At other times we refer to this phase of life as the mental life. But this is insufficient for there is more here than thought, there are also feeling and choosing. Again we may speak of this as the animal life. This comes nearer the Bible definition, but if we use this expression we must use it simply to designate this phase of the life and remember that man is not an animal. Man has that which may be called the animal life, but he is more than an animal, he is man, We are not accustomed to the use of the word soul with this meaning, and to so use it causes confusion in our thinking. On this account we will drop its use so far as is possible and use one of these other terms instead.

This animal breathing life, this natural flesh life, is that part of human life that relates man to the life and affairs of this present world; that part of the life which receives, interprets and controls the responses to the sensations resulting from physical stimulation through the five senses. It is the natural mind, capable of knowledge relative to the world and its laws and to the material universe beyond the world as far as it is able to reach this; it is capable of thought and reason and feeling and choosing within this realm, but cannot go beyond this realm of itself. It can be taught reading, writing, arithmetic, natural science and philosophy, physical skill and other things of this present world. It is a life in the realm of the animal but very much superior to the animal in that realm. And because it is connected with spirit moral values and conditions are connected with its state and actions.

The spirit is life that is moral and religious and immortal-the image of God, and life that gives moral value to all other life with which it is connected. "God is a spirit" (John 4:24), and when He made man in His own image He made him a spirit. The spirit gives man the capacity of knowledge and feeling and choosing in the moral, the religious, and the eternal; the knowledge of right and wrong, of God and Satan and angels; gives him moral character, sin or holiness, and

religious experience; connects him with heaven or hell, gives him fellowship with God or Satan. It is spirit that makes him man and not animal.

The pupil we are teaching, then, is soul and spirit, is natural flesh life and spiritual life materially embodied, a dual life dwelling in a material body. As a result of this he has the power of response, not only to material and mental phenomena as does the animal, but also to moral law and to religion, and he not only has the life that now is but also has immortal life. Because he lives now he must live somewhere forever. The where will depend, not upon his physical condition, or his mental development, but upon his moral and religious choices and his character, not upon his natural but upon his spiritual life. It is very essential that the teacher shall recognize this dual life and make sure that the spirit, that the moral and religious and eternal is reached as well as the physical and intellectual. Physical education has its place. Intellectual education has its place. But the church school task is religious education and must reach the inner circle of the being -- the spirit; it has to do with more than the things of time; it goes beyond worldly knowledge and sensations; it has to do with faith, with God, with character, with destiny and with eternity. Let us be sure we are training more than an animal for this life alone, that we are educating a man for time and eternity.

The Importance Of The Body. The body being the organ, the machine with and through which the life works, is of much more value than we often suppose; its care and development, and learning to correctly use it, is an essential part of the work of education, in religious as well as secular education. Because religion is spiritual, and exists only where there is spirit, we sometimes fail to see the relation of the body to religion and character. An abnormal religious life resulting from ignorance as to this relation, sometimes professing deep piety, may lack sympathy with the normal desires that are the result of the needs of the body and wrongly call the gratification of these, together with certain physical cultural activities and play, worldly and sinful and thus retard development along normal and desirable lines; or may go to the opposite extreme and by a failure of physical control do untold injury. It is very important that the physical part of man be understood.

In childhood there is no other characteristic so apparent as physical activity. The sense impressions that are received come out in muscular responses, at first with only a limited range of consciousness and life control; but the life is there in control. This impression and response is God's arrangement in nature for both physical and life's development. Activity is essential to the growth of the body and of the personality. The most rapid growth is during the earlier years, and for this to be normal proper physical conditions are required. Nature calls for proper food, pure air, sunshine, good sleep and plenty of exercise. These must be provided under correct conditions for the development of the muscles and nerves and the acquiring of strength, self-control and skill. Through these experiences the child is a discoverer in what is to him a new world. Each activity enlarges his experience, brings new sensations and information and a better understanding of things and persons and his life in the world and opens new possibilities before him; by these activities and experiences he learns the meaning and use of things. There is also a tendency to repeat actions and thus habits are formed. Thus we see the child's mental and moral development is the result largely of his physical activities. These then are very important in the education of the child; they must be reckoned with, used and directed, in the educational process, religious as well as secular.

Physical activity is a result of divinely implanted laws of life. It is the nature of life to be thus active. Within a living body there is constantly being generated an energy that must be expressed in action. Much of the activity of childhood and youth is but the spontaneous expression of the abounding inward life that moves upon every part of the being. The forces which impel these activities are sensations, instincts, and ideas. That which comes in touch with the sensory nerves of the five senses becomes a stimuli which is transmitted to the nerve center, the brain. The associative nerves connect the impressions thus received with the motor nerves and these impel the muscles to act unless interfered with by a decision, choice or command of the self, which is seldom the case with young children. There is an increase in the control and direction of the activities with the development of consciousness and the other functions of life. The child reaches for all he sees, turns toward all he hears, and plays with all he touches that is not painful. The natural result of all sensation is action. It is a part of the educational task to understand the response to stimuli and do what is possible to produce or govern the stimuli so as to produce desirable responses that will correctly influence character building.

Instincts are inborn tendencies to act and feel in a certain way. When the lips of the new born babe are touched the instant response is sucking. Painful impressions bring the response of crying. Everything that comes into the hand is carried to the mouth. Then there is shyness, fear, imitation, curiosity, play, self-defense, etc., instincts belonging to all which determine the character of the reaction to things that are present. These cause action with little consciousness as to the reason why and the action is usually immediate and without a second thought. The work of education is needed here to bring an intelligent control of these instincts, especially since the Eden entrance of sin into human nature has affected them so that they are not now normal and cannot be depended upon as safe guides to good conduct. The teacher must understand these instincts, what they are, how they work, and their results in order to so influence and train these instincts as to get from them the actions that will contribute to correct character building. Ideas are motives leading to action. With the child usually to think is to act. Whatever comes into his mind he says, or if he thinks of a certain plaything he goes after it at once, or of something to eat he is immediately hungry and calls for it. We speak of this as impulsive action. Education is needed in order to learn correct control. Actions must so far as possible, cease to be impulsive and come under the law of self-control in order to develop character.

Activities Change With Growth. That there is a difference in the character of the physical activities as childhood merges into youth, and as youth turns to manhood and manhood turns to old age is very apparent. However, these same principles of action hold true through all the years of man's present embodiment. With us all, nerve sensations call for responses and every idea is an impulse. But there is a difference in the degree of voluntary control, and the growing body first matures and then wears out. We are unable to tell accurately and fully just what the early child condition is. We know that the soul-spirit life is present in the body but the exact degree of voluntary control and consciousness we do not know. The memory does not reach back to the first years and in those first years the child cannot explain so we are dependent upon observation. From this observation it appears that at the very first there is no voluntary control, and yet it is not purely mechanical for the life is there and is behind the action; it may be entirely subconscious and involuntary action but it is not strictly mechanical; it is not the motions of a machine, it is the acting of a living person. However limited the exercise of its functions this

infant life holds potentially all the powers of the fuller consciousness and volition of the mature life. There is a development of life, a development of consciousness and of self-control -- volition. The young child apparently has no conscious voluntary control. This we gain through experience and soon we learn to select from among our sensations those that lead to the desired objective, and prevent those reactions and impulses that are derogatory to that objective. The child with small experience, with few ideals, and unable to grasp but in a very small limited way the situations he faces, cannot be expected to act the same as the older person; he will react more quickly and with less deliberation to his impressions; he must not be judged by the same rule as the adult. But the child must not remain childish as he grows up; he must be so taught, and so learn from his experiences that he will put off his childish ways of acting.

Since physical activity has so much to do with physical, mental and spiritual development, since it influences so largely in character building, our attitude toward it would seem to be clear. Rather than try to repress these activities in childhood and youth we will use them in our educational work and seek to direct them along helpful lines. By doing this we will greatly aid in character building. We are not suggesting that education is sufficient to meet all the need here, for it is not. It will require divine grace to "condemn sin in the flesh." But we are asserting that the body with its accompanying natural life, that physical activity has an effect upon the character and must be taken into account and made use of in the educative process.

A False Psychology. At this point there must be a careful guarding against the influence of a certain rather popular but false theory of psychology known as the behavioristic, or naturalistic, or mechanistic theory. It is to be greatly deplored that phases of this theory are being so largely taught in many of the schools today and giving to the students a false view of life that is ruinous to the moral and religious character. The church school cannot countenance this theory for a moment as it is contrary to the teaching of the Bible and is antiChristian. This theory recognizes no ego or self, no conscious person that can influence the reaction to stimuli, all is mechanical nerve action; they allow no conscious fellowship with God, no Christian experience; it is only a Christian way of life -- behavior; if there is a God He is not a person. The true theory of psychology, the psychology of the Bible and of Christianity, is that which is called personal or purposive; it admits the fact of a conscious self, God is a person, man is a person, there is a living self that may and does consciously influence the reactions to stimuli and direct action, a self that is responsible.

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03 -- PERSONALITY AND CHARACTER

Human life is dual, the life of every man is soul and spirit. Every man possesses also an individuality, each has a character of his own. This character has its roots in heredity, a common human nature with different racial and family traits, and is to be developed and builded through the years into individual character. No two individuals, then, are alike in character, and yet there are certain general principles which are essential to all correct character, and which determine destiny. Each person makes himself what he becomes and fixes his own future. But each is susceptible to influence, hence may be taught and helped in the building of character and the determining of destiny.

That which the church school is to teach is not a mere machine which we are to control or direct. Nor is it a vine or tree which we are to cultivate, trim, and train. Nor is it an animal to be fed and trained to work or to do tricks. That which we are to teach is an immortal personality with a character to be shaped and built upon which hangs its eternal destiny. Earth's greatest incident is birth, and earth's greatest task is the building of human character. From the raw material of hereditary human nature, we are to help form a Christlike character for a destiny of present and eternal glory. This the teacher must see, and see clearly; he will then be seriously impressed with his task.

There are two opposite directions of character building, one the building of a sinful character and the other the building of a holy character. These lead to different destinies, one to hell and the other to heaven. Character is made up of elements, and each type of character of a different set of elements with different manifestations. Paul indicates some of the elements and describes the manifestations of the sinful character as, "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." The seed of all of this is in the sinful character. The holy character he describes as, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," and such like. The seed of all these is in the holy character. Peter pictures the building of this holy character as follows: "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity," and exhorts that this be done with "all diligence." But he states clearly that this addition must be preceded by becoming "partakers of the divine nature, having escaped the corruption that is in the world through lust" -- the new birth and cleansing. The task of the church school is to influence to the building of this holy character and the development of these graces as the individual possession of the pupil. All of this must be known and understood by the successful teacher.

Intellect, Sensibility, Will. The old psychology analyzed life into intellect, sensibility and will. The new psychology, in order to hold more firmly the unity of personality, has very correctly dropped this as an analysis of life. But we cannot get away from certain facts. While life is not divided into three separate parts, or independent capacities dividing the personality, each personality does possess the ability to function along the three lines indicated by this analysis.

By intellect is meant the power of the person to know, to think, to reason, to reach logical conclusions. By sensibility is meant the power of the person to feel, the emotions and the affections. By will is meant the power of the person to choose, to cause and direct action, the self directing itself. We know that each person has and exercises all of these powers; so we can use this analysis as expressing life's functions. The unity of the personality is in no sense destroyed by this, for none of these powers function independently. In fact, they do not function at all; they are but directions in which the person functions. When we speak of one or more of these functions, we simply indicate the form in which the person is acting, it is the person knowing, the person feeling or the person willing. These powers are so united in one person that each to some degree affects the other in every exercise. Each bit of knowledge produces some feeling

and has a tendency to produce action; each feeling brings some knowledge and influences the will; each choice and action is known and felt.

The Place Of The Will. Intellect, sensibility and will, being thus powers of the person, have each some important part to play in character building; but it is the will that finally moves the balances and must be reached and caused to act in favor of righteousness. We are bidden "Choose ye this day whom ye will serve." We are asked, "Wilt thou be made whole?" We are told that, "Whosoever will shall be saved." The ultimate end sought is always an action of the will. This affects character and this in turn shapes the way of living. Being and doing go together in life. One cannot be without doing, and doing affects being; one does what he is and is what he does. Jesus says that the man whose building is not upon the sand, but is upon the rock, which, though the winds blow and the storm comes, still it does not fall, is the man who heareth His sayings and doeth them. James commands, "Be ye doers of the word, and not hearers only, deceiving your own selves." It is the "doer of the word" that is blessed. Doing is the law of life, physical, mental and spiritual, and doing is the result of willing. The determining power as to character, service and destiny lies at last with the will. The objective to be reached by the church school is to secure an action of the will, a choice in favor of righteousness; there is no full success until the will has been moved in choice of Christ and the Christian life.

Free Agency And Responsibility. Man's creation in Godlikeness includes his freedom of will; he is free to choose as he will in all the field where he has choice, and to act as he will wherever he has the ability to act. It is this freedom of the will that makes man a responsible person, and responsibility in the field of morality and religion makes him responsible for his character and destiny. The problem, then, is to secure the action of the will in the choice of right and the precipitation of right actions. But the will is, as it were, a fortified citadel, and it has secret avenues of approach that must be found and used if it is to be reached. The will acts only when it is influenced. Behind every choice and action is a motive, and that motive is made up of knowledge and feeling; hence both intellect and sensibility are involved in willing, for they furnish the motive. The real task is to bring motives for right to bear upon the will, and to bring them with such force as to secure the choice of right.

Degrees Of Responsibility. It must be noted here that there are degrees of responsibility, and that while man is a responsible person he may perform actions for which he is not held responsible. We classify actions as (1) instinctive, (2) impulsive, and (3) voluntary. This classification has to do with the relation of intelligence and consciousness to the motive behind the will that occasions the choice and action. Instinctive actions are related to the promotion of life, and reach out towards an end because of some natural tendency within, called instinct; they are acts of the person but with no consciousness in the beginning to incur responsibility; any action which one does not need to learn or acquire the tendency to do is instinctive. It is instinct that causes the migration of the birds in spring and fall, that causes the bee to gather honey and the ant to be able to teach the sluggard. It is seen in the babe when its lips first touch the mother's breast, arm in very many other forms of activity, especially during the early years of childhood. Certain of these instinctive actions continue throughout life, but with the development of rational intelligence many of them weaken, some may be entirely lost, and consciousness will take control. Instinct has its counterpart as Intuition in the spirit, the moral and religious realm, and furnishes certain essential truth without the logical processes of learning. Impulsive actions are

those spontaneous movements which follow stimulations of the senses immediately without thoughtful aim or purpose, producing responses that come quickly with but a single thought. These are things which, after they are done, we excuse ourselves by saying, "I did not think." But we do think; the trouble is that we do not think of anything else, neither of the rightness or wrongness of the action nor of the consequences. "Impulsive actions are characteristic of children, and explain many things in adult activity otherwise hard to understand." Voluntary actions are those in which knowledge, deliberation, conscious purpose, is behind the will.

Knowledge Is The Measure Of Responsibility. There is no responsibility connected with instinctive action, so long as it remains purely instinctive. Much of this is necessary, and is a very great blessing. Only occasionally does it result in harm. But it is insufficient and unsafe because of sin. There may be no responsibility connected with an impulsive action. If the decision has been of necessity sudden, and made under strain or excitement, such that deliberation could not be expected, no responsibility can be attached; but if it be the result of some past neglect of training in habits of thoughtfulness and self control, it involves responsibility. Sometimes impulsive action may result in good, but it is rather dangerous and often very hurtful; we should get away from all such action except in rare instances. For all voluntary action, except in case of honest misjudgment relative to the motive, in which case we have an accident or a mistake, there is full responsibility.

With more and more clearness we are seeing the teaching task, how we must reach and influence and train the will to the conscious, intelligent, continuous choice of right so as to supplement and correct the instinctive, to control the impulsive, to be as free as possible from the mistaken, and to secure actions that are righteous. Only by this means can we build true character.

Ideals And Correct Habits. This work of training then must begin by reaching the intellect effectually in the effort to produce the right motives. "Instinctive movements are the raw material of voluntary action, and voluntary actions are the material which enter into character."

We begin the work with the child when all its acts are instinctive and seek to bring it on to voluntary actions of righteousness and to strengthen these choices through all the years of responsibility. To do this, means the impartation of knowledge, by telling, example and the modification of the environment, in such a way that the person will receive that knowledge, make it his own, and shape it into permanent ideals and beliefs. These ideals and beliefs have very much to do with character; what one believes does matter, and matter greatly. Ideals are formed from ideas. We think, reason and come to conclusions in terms of ideas. The teacher must give to the pupil right ideas, and help him to use these ideas correctly in his thinking; in other words, must help him to form correct habits of thinking. The teacher must give to the pupil the truth, and help him to learn how to find and recognize new truth. The plastic but empty life of babyhood begins at once to form ideals and habits of thought from the ideas that are brought to it through intuition, its environment and by its teachers.

Emotion. But knowledge is not all. More than right ideals and habits of thinking are required to make character; man is more than intellect, and character involves the whole man. The task begins by reaching the intellect, but it is incomplete until the sensibilities, the emotions

also are reached, There can be no action of the mind, no mental experience, without some feeling. Knowledge somewhat affects the emotions, but for character building the emotions must be strongly moved in the direction of those things which are true and right. A strong desire for right, an intense love of truth, must be created. Desire has much to do with life; emotion is as much a part of life as is intellect. The emotional nature must not be destroyed or hindered, but it must be directed and cultivated. We are ever subject to suggestion and to temptations to evil. We cannot keep the birds from flying over our heads, but we can keep them from nesting in our hair. We shall ever have passing and fluctuating surface emotions; but we may have formed an undercurrent of desire and love for right, habits of desire in the direction of righteousness that are strong and controlling. In order to precipitate this strong emotion in favor of right, the right must be presented as worth while, interesting, attractive, profitable, and its absence as loss and emptiness; it must be made to appear desirable above all other things that are being offered. If the mind can be brought to this conclusion, and the person can see the right in this light, strong desire for that which is right is sure to arise.

Choosing And Doing. But this again is not all; for in character building it is necessary that this knowledge and emotion of right shall reach the will and cause choice and action. Knowledge may occasion desire, but desire that does not pass on to choice degenerates into fruitless wishing. A choice which does not result in action will weaken and become ineffective. When the act of choice is once determined upon, action should not be deferred. There must be no stopping until right choice and action have been secured, and we succeed in our teaching only in proportion as this is accomplished. It is not enough to present the truth and occasion deep desire; the teacher must also urge to decision and action, and point out and, it may be, make the way for that action. Weigle says, "Do not exhort your class abstractly without giving them concrete things to do; do not fill them with general truths of morality and religion without helping them to realize these truths in life and service." The fault in too much of our work is that we stop short with telling, with giving information, and do not reach the emotions and will. The forming of character means the securing of choice and action in favor of right, and the formation of correct habits of action. We are too readily satisfied with the mere telling or reciting of the lesson; we make some impression, but fail to secure expression. More attention must be given to expression, to influencing the pupil to do the things that are taught.

