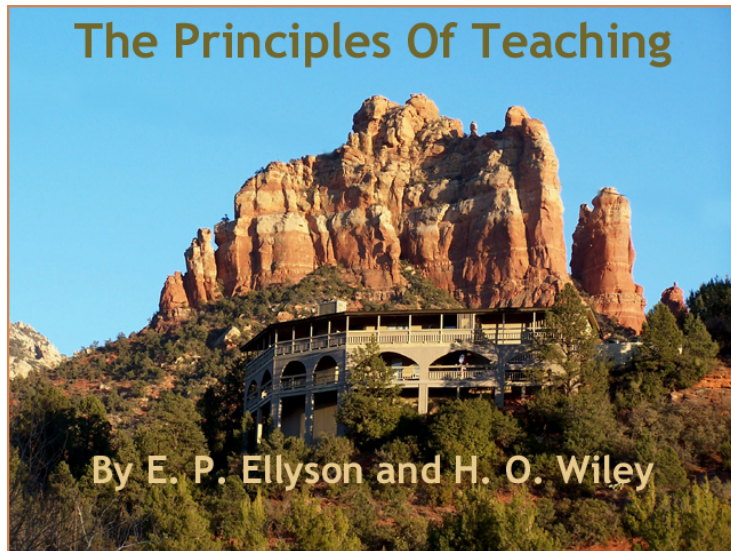


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**THE PRINCIPLES OF TEACHING**  
By E. P. Ellyson and H. O. Wiley



**Second Printing -- Fifth Thousand**

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

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## INTRODUCTION

By J. B. Chapman

The teaching ministry of the Church in connection with the Vacation Bible School, the Week Day Bible School, and especially the Sunday Bible School offers the best opportunity for evangelization and training for Christian service that is available today. This field is open to Christian men and women, young, middle-aged and old to a practically unlimited extent; for there is scarcely a Sunday school any where that could not serve a larger purpose, increase its attendance, and carry out a more effective program, if only it had more qualified teachers. One such school makes a regular practice of dividing a class as soon as it reaches an enrollment of eight, and several years of experience have shown that each division of such a class, with the fewest exceptions, is soon ready to itself be divided. This illustrates how practically boundless is the field of service.

But we have not always seemed to realize that this work calls for careful initial preparation to be followed by the most earnest and continuous application throughout the years of useful service. But if we are now awakening to these things, better days are just ahead for us. Nothing could mean more to the advancement of our own Nazarene movement than the production from among ourselves of an army of trained, equipped and earnest Sunday school teachers. And the encouraging thing about it is "It can be done." There is a limit to the number of ministers we can train and support. But there is no limit to the number of Sunday school teachers we can train and employ.

Dr. Ellyson and his coadjutors in the General Department of Church Schools are to be commended for the work they are doing in preparing and publishing courses adapted to our special needs in leadership training work. We need this

whole series of text books which are written from our own special point of view of doctrine, life and service, and we welcome each number as it makes its appearance. This strong, especially adapted course will inspire renewed interest and confidence and will be of immeasurable service to us in the pursuit of our task in spreading Scriptural holiness over the world.

\* \* \* \* \*

## 01 -- THE PRINCIPLE STATED

**AT THE BEGINNING.** Each individual life comes into this world of physical things enclosed within a physical organism which we call the body. We cannot define or explain life, but here it is, a living entity, an ego, a human life within the body. What we often hear said as to the beginning of this life, and of the conditions at its beginning, savors very much of speculation; life is full of mystery, it is understood only by its creator -- God. Whatever it is, it is life, and it is life that ever shall be now that it has begun; it is spirit and spirit is immortal -- this very individual spirit now born will continue somewhere and in some condition forever, it has a beginning but no ending. At its beginning this life seems to be only living capacity and potentiality with a certain fixed nature -- the human nature, and certain tendencies belonging to that nature, which life is now beginning its course of development toward its future goal. All that this human life is and may become we do not know, but we do know that it is dual, it is psyche-pneuma or soul-spirit; it is both psychical and spiritual, it is natural and also moral and religious. Human life is all of this potentially at its beginning and is capacitated for growth of body; soul and spirit.

The possibilities of development of this life, now enclosed within the physical organism and quite dependent upon it, in greatness Of character and accomplishment, or in degradation, can be known by us in but a limited degree. This human life, this ego, was originally created in the image of God with the possibility of growth into the full stature of divine likeness. The entrance of sin has so warped this life and changed the moral condition that at birth human life is no longer normal; there is now an abnormal condition of sinfulness, of depravity and weakness, the possibility of development still remains but with an inborn bent to evil added. As a result there is now the necessity for salvation as well as growth or development in order that this life may attain its rightful end, the likeness of God. But whether or not the salvation that has been provided is personally received, there will be a development; character of some sort will be built. The great problem of life is to build a correct character, and the function of teaching is to assist in this building.

The babe is born never having experienced consciousness, but possessing the capacity for it; never having seen or heard or tasted or smelled or consciously felt or thought or chosen. In so far as these capacities may exist before birth they appear to be dormant; at birth they awaken and begin to develop. According to a

long-standing psychology, all knowledge of the outside world reaches the life within through the five senses -- touch, taste, sight, sound, smell. Some psychologists now maintain that there are other natural senses besides these five, that there are separate senses for pleasure, pain, cold, heat, equilibrium, etc. But however this may be, it is clear that none of these brings any conscious knowledge before birth: Intuition and faith also belong among the human capacities which make possible larger and more extensive knowledge, but it does not appear that these are active until birth. It must be correct, then, to say that the child is born knowing nothing, that he possesses only the capacity for knowing.

Knowledge and experience are essential to the development of life and the building of character. The kind of knowledge received and the response to it determines the kind of character -- good or bad; and determines the destiny--heaven or hell. Peter recognized the part played by knowledge in the building of Christian character when he said, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord," and, "His divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue" (2 Peter 1:2, 3). Here the increase, the development, the multiplication in all the things mentioned -- grace, peace, the essentials of life and godliness -- all come through knowledge. Knowledge is not all, but it is of prime importance. It is evident, then, first, that "a most important consideration for every individual is to become acquainted with the facts of the world into which he is born. These facts are many, such as the earth, soil, plants, animals, seasons and persons. Adjustment to this environment of facts is necessary to life. He must know how to use those that are helpful and to avoid such as are harmful." Second, it is equally important to know that the world into which he is born is a part of a universe over which God, who is a Spirit, is sovereign; that there are other spirits both good and bad, and that these spirit personalities are facts related to and present in our world affairs; that moral and spiritual as well as natural conditions are a part of our world environment; and that acquaintance with these facts and right adjustment to them is even more essential than the adjustment to world things. Knowledge we must have. How shall we get it and be sure we have the truth rather than error?

**HOW WE GET KNOWLEDGE.** Dr. Paul H. Veith, in his recent book, "Teaching for Christian Living," says, "Boys and girls do not wait until they get into school before they begin to learn. They are learning all the time. Our concern must be to make people conscious of the way in which learning may best take place so that it may be more successfully guided. Unless a larger per cent of parents and others who deal with children, as well as church school teachers, can be led to recognize and master a few of the fundamental principles by which learning takes place, our progress toward a more Christian generation will be slow and halting."

The beginning of knowledge with the individual is on this wise. At birth the child is capable of knowledge and is in possession of faculties which make possible the reception of facts from the outside world. As soon as birth takes place

these faculties begin to function and knowledge results. The eyes open and the child begins to see, noises reach the ear and he begins to hear, and so all of the senses begin to work and experiences follow. The facts of the outside world thus begin slowly to be transmitted to the mind and the person begins to know. In the process of experience, "as the mind comes into contact with facts, knowledge arises" in the mind. Facts are photographed or recorded on the brain and the ego interprets these facts into knowledge. We do not make truth. Truth exists, and is truth, whether we know it or not. Knowledge is individual consciousness or possession of facts, or supposed facts, hence each individual makes his own knowledge from what is brought or revealed to him. The teacher may assist in the acquisition of knowledge by presenting facts and by explaining situations, but the person must learn for himself. In personal experience each individual must acquire and develop for himself that which he needs in order to build his own personality and character; to-wit, knowledge. And this knowledge will be the measure of his responsibility.