From what has been said, we are seeing that the great task in the building of human character is the forming of right ideals and habits, and that, so far as the individual is concerned, the key to this work is the will. The intellect and the sensibilities, however, are very seriously concerned. The will is the self consciously and purposely directing itself, but such willing calls for knowledge and feeling. All the self is closely bound together, and as its powers or capacities are reached and caused to work, the self is reached. But there can be successful building only as the process is complete and all three powers are stimulated and so stimulated as to form fixed ideals and habits. As we shall see in a later study, this work of forming ideals and habits begins with birth and the early years are the most susceptible to teaching. If we are to form correct habits, the process must begin early; else wrong habits will be formed that later must be corrected. But correction will prove to be a difficult matter, for maturity brings a fixedness that is difficult to change. With the period of fixedness comes the problem of preventing the mere mechanical and unprogressive life.

How Habits Are Formed. The law of habit is, that any action once performed tends to recur when the same conditions are present; the more often the action is performed, the more intense the feeling behind the action, and the more satisfying the results of that action, the stronger the tendency to recur; until after a certain number of recurrences it comes to be performed with speed, accuracy, comparatively little' fatigue, and without conscious attention. To form correct habits we must secure repeated action, and the more intense the action the fewer times it will need to be repeated before becoming a fixed habit. In habit forming we begin with a bundle of impulses and work toward the goal of a well-ordered life. The following suggestions, not in exact quotation, for habit forming are given from President Burritt:

(1) Exercise the impulses. Instead of attempting to eradicate them, regulate them in orderly programs. Plan much to do. Do not plan for a child the work or ways of a man, but let all things be done orderly.

(2) Enrich the intellect. Store the mind with ideas. Let them be well-connected and organized. Set forth conduct in its relations and ideals. Find standards of value in the conduct of ideal character, especially Bible characters. Discover with the class that the Bible is the great authority on behavior. Build into the child-mind the great ideas of resistance to temptation, of sacrifice, and of service.

(3) Stimulate the desire for truth and right. Set forth the Christ-like life as the happy life. Make the life that is free from the insanity of sin seem desirable, and the patient, purposeful life of service appear attractive. Make prominent the joys of salvation, present and eternal.

(4) Urge the matter of choices. The habit of too prolonged deliberation paralyzes the will. Consider fully, then decide. Urge the choice of right, especially the choice of Christ. Urge immediate decision. The sad result of postponing decision, after the judgment is convinced, is moral atrophy and paralysis.

(5) Follow choice by action. Impress the value of the prompt performance of resolves after reason has shown the way.

(6) Refrain entirely from actions you do not wish to become habitual. Put all the strength you can into the act that is to become habitual. Never allow an exception to occur until the new habit has become well settled in the life.

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04 -- NATURAL, MORAL

Because man is body, soul, and spirit, his life must be lived in the realm of the natural, the moral, and the religious, and it will be well for us to have some further understanding of these realms, especially the moral and religious, before undertaking the particular study of the age groups.

The Natural. As body and soul, as material organism and natural life, man has much to do with natural things. Here man is on the plane of the animal, the difference being that his is a higher organism and a more intelligent life. In this sphere we have sense-knowledge, sense-feeling, and sense-willing; this is the life related to, responsive to, active with the things we call natural. The early life of the babe is taken up almost entirely with these things; it is concerned chiefly with nutrition and growth. First are the natural appetites such as hunger and thirst, which are natural instinctive cravings connected directly with the body. These result in pleasure when rightly gratified, or in pain when not gratified or gratified wrongly. As the natural intellect develops and ideas are accumulated, emotion appears. Emotion is complex feeling in which ideas are associated with physical stimulation. These are affection, fear, anger, and the like. As the mind is further furnished with ideas and judgments, sentiments appear. The pleasurable feeling accompanying the acquisition of knowledge and the discovery of truth is called the intellectual sentiment; the recognition of the agreement of an object with an ideal standard of form and color is called the aesthetic sentiment. These faculties all belong to the body and the natural life, and of themselves are only natural. These natural faculties continue and must be reckoned with throughout life. They are not of themselves either moral or immoral. And if body and the natural life were all, there could be no morality. There would be the natural right and wrong, but no moral right and wrong, no evil. It is thus with the animal. But man is more than body and natural life; he is also spirit.

The Moral. As body, soul and spirit -- and unless all three are present we do not have man, without spirit we have but an animal -- man is moral and religious; the presence of the spirit, -- or the fact that man is spirit, brings both morality and religion. Animals are not moral; man is moral and is morally responsible to the degree of his knowledge. The feeling that arises from the comparison of an act with an ideal standard of human conduct gives rise to the moral sentiment. With the moral sentiment comes duty and obligation, virtue and justice. Right and wrong now have moral value and wrong becomes sin bringing guilt. Morality relates to the practices, manners and conduct of men as social beings related and responsible to God in their relation to one another as respects right and wrong so far as they are properly subject to rules, subject to moral law; conformity to the rules of right -- the quality of being righteous, virtuous. One's moral responsibility is equal to one's knowledge of these rules and obligations.

The moral nature is an essential part of man, a part of his original creation and his inheritance by birth. Without this nature there would be no moral capacity and no child could be trained to correct moral life. The little child at first has no knowledge of moral standards nor conscious self control and is the creature of his instincts, desirable and undesirable, good and bad -- for since the fall in Eden he has both. Because of this lack of knowledge, while he has the moral nature he is not yet morally responsible.

Some would tell us that the child is at first unmoral. This can only be true in the sense of guilt and responsibility. He is a moral being now as well as later, the moral nature is a part of human nature; the two cannot be separated. The child is born with the moral nature and hence in a certain moral state -- sinful because of the fall -- but he is not responsible for this state nor for any of his actions so long as this lack of knowledge continues. On the ground of the atonement his standing with God is not impaired during this time. The child is at first without moral judgment so that as to moral responsibility he is free from guilt. However, the sense of right and

wrong appears early, but his early ideal of right and wrong arises in relation to parental laws, the customs of the community, and penalties and rewards-pain and pleasure resulting from actions -- rather than any comprehended relation to God. He may also learn some distinctions between right and wrong by taking part in simple games where there are rules to be obeyed. None of this however is to be classed as moral in the sense of responsibility to God until the child's consciousness comes to recognize his obligation to God; it is yet but natural human relations that he comprehends, hence only natural right and wrong. But there should be careful training relative to all of these human relations for they all have their effect on character and the future life. When a child confesses wrong done of this kind it is not scolding or punishment that he needs but caresses and counsel; recognize and condemn the wrong but forgive the child. Such treatment from a father or mother or teacher will prepare the way and make it easy for the child when he becomes awakened to confess his sins and seek forgiveness from God. The moral nature will awaken as the child develops and becomes able to know the difference between the morally right and the morally wrong and his obligation to God. With the coming of this knowledge he will become morally responsible and must make choice between the right and wrong, which choice will affect his character and his standing with God. This awakening and development of the moral nature is exceedingly serious, and it is most important that this awakening shall have a correct intelligent background. There is here a very serious responsibility for the parent and teacher.

Moral Standards. Morality implies the recognition of law as a rule or principle of voluntary action. As experience grows and knowledge is gained, the child makes rules for himself, in part consciously and in part unconsciously; because he is a moral being he cannot escape doing this; he will make rules of some kind. Ultimate moral standards are not the work of man; they are the result of the moral nature and relations as created and arranged by God and are unchanged principles. We must never reduce final moral standards to the judgment of men. But man, as a responsible, intelligent, moral being, responsible to the degree of his own knowledge, and in no wise responsible for the knowledge of others which he does not possess, must in this sense of his own knowledge and personal responsibility make or adopt his own rules as a result of his own knowledge. How important it is then that he have such knowledge as will enable him to make for himself rules that are as nearly correct as possible. The rules that each person makes as his own will shape his life. How great is his need of help at this point! Those who know the true standard should teach it so others may know it. If one goes wrong in this and forms wrong rules the results will be most serious. Happy is that person who discovers and makes his own the true moral law. Behold the responsibility of the teacher to teach this true standard and help the pupil to make this discovery that he may have the right standard for himself.

Professor Weigle gives us four sources from which these personal rules are derived, called the Natural Roots of Law. These are as follows: (1) Habit and association -- the experienced connection between some action and its results. "If I want the same result again I must do what brought it before." (2) Imitation -- the observed behavior of others with its results. "If I want the results they reached, I must do as they do." (3) Authority -- the commands and wishes of other persons, enforced by the pleasure or pain of personal relations. "If I want to please them and avoid the results of their displeasure, I must do as they say." (4) Social initiative -- the law of the social group having common aims and interests. "If I want to share with the rest, I must do my share."

Experience is a faithful teacher. Observation also brings knowledge. Reasoning from one's own experiences and his observation of others leads to further knowledge. But this natural source is neither sufficient nor safe with a fallen man at such an important point as this. Unless there comes into his experience and observation something of the supernatural he will never attain to the true moral rule or standard. He must not neglect these natural roots of law, they will help; but he must also receive from the supernatural source -- the divine revelation.

There are three forms of this, to wit, (1) The law of God written in the heart, (2) the teaching of the Holy Spirit, and (3) the Bible.

All of these sources have their influence through life and all of them may be appealed to in the work of religious education. But the especial task of the Sunday school teacher is to help the pupil to discover this law and voice of God within his own heart and in the Bible; to bring the authority of the Bible, the voice of the Holy Spirit, and the voice of conscience into the place of proper influence, and to secure as far as possible the acceptance of true moral principles as the personal rules of the individual pupil.

In childhood, the rules adopted are derived largely from conditions which are forced on the child from without, from his environment, and are at first the mere statements of natural consequences. An action is good to the child just so far as it brings him pleasure and is bad as it brings discomfort, for as yet he has no conception of real moral quality. Telling him what is right and wrong, threatening and promising him, means little; it is what happens that now largely shapes his laws and actions. As the years come and go the moral capacity is developed: laws become more than mere statements of natural consequences; they tell what ought to be. It is the task of the Sunday school to help the pupil in this growing consciousness to form rules for his life in harmony with the divine standards as found in the Bible, accepting the standards found therein and making them his own. Memorizing the Ten Commandments and other rules is not sufficient; only as these are made his own will they profit him. Children and even adults must be forced to obey certain laws that are right, but there is no individual moral value in forced action; in order to be of moral value, the act must come from a personal consciousness of right and a free choice of right. To do right from a mere hope of reward, or from fear of punishment, has no personal moral value. The right must be chosen for its own sake, or because it is right. To see the right, to desire the right and want to do it; to make right the rule of life and to secure willing obedience to that rule, is the moral aim.

Moral Judgment And Conscience. The moral nature not only possesses intellect, has the power of moral knowledge and becomes conscious of a moral standard, but it also includes moral judgment and conscience; it has the power to judge as to what is right and what is wrong and an inward monitor that watches over the choices and activities. Moral judgment and conscience are often confused and conscience is often thought of as covering this entire field. The work of conscience does include some judging but it is a judgment of the person according to the standard and not a judgment as to what is right and what is wrong. It is the moral judgment that makes the decision as to what one believes and accepts as right and wrong. The moral intellect brings the knowledge of standards and their content, and there are many of these in the world since men do not agree as to what is right and wrong, and moral judgment must determine

for the individual what is right and what is wrong, whether this thing and that thing is right or wrong. When moral judgment has done its work then the voice of conscience may be heard judging the self as actions are proposed and performed, encouraging and urging in favor of the right and discouraging and urging against the wrong according to this decision of the moral judgment; it says "Do the right," "Don't do the wrong." When the choice has been made or the act performed conscience then approves if it was the right or condemns if it was the wrong according to that judgment.

President Burritt says, "Conscience is the activity of the soul (soul-spirit) in self-judgment. It is the self in the act of judging itself. It is the voice of the true self speaking on matters of conduct. The conscience testifies in connection with every act committed or proposed that is apprehended to have moral quality." Conscience first urges and then passes sentence on the self according to the moral standards that one holds, according to the decisions of the moral judgment. Conscience always acts in harmony with this judgment.

Conscience is the gracious provision of a wise God. Had there been no fall into sin it would no doubt have been a safe guide for life. The Holy Spirit works on and through the conscience in His effort to direct the individual life. There is sometimes a conflict between the voice of the Spirit and the voice of judgment. The decisions of judgment are based on evidence and desire. Both judgment and conscience are subject to education. Judgment must be taught to recognize the authority of the Bible and the voice of the Holy Spirit as the highest evidence. It is the purpose of religious education to train the moral judgment to correct decision so that the work of conscience may be correct.

It is never safe for one to act contrary to the dictates of his conscience. To do so would be to violate a law of his being. Neither is it safe to neglect the education of the judgment and conscience. Paul lived in all good conscience for a number of years but did the wrong thing because of his lack of knowledge and consequent mistaken judgment; he persecuted the Christians. And he was so thoroughly persuaded that he was right, his mistaken judgment was so deep seated, that it took a special manifestation and revelation from God to correct him. His early religious education had prejudiced him against the truth of Christianity and this had to be overcome; he was honest but mistaken. Here we see the effect of education and the importance of correct religious education.

An ideal conscience is an educated conscience, an enlightened conscience that apprehends clearly the moral law, the obligation to obey it, the proper motives for obeying it, and the probable consequences of action. It is the result of a sound moral judgment. "A seared conscience is the result of a perverted moral judgment and a loss of moral feeling. It is a confusion of moral distinctions and is really a blunting or destruction of the moral sense. It may result from deliberately calling wrong right and right wrong, or from a mere neglect in recognizing the authority of conscience, or from disobeying its voice. This moral derangement is the penalty of being untrue to the law of our being, and to God who wrote the laws in the human soul, and leads to moral suicide."

A most important factor in character building is the training and developing of the moral judgment and conscience through the succeeding years, the building of a sound judgment and

the" keeping of a clear and tender conscience, the walking in the light of conscience as it advances as a result of education.

Teaching Morals. We quote again briefly from President Burritt: "The teacher's great work is to develop in the mind of his pupil proper ideas of right and wrong, and make these ideas effectual in life. Moral instruction may begin in the teaching of manners. Good manners imply a recognition of others, and enter into agreeable companionships. Courtesy and a recognition of the forms of social intercourse are not only virtues in themselves, but lead to other and higher virtues. To be thoughtful of others, to respect their rights, to be generous and modest, to appear well at table, in parlor, or on the streets, are an important part of one's education." This is the soil of morality but this of itself will give us but a trained and cultured animal. This moral teaching must also bring the pupil to know and feel obligation, to feel that the things that can be done to benefit others should be done, that it is a real duty to respect the rights of others. But to reach the really moral this obligation must be seen, not alone in the need of others, nor our relation to others, but that we and others are the creation of and related to God, and because we are thus related we have this obligation. To teach morality in the truest sense we must teach a proper behavior, right treatment of persons and things as growing out of our relation to God.

Moral Wrong. From our study of the moral nature we now see that we must keep clear in our thinking the difference between a moral state or condition, and a moral act; also the distinction between an action which of itself may be morally wrong and one for which there is individual responsibility. There are accidents in the moral as well as the natural realm. A mistake is a wrong, in the broadest sense it is a sin, but under the arrangement of grace it does not incur guilt. Under the law all transgression is sin, but under grace only known and willful transgression is accounted as sin against the individual. It is the obligation of all to have as extensive knowledge as possible that mistakes may be reduced to the minimum. Religious education is a duty.

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05 -- RELIGION

Man Is Religious. As body, soul and spirit man is, as we have said, moral and religious. Religion is characteristic of spirit; because man is spirit he cannot escape being religious, he will have a religion of some kind. Religion is man's belief in and attitude toward a supreme being. There is a sense of the supernatural that is reborn with all intelligent men. There is but one true God and one true religion. If men were morally normal there would be but one religion, all men would worship the one true God. But the human race is not now morally normal hence we have many religions and men must be taught and urged to embrace the true religion. Some would tell us that religion is not to be taught, that we should not try to influence children religiously but allow them to grow up uninfluenced to make their own free choice. In a fallen world such a procedure is to turn them over to the devil and allow them to go to hell without an effort to hinder them. The world condition is now such that the true religion must be taught. The feeling that arises from the knowledge of God, or the supposed knowledge of some supposed god; of the divine requirement and of the personal attitudes toward deity, gives rise to the religious

sentiments. The religious sentiment partakes of the intellectual, the aesthetic and the moral; it is all of these as they grow out of our relation to God.

Spirit being a constituent part, the essential part of human nature, man is born with the capacity for religion, with a religious nature; he is religious from the beginning. At first he has no conscious knowledge of, and for a short time can have no conscious fellowship with God, but even then in case of death he would go directly to God on the ground of his innocency and the sovereign effect of the atonement of Jesus to be forever in the divine fellowship. The religious capacity, religious consciousness and experience, will develop with the personality. Even before conversion is possible there is a religious life, and religious education is possible. The child may be taught some simple, but fundamental and very important, things about God, His will, His work and His care. He may also be so taught as to form habits that belong to the religious life, habits of reverence, prayer, devotion, obedience; and taught to recognize God in His care of persons and of things.

The religion of the child will differ much from the religion of the youth and adult. The religion of the child will be concerned almost entirely with the things of the home and nature and must be expressed in terms of this nature. Quite largely it will take the form of play but it will be serious with the Child. The parent and teacher must be able to see where the religious life and development are involved in all the simple child life.

The child, through his different senses and his experiences is acquiring knowledge some of which is religious knowledge. Happy the child that has a correct religious environment and teaching in these years. There comes a time when this religious knowledge becomes sufficient to make the person individually responsible for his own religious life. This we call the age of accountability. We cannot place this age definitely. Where the environment is poor and the religious instruction is neglected it will be longer delayed. It is very desirable that the child shall come to this time of awakening with as correct ideals and beliefs as possible. This awakening now necessitates intelligent and deliberate choice. Religion now becomes personal -- a personal experience of Christ or of sinning -- and the choice determines the relationship to God, the character and the destiny. Then as knowledge increases the life expands in the direction of the continued choosing.

Religion And Morality. Morality and religion are technically different. Morality has to do with the relation of man to man, while religion has to do with the relation of man to God. But man is so related to God by creation as to bring these into a close relation and make the difference more technical than actual. However, there are certain of the religions of the world that do not include morality in their system. Many of their forms and practices are immoral, and even their gods possess immoral character. The inconsistent practices of some professing Christians suggest that they may have some such separation in their thinking. But an immoral religion is abnormal and is a false religion. The true religion must include morality, it has to do with the whole man and all of his relationships; it gives correct moral standards as a part of its system and requires obedience to these standards equal to the individual knowledge. Christianity calls for right relations to man and things as well as to God, it implies morality. And true morality implies religion.

Religion And Sin. Since the Eden sin religion has been concerned with more than devotion to God and character building; it now includes salvation. Originally religion embraced no element of salvation for there was no human sin to be saved from. There was only the possibility of sin and religion afforded power to prevent this. Human nature being free to choose had the power to reject this help and commit sin, which our first parents did, and sin entered the world. Now a first task of religion is to save from sin.

As man comes to know his relation and responsibility to God, moral wrong becomes sin and incurs guilt before God. Sin is against God. David said, "Against thee and thee only have I sinned" (Psalm 51:4). It is the transgression of the law of God. The world is God's; men are His creation, and all mistreatment of these is a mistreatment of Him. Man is responsible to God for his treatment of God and all things related to Him. It is this relation to God that makes all moral wrong sin and separates from God. Religion must provide for the forgiveness of tiffs sin, the removal of guilt.

There is also a pollution of the nature, a loss of inward holiness, as a result of sin. Man was created in the image and likeness of God who is holy; man's moral state was more than innocent, it was holy -- entirely free from sin. By the Eden sin there came not only individual guilt to Adam and Eve, but a moral Change in human nature. A principle of sin depravity -- entered, holiness was lost and human nature became sinful. Following the divine law of procreation -- after his likeness-the race is now born in this sinful condition. This state was total in that all, the whole nature, was affected but not in that there was only depravity. This fact of depravity is clearly stated in the Bible. "Behold, I was shapen in iniquity and in sin did my mother conceive me" (Psalm 51:5). "The wicked are estranged from the womb, they go astray as soon as they are born, speaking lies" (Psalm 58:3). "And were by nature the children of wrath, even as others" (Eph. 2:3). Also, under the ceremonial law of Israel a woman was considered unclean as a result of childbirth and must be cleansed. There is nothing sinful or unholy about childbirth; it is noble and the nearest human approach to a divine function belonging to the human. The uncleanness is in the sinful nature of that which is born. There would have been no such ritualistic cleansing with an unfallen race.

The fact of depravity is also seen in the present natural tendencies in all children from birth -- anger, untruthfulness, deception, and such like things. These tendencies are not Godlike. They are now natural to human nature, but human nature is now abnormal because of the fall. Popular science, being based on nature only and refusing to accept information from the Bible, finding these tendencies universally present at birth interpret this as the original nature and denies the fact of depravity. A science thus based cannot discover the original nature, but the Bible reveals it. The birth nature is also somewhat affected by the post-Adamic inheritance and here we have ground for racial and family traits. Also, individual sin pollutes the individual nature. All of this depravity must be reckoned with in the study of the pupil, and religion must provide a cure for it.

Sin not only brought guilt and pollution but it also separated man from God, broke the fellowship between man and God and destroyed true worship -- real worship of the true God. But man must worship, hence the door was opened for idolatry and false religions. The tendency to idolatry and false religion is very clear in the many religious cults and systems now among men,

and in the fact that the true religion is only present where there has been special teaching and missionary effort. The present natural man does not find the true God without assistance, his natural development is a false religion. The fact of sin, of transgression and pollution, and of separation from God is apparent.

Religion then must correct the character, must remove the guilt and pollution, and must restore the relationship to God-must provide salvation, and must then proceed with the work of character building. This calls for a new birth or conversion and for sanctification, for forgiveness and renewal of the spiritual life and for cleansing, and in character building for a repairing of the impairments resultant from the fall as well as the developing and strengthening of the graces.

Religion And Intellect. Religion not only is concerned with morality but it involves the intellect, it may be known and is affected by knowledge, hence is a matter that is related to education. The true religion is, however, within the reach of present human intelligence only in part: now "we know in part" only. It is never unreasonable, it simply goes beyond our power of reasoning; it is supernatural and infinite and we are natural and finite. We have a sixth, a spirit sense called faith. As sight is the evidence of things seen, so this faith is the "evidence of things not seen" (Heb. 11:1). This religious or spirit sense, faith, can reach beyond where reason can go and bring truth and facts into the consciousness that the intellect can receive and believe. The intellect will investigate the ground and the evidence for that which faith brings as a protection against error and then accept the truth thus revealed.

The Bible also must be interpreted to the understanding. Personal religion is partly a matter of the intellect. The Holy Spirit helps greatly in this understanding. We may know God and we may know His will for our lives to a considerable degree, and we may know something of His plan for the world. These things are not the result of logical reasoning but of revelation, yet when they are revealed to us they become a matter of knowledge. Religious intelligence develops through the years, from birth to death, and this development has much to do with the religious condition. Correct religious thinking, ideas, and ideals are essential. Incorrectness here is the explanation of much of the narrowness, small vision, fanaticism and infidelity found in adult life. Much attention must be paid to this development, to the forming of correct religious ideals and habits of thinking.

Religion And Sensibility. Religion produces emotion, and emotion affects religion. Here affection becomes love, and pleasure deepens into joy, and there is a genuine peace; there is a consciousness of fellowship with God that is most real and satisfying, and a sense of purity as a result of forgiveness and cleansing. It does make a difference how one feels and there are types of feeling that belong to the true religion -- to Christianity. But the emotional nature is affected by other things than religion -- by the physical condition and the environment, for example -- and unless this fact is understood the feeling may lead one into religious confusion. There is also a danger of excessive emotion, emotion out of balance with intelligence, which brings further confusion. The emotional nature must not be suppressed; to destroy the feelings is to ruin the life, and too much suppression will destroy them. But the emotions must be controlled and directed. Training is needed.

Religion And Will. Personal religion is a result of the action of the will. One may have correct ideas of religion, but until choice is made one has no personal experience. The death of Christ saves none but the irresponsible until choice is made against sin and for Christ. When the will acts in repentance, surrender to and choice of Christ as sanctifier, with faith, there follows the cleansing of the heart and the infilling and empowering of the Holy Spirit; and by the continued choice of and obedience to Christ, the Christian life is maintained. It is this continuous choice and obedience to Christ that the Christian teacher is to secure.

Religion And Devotion. Worship and prayer are the two great exercises of religion. Everybody worships something and prays to some one, consciously or unconsciously. Worship begins early in life and is strengthened and shaped by training and experience through the years. It is very important that this outreach of the spirit shall be started correctly in the very earliest years and directed through the years to correct habits of both private and public devotion. Intellect, sensibility and will all have a part in this devotion. Jesus speaks of both ignorant and intelligent worship. He said to the woman of Samaria, "Ye worship, ye know not what; we know what we worship." There must be emotion, especially adoration, in devotion. And there can be no successful worship that is forced; it must be willing. Devotion is subject to training; we may be helped to worship and pray in better forms and more effectively. The Sunday school aim is the most intelligent, deeply felt, willing devotion to Jesus Christ.

Religion And Inspiration. The false religions of the world are but natural. Sometimes they are the deception of an honest spirit groping for God, not able to find Him, but led to a false god, the creation of human imagining, no doubt helped by Satan. The true religion is supernatural; the true God is omniscient, omnipotent, omnipresent, and He has been supernaturally made known to men. Education cannot find God; He is divinely revealed. An inspiration that is divine belongs to Christianity. The Bible is a divine revelation. The Holy Spirit is God-with-us in the world today and He works directly with men, convincing of sin, presenting Christ and witnessing to salvation, guiding into truth and empowering for service. But this divine inspiration does not do away with the necessity of training nor the use of the natural, mental and spiritual faculties. There are things that God must do Himself, but there is much pertaining to our lives that He only helps us to do. The Holy Spirit works upon and through conscience. He does not, He cannot, do for and through the weak or untrained mind what He can for the strong, trained mind. He can save both, but He can reveal Himself to and use the one more than the other. Hence the work of the Holy Spirit is not to take the place of any of the natural powers nor to make their development unnecessary. His operation in no way makes void the need of training and education; rather, He aids and gives inspiration for it. And we may very frankly say that without his inspiration the work of the Sunday school cannot be accomplished.

The human spirit is susceptible also to influence from Satan. The contest is on as to who shall gain the ear of man, God or Satan. We must be kept from all forms of the false teaching of spiritualism as being propagated today, but we must recognize these two spirit voices in their appeal to men, must learn to discern between them, and to resist and reject 'all the efforts of Satan. The contest is on and religious education has its important part to perform.

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06 -- EARLY CHILDHOOD

Cradle Roll -- Years 1, 2 and 3. Beginners -- Years 4 and 5.

The Beginning. Every child is born into the world with the God-given hereditary human nature, with the Satan injected pollution resulting from the Eden fall, with certain racial and family tendencies, and with an individuality. At birth the child is a blank as to knowledge, experience, consciousness; there is no such thing as innate knowledge, but each child is a bundle of undeveloped capacities and possibilities, he is potentially all that is humanly possible. In him are possibilities such as are found nowhere else upon earth. Possibilities which are not only temporal, physical and intellectual, but are also moral, religious and eternal. We do not know the extent of these possibilities, the height to which this child may attain or the depth to which he may go. The character and disposition and skill are to be built through the years and what this is will determine the usefulness here and the destiny hereafter. This character building, the standard of which is the "perfect man unto the measure of the stature of the fullness of Christ," is the most important and most serious task of our world, the life values that are potentially within this child are the greatest values of the world. It is here especially that we are to be "workers together with God." All other tasks pale into insignificance compared to this one now beginning, the building of a true manhood or womanhood out of that which has been born.

A child is a very sensitive being. Never was there a photographer's plate more sensitive to light than is the child to influence, and this human sensitive plate has five lenses opening into it while the camera has but one. This process of learning, and hence of character building and disposition building, begins at once as the five senses and the instincts and intuition begin to function. The sensory nerves are stimulated by touch and the child begins to feel and act, the eye is opened and he begins to see, the ear is opened and he begins to hear, and so with the other senses. The mind begins to function and knowing begins; it works with the sensations received and its intuitions, and knowing is increased. At no time in the entire span of life is there such sensitiveness as in these early years. The Roman Catholics have a saying that if they can have a child to train during its first seven years they will make it a Roman Catholic forever. No doubt this saying has been overworked, but the vast importance of these years for training cannot be denied. It has been said that a child learns more in the first year of its life than in any other one year that it lives. During these Cradle Roll and Beginners' years many of the fundamental and lasting things are learned. These are the great days of parental opportunity, for the parents have the child more largely to themselves now than at any other period. These are also great days of opportunity for the church to help both the parents and the child, to help the parents relative to the training of the child in the home and begin the training of the child in the first years in the Sunday school. There are certain things educationally that are possible to these years that should be done now and if these are missed they can never be fully and successfully made up. The Sunday school workers in these departments have a very grave responsibility.

Physical Activity. The chief characteristics of these early years are sense perception and physical activity. "Every impression that goes in at a child's senses, it seems, comes out at its muscles." The child, so long as he is awake, is in constant motion. Most of his activity is impulsive, spontaneous, undirected; it is sometimes called restlessness. To be still for but a very short time is impossible; and to attempt to force stillness is to injure the child. He is not to be

restrained from acting but to be taught how to act correctly. This activity grows out of a law of his own being; he is not a machine, but a living person possessed of these powers of perception and motion; his perceiving and moving grow out of what he now is, his senses and instincts and intuition. This perceiving and moving bring him experiences that cause growth of body and mind, and the increase of knowledge, and makes him to become more than he now is. Having these capacities, he must, he does, use them, and as the result of this use he develops physically, mentally and morally and his character and disposition are being formed.

Environment. The child learns and develops not only by its own activities, but also by absorption, by impressions and experiences received, from its environment. Conversation with a child is at first impossible. When one attempts to talk with a young child the words used have meaning to the speaker but to the child they are but noise or sound, the child has not yet learned to know words and their meaning. But he does receive a sensation, an impression that affects him, from every sound; the tone and pitch of the voice and the spirit accompanying the sounds affect him deeply. Although the child cannot understand, yet it makes a great deal of difference how one talks in his presence, what kind of music is played when he hears, what kinds of noises he hears, whether there is harmony or discord, gentleness or harshness. The same is true of what the child sees, and of all the other sense perceptions. The child is now forming his first general ideals and habits and these are of great importance in the child's development. The child cannot yet be taught much by precept, by declaring to him facts or truths, but he can be largely taught by atmosphere, that is by the sum total of all the influences at a given time. "Right and wrong, unselfishness, love, all the abstract standards and principles of life, he cannot comprehend intellectually, but he absorbs the influences that go out from them, and what is felt is always more powerful than that which lodges only in the head... The child cannot understand the nature and necessity of reverence, but he will feel it, if that be the influence of the Sunday school hour," or the prayer hour in the home. "The soft music of the organ, the dim light, the stillness, the attitude of prayer, all create an atmosphere to which worship and reverence are the natural response." In the same way by the environment we may produce other desirable conditions. The atmosphere of the environment must suggest to the pupil that which the parent or teacher desires for him. The great obligation of this period is to make for the child a helpful environment so that from that environment the senses may bring to him helpful sensations and wholesome influence in the direction of the character we desire the child to form.

Nursery Class. For the first two years the work with the child is mainly in the home, but it should not be by the home folk alone; the church should be there as the helper through the Cradle Roll department. Sometimes parents desire to start their children to Sunday school when they are about three years of age. This is all very well under certain conditions. It must be remembered that children under four years of age do not belong in the Beginners' department. It is true that the child's development has been rapid but it still has not been sufficient for promotion from the Cradle Roll department. His impulsive, spontaneous, undirected restlessness has now taken the form of individual play. He is not satisfied to watch others do things, nor does he know how to do things with others; he must handle things and do things for himself; he must play by himself with playthings of his own. He cares nothing for games or for acting with others. In the Sunday school he will be only an individual and must be treated as such, he cannot become a part of a class. To place him with the Beginners and try to get him to take part in the simple unison activities will bring chaos. These three-year-olds should be kept by themselves in

a nursery class under the Cradle Roll department where they may have more individual attention and where suitable playthings with some teaching value may be provided and used to interest them.

Beginners Department. At about four years of age the child is ready for the Beginners department where class work will begin. He will remain here through his fifth year. These are the years of the kindergarten in the public school. They are days of learning before the more formal courses of the grade school begin. The methods here must be peculiar to early childhood because of what the child is. He is not a little man, he is a little child and has a child and not a man life to live; he has characteristics that belong especially to his age. This child cannot read and he does but little reasoning. A picture will appeal to him and he will listen to the reading or telling of a story of a certain type and he will take part in active exercises but a text book and assigned lessons are beyond him and will have no meaning to him. He must now learn mostly by absorption and by doing.

The Child Lives In A World Of Play. We must not think of play as something wicked or foolish, or even as a waste of time. Play is a divine arrangement for young life, it is the normal expression of child nature; it is a present benefit and a means of preparation for the future of life, it has in it great educational possibilities. The young all play. Young animals, we are told, instinctively anticipate in their play the activities which will be of use in their maturity and so get accustomed to them and somewhat skilled in them; just so the process of education and character formation goes on as children play. The successful teacher must understand this play life of childhood and be able to use it as a means of teaching. Girls should have their dolls, their tea sets and such things as will build them toward womanhood; the boy will be given that which will lead toward manhood. Of course there is a great field where both may play alike, but if they are to be womanly and manly each sex should be given the start in the right direction.

This play is not amusement, although it does amuse; it is not entertainment, although it does entertain; it is the child's way of living, of learning and of serving. Colonel Parker puts it well when he says, "Play is God's method of teaching children to work." And play is the teacher's opportunity to teach this age child.

The Child Is Curious. The child has everything to learn, therefore God has made him with the desire to learn everything. "As physical hunger arouses an effort to supply the need for physical food, so mental hunger or curiosity arouses an effort to supply mental food." Each sensation, each experience brings an inward thrill; some pleasant and some interesting and exciting. Recognizing this fact the child soon begins to desire new thrills and curiosity begins to show itself. He does not wait for sensations to come, but he seeks them. He wants to know how this will feel, how that will taste, what sound will follow or what experience he will receive from doing a certain thing. He now begins to ask questions and experiment with things. Many an unwise older person has supposed such curiosity was bothersome and meddling, and not understanding that this was the child way of reaching out for knowledge has thought to crush it out. To do this is to injure the child by dwarfing many of his future possibilities. Curiosity rightly directed and gratified will develop into traits of great usefulness. Do not scold the child, or turn him away disappointed; satisfy his curiosity whenever it is legitimate and you are able to

do so, and usually you can do this in some honest way. He is building character and this is a part of the process. Curiosity is one of the doors of opportunity to the teacher.

Children Are Imitative. The child sees, or hears, and then tries to do. Passing down the street one day we noticed in a side yard a man fixing a cover on his wagon in preparation for a journey. Returning an hour or two later we saw on the other side of the street a group of small boys trying to put a cover on their small play wagon. In the town where we lived they were putting in a new sewer system and a company of men were digging ditches along our street. In the neighbor's back yard two little boys were also digging ditches. The little girl will rock her doll to sleep, or spank it, just as she has seen her mamma do. The child will imitate his parents, his teacher and others who come into his world. "Just as the child must learn to form letters by copying them before he can develop an individual style of writing, so he must learn right action by imitating it before he can be independent and original. Every time a child imitates an action he understands its meaning better, he fixes it more securely in memory and he also makes its repetition so much the easier."

The power of example, the power of suggestion, is very strong at this period of life and has great effect in the building of the character. Nothing should be done in the presence of a child that we would not have him copy. As yet he does not distinguish between right and wrong and will imitate the wrong as readily as the right. Here is the necessity for the teacher the parent teacher and the Sunday school teacher. The right example in behavior, in manner, in dress, in conversation, in attitude and in spirit -- the true example of the Christian life, must be put before the child as well as the right things told him. Being an example is a large part of the teacher's work with this age group, and only the Christian can qualify.

Children Have A Strong Imagination. They live in a world of make-believe. They have no clear distinction between the real and the imaginary. They personify the impersonal, make living the inanimate. How easily is the cane or fence paling turned into a prancing horse, or the row of chairs into a train, or a corner of the room into a store or a post office. The child will often have imaginary friends and playmates who through imagination become real. A little girl imagined a playmate by the name of Demas. Once Demas was up in a tree and the child would not be satisfied until Grandma came and went through the appearance of helping him down. For some two or more years she played with Demas; then all of a sudden Demas left. Sometimes children are accused of being little liars when they are simply little imaginers. It is natural for children to dramatize, to imagine they are some one else and act the part of some one else. After a grandmother had been in a home for several days she called the little boy of the home and said, "Ever since I have been here you have been a policeman, or a soldier, or a groceryman, or a preacher. Won't you be yourself a little while before I go away?" Imagination is necessary to advancement; constructive imagination is the basis of achievement. It must be cultivated and directed; it must not be crushed, but used in the work of education.

Young Children Are Credulous. They easily believe whatever they are told. They will accept the story of Santa Claus and the "funny page" as readily as that of David and Joseph. To take undue advantage of this credulity and subject them to the sudden shock of disillusionment later is serious business. Obedience may now be secured by a fear of ghosts, or of bears, or of the policeman, but there will later be a reaction that will be anything but helpful.

This credulity means a great responsibility and offers an unequalled opportunity for effective religious instruction. The stories of the Bible, the fact of God's power and care, the fact of Jesus and His great love, may be so told that they will be absorbed into the life of the child, neither proof nor explanation being necessary, nor indeed comprehension. And as these stories are multiplied in the home and Sunday school this which at first was credulity will become genuine faith. The child will not reason about God, but he will accept Him as a fact and a feeling of the divine presence and love will grip him and out of this will grow a loving confidence in this One who he believes loves him. The Beginners department that does not bring to the child some such experience as this is failing in its work.

Children Have A Limited Vocabulary. It would seem almost unnecessary to call attention to this. But the way some people try to talk to children and write for children it is clear that it should be mentioned. It is not so much a question as to 'what the teacher means by the words he uses as what the child understands by the words being used. The child's stock of words is small; many of the commonly used words as yet have no meaning to him and he cannot be taught by the use of these. Sometimes when unknown words are used he substitutes others which he knows that sound similar to them and supposes them to mean the same. We have all heard of the little fellow who upon his return from Sunday school told the home folks that his class had sung "Bringing in the Sheets." He said, "They went sewing in the morning, and they sewed at noon, and at night they brought in the sheets." The teacher of children must know this limitation of vocabulary and bring his words within their reach.

The Little Child Is Naturally Self-Centered. "He knows no motives other than those of his own pleasure and pain. His little acts of generosity are done only for the approval or pleasure they bring. If he plays with other children, or if he likes to be with others, they are ministers to his own enjoyment. He is the center of his own world, and everything and everybody in it exists for him. The word 'my' is the great one in his vocabulary." The child must be taught his proper relation to others. The fall in Adam has brought into the child nature conditions that must be guarded against, among them this tendency to selfishness, pride and vanity. As he grows up he will naturally find a place for others but the development of this tendency must be now guarded against. While no amount of education can destroy this carnal nature, correct training may, to some degree, restrain its development, and this most certainly should be done. A vanity case is a poor present or plaything for a small girl.

A young lady, a leader among the young people of the church, was visiting in a home where there was one of these children of the Early Childhood group. She called the little girl to her, took out her powder puff, and proposed powdering the child's face. The child promptly informed her, "My mamma does not want me to do that." With a laugh the young lady proceeded to use the puff and put the powder on the child's face. She thought the whole affair was cute, but instead it was a crime against the child's training; she had set an example of disrespect and disobedience to the mother's teaching before the child and had contributed to the child's natural tendency to vanity. Fortunately in this case the teaching of the mother had taken such effect with the child that she at once wiped all of the powder from her face, otherwise she would probably have gone to the glass and looked at herself and then have showed off to others. The young lady laughed and took it all as a good joke. She should have been reprovved and ashamed. Here is a

different case. A certain lady offered to purchase a compact for a little girl. The mother objected saying, "I will have enough trouble along this line later without encouraging it any now." The lady wisely purchased something else for the child. Little things, you say. Possibly so, but great principles and serious influences are involved. There will be enough of the undesirable in any life without encouraging it in childhood. Children are injured much by the carelessness of older persons. The teacher must understand these facts.

Little Children Have A Religious Nature. Man was created, and children are born spirit as well as body and natural life. Little children are not yet consciously religious, but they possess the religious nature and are susceptible to religious as well as other influences, and their religious life is now in the beginning of the making. Too often we have not recognized this and have thought that because of their infancy they were as yet incapable of all religion, that nothing religious is as yet, or can be done. Consequently we have allowed the little child to grow up and form certain religious ideals without the proper direction and then have been surprised at the attitude later on. Probably there are persons in hell that might have been in heaven had they been rightly taught in early childhood. While the little child is incapable of conversion, and will be incapable of this experience until he reaches the age of accountability, this does not mean that he is incapable of all religion and religious development. There is a pre-conversion religious life, and this should have careful attention that it may be clearly Christian in principle. During all the years of childhood there should be positive religious training, intelligent effort on the part of parents and teacher to create correct religious impressions. The influence of the mother's prayer each night as she tucks the little comforter about the baby and gives him the good night kiss, while this is not then understood by him, it does create an atmosphere that he feels, and as a result in the later years this child is more easily brought to a knowledge of God and communion with Him than another child where this has been missing. The every-meal grace at the table where he observes the attitude of others and is taught to fold his hands, close his eyes, bow his head and be still for that moment; the reverent way in which he hears the name of Jesus used in the home and at the school; the way in which he sees the Bible handled and the daily reading from its sacred pages followed by prayer, all of this is making lasting religious impressions and shaping religious ideals. The activities of the Sabbath day, if they are full of interest for child life, not tiresome and dreaded but enjoyable, but different somewhat from the activities of other days, mean much in the child's training and religious attitudes.

The little child is capable of receiving and developing certain simple fundamental religious ideals. If he is not now helped to true ideals false ones are sure to be formed. Satan is not indifferent to child life.

The little child has the fallen nature as a part of his inheritance from Adam and as a consequence will have feelings and actions that in themselves, under the law, are morally wrong, but these are not sin to him. Because of his ignorance, his lack of religious enlightenment, he is innocent and is safely covered by the sovereign application of the atoning blood. As a result of this he has a standing before God as holy. But the fallen carnal nature is present and is quite active in various manifestations. There is no deliverance from this fallen nature through education, this requires a special work of divine grace -- sanctification by the baptism with the Holy Spirit, which is not possible until conversion has taken place. But there is something that education can do at this time. Each unreprieved and unrestrained manifestation of the fallen

nature will have a tendency to strengthen the power of that nature upon the life. By proper restraint and training the development of the power of this nature over the life may be retarded and thus the child will be brought on toward the time of accountability in a much more favorable condition for the right choice at that time. How very essential it is that the teacher shall understand this and do everything possible to weaken the power of this fallen nature through these first years.

What Should Be Done During This Period. It is not the part of this general study to call attention to the particular things that are now possible to the child except in a very general way, that belongs to the specialized course (Course No. 21) to come later, but we would now impress the fact that the child has religious capacity and is susceptible to religious training, that he is now forming religious ideals and these should be made thoroughly Christian from the start. The religious possibilities, the effect of the religious environment and teaching, of these years are vastly more important than we imagine. The successful teacher must know and understand the religious life of the child. The possibilities of this Early Childhood period none knows but God. But we know that there are certain fundamental things that must be accomplished now or the child never can be all that he should be. First, the child discovers himself, and things, and other persons, and the relations between these; something of his own nature and power and that of other persons and things. This is fundamental knowledge and everything later depends upon it; that it be as nearly correct as possible is essential. Second, he attains something of skill in the use of his powers. This is again fundamental and essential. Third, he develops or forms many basal ideals and habits. He should now learn thoroughly the habit of obedience to nature and to parents, and reverence to sacred things. If this is not accomplished now he will suffer all the rest of his life and may develop into a criminal. He should also learn much of regularity, cleanliness, and appreciation of the finer things of life in preference to the rough and rowdy. He should make a good beginning in religion. He cannot yet be converted, but he can attain some knowledge and consciousness of God as Father who has made and cares for all things, and who loves him. He can know something of prayer and sacred song and worship. He will now form certain basic religious beliefs or ideals and it is very important that these shall be correct. Beyond all question the teacher of beginners occupies a strategic position. To allow the child to "just grow up" during these years will be criminal, lie must be taught, and what he is taught now will be lasting. The educational purpose of these pre-conversion years is, to bring the child to the age of accountability as strongly religious and with his religious ideal as nearly correct as possible and to make the probability of a right choice at that time as strong as possible. To accomplish this the educational work must begin at once. The church must take a large part in this teaching.

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07 -- MIDDLE CHILDHOOD

Primary. Years 6, 7, 8.

A rather marked change takes place in the child's life near his sixth birthday. Most of the characteristics of the former period are still present, but he has now entered into a wider experience which gives a richer meaning to every perception and more definite control for every impulse. Much of this difference is the result of his entering school, his contact and association

with others, his learning to read and write and accomplish definite tasks. All this brings him to a new point of view and into a new world of influences and experiences. The expanding powers of this age group call for special study and treatment.

Physical Growth Is Rapid. By the close of this period the brain attains nearly its full size. The child is apt to be somewhat less vigorous; he may even seem nervous and tired and unable to do the work of the earlier years. He does not need scolding and should not be called lazy, for this is nature's work; he should have proper nutritious food and more hours for sleep. Late and irregular hours now are very injurious.

Physical Activity. Play characterizes this period as well as that of early childhood, but it now takes on new forms. Activity is now more purposeful and controlled. As yet the child has not developed sufficient control to hold for any continuous time to a particular task or to see through much of complication or conquer many difficulties, but he is making some beginning along these important lines. His play now takes the form of games, at first with very simple rules and then with more complex rules. He does not now play so much alone. He first plays in the presence of others, then with others, and now rivalry and competition begin. He is now beginning to learn the place and necessity of rules, of playing the game and serving according to proper regulations, a most essential lesson of life; also the fact of rivalry and competition and the influence these have in spurring on to the best service, experiences that he must meet throughout life. But if he is not properly taught now, he may learn to deceive, to cheat, to envy, to hate, and all manner of unfairness. His inheritance from the fall is much against him here, and there is great need of control and training in this play life. The teacher of this age must understand and have sympathy with this play nature. Our failures here have made gamblers, unholy rivals, selfish bigots and bandits. The educational work must include this play life, which is a God-given instinct, and which offers a very great educational opportunity.

Eager Senses. Reason is beginning to awaken. The child now has intellectual thrills, and he is more and more seeking the meaning of things. Also memory is developing. He has already acquired considerable mental furnishing. Now when he receives new experiences, he recalls his former experiences, makes comparisons, and interprets the new experience in the light of this comparison. This process is called apperception. We always interpret the new in terms of the old; we grasp the unknown only by relating it to the known. It is therefore a prime duty of the teacher to understand what the pupil's experiences have been, what ideals and habits he has formed. The pupil will interpret all you say and do, not in the light of what you mean or of your experience, but in the light of his own experience. To be reasonably sure that he gets the meaning you wish him to get, you must be able to talk and live with him upon his plane. If you cannot do this, he is keen enough to get some meaning, but it will probably be other than you intended. A missionary was preaching through an interpreter about the Good Shepherd. The interpreter knew those to whom he was preaching had never seen and knew nothing of sheep and would get nothing from the illustration if the words sheep and lambs were used. In his interpretation he very wisely substituted the words buffalo and calf for sheep and lamb, and they got the lesson, for they were familiar with these. It is quite difficult to share the point of view of Middle Childhood, and make sure that we understand their apperceptions, but this eagerness of their senses and this law of reaching the meaning of new things must be very carefully taken into account by the teacher who is to succeed with them. This teacher must not only be familiar with

the earlier home life of the pupil but become acquainted with his public school environment and what he is learning, what subjects he is studying, then bring the Sunday school teaching into something of correspondence with this.

Curiosity is now wide awake and persistent. It takes on a more intelligent and inquiring form. This is the age when puzzles and conundrums begin to make an appeal, when the dissected map will awaken interest in the study of geography. The child has now a desire to know such things as why the clock runs, what makes the electric bell ring, how things are put together, and why they are put together. Sometimes a child is considered destructive and severely scolded when he does not mean to be destructive; he is just investigating. Of course property must be protected, but this disposition in the child must not be destroyed. Here we have the beginning of the making of the scholar, it may be of the inventor. Give him things with which he may experiment. This curiosity makes him more observing and more attentive to the things that are of interest, hence more open to teaching.

Imitation Continues. But in this period persons come more into prominence. The child now imitates persons and their actions, but the doer more than the deed. He is now beginning to think of what he would like to be when he is grown up, and his choice is always the reflection of what others are. Who are nearest to him -- father, mother, teacher, friend. Personal influence is now very great and should be carefully used in the training work.

Imagination is now no less active. But it is more coherent and under better control. The child is as eager as ever for stories, but these must now have more of detail and connected action. He will also make up stories of his own. He will see exaggerated situations as realities, and the stories that delight him must be dramatic, with plenty of life and action. The child is now able to make a clearer distinction between fact and fancy and his imagination is becoming a bit critical. In earlier childhood all stories were alike credible, but now he is getting perceptive; he recognizes a difference between those that are "just stories" and fairy tales. The teacher, in the use of the story with pupils of this age, should be careful to make it clear from the beginning whether the story being told is true or fanciful. It is a serious matter to deceive a child. Among themselves these children will now say, "Let us play" so and so, or "Let us pretend" so and so, knowing in these cases that they are but playing or pretending. The teacher must always deal with them consistently, openly and frankly.

The Child Is Now Less Credulous. As a result of his experiences he has come to question the truth of certain things. It is a shame that this should be and that he should need to develop any disposition of suspicion and doubt; but in a fallen world where there is so much of wrong and so much of deception this attitude is his only safety. But while he is less credulous he has a desire for certainty and you will often hear his ejaculations, "honestly," "honor bright," "sure," "cross your heart," and such like. This child now demands of the teacher consistency, openness and sincerity. While he is a member of a fallen race with its evil tendencies, he is not all or solely bad; there is very much in him to which to appeal and upon which to build. The teacher must be quick to discern and wise to make the right appeal, such as will hold his confidence and give the correct ideals in the face of the fact that he is less credulous. In order to teach him now, we must be careful to practice what we teach; we must ourselves abide by the simple rules we wish him to learn, and we must allow no exceptions based on reasoning that he cannot comprehend. He is

coming to recognize truth and error, right and wrong, and to form his own moral standards. As yet he has no particular moral code by which to go. Should he memorize the Ten Commandments they would as yet have little meaning to him. He must now form these ideals largely in the same way he forms his ideas of physical things -- by reasoning from the sequence of events. The Holy Spirit is faithful to the child, but he is not yet capable of much intelligent influence from the Spirit. To his mind, actions are bad which are followed by disagreeable results and actions are good which bring pleasure; he judges actions almost entirely by their consequences. He has a moral nature, and with this questioning of truth and right, the moral nature is awakened, but it is as yet awakened only in relation to the effect of actions upon himself; the responsibility which this at first brings is not that which determines destiny or religious standing. It is, however, a moral beginning, which is important in its effect upon the later life.

Social Instincts Awakening. The child is still self-centered and must be dealt with largely as an individual. But now he is less alone and he likes to be with other children; he is in school associating with a larger group than his family. He will probably have a chum, but he has little idea of subordinating self to the good of the group. But his interests are gradually broadening and some ideas of sympathy, self-sacrifice and service may now be cultivated. As yet sex means but little to most children. Take, for example a boy. His chum or his playmate may be either a boy or a girl with no marked preference on his part, and if it be a girl, they play together with the freedom of a beautiful innocence. But too much must not be taken for granted here. The parent and the teacher must remember that we are a fallen race, that carnality is treacherous and that Satan is ever wily. They must not be suspicious or suggestive in their dealing with these children as to their social life; they must be careful not to raise questions or awaken instincts or impart knowledge before the proper time, but they should watch carefully and give helpful direction. Beginnings are always important and it is very desirable that awakenings should be normal and correct. There is a correct attitude, a proper respect, and a sacred observance of rights, between the sexes. Even in these early years children differ greatly in their sex instincts, but much may be done toward starting them in the right direction if the proper effort is made. But if they are left alone to form their own ideals and standards, these are sure to be low and may be far astray. The teacher dare not neglect this social awakening and broadening. As the child is thrust out into larger social relations he must learn proper respect for others, and respect for authority. The child must first learn respect for parents, then for teachers and for all others properly over him. There is now an opportunity to strike some effective blows against lawlessness, bolshevism and anarchy. Sunday schools must prevent and correct these tendencies as far as possible.

A Growing Individual Consciousness. The child is coming more and more to realize his selfhood; he thinks more and more about himself and forms estimates of himself. He now observes more particularly and pays attention to things hitherto unnoticed. He will probably give more attention to his clothing, the way he is being treated by others, and the things people are saying about him. The looking glass may now take on new interest, and certain undesirable characters may begin to be manifest. Pride, and stylishness, and snobbishness, and immodesty may now show themselves and develop. The teacher has a delicate task to perform at this point. The two extremes are very easy to fall into, and the middle of the road is hard to strike and keep. The child may easily be made proud and fussy and immodest about his clothing, or he may be made slouchy or careless, or he may be encouraged to be neat and modest in appearance. The

way his parents and teacher dress and the attitude they take toward their own appearance, the way the child himself is dressed, and the remarks that are made in his presence regarding his appearance greatly affect him. Again, a child may be told that he is pretty, and cute, and smart until he is ruined, or he may be told that he is bad, stubborn, and good-for-nothing until he comes to have no self confidence or self respect, or he may be helped to the beginning of right thinking and right feeling toward himself. Now is the time to begin to check and correct these evil tendencies in the individual development, and happy is that person who has the art of encouraging without spoiling and of correcting without discouraging. The successful teacher must have this art. It must be remembered here again that the carnal principle is sure to manifest itself and we must not expect too much through training. There can be no complete cure except by a later, definite, divine experience of cleansing and empowering; but correct training now will mean much of restraint and habit forming which will make for strength of character. No training can be substituted for or do the work of conversion or sanctification, but correct training can help toward these experiences and lay an advantageous foundation for them by forming the right ideals and habits. It is a great mistake to put off for later experience that which should be accomplished now. We must not try to shift upon God responsibility that belongs to us. The person's estimate of himself will have much to do with his success in life and these beginnings are extremely important.

Religious Development. "The child has a religious nature. This is a divine endowment. Before the parent or teacher begins his work, God has wrought. He has pre-empted the heart for Himself. He has laid down in the constitution of every child a moral nature and a religious impulse, which condition and presuppose his entire religious life and development." -- -Burrill. Religion develops with the personality. Religion rests upon an inborn capacity, but it grows with knowledge. While the Holy Spirit is ever faithful in His work, He has intrusted to teachers a large responsibility for the impartation of this knowledge. President Burrill says again, "Children very early experience spiritual hunger. They take naturally to the thought of God. They find it easy to pray. They are trustful, simple and sincere. But they apprehend slowly a spiritual conception of God. They do not comprehend religion in its intellectual aspect. The higher religious emotions of sympathy, self-sacrifice, mercy and repentance are undeveloped. Childhood is the period of activity; hence the religion of this period must be essentially action -- religious deeds." The introduction of theological doctrines remains for later years.

Conversion becomes necessary when a child reaches what is called the age of responsibility, the time when he becomes sufficiently enlightened and sufficiently conscious of his relation to God, not simply to parents or other persons, but to God, to become individually responsible to Him for his actions. It is impossible to set any particular year when this age shall be reached; the time differs greatly with different children. A few have professed to have been converted as early as four years. Possibly so, but usually conversion is not possible before the Primary period, and in very many cases -- possibly the majority of cases -- not even then. We must desire and seek to bring the child to conversion at as early an age as possible, and all of the teaching of these early years must keep this crisis constantly in mind, but there must be no disposition to press the child beyond his years and ahead of the work of the Holy Spirit. An over-eagerness may cause one to impose upon the child's credulity and to call forth his tendency to imitation so he is led to act as he has seen others do in seeking the Lord and then to profess conversion on the word of the evangelist or teacher or parent before he has come to the time of

real divine awakening, hence there is no genuine conversion. This is an injury to the child and there will come a time of disillusionment which may lead to doubt. To be led into unreal professions is to be taught hypocrisy or to doubt the reality of religious experience. There is no more delicate point than this of dealing with children relative to their conversion. While we should be eager for their early conversion and make every justifiable effort in that direction we must remember that their standing with God is perfectly safe under the sovereign provision of the atonement of Christ up to the age of responsibility and there is no reason for our trying to precipitate the conversion crisis before that time. The proper attitude now is to teach toward this awakening and wait and watch for the moving of the Holy Spirit, and then act with promptness. When this time of awakening does come it must then be remembered that, while conversion can never be anything less than a spiritual new birth from above, yet it must not be expected that the change wrought in the child and the outward manifestations shall be just the same as in the case of an adult. The child has not yet gone deep into sin and does not have so much to repent of, and he has as yet had but limited experiences of life; for him now to act as do adults will have in it much of imitation and will not be normal. The child should be allowed to be a normal child in this experience.

Whether or not conversion is now possible there is in either case a very important work of religious training to be done, for the child is developing religiously. The religious life of the child requires care and culture; he is a tender plant that will suffer greatly from neglect. The primary period is a very critical period in the religious history of a child. "During this period he develops gradually the moral judgment and conscience." "The awakening of the spirit is attended by deep heart stirrings. The pleasures and pain attending the first exercise of conscience are keen. Belief in God and the supernatural is strong and abiding." The child should now be given a larger and more intelligent conception of God, should be taught the habits of prayer, obedience and, to some extent, worship; should be somewhat familiarized with the customs of religion, provided with proper association with other children, and should have his activities directed in the spirit of Christianity. No other worker needs such wisdom and skill as does the teacher of religion.

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08 -- LATER CHILDHOOD

Junior. Years 9, 10 and 11.

There is more marked change in a child at nine years of age than there is at six. He has now arrived at the time when he "gets on the nerves" of some people. In the Sunday school the boys' class of this period is sometimes very unwisely and unkindly called "the billy-goat class." The Junior child is often misunderstood and under such circumstances may be mistreated and wrongly taught. He is full of life and life now means for him increasing interest, growing responsibility, enlarging social sense and awakening independence. It is an important period, a time of unique educational opportunity which must without fail be taken advantage of. "With all this independence, the boys and girls are easily dealt with if authority is administered by one whose personality has commanded respect and love." And we must have such teachers and leaders for these Juniors.

Physical Growth now slows up, but the child is wide awake and full of energy. In both sexes it is a time of good health. About this time the first marked difference between the sexes is discovered. Girls are quicker to develop by about one year than boys, and the girl is now apt to grow taller and heavier than the boy.

The Junior child still must play, but his play takes on a new form, which indicates his development and which may be most helpful in his character building. His play is more intelligent and complicated; his games are almost wholly competitive, and more and more they are such as call for team-play rather than for individual prowess. To learn team-play correctly now is to be efficient in team work at a later period of life, an art that some seem never to have learned. It will not do to allow the child to form wrong habits in play at this time. A right training for this play life in the Junior years 'may serve to prevent home and church troubles later. Being true to the rules of the game and doing good team playing are important lessons to learn during these years. Play must not be stopped, but it must be supervised and used as a means of education. "The more a teacher can enter into the fun-loving companionship-craving side of the pupil's heart the greater his power over the life for distinctly spiritual things."

However, "all work and no play makes Jack a dull boy," is but one side of a truth; "all play and no work will make Jack a useless boy." The Junior child must also be taught to exercise his physical energies in useful service. In the home he should have certain chores to do as a part of the family task that he may learn to bear his part of the home responsibilities. In the Sunday school each class should have some special service as well as study and recitation program that contributes to the general program of the church that he may become interested in the work of the church. There are many things that Juniors can do to help in the work of the church. And if they are assigned to do the work as a group it will interest them more than individual assignments. Whatever is planned for them to do must have in it a challenge to boys and girls of this age; and much will depend upon the leadership and how the subject is presented to the children.

Mental Development. The normal Junior child has an excellent mental as well as physical appetite. The average child of this age has learned to read with ease and is reading all the books, especially the story books, that come within his reach. He loves reading; read he must and read he will. He has an appetite to know the world beyond the limits of his experiences and his acquaintance. Usually it is the stories of adventure and remarkable achievement that interest him most. The teacher can ask for no larger opportunity of helpfulness than is offered by this urgent demand for something to read. It will be a very grave mistake to treat the child's reading as a mere amusement or a means to keep him out of mischief. The love of literature may remain with him throughout life and if he acquires the appetite for the right class of reading it will become a great spiritual help, otherwise it will become an equally strong curse. Now is the time to shape this desire and give it a good start in the right direction. It is the teacher's privilege to put the pupil in touch with the best and most wholesome literature of the race. Select things that he can comprehend, but do not be afraid of the best; the best is none too good for this child. By the best we mean the best both in style and in thought. The Bible will take first place and he must be led to love and appreciate it. Of course it must not be pushed on him to excess until he comes to dislike it. But a right use will create a love for it. Some of the most thrilling stories of adventure

may be found here. Missionary literature will also have a large place. Many things in missionary history are just as fascinating and interesting as any novel. The story of Paton and Livingstone may be very successfully used. The lives of the more exemplary great men of the past and stories that present true standards of life will be helpful. But the child probably will not find this type of literature of himself, he will take that which comes to hand and too much of the literature now being written to supply this ravenous desire of Juniors portrays physical strength in daredevil and sometimes criminal molds and the moral influence is polluting. Much of the popular fiction, and the cheap and unreal material of children's books should be kept from our children. There is an abundance of good literature and we need not use any of this inferior material, but someone must help these Juniors in their selection of reading matter. That only which will give the correct view of life, the right standards of morality and religion, will help to an understanding of his responsibility and will contribute to his correct character building, should be allowed. What the Junior child reads will have much to do with his ideals and we cannot afford to be neglectful in this part of his training.

Memory. This is also the great age of memory. At no other time can so much be absorbed and retained. Here is the great opportunity to fill the mind with what it needs not alone for the present, but for all of life. Even what a child but poorly understands may be memorized and he will come to a fuller understanding later. "It is a sin for parents and teachers to allow their children to pass this period without literally saturating them with outlines of Old and New Testament history and many of the choicest passages of the Bible." -- Moninger. Many of the grand old hymns and spiritual songs should be memorized, as well as choice passages from the best literature. Recitations and drills may now be used to much advantage. This is a golden age of opportunity to fill the storehouse with useful material. If we do not improve the time we may be sure that others wilt, and so the child's mind will be choked with trash. May the Lord help our Junior workers to guard properly the doors of this storehouse.

Growing Independence. Throughout his life, the child has been under obedience, and he is still under the authority of others, but he is now beginning to feel a sense of personal responsibility and awakening to the fact that he must make some choices for himself. He has learned to obey others; he must now learn to obey himself, his own best judgment. This is a critical moment, and unless he is guided aright he may drift away from authority and break away from all that he has learned of obedience.

Ownership. The child, at this period, also possesses a strong sense of ownership. He loves to say, "This is mine." The boy wants to have his own box or drawer for his treasures, his own little spot in the garden. The girl wants her own box of fancy work, her own place for her doll's clothes. This natural tendency must be encouraged; likewise teaching is necessary concerning the proper care of that which is their own. Care must be taken here against envy and covetousness. The very beginning is the time to start them right in their standards and ideals of ownership. Each child should be given his own Bible, and should do handwork that becomes his own -- maps and charts and scrap books. But some of this handwork should be also made for others lest he develop selfishness.

Intelligent Investigation And Experimentation now begin to grow out of the curiosity of the earlier period. The child wants to know what things are made of, how they work, and what

they are for. And he wants to make things and try new things to see how they will work. He has a passion for collecting. The pockets at this age are a perfect curiosity shop; stones, string, nails, buttons, spools, pieces of cloth of all colors, objects many and varied. But this is not a thing to scold him for; it is but the result of his naturally developing powers. He has a reason for all this; he thinks he will need these things for something a bit later. He is investigating and experimenting. Do not discourage him; direct him. He is the developing person and the coming scholar and scientist. The Sunday school may utilize this disposition by encouraging the collection of Bible pictures for hand work, objects to illustrate the lessons, curios from missionary lands, and the like.

Hero Worship. The imitation of the earlier periods now develops into what we call hero worship. Through the past years the child has been gathering material and now he is beginning to form for himself ideals of life and of persons. These ideals may vary according to his past training; but in practically all cases the hero must be great, strong, skillful and able to accomplish things. Our part is to make sure that his hero is also good. Every boy's father should be among his heroes; every girl's mother should be among her heroines. The child is to be pitied whose parents are not worthy of this allegiance. To both boys and girls, their Sunday school teacher should be a hero. For this reason, a man should teach boys and a woman teach girls. But these lives may be too ordinary and commonplace to meet the full demand of these eager, reading, aspiring youths. The great and good and self-sacrificing characters of the past and present should be kept before them. Sometimes children, especially boys, seem disposed to idealize wrong characters and perversely fail to be attracted by the hero we would hold before them. In the newspaper and magazine, and in too much of the current talk, the movie star and the prize fighter are made entirely too prominent. And the hero of much fiction is not fully to be desired. The parent and teacher have all of this to work against. He must bring out of the present and from history the better ideals and make them attractive and appealing. "Nowhere can be found such a Hall of Fame as in the Word of God. What child will not become intensely interested in the history of Joseph, or in the boldness of Daniel, or in the dangers and courage and success of Esther, or the exaltation of the cupbearer of King Artaxerxes? It is said that less than five per cent of children choose Bible characters as their ideals. Would not a sufficient acquaintance with sacred history remedy this defect? The Bible abounds with the more attractive ideals of life and action." -- Burrill. The Sunday school teacher has the greatest of opportunities and the best of material with which to work, but it must be he has to some extent failed or more than five per cent of the children would find their heroes in the Bible.

The perfect ideal character is Jesus, and He should be the final hero to be worshipped and imitated by all. The obligation is upon the Sunday school teacher to present Jesus, not only as the divine One, but as the perfect Man, a Christ who appeals to boyhood and girlhood, that He will become the Chief Hero to them. The Junior period of hero-worship is the opportune time for this. There is room for criticism of the way Jesus has sometimes been presented by good and well-meaning, but unwise, teachers of Junior children. He is attractive and winsome above all others if presented correctly to the child nature. We must know the child and know how rightly to present Jesus to him.

Habits. This is the period when habits are most easily formed, and habits formed now are most lasting. And we all know what habits mean in life. While the life is susceptible and plastic,

those habits of thinking, feeling, and acting which are desired for the after life should be formed. It is easy to form habits now, but hard to break them later. To form wrong habits now is nothing short of tragedy, and to help the child to form wrong habits is criminal. This period of ease in habit forming is again a great opportunity for the true teacher. If an act that is desirable can be made attractive, if it can be made to have an appeal to the child's growing sense of right, and to the desire to be manly or womanly, its performance may be secured. If this can be repeated a few times, it will become a habit. Promptness, obedience, cleanliness and neatness, kindness, regular Bible reading, prayer, Sunday school and church attendance, systematic giving -- these and other things the Sunday school teacher should seek so to present as to secure them as habits in the pupil.

Social Instincts. The social instincts are now ripening rapidly and are manifest in very distinct characteristics. The sexes now draw apart and care nothing for each other. Boys do not want to be thought of as "sissies," nor girls as "buddies." They no longer share the same interests nor enjoy the same games. But this is a friendly period. Every boy has his pal and every girl has her chum, and these companions want to be together much, seeming never to tire of each other. This is the period when organizations begin and the boys have their club and the girls their society. They have their pass-words, their secret whistle and sign; they form codes and talk in "hog-latin." These are evidences of what is called the "gang spirit," beginning in this period and climaxing in the next. This disposition is shown more or less in domestic ways by girls, though our modern age is sadly drifting from this, Boys often seek an empty barn or deserted basement, a certain alley or vacant lot, a cave or some den of their own construction. They also enjoy the "hike," the glare of the bonfire, the roasted potatoes, "weenies," and marshmallows. This is a very dangerous disposition and requires delicate training. These secret gangs and the gang spirit may lead to great evils: to the mob, to the band of bandits, to the corrupt political clique, to night gambling and marauding. But it must not be ignored. To try to keep the child entirely alone will be his ruin, and unfit him for life. Sooner or later he will find the gang by some secret means, and under these circumstances it will usually be the wrong crowd. This instinct is but nature developing. The unfortunate thing, of course, is the sinfulness of the fallen nature that makes these groups so dangerous. But the instinct cannot be crushed without serious effect; it must be directed and guarded. The parent and the teacher must cautiously help in the choice of the child's associates, in the makeup of the gang or society. Why should not the Sunday school class become this gang or society and the teacher enter many of the activities as a modest, sympathetic director? The class may be organized with the president as the gang leader. Simple and innocent projects may be engaged in and occasional hikes taken, specimens gathered and studied, scenery enjoyed and games played. In this way the gang spirit may be captured and used to train in the development of Christian manhood or womanhood. Girls and boys must now be in separate classes with a teacher of their own sex.

Moral Sense. As a result of the enlarged social life of the Junior, there comes a new moral force -- the opinion of his peers and of the gang. He may not care much for the opinions of older people, but he cares a great deal for what his crowd thinks. If his gang, or her society, can be kept with the right standards much has been gained. There is now being developed a spirit of loyalty; the Junior will usually stick by the rest of the crowd through thick and thin. Every wise parent and teacher will now respect the child's personality, invite his confidence and seek to

share his point of view, and by companionship rather than by domination lead him into clear-sighted ideals of self-reliant manhood and womanhood.

Religious Development. While statistics show that the larger number of conversions occur in a later period, this should not be the case. The Junior is at the age where he is capable of considerable independence of thought and has assumed some responsibility for his own actions. If he has been taught religion as he should have been in the preceding period, he should in this period have reached the stage of responsibility where the choice may be made which will bring the new birth. A definite effort should be made to get each child converted before he leaves this department. But he must be really won and not coerced by fear or over-excitement or undue influence; he must not profess without possession. Deception now may mean vacillation, doubt, or even unbelief, in later years. And when conversion really occurs, it must be remembered that it is a Junior and not an Adult that is converted.

"The religion of the Junior might be called a religion largely of works. It finds expression in action, in service to the parents, to the class or church, to the fellows in play or work, to any who need help. It finds expression also in submission to authority and obedience, in resisting evil and the formation of right habits, in coming to God in prayer, and in church attendance. The importance and obligation of church membership may be explained to those Juniors who are converted and they should be encouraged solemnly to take the vows and unite with the church." -- Burritt. And they should be taught that their religion is for the playground, the schoolroom, the home, the gang, the society, and all of life; for every day as well as for Sunday; not to make their childhood days all solemn and their life sanctimonious and adult, but to make them happy and useful youths. The child in this period should receive a larger knowledge of God, a better acquaintance with Jesus, a deeper spirit of worship, more love for the Sunday school and Bible study, greater appreciation of the church, a better understanding of what it means for the Junior to be a Christian, and a growth in a life of service for others; he must grow in grace, in holy desire, and in noble childhood -- not adulthood.

The Junior age is a most important period in religious development and much of the future is affected by that which is now accomplished. The teacher's work is very serious. The teacher must know the child and understand the adaptation and application of Christianity to Junior life. It will take much prayer, wisdom and tact to succeed. But with sincere effort and divine help, success is possible.

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09 -- EARLY ADOLESCENCE

Intermediate. Years 12, 13 and 14.

Adolescence is the period of transformation from the child to the man or the woman, the period of life that lies between puberty and the time at which the body acquires full development." The law recognizes the close of this period, the age when one enters manhood, as at the twenty-first birthday, but nature seems to have placed this at about the twenty-fourth birthday; it is then that physical maturity is reached. Of course these years cannot be made exact.

The age of puberty varies with different individuals and is earlier with girls than with boys, and the development toward and attainment of maturity differs; but these years represent the average. This period is divided, as was that of childhood, into three parts Early, Middle and Later Adolescence -- which correspond to the Intermediate, Senior and Young People's departments in the Sunday school.

The change from childhood to adolescence is probably the most radical change in all of life; it is so marked that some have referred to it as almost a second birth; it is a passing on from the period of absorption into that of adjustment. Lamoreaux tells us that "The opportunities of childhood converge toward supplying the soul with material needful to growth -- influences, impressions, and a mass of facts more or less unconnected in the beginning. But this is only the first step in character building. These materials must be arranged, facts must be related to one another, and the life must be related to other lives in real interest, sympathy and service. This process of relating fact to fact, life to life, and each soul anew to God is the paramount task of adolescence, even though absorption continues with almost unabated strength."

This is a very difficult and trying period, possibly no other in all of life is so difficult. It is the period of greatest loss in the Sunday school. Out of every four received into the Sunday school before the twelfth year of age three are lost by the eighteenth year, and two of these are never won back. This means that during these years three-fourths of the pupils are lost temporarily and one-half permanently. What business corporation is there who upon the discovery of such a leakage as this would not at once begin a serious and vigorous search for the cause and for a way to stop this leak? With these facts known by the Sunday school the work of these departments, which seem to be the Sunday school's weak spot, should receive some serious consideration, the methods being used carefully studied and the whole field surveyed. A part of the fault may be that the work has not been what it should have been in the earlier years, and another part is the fact that we have often understood neither youth nor the adaptation of religion to youth. It certainly behooves us to correct these faults so far as possible.

Physical Development. After the slow growth of the previous years, rapid growth now sets in. The Junior has learned to handle his body quite dexterously but now the growth is more rapid than he can keep up with in accustoming himself to the change. His hands and feet get too big and he does not know what to do with them; his arms and legs are too long and he loses his skill in the using of them. His feet strike the floor too soon; they come down heavily and make a loud noise. The girls break the dishes and boys knock over the chairs and are generally awkward. Unwise parents and teachers sometimes scold them unjustly for the things they did not mean to do and could not help doing and for which they are already ashamed and greatly embarrassed. When they have not been intentionally careless, but just awkward because of this rapid growth, they know they do not deserve this censure and so are discouraged. "Girls and boys of this period grow seven, eight, and even eleven inches in one year." Also the voice changes and is unsteady at this time. When the lad is speaking often it will suddenly change to a higher key. The thoughtless people laugh, just when they should not, for the youth is embarrassed enough by the fact and wishes he could drop through the floor, without being laughed at. Sometimes this laughter shuts him up and makes him secretive or even deceptive, and it is most difficult to make correction later. A young boy arose and was giving his testimony when his voice broke. The leader laughed. Do you think the boy testified the next time? Should he be laughed at in the

Sunday school class, do you think he would answer more questions or continue to attend the class? This rapid physical development often affects the youth so that he "giggles," and tries to act smart, often merely as an attempt to cover his embarrassment; he indulges in crude jokes, blushing, loud talking and boisterousness, and may sometimes be a bit lazy.

At this time also he comes into possession of new physical powers with which he must become familiar. These affect his physical health, his desires and affections, his moral and religious life. The changes that take place at this period are so important and fraught with such consequences that it has sometimes been compared to a new birth.

Self Consciousness. This rapid growth and awkwardness, aggravated by the way he is often treated, causes the youth now to become very conscious of himself, sensitive, timid and bashful. He does not wish to meet new people and begs not to have to come in where there is special company with whom he is not familiar. He thinks everybody is observing him and thinking of him, and of course he thinks of himself. He may now develop an exaggerated conceit, and even a ridiculous spirit of braggadocio, which may make his case difficult. He will probably be quite intense but may be very unstable. The life is now full of conflicting impulses, of contradictions and surprises. One Sunday there may be manifest a cheerful and willing spirit, the next a morbid and reserved spirit; at one time there may be lightness and at another sobriety; so that the teacher is not sure in what spirit he will find his class. But this youth must be interested if he is to be held, and he must be held now at all legitimate cost.

At about this age, boys and girls, especially boys, become possessed of the idea that they ought to be starting in with some trade, that they should be beginning their business career, that it is time they were making money. Sometimes, if they are allowed, they quit school and go to work. This is a great mistake. It may be well to start in the direction of some trade or profession, but the general training must be continued. And care must be taken now that the youth does not acquire an abnormal desire that will be to him a "root of all evil" -- the love of money. He should be made to see that man does not live by bread alone. At this period there often comes a temptation to leave home; things are too commonplace there. He is full of adventure. The army, even more the navy and the opportunity it offers to see the world, appeals to the boy, and the movie to the girl. They are too young to go today, but they are thinking of just a few days ahead. This is the period of truancy and the beginning of crime development. Statistics show a marked increase in crime between the ages of twelve and fifteen, especially crimes of trespassing and larceny. Sometimes youth in its effort at self-adjustment to the social order, finds itself at variance with the home, the school, the church, and the civil law. All of this makes the case difficult, but if ever a real friend and helper is needed it is now. Sympathetic friendship will go farther than scolding: he needs a confidential friend as well as an instructor. Here is the Sunday school teacher's opportunity.

Recreation. The Early Adolescent youth takes a deep interest in co-operative and competitive games and activities -- ring, drop the handkerchief, prisoner's base, ball, and general athletics. It is said that "athletic games in which the social and combative instinct find expression according to regulations, constitute sixty-one per cent of all activities." That which occupies so much of time cannot be ignored in the work of religious education. In these games we see competition, struggle in contest, and desire to win, three things that belong to practical success

later in life. It will be well if the lesson is thoroughly learned now, to meet competition, to struggle nobly and honestly in contest, to have a desire to win, but to win lawfully and honorably. This recreational life must not be left unsupervised. "The spiritual instruction on Sunday is to be supplemented by some well directed physical exercise and recreation during the week," such as legitimate games, hikes, camps, bird and plant and rock study excursions. Properly directed mid-week programs will help to hold the pupil on Sunday.

Imagination now begins to take a more constructive form. The youth now is "the Joseph among his brothers, the seer of visions and the dreamer of dreams." Air castles are built, some evanescent and temporal, others more permanent, all embodying his hopes and aspirations. Constructive imagination is necessary to progress; we first form in our minds the mental picture of what we shall do. Youth should be helped to build the right kind of "air castles," for these largely affect the life. Imagination and curiosity work together, and we have intelligent investigation, experimentation and invention. By the use of these, the youth begins now in a small way the work of invention and finds ways to do things. The girl makes dresses and begins to cook; the boy builds dams and constructs water wheels, and does many other things according to his trend of mind. They should be encouraged and given material with which to work. This is a part of practical training.

Hero-Worship is now at its highest, but the youth is now learning to distinguish between the person and the elements of character which he possesses. Thus he is becoming more than a hero-worshiper; he is beginning to feel the intrinsic worth of truth, faith, sympathy, self-sacrifice, and the other graces. He not only admires these qualities in others but begins to look for them and desire them in himself. How very important that he should be helped to appreciate and love the right qualities, that his teaching, reading and associations should be such as to suggest these. The man or the woman is now being rapidly made, the character is being shaped, and the teachers have a grave responsibility.

Social Life. The desire for companionship now increases; friends mean everything. In play, in study, and in adventure, two or more must work together. Difficult tasks are lightened by companionship. This participation with the social group develops a sensitive regard for personal appearance; each desires to look well, or play well, or do the work well, that he may have the group approval. There is now a strong desire to be noticed and appreciated. Without carefulness here, conceit, pomposity and exaggerated behavior will be developed. Do not forget that we belong to a fallen race and that unless there is careful cultivation the weeds will grow instead of grain.

The club or gang or society spirit is now at its highest. Youths will get together, either under chaperonage or by themselves. They should not often be left by themselves. If opportunities are made for gatherings under proper care in the home, on the lawn, out in the grove, and in other suitable places, they may be kept from much of undesirable association where pernicious habits are formed and bandit gangs begin. The boy who when being remonstrated with for visiting the billiard hall replied, "A feller has got to have fun somewhere," voiced the sentiment of Intermediates generally. The wise parent and teacher will not attempt to suppress the gang spirit but will seek to direct it and so control it as to utilize it in character

building, in teaching the lessons of self-control, co-operative effort and Christian altruism; they will seek to promote or arrange helpful gangs that will contribute to their special purpose.

During this period there begins a drawing together of the sexes, which is another open door for good or for evil and calls for direction. The sex instinct is just as much from God as any other of the human instincts. It is not sinful of itself. That the sexes should be drawn together at this time is normal. This instinct must not be destroyed or perverted, it should be properly encouraged. The fact of the fallen nature makes this a strong danger point and has made training and direction necessary. Christian experience is essential to the proper control. The failure of the church to take a wholesome interest in this phase of life will be disastrous. These adolescent pupils should find in the Sunday school, and especially in the teacher, the sympathetic friend who can give much of the help that is now needed. At this period there is just a beginning of this phase of life, but at the beginning is the time to begin the training.

Intellectual Expansion. There is now a new and enlarged intellectual interest which greatly affects the moral and the religious life. A characteristic of Early Childhood, we found, was that children are credulous, that it is easy for them to believe; at first they believe whatever they are told no difference what it is or by whom it is told. The childish beliefs were then founded simply upon the authority of others. Later experiences, however, begin to show the child that this authority has sometimes deceived him and is not always reliable. We saw also that in the Junior age there was a small beginning of reasoning. This disillusionment and awakening reason are now throwing the child into what is known as the period of "storm and stress." He is beginning to break away from authority as the sole ground of truth; he is now asking for the reason, or the proof that a thing is true; he wishes to know for himself. Happy for him if he does not go too far and break from all authority, and finally become a "modernist," or an anarchist and an atheist. He is now thinking more and more for himself and deciding questions for himself. He begins now to question everything, not simply new things. The things he has been told he brings up for reconsideration, to be settled again for himself. In this period of Early Adolescence we do not find "the sort of doubt that denies" -- this will come in Later Adolescence if the present situation is not successfully met; it is at first but an honest question, and the demand for reasons. Satan is now busy and the carnal principle will be active, but as God helps the teacher much of this influence may be counteracted. In fact we may say with another that "if it turns to a more negative attitude of denial, it is partially -- may we not say largely -- because we [the parent and teacher] have not met this demand in the right way."

This awakened Intermediate youth is quite likely to make statements and ask questions that will greatly shock the teacher who, does not understand him, and such a teacher may unwisely give way to a reproof of the pupil and, instead of giving him the intelligent reasons his awakening mind is calling for in answer to his statement or question, simply make some strong statements with no proof but his own word. To do this will be to increase the doubt, and the teacher will lose something of influence over the pupil. The pupil will likely assume that the teacher gave him no reason because he knew none. As a result he may be led on beyond a question to a real doubt, and then to a denial. Only clear, logical statements and reasons will satisfy now; he will no longer believe merely because he is told, he must be shown. He has now been in school for some time and is learning what real teaching is and he must find this in the Sunday school in dealing with moral and religious truth if he is to be held. In his school work he

is being led intelligently into new fields of thought and he must learn the true relation of the new to the old. The teacher must be able to give him real assistance in this, he must be guarded against a recklessness of thinking that will lightly discard the old for the new, he must be encouraged to open-mindedness but with strict reverence to truth -- this is a most important task. This pupil is now in one of the most critical periods of his life. Have we not been ignorant of this situation, and have we not been very careless in our attitude toward these Intermediate children?

Moral And Religious Life. It is hoped that conversion has already taken place in the Junior period. If not, it should be strongly pressed from the beginning of this period. This period of changes should not be allowed to pass without a genuine conversion and an open confession to Christ. This is the great conversion period. The latest statistics show that the high point of conversions is between the twelfth and thirteenth years.

If the pupil has been converted there will probably come to him at this time a larger consciousness of God and his relation to Him, and with this a call to full consecration. He should now be brought into the experience of sanctification and the Baptism with the Holy Spirit. There should be definite teaching and persuasion to this end.

With conversion the particular task of building the Christian character takes on new form and interest. The convert must now add to his "faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." The seeds of all the graces have been planted in the heart and there must now be a growth of these, love must increase, peace must deepen, and brotherly kindness must become stronger. Then comes the problem of learning to live the Christian life, the adjustment of the new life to the practical every-day affairs. We are on the road to heaven, but we are still living here, and we must learn to live the Christian life here in the world in the everyday life of the world. This learning must begin now and not await the adult period, but it must be adjustment to the life of youth rather than the adult life. This youth must have special help at this point, for this will probably call for some change in moral standards, and will mean a settling in the fundamental Christian doctrines. "Christian leaders have always attached very great importance to the achievement of personal faith and to content of belief. It does matter, and matter much, what a person believes. There is a body of essential Christian truth to be taught and learned, and the early adolescent period is the best time to do this work effectively. The personal faith and belief of pupils should be developed and foundations should be established which will stand the strain of later questioning and honest doubting. If this is not done in the intermediate department it may never be done for some pupils." -- International Standards. The work of indoctrinating should now be begun in good earnest, simple at first and growing into the deeper doctrines in later periods.

The intellectual condition of questioning, reviewing and reorganizing, as already noted, makes this one of the most important periods for moral and religious education of all life. Both in matter and method this teaching must not be below the level of other teaching. Questions of morals and religion must be frankly and rationally answered and the growing mind satisfied. All cannot be understood, but there is a reason for every hope. Faith is not fanaticism, it is not unreasonable. "Come now, let us reason together, saith the Lord" to the Intermediate as well as to the adult, and we must be reasonable and use reason with him. We dare not ignore his

questions or treat lightly his doubts. Remember, doubt may be but question but it may become unbelief if not satisfied. Instead of losing so many of these through this period the Sunday school should hold them by meeting their need and deepening their religious life.

Responsibility should now be developed in those who have become Christians for bringing others to Christ. The evangelistic spirit, the desire for soul winning must be encouraged. The value of church membership and church attendance should also be taught. No Intermediate should be permitted to think in terms of membership in the Sunday school alone; the larger relationships to the church and church service should be presented. During these years the significance of church membership ought to be made clear and the pupil brought to love and be loyal to the church. "The Early Adolescent period is pre-eminently the time when interests and loyalties should be tied securely to the church, not only for the sake of the church but rather for the welfare of the individual." This task well done now will mean much in the future. The classes should now be well organized and definite service undertaken. The great responsibility is upon the teacher, but the higher officers, especially the pastor, and superintendent, should co-operate closely in all this, that respect may be won both for their authority and for them personally.

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10 -- MIDDLE ADOLESCENCE

Senior. Years 15, 16, 17

The transition from Early Adolescence to Middle Adolescence is not so marked as are some of the other divisions, yet it is there. Middle Adolescence seems to be "a bridging over between two more clearly defined life epochs." Early adolescence was a time of expansion. This still continues, and there is now developing a disposition to select and concentrate on particulars. "Middle adolescence is in a very real sense a blossoming time, showing in full the vivid and colorful emotions and interests that begin in the earliest teens and which become a little sobered in youth." These years are the climax of the "tempest-tossed" period. They are "marked by uncertainty because the pupil does not understand himself; by emotional upheavals connected with the development of the deeper feelings of the soul; and by a struggle between the old ideal of selfishness and the new ideal of service." -- Lamoreaux. The youth that has been too strictly restrained in childhood will now with difficulty be held back from "having his fling" and "sowing his wild oats." The conditions of this period are the product of the former periods. The teacher may now build upon the good work that has been done by other teachers, or may have to overcome the result of neglect or careless teaching in early years. The more plastic period of the training time is fast coming to a close and the more fixed condition will soon be fully set; what is to be done must be done quickly. There must be no trifling, nor wasting of time, nor missing of the mark, by the teacher of these Seniors.

Physical Conditions. Early adolescence is generally considered to begin with the characteristic changes preceding puberty and to end with its complete attainment. Physiologically, middle adolescence lasts from puberty to the end of growth in height, until the bones have reached their full length. The slower changes as maturity is approached make it possible for the youth now to exercise much better muscular control, and the awkwardness of the

Intermediate years is disappearing. This is the most advantageous time to acquire many kinds of skill. There is now a decided increase of quickness and accuracy of muscular response. Statistics show that the death rate is higher now than for the years just preceding, but not so high as for the next period.

Mental Development. Reason is coming more and more into control. The youth is delighted to find that he is able to see something of inner relationships, to argue and debate, to relate causes and effects; and he is ready to give reason the place of honor and to require that everything pass before it as the seat of judgment. This brings on a conflict between reason and faith because he fails at first to see that a thing is not necessarily opposed to reason when it is beyond reason. The question of the relation between reason and faith having been raised, it is vital that it shall be correctly answered, and that very soon. The teacher must now be perfectly frank and sympathetic, pointing out clearly the limitations of reason. He must show that the human cannot expect to understand all the way, that beyond the scope of human reason there is reasonableness which faith may accept, and must accept if there is to be any knowledge and experience of things beyond. The teacher must also be able, out of a wider knowledge than that possessed by the pupil, to supply reasons for things hitherto unperceived by the pupil, and thus lead him to see that there is everywhere knowledge and reason beyond his knowledge and reason.

We shall notice here also a new love for nature, its beauties and its laws, and a larger reverence for these laws and desire to know them. Also there may be an enlarging love for, and a growing interest in the affairs of the community and the nation, especially the great causes that men espouse. The work in the public school is calling for more logical thinking and for personal conclusions. What do you think? is now being asked as well as, What does the author say? Youth is expected to express some personal opinions. As the larger vision of life, and of what life may experience and become, dawns upon and takes root in the mind, there will come with it much enthusiasm and daring investigation. There are no heights too dizzy to be reached, no obstacle too difficult to be overcome. The army and navy, with their opportunities to see and learn the world often exert a strong pull, and in a year or so the boy of Middle Adolescence may enlist. But there is often an alternating of enthusiasm with depression and self-distrust, which leads to indifference, laziness or recklessness. This accounts for the vacillating conduct so commonly manifest during these years.

Social Characteristics. The bashfulness and timidity of the Intermediate years, the drawing apart of the sexes of the Junior years, and the self-centeredness of the earlier years have now largely passed and there is a growing recognition of inner fellowship with boys and girls of their own age, and to some degree with older persons also. In this period the "love affairs" begin; but while the larger number of both boys and girls have love experiences, romantic and frequently quite violent, these are not so practical nor so permanent as in the period following. This is the time of "just friends" or of "cases." This beginning, however, is critical for the work of education. It will not do to allow these instincts to develop without direction. The conceptions the sexes are to form of each other, the attitudes and emotions they are to have toward each other, are vital to their future. Love affairs may now be looked upon lightly, made the subject of joking and teasing, so that they come to be thought of as in no way serious, or there may be an attitude of restraining and forbidding the association such as to create an unwholesome sex

consciousness and to suggest mere animalism. The desirable thing is a normal gratification of this natural instinct in a holy naturalness, each sex holding the other in respect. The boy must be taught to respect his mother and others of her sex, as women, his sister and his female friends as girls, and to think of them nobly; and the girl must be led to respect her father, her brother, and "the boys" in the same manner. This is essential to the purity both of the individual and of the future homes. The parent and the teacher needs very great wisdom here to keep in the middle of the road and neither by undue criticism and severity nor by too great liberality miss the mark. It is natural for boys and girls to fall in love, to marry and make homes. We want them to do this, but we want them to do it with the proper ideals. But if this is to be, they must be helped to form these ideals at the beginning. Much of social wreckage in the future may be prevented by the proper teaching now. One of the most serious needs of this age is proper direction of the social life from youth onward, that the sexes may learn how to conduct themselves in each other's presence and treat each other properly. The Sunday school teacher should be able to sympathize with and enter into this social life of the pupil in an exemplary way, and to help the parent in giving him direction. The world, the flesh, and the devil are all against us in this, but God is with us, and we may have good success if we will make the proper effort.

Besides this special sex condition so prevalent in Middle Adolescence, there is a general eagerness to find friends, both boys and girls, with whom to share the inner thoughts and emotions, and with whom to work in accomplishing things of common interest. The class organization may now be very helpful. During these years there develops also the altruistic spirit, the desire to do something for somebody else. Some community, church and mission work should be undertaken by the class. There are great educational possibilities here, and if the work is well done we shall have fewer "bench warmers" and more church workers in the future. The public schools have their vocational work; why should not the Sunday school develop Christian workers as well as Christians?

This is the stage of social organization. The public school will have literary societies, music clubs and, later, fraternities. Why should not the Sunday school take advantage of this characteristic and make the Sunday school class a Christian social center, with some interesting and worthwhile objectives such as will appeal to the members, and so grip them and satisfy them that they will not form other organizations or join those already formed that might not be helpful to them? This will be far better than trying to influence them to keep out of certain things without offering them something to fill the place. We can help youth only as we properly supply the need of youth.

Miss Moxcey says, "The relation of these young persons (Seniors) to parents, teachers, employers, friends and associates determines their future attitude to the whole world of persons. It is affected by all the emotional factors of the environment-co-operation or quarrelsomeness, team play or taking mean advantage, interest or discontent, homes broken by discord or united by affectionate trust. One of the greatest needs of boys and girls alike during these years is natural and wholesome comradeship with adults who will stimulate inquiry and provide material for its satisfaction and gradually accustom them to independence." Youth must not be left to itself; the adult membership of the home, the community, and the church should offer to youth a wholesome example and something of fellowship.

Another of the conspicuous manifestations of this age, resulting from this larger social awakening, is the care spent on personal appearance. Forbush tells us that the boy of this period shines his hair and shoes, and if both extremes shine, little else seems to matter. And the girl "just must have" the kind of clothes that all other girls wear. The teacher must now direct away from snobbishness to humility and modesty and neatness. Calling them flappers and dudes and falsely accusing them of wrong motives in dress will do no good; they are largely the innocent dupes of an inward motive to appear well and be like others. The dress question can be more nearly settled by kindly teaching and correct example in the earlier years than by scolding and legislation later. Carnal pride is present to be accounted with, but divine grace and wisdom will help the teacher to win out in many cases.

Moral Conditions. The moral condition of the youth at this age depends largely upon what has gone before. Happy that youth who has not been neglected or indulged, on the one hand, or, on the other hand, treated with such strictness and severity as to cause a revolt. If the conditions are such as they should be, the teacher has large opportunity to deepen the conviction of right, to enlarge and establish the moral standards, and to build the character. But if the conditions are not what they should be, the case is different and difficult. A great danger now is "the tendency toward the sowing of wild oats which is so often evident. A certain recklessness easily grows out of the distorted emotional nature and excess lies not far beyond. For all these difficulties, faith and prayer, an attitude of helpfulness at every point, and the love that never fails, afford the only solution." -- Lamoreaux.

This is the age of criminal development. But rarely are criminals made after twenty years of age. The training for crime may begin very early, but in the Senior years it shows up and the development may become most rapid. The boy may be interested in machinery and in automobiles. He has learned to drive a car. He is now standing on the street begging a ride but is usually "passed up." He gets tired of this. He has read in the newspaper and possibly heard some talk about auto thefts. He and his chum talk it over and decide to try it. There are many ways that now lead to the path of crime for both boys and girls. And if some one is not sympathetic with their nature at this time and vitally interested in leading them to satisfying pleasures of the right sort, they are very apt to go wrong.

The exhortation to "watch and pray" is exceptionally applicable to the teacher in the Senior department. Never is the influence of the Sunday school needed more, and yet this is the time that most pupils are lost to it. It must be that their need has not been correctly met, that we have not put the right appeal in our work. More than moral precept must be stated, more than condemnation of their action must be given; righteousness must be made desirable and appealing, worthwhile methods must be used and service offered.

Religious Condition. This again is largely conditioned by what has gone before. The period of storm and stress is still on. Religious beliefs, as well as others, are being tested. Statistics a few years back showed that this was the great period of conversion, that more conversions took place during these Senior years than at any other time. The maximum number of conversions then occurred at the age of sixteen. But as the work of religious education is faithfully being done this maximum is being moved to a younger age. Conversion should take

place in an earlier period. Sanctification also is possible in an earlier age. But with all who have not received these definite blessings, strong effort must now be made.

The increased capacities of boys and girls in their middle teens make possible a fuller, more intelligent Christian life. As emotional and aesthetic appreciation enlarges and deepens, worship will become more enjoyable. The consciousness of God should enlarge and there should be a growth in grace and a larger manifestation of Christian principle in the every day life. Christianity transforms life and this transformation, or transformed life, must be more and more manifest through the attitudes and activities.

The disposition to question that we have noted as being characteristic of this period is very dangerous to the moral and religious life if it is not properly handled. The teacher must not be surprised nor impatient with the unsettledness, and even vacillation, often manifested at this time but must show sympathy and help the pupil to become settled. This period will tax the teacher's patience and wisdom, but these pupils must be held to the school if at all possible. The very fact that the questions are being asked gives the opportunity to answer, and if the answer is satisfying, and we must find such answers, faith becomes deeply grounded. It is not expected that faith shall be blind. God gives a reasonable basis for that which He asks us to accept. The careful study and presentation of the facts that underlie the faith of the Christian religion and experience, as they are within the range of the inquiring mind, will help the doubting youth to trust where he cannot see and enable him to have a reason for the hope that is in him.

But it must be remembered that this youth is now no longer a child, and that he is still not an adult. While Christianity is always and only Christianity, yet the religion of youth is neither the religion of childhood nor that of adult life. The experiences of youth, and the expression of youth, belong only to youth. There need be no compromise of Christianity, but there must be an adaptation of Christianity to the realm and need of youth. Not alone must youth be brought up to the Christian standard but Christian teaching must be adapted to the capacity and need of the youth. It has been said that the word "hunger" will express the period of adolescence. There is nothing that can so well and so fully satisfy that hunger as Christianity if only we knew how to adapt it, if only we knew how to present it in youth, instead of adult, form. Christianity, properly presented will not destroy youth; it will rather enhance youth; and the youth need not become "adultified" in order to become and live a good Christian life. "Boys and girls in the middle of the teens are rich in capacities for thinking and doing; hence, their religious life can be rich and full; but they have not yet had many of the experiences that, through the coming years, will make religion still richer and fuller to them. Too much must not be expected of these Seniors, a too high standard must not be held over them, there must be no hasty accusations of unchristian conduct or backsliding; due consideration must be given for thoughtlessness, immature judgment and lack of experience, and for imperfect light. Youth has sometimes been driven from the church by unjust criticism and censure. A teacher does not need to be fault-finding and hard in order to not compromise or to keep from being over indulgent.

The aim in the Senior department is first, as in all other departments, the conversion of the pupil when this has not yet been accomplished. But this is supposed to have taken place before reaching this department. Now the particular aim is (1) to meet the questions and intellectual difficulties that are usual to this age; (2) to help the pupil to clear moral and religious

conceptions and to the formulation of his beliefs; (3) to help the pupil to a correct adjustment of his life to the world about him; (4) to train for definite and specific service.

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11 -- LATER ADOLESCENCE

Young People. Years 18-23

The plastic period is now passing, the wax is fast hardening, life is now taking on its permanent or fixed form. Well will it be if at the close of this period the Psalmist's statement may be true of us: "His heart is fixed, trusting in the Lord." Three classes will be found in this period. The public school reports show that of the children who enter the grammar school only one-half finish the grades; but one-tenth finish the high school, and of those finishing the high school but ten per cent enter college or professional schools. This means that the larger number in this department of the Sunday school will have but an elementary education and have gone to work at an early age. In some ways these will be more mature than others because they have been facing the serious business of life. In other respects they will be more immature, because their limited education necessarily circumscribes the life and narrows the interests so that they are unable to appreciate certain things that appeal more strongly to the more cultured. Then there will be those who are entering work after all or part of a high school course. These should be much advantaged by this, but are yet falling short. The third class are those who are entering college or professional schools and are yet prolonging their time of special training. This is what should be. These as yet lack the development that comes by personal contacts in the business world, but the normal time for this has not fully arrived. The teacher of young people will need to be familiar with all of these conditions, recognize the different classes, and adapt the work to the capacity and need.

Physical Condition. Usually the full height has been attained by the close of the Senior period, but now there is a filling out and an adjusting of parts for the more fixed period of life. All the parts and organs of the body now expand, settle, and come to full adult powers. The physical, energy hitherto required for growth may now be turned into other channels. There is strength yet to be developed, and "keeping fit" is necessary. A certain amount of physical exercise is not only desirable, but necessary for the best conditions. Sometimes this need is met by wholesome athletic or other forms of physical culture. One should not pay the price of health for other attainments. Character is not dependent upon physical conditions, but the state of health does affect the disposition and must be taken into account. Normally there should now be both strength and health, but there is so much disease in the world that we have no fully normal persons.

Mental Development. Reason and will are now maturing, the powers of rational thought are well developed, the mind is restlessly active. Each individual is now getting his bearings, and the sterner and deeper concerns of life are taking hold of him and demanding consideration. Interest is now growing in the things of adult life. The strength and activity of the mind at this period is seen in that much of the world's best work and some of the best and most original contributions to philosophy and literature have been made during these years. "Shelley was

recognized as a philosopher at twenty-one; Kant began his literary career at twenty-two, and at the age of sixteen Aristotle began his study of philosophy under Plato." Some great poets did work of merit before reaching the adult age. There is less disposition at this age to "jump at conclusions" when but a part of the evidence has been given. There is now more painstaking investigation and weighing of evidence; all sides of a question are considered.

Moral Strength. With the increase of intellectual vigor, there appear greater development and strength of character either for evil or for good and there is a rapid approach to fixed moral habits. Standards of conduct are either looser now or broader and truer and more practical. There is a more careful selection of friends and the work and ability of others are estimated more nearly at their true value. Conscience is either becoming seared or more sensitive to right. Moral convictions and feelings are more settled and there is new strength of will. As a result of all this there is greater concentration and more sustained effort in the accomplishing of work. The appeal may now be made to manhood and to womanhood, and the call to tasks requiring thought, energy and sacrifice will have a stronger influence than previously. If the moral standards are wrong, a supreme effort should now be made to correct them. The Sunday school teacher in this department must constantly hold up before the young people of the class, worthy and even self-sacrificing endeavor that will call out their best effort and their mental and moral strength.

Social Conditions. The social sentiment has now grown stronger and there is usually an intense desire for the social gathering. It is most essential to correct character building that the young people of Later Adolescence find opportunity to gratify this desire without having to go to the street, the public place, the dance, show or cabaret. The Sunday school class, the company of young people of the church, should go a long way toward supplying this need.

Normally there is now great attraction toward the opposite sex, and the question of marriage and home are considered with seriousness. This homing instinct is from God, and when it is true it is holy and sacred. It is right that young people should fall in love. God has ordained it so. He expects them to marry. And we should make it easy for them to find the right helpmeet and as hard as possible for them to become attached to the wrong one. Happy that young person who in the former periods has learned to respect and treat properly persons of the opposite sex, and who may have such connections now as to hold that respect and continue this proper treatment. At the last each individual must choose for himself; but now he is young and somewhat ignorant as to all that is involved, and he is in need of careful guidance. A matrimonial mistake will ruin the success of two lives. To whom shall our young people look for this guidance? Certainly they should be able to find it in their homes and in the church. The teacher of young people must be sympathetic with them in their social life, and teach them (not scold or accuse or make light of them) what will prove helpful to them in their decisions and their associations. Our Christianity is to help us in the practical life here as well as to get us to heaven. The breaking down of social standards among young people and the prevalence of divorce a little later call loudly for strong and sane Christian teaching along this line. We need not go away from the Bible to get the teaching material. There is a danger here that the responsibility of married life and of the home be assumed too soon, before there is sufficient education and experience. This is the period of courtship, rather than of marriage. On the other hand, economic conditions may be such as to cause some to delay beyond the best and proper time and thus endanger the future. Again these economic, business and social conditions may lead to wrong

standards for the home, until there will be marriages with no thought of true home-building; instead, the apartment or hotel, and no children. A most important task is the teaching of young people the obligation, the responsibility and the art of true home-building, and the care and maintenance of the home. It is too late to leave the beginning of this teaching until the next period.

The Life Work. Almost of equal importance with the homing instinct and with its call for guidance, is the call to the choice of a vocation. This subject has claimed some attention during the previous period, but it has now become serious and the final choice must be made. This choice will largely determine the success and usefulness of the after life. The Sunday school teacher may again be of great help here. He who understands the ability and inclination of the pupils may by loving sympathy and wise counsel bring to them the inspiration to reach out for the higher service. It is most needful that these young people should have the true vision of life's purposes lest they make choices that will bring them to live their lives on low levels; that is, in a service with low motives. The commercial spirit is strong in our day, the desire to become rich is all too general, and it is easy to acquire that love of money which is the root of all evil. Money and property are necessary to comfortable living, but for these to become the end is to debase and destroy true life. A vocation in order to serve efficiently and nobly rather than a vocation for its own sake, a vocation in order to accomplish some worthy end rather than a vocation as an end in itself, is the vision we must bring to these young people and keep them from being but cogs in a vast industrial machine, and mere moneymakers.

It is at this period that the call to the ministry, to the mission field, to social service, and to other work that subordinates selfish ambition to the welfare of others, will be listened to as at no other time. There should be no undue persuasion to special Christian work, but an earnest appeal should be made for all to give a listening ear to the voice of the Holy Spirit in these matters. No one can afford to make choice of a vocation without the aid of the Holy Spirit. The claims of the church must not be neglected. Although the vocation chosen may not be the work of the ministry, each one should assume some responsibility in some phase of church work. To become interested only in world work is worldliness. The choice, and the motive connected with the choice of a vocation is a crucial matter in every life.

The Securing Of Work. The choice of a vocation is not all. Getting a start, securing a position, or "landing a job," is something different. Work is a necessity; we must all "make a living," and the time comes when we must go out for ourselves and seek employment. Just at this point hundreds of young people have become discouraged and gone down, or have got in with the wrong crowd and into the wrong position. Especially when one must leave home, and, it may be, go to the city from the country, is there great need of some helping hand. But even the sons and daughters of the church in their own community and yet in their own homes have sometimes gone astray for lack of counsel and sympathy at this time. Why should not the Young People's class and other older classes become something of an employment bureau to help the young people at this critical period, and thus prevent their going astray and win them to Christ and the church? Have we not sometimes made demands upon these young people and expected much of them and at the same time offered them but very little? It is true that their first need is salvation, but this is not all they need. They need help for the temporal things of this present life as well as preparation for heaven. If we are to win them and hold them we must be something worthy and

worthwhile to them for their present need. Our Sunday Bible school must not alone teach the theories of Christianity but must do the works of Christianity. We are personally acquainted with children from good Christian homes, loyal to the church, who have been lost to the church and led to believe that the church cares nothing for them, because the church has shown no interest in them except in times of revival, and relative to their salvation, and has put forth no effort in their behalf in any practical form of helpfulness in the legitimate and necessary affairs of the natural life. Have you ever considered why so many of the children from our church homes, as well as others, are lost to the church? Is it not possible that some part of the reason may be at this point?

Religious Experience. The period of storm and stress, of questioning and doubting, is now passing into the condition of more settled and permanent beliefs, the period of the fixed heart (Psalm 57:7); the final adjustment of the person to life and its problems is now being made. The young person has been passing through a time of disillusionment. Certain of the ideals and hopes of early years are now found to be extravagant and impossible of realization. The college student's vision of the great truths of science and the study of the theories of philosophy has given him a new viewpoint and has necessitated some readjustment of his early beliefs. If he has not been in college he has discovered something of the popular science of the newspaper and the magazine, and it may be of the labor agitator and irreligious socialist leader. Many are the influences that are being brought to bear upon him, and great is his need of the Sunday school in this final adjustment and settlement. He is now in danger of becoming engrossed in temporal things until work will make him forget religion, and success keep him from feeling his need of it. Some who have been Christians in their earlier days have drifted away at this time.

It is to be hoped that the pupil has been both converted and sanctified before entering this period. If not, every possible effort should be made in the home, the Sunday school, and the church to bring him to salvation before this period of adolescence is past. When it is past, for the great majority Jesus has forever passed by. The close of Later Adolescence has been called "the danger line in religion." Five-sixths of all the conversions that occur take place before the twentieth birthday, and one-half of those that take place after twenty, take place before twenty-five. For the person who allows the adolescent period to pass by without being converted the chances are nearly a thousand to one against his ever being converted. He is coming to that time referred to by the wise man as "when he is old." The die is being cast; the wax is hardening. We can hardly say that it is "now or never," but the chances are rapidly lessening and the teacher in this department should have a very serious concern and put forth the strongest effort for the salvation of every unsaved pupil in the class.

It is the teacher's opportunity now to strengthen the foundations of the faith and ground the pupil more fully and firmly in sound Christian doctrine. There may be now for those who are Christians much growth in grace and in knowledge of the Christian way of life. While the wax is hardening, it is not yet hard, and if the learning process is kept up it need not entirely harden. The conscience is now sensitive and the mind is keen in its search after truth. Especially if the person is still in school, or has but recently left school, the student habit is formed and active. Faith rests upon facts, therefore has a reasonable basis, and if the teacher is able to present these facts intelligently and cause the pupil to receive accurate knowledge of the facts which lie at the foundations of faith he will assist the pupil to trust beyond the range of sight and to have certainty beyond the power of demonstration. "Love of nature, interest in literature, science, and

art, can be fostered at this time as at no other, making all the difference between the richer life and the narrower one." The Sunday school must help the pupil to see God in all of nature and to look to the Bible for help in the study of science. The habits of prayer, Bible study, church attendance, and helping in the work of the church may now be permanently fixed. The teacher must be able to present these in a desirable light and open the way for some interesting and worthwhile Christian service. The organized class with its program of services as well as Bible study will help to meet this need.

In this last period of adolescence, when the fixed conclusions are being formed, the pupil should learn well the Christian way of living, not just for the Sabbath and prayermeeting and hour of devotion, but for the entire round of life, that he may -- for he must live the Christian way in business, in society, in pleasure, and be a Christian just as much in one place as in another if he is to be a Christian at all; that he may-for he must -- be a Christian in all his relations with men and women as well as with God; and that he may come to know by experience that the Christian way is always reasonable and best and brings the best results. He is still a young person and not an aged person, his experience will be those of the young rather than those of the old, but they must be truly Christian and fix the habits of Christian living so that these will continue into and mature in the period of maturity, even unto the end. The correctly conducted Sunday school and the faithful and sympathetic teacher may help much in fixing Christian truth and habits. The responsibility here, as in every period, is very great and can be successfully met only with divine aid.

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12 -- ADULTHOOD

Adult. Years 24 and Up

This is maturity only in the sense of physical growth. It has been said that it is hard to teach an old dog new tricks. This may often, too often, be true, so that there is now but small mental development. But it need not be true; all depends on the person. He who keeps on learning, who keeps up the habit of study, can learn much. But the tendency now is to become absorbed in other things and neglect self-culture. The Sunday school must provide against this. The Sunday school is not an institution for children and youth only; it has its mission "e'en down to old age." The adult still needs the help it can give. In the ideal school will be found every parent's child and every child's parents. When the parents are present the children will be more easily held. The presence of the adult will also add dignity to the Sunday school in the eyes of the young people.

We have usually looked upon adults in mass instead of considering the differences that are clear. There is an adult psychology as well as a psychology of childhood and youth. Too often the study of adult life is given but little attention. The adult years may easily be divided, like those of childhood and adolescence, into the same three parts; viz., Early Adult, from twenty-five to thirty-five; Middle Adult, from thirty-six to sixty-five, and Later Adult, from sixty-five on.

Early Adult

Physical And Mental Powers now are at their height. Childhood's task was absorption; the task of youth was adjustment; the task of maturity is service. The special time of training has closed, the bones and muscles and brain have reached their full size and fixed form and are ready for the full responsibility of living, all the factors necessary for service are now ready. Waste and repair in body tissues are balanced during the early adult period. If the past development has been normal, the will is now resolute, the judgment and reason are in full control, and experience has accumulated much material from which to draw conclusions. The life now is capable of the highest feelings, yet the character of the feelings which it really experiences depend upon what it feeds upon. It is possible now to become just a business man, or a woman of the world. Love, joy, peace, and those other graces which give glory to maturity and old age, are possible of continued development only as a result of thought upon the things that are true and pure and lovely and of good report. The Sunday school has its part in holding these things before the adult and forcing them upon his mind.

Much of adult development will be specialized rather than general. Out of the many life callings and interests, each person has made choice of one or more, according to taste and circumstances, and most of the advancement made will be along these lines. Professor James tells us that no new ideas outside of one's particular vocation come to be his permanent possession after twenty-five. Thus the interests narrow but as they narrow they cut a deeper bed.

Social Life. Normally the courtship of adolescence should culminate in marriage at the very beginning of this period; the twenty-fourth year for the man and the twenty-second year for the woman is probably as near the ideal time for marriage as can be suggested. This means that both man and woman shall forsake father and mother and be joined each to the other and a new home be established. As long as life shall last the command to "honor thy father and thy mother" must be kept and deep affection maintained, but no new home can be successfully built without the severing, in this Bible sense, of old ties for new ones. Because both parents and children have been unwilling to loosen their hold, many lives and homes have been ruined. Again, these two lives that are now to make this new home come together from different environments and with different dispositions and habits, and they must now make certain adjustments to each other. This severing and adjusting is never easy, and often is very difficult; true love is the only safety. The help of Christianity is greatly needed now and the Sunday school and the faithful teacher may do a good service.

Normally, when honor prevails, this home will soon mean children. This calls for further marked adjustments, and entails new and serious responsibility, which necessitates much new knowledge. Ignorance may be disastrous in its effect upon physical, moral and religious welfare. There is need of help from those who know. The church has a grave responsibility to these, a part of which it may discharge through the Sunday school. Classes for young married persons should be formed with lesson courses suited to their need.

Some changes will now take place in the general social life. There will still be a desire for association and friendship with others, and it is not at all desirable that this should be destroyed. But now in the social gathering there will be less call for active games and there will

be more pleasure in visiting, talking quietly on current and other topics, and being entertained by music and instructive and pleasing addresses, the relating of personal experiences, and, as age comes on, of reminiscences.

Citizenship. Among the new responsibilities that one must now face are those of citizenship. In countries where the franchise is exercised, this duty devolves upon women equally with men. We live in a community and under a government and are a part of each. We may neglect responsibility, but we cannot escape the fact of responsibility. This calls for interest and knowledge along lines of community welfare and politics. With the indifference to and the ignorance of political affairs on the part of so many who have this responsibility, it is a wonder that the government is as good as it is. Upon many issues many of us are too ignorant to vote, and we vote at a venture. We all need help here. The Sunday school must not mix with politics as such; Christianity is greater than any political party and must not be embarrassed by such affiliation. But since Christian principle should govern in state as well as home and church, the Sunday school does have an educational responsibility at this point. In these days of corruption and varied degrees of lawlessness and anarchy, the Christian institution certainly has an obligation to promote Christian patriotism.

Christianity does not release one from interest in and responsibility for community welfare. It is most unfortunate that so often community interests are left so largely to the less fit and to the evil forces. We may be on our way to heaven, and preparing for heaven, but we are now living here and should meet our present obligations. The teaching of the Sunday school may enforce this obligation of citizenship, and the organized class may be a means of promoting some legitimate and desirable community interests and thus affording the opportunity to meet this obligation. We need Christian help in all this and teaching such as is found only in the Bible.

Business. The necessity for making a living for ourselves and those dependent upon us, the obligation to do our bit in the world's work, is now upon us. More and more are women entering this field. The spirit of commercialism is dominant. Business, irksome to some, is very interesting to most persons at this age. The pressure is upon all sufficiently to put a drive of great strength behind them. It is easy so to yield to this drive as to make business the all-consuming interest, to the neglect of the home, the church and all cultural and religious agencies. The influences of Christianity are very greatly needed here to keep one on the path of righteousness and from becoming "overcharged" with the cares of this world.

The Bible is the great Text Book of justice, fair dealing, honor, and the Sunday school teacher has a grave educational responsibility to those engaging in business properly to teach these standards of right. By creating interest in the lesson, making assignments for research during the week, and fostering helpful discussion, he may accomplish a good work of keeping alive self-culture and save the pupil from dropping to the low plane of a mere commercial life.

The Church. It may be said that the home, the state, and the church comprehend the whole of man's present social responsibility. Of these, although usually put last and neglected most sadly, the church is by no means least. All are of first importance in their sphere; but the church, in some sense, has the largest sphere. God has placed the conduct of the church in the hand of men and this responsibility rests especially upon the adult. Not only church attendance,

but a share in church management and work is required. Each one should accept some definite part and should allow, in his life program, some time for a bit of church work. One must not allow other things so to occupy him that he will have no time for the church. The Sunday school must make such a pull upon all the adult pupils, and make the class session so interesting and helpful, that they will feel they must always be present, and must help to open for these lines of work which will be appealing. They must be made to see the value of the church and the work it should do, and to look upon the church as an opportunity for worthwhile service. The church represents the world's greatest and most valuable work, that of salvation and character building, and to miss having a part in this is to miss the world's largest and best opportunity for service. This responsibility is upon the adult and he must have help and encouragement to meet it. The adult needs the church, and the church needs the adult.

Religious Condition And Opportunity. "The battle of life is now On. The time of achievement is here. Participation in the world's work makes larger draughts on the spiritual forces. Disappointment, failures, losses, and struggles press and weary. The conditions create real soul hunger, a longing for a deeper revelation of God, and a closer walk with Him. The Sunday school teacher should study diligently and pray earnestly to satisfy the spiritual hunger, to meet the real soul need." "If the teacher rises to his opportunity, the men and women will come to Sunday school and find it a place where they receive real spiritual nourishment; where they see new visions of truth, clear, illuminating, inspiring; where they feel the stimulus of mind reacting upon mind, heart beating with heart where they get a view of the progress of God's kingdom throughout the world with resulting inspiration to faith and courage; where they find elevating, refining, broadening influences after a week of toil possibly in forbidding circumstances and under crushing burdens; and where God speaks through His Word with new sweetness and power, or with new commissions to special service in His great harvest field." -- Burritt. All of this the adult now needs.

It is supposed that the adult pupil is both converted and sanctified but he may be neither, if conversion has not taken place, the case is not altogether hopeless, but it is very difficult and dangerous. As long as there is life there is hope, and strong effort must be made to bring such a one into real Christian experience. The evangelistic note must never be lost in the Sunday school. But the chief religious work now is to achieve the largest possible growth and the most efficient Christian service. With the new life of the new birth the seed germ of all the Christian graces appears, the life in embryo of all that Christ purchased for us in His great redemption. What the life shall be depends upon its growth and development. This development is to be accomplished in large measure by a proper relation to the practical affairs of life, by experience. Love is deepened by loving, patience is strengthened by enduring, joy is enriched by rejoicing, and the opportunity for all this is presented in the practical life of every day. A great work of the present is the securing of this proper relationship. Education also has a large part to play in the accomplishing of this end. Instruction must be given as to how one may best grow in grace, and what is possible through this growth. A man is worth more than all he can do, and his first duty is to build a strong Christian manhood that may blossom forth eternally. His second great duty is to help his fellow man accomplish the same in himself, and to help make the world as fit a place as possible to live and work in. Of course he must make a living, must provide food, clothing and shelter for himself and those who are dependent upon him, while this is going on, but this making the living is not the sole aim; it is necessary but incidental. The real task is building

Christian character for oneself and others. It is easy for men to miss this vision of life and sell themselves, ignoring this greatest of obligations.

Men have achieved remarkable things in the material realm. Some have, in a short lifetime risen from poverty to immense riches; others have made marvelous discoveries and inventions. But love is worth more than diamonds, and joy than gold, and peace than silver. To possess these is worth more than millions to the life and to the world. Christian service transcends temporal inventions and accomplishment. Who can tell the possibilities of these adult years in the growth of the spiritual life, of the knowledge of God, of love and joy and peace, and accomplishment through Christian service? Are not the possibilities of spiritual development, discovery and accomplishment even greater than those of temporal development? These are the possibilities of adult life, but they are all too easily neglected. The Sunday school has no small responsibility in keeping the adult at his task.

Middle Adulthood

Of this period, Professor Soars, in "A Study of Adult Life," says, "The period from forty to sixty is the most productive in human life. Mental powers are at their best. Experiences have enabled one to develop the economics of activity. Vocationally one has taken his place and is filling it with the highest efficiency. The most important positions, the greatest responsibilities are held by men and women of middle age. While the mechanic and those in various clerical positions reach their maximum before forty, they often continue to be at their best well into the fifth decade."

In many instances this is the period when the destructive forces begin to gain the ascendancy. Life is now approaching another very serious physical crisis which is attended with grave moral and spiritual danger. This is the time when, as a result of difficult and trying experiences, there is a parting with certain of the dreams of youth which have been found to be impractical, if not impossible. There is now great danger of discouragement, discontent, losing sympathy with all current conditions, and of seeming defeat. This tendency leads many to change their vocation, and to lose out morally and socially. The animal nature may become strongly dominant at this time and sex indulgence be at its highest. Suicide is most frequent now, not only among those who have been unfortunate in business or have been discovered in some crime, but also among the well-to-do.

During these years the religious life is in danger of becoming formal, if not entirely negligible. There may be a membership in the church with some financial support, but so far as attendance is concerned it will likely be but a passive Sunday morning presence. Whether this be the case or not will largely depend on what has gone before in the period just preceding. This period should be very rich in Christian experience, in fellowship with God and in enthusiastic service for God, the richest of the life thus far.

Middle adult life is fraught with the greatest dangers and the greatest possibilities. Society is largely dependent upon this period of life for its leadership. It is persons of this age who are steering the ship of state and of the church, who are determining the social and moral ideals, and are the leaders of youth who must soon assume the responsibility. The church has a

tremendous task to give and maintain courage and spiritual hope and make life worthwhile for this group. The Sunday school with its teaching and wholesome associations is never more needed than now. Every possible effort must be made to hold this group in the Sunday school and make its work interesting and helpful to them.

Later Adulthood

Of the earlier years of this period Dr. Brewbaker says, "It is the period of ripe fruitage, of good judgment and wise counsel. Quite often the highest and most responsible positions in church, state, and business are held by those who are in this life period. It is in this period, too, that frequently the ripest scholarship is found and often the greatest scientific discoveries are made. To chloroform men and women at the age of sixty or sixty-five would work havoc to the highest ideals and also bring wreckage to human society." There must not be too much setting aside of this group for the younger groups.

We may not like to think of growing old, but the years come on in spite of our wishes. The attitude one takes to life at this time has much to do with his happiness and usefulness. It is a shame for one as he grows old to grow out of harmony with the progressing world and with youth, to grow sour and critical and peevish and unwilling to make room for younger persons. It is a glorious thing to grow old sweetly and gracefully and continue to be helpful. This is possible. One may keep young in spirit while growing old. The Sunday school may have a large part in this by keeping this group in the school and by furnishing an association and teaching helpful to this age. As one grows old he continues to need the help of Christianity to keep him cheerful and courageous, and the church must minister to this need.

Approaching The Sunset. As one grows in years the forward look, so far as the present life is concerned, becomes shorter and less interesting and the backward look is all-absorbing. More and more do elderly people become reminiscent and look through memory's window to re-enjoy that which has been. To shut off what has been from these elderly people is to take away one of their most fruitful sources of joy. As they now look toward the west, they should be able to do so with unveiled face and character formed in the Christ-likeness; they should be able to see and feel the glow and glory of the approaching sunset with clear conscience and strong faith. The bodily strength fails and with it vigor of mind. Life becomes different. But the spirit should still be strong and deepening. More and more will this western look see beyond the horizon. It knows that the sun-setting is not the sun ceasing, but only the sun going out of sight of the places that now see it, to be seen by others. Death may seem to be the end: it is but promotion to that for which the life has been lived, to the realization of the goal that has been sought; it is but the graduation, the commencement day; to the faithful Christian, it is the day of greatest glory yet. Oh yes, death is an enemy, but it is also the open door to victory and glory. The ministrations of the Sunday school must not cease, and no one should graduate from the Sunday school, until this great Commencement Day. If unable to attend the regular sessions, the membership should be transferred to the Home Department, the study of the lesson continued, and the blessing of the visits received. The comfort and encouragement of the gospel is still greatly needed, Christian fellowship is helpful, and the workers of the Home Department may be a very great blessing. So long as attendance is possible, old people's classes should be maintained with teaching such as will meet their need. Precious old age! With what tenderness,

love, appreciation, and reverence we should treat it. May the Sunday school ever have a large place for it and perform a fruitful service to it. Can you imagine anything more beautiful than a life that has come up through the successive periods of development under proper Christian influence in home and church, has found a Christian experience and built a Christian character which is now fast ripening for the gathering. This is the glory and goal of life and service; this is the fruit the Sunday school seeks.

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CLOSING WORDS

In our studies we have now covered the entire span of the earthly life. We have seen the dearly marked stages in the journey from birth to old age. The grading is not an invention of men but an arrangement of God discovered by men. We have seen that each period affords a special educational opportunity for the accomplishment of certain things that can best be done during that period. If not done then they can never be so well done in any later period, and even if done in a later period they leave something of a dwarfed condition because the growth that should have been has been delayed.

As we have gone from period to period in this study, we have felt, as each period was being studied, the seriousness of the work for each age group, and have probably thought that each was the period of most importance. And now as the work is completed we no doubt have a much larger conception of the value of human life, the necessity of character building, and the responsibility of teaching. We trust these lessons have many times sent you to your knees in prayer for divine help and guidance. This is the supreme task of our world, for the supreme values of the world are found in human character. He who does not help in the building of true manhood and womanhood accomplishes practically nothing; his is but a wasted life. The responsibility of home and school, of parent and teacher, next to personal responsibility, is the greatest in life, and no teacher has a greater responsibility than the Sunday school teacher. Certainly you will want to go on with this course of study that you may gain the greatest efficiency possible in your work.

In closing this unit of study, let us take a brief review of these different age groups and their outstanding characteristics and get something of a bird's-eye view of the whole. We will present this in outline form and you will try to recall what has been said.

1. Early Childhood. -- Very sensitive to influence. Sense perception and physical activity a chief characteristic. Restlessness. The effect of environment. The nursery class. Lives in a world of play. Is curious. Imitative. Has strong imagination. Credulous. Has a limited vocabulary. Selfcentered. Has a religious nature. Not yet capable of conversion but susceptible to religious teaching, and forming religious ideals.

2. Middle Childhood. -- Rapid physical growth. Physically active. Plays simple games. Eager senses. Reason awakening. Memory developing. Curious. Imitates persons and their actions. Imagination under better control. Is less credulous. Social instincts awakening. A

growing individual consciousness. Religious development, a religion of deeds. Conversion usually still impossible. Moral judgment and conscience developing.

3. Later Childhood. -- Slower physical growth. Beginning of competitive games and team-work. Great reader. The age of memory. Growing independence. Sense of ownership. Investigation and experimentation. Hero worship. Strong period of habit formation. Social instincts ripening. Sexes draw apart. Begin to have clubs. Loyal to the club. Conversion usually possible. Religion largely of works. A larger religious life possible.

4. Early Adolescence. -- Between childhood and manhood. More rapid physical growth. New physical powers. Awkward. Self conscious. Sensitive. Bashful. Strong interest in athletics. More constructive imagination. Heroworship at its height. Gang spirit strong. Sexes begin to draw together. Intellectual expansion. Questioning and asking for reasons. Learning to live the Christ life or the opposite. Larger interest in others and the community. Love of the thrilling.

5. Middle Adolescence. -- Period of storm and stress. Acquiring skill. Reason developing. Enlarging interest. Tendency to be unstable. Larger social awakening. Love affairs. Friendliness. Fraternities. Care for personal appearance. Larger moral standards. Age of criminal development. Growing conscience. More intelligent Christian living. Questioning may turn to unbelief. The opportune time to strengthen faith.

6. Later Adolescence. -- The college days or other work. Physical growth completed. Keeping fit. Reason largely in control. Becoming established in belief. Strength of character for good or evil. Convictions more settled. Strong social sentiments. Courtship days, thinking of home-building. Choosing the life work. Securing a position. Storm and stress period passing. Adjustment. The danger line in religion. Strengthening the foundations. Clearer vision.

7. Adulthood. -- Only in the sense of physical growth. Physical and mental powers at their height. The period of service and responsibility. Building the home life. A citizen. Patriotism. Engaged in business. Church responsibility. Executive ability. Fixed faith. Development along the fixed lines. Deeper interests. Larger service. Christian service. Approaching the sunset. Reminiscent. Ripening faith and experience. Nearing the goal.

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THE END