The inlets from the outside material and temporal world to "man-soul-spirit" are these five or more (if there be more) natural senses. These, with the power of intuition (the power of immediate knowledge), of logical reasoning, of faith, together with the voice of the Holy Spirit, are the means by which we get knowledge. Writers on this subject usually leave out faith and the voice of the Holy Spirit, and generally have nothing to say about intuition; this is the weakness and shame of science. They recognize a human instinct as an advanced animal power, which is a power of the natural soul life, but man is more than animal, more than natural soul life, and is capable of knowing some things immediately that are beyond the power of even the highest animal instinct to reveal. The beginning of spiritual knowledge must be immediate, it does not begin with reason. The spirit faculty through which this knowledge comes, the power of immediate knowledge, we call Intuition. Through this spirit sense God causes men to know the necessary fundamental spiritual truths and ideas such as the idea of the infinite, infinite space, infinite duration, infinite personality -- God; the idea of immortality; the idea of good and bad. By this means we are given but the idea which must be expanded by the use of the other faculties. As for the fact of the voice of the Holy Spirit in the work of religious education we are told, "He shall teach you," and "He will guide you into all truth." He no doubt works through the intuition and the other faculties. Through these He reveals truth immediately to the person, some of which could not be discovered by the natural senses. As for faith in the work of religious education, the inspired definition tells us that "faith is the.. evidence of things not seen." As sight is the evidence to us of the things that are seen, so faith brings us evidence of things not seen with the natural eyes, things that cannot be proved by sight. We look up and see a friend Sitting in a chair near us. Sight gives us the evidence of his presence in the room. Faith gives us the evidence of the fact and presence of God whom we cannot See with the natural sight, and of His work in the world and in the human heart. Faith's evidence, when it is genuine faith, is as reliable as the evidence of natural sensation.

The church school teacher must recognize all of these truths, the spiritual as well as the natural sense furnishing of the mind. He will not disregard natural sensation and logical thinking, but he must also recognize the work of intuition, faith and the voice of the Holy Spirit and so teach the pupil. Man is capable of knowledge not alone of natural and temporal things, but also of spiritual and eternal things and the Principles of church school teaching must include the presentation of these in the best manner possible.

**THE PLACE OF TEACHING.** It is not the work of teaching to impart knowledge. Knowledge is not a substance that may be handed out, a ready-made something to be passed from one to another. Knowledge is individual. Many individuals may be in possession of the same knowledge but in each case it is individual and personal. The teacher may cause another to know by producing such conditions as will give to that one experiences in his own mind that will result in his knowing. The teacher will cause him to have these experiences by stimulating the functioning of his natural senses and the other avenues of knowledge and influencing him to give attention to these. The teacher will supply or direct attention to an environment of sound or of sight or of feeling or of smell or of taste, or some combination of these, or other stimuli, and the pupil will develop his own knowledge. . . . Teaching, then, must so work upon and use these senses, the inlets to the ego or person, as to produce the experiences and present the facts that will cause the pupil to use his own mind in such a way as to bring to him the knowledge desired. Teaching must do more than present facts and secure the interpretation of the new raw material of the sensations being presented. It must also stimulate the use of the mind in reason, direct attention to and encourage the obeying of the impressions made by the voice of the Spirit and secure the operation of correct faith so that there will arise that higher spiritual knowledge so essential to the spiritual life. If other teachers fall short of this, church school teachers dare not do so.

**NERVE STIMULATION.** It is supposed that the special organs of these natural senses by which the ego brings the impressions from the outside world to the place of interpretation are the nerves. Each sense is supposed to have its own set of nerves: those of sight being connected with the eye, those of hearing with the ear, those of smelling with the nose, those of tasting with the mouth, and those of feeling with every exposed part of the body. At their outer end these nerves are stimulated by contact with that to which they are sensitive, which is called the "stimulus." When these nerve ends are stimulated by contact with some stimulus they carry in to the brain, the great nerve center, an impression that calls for a response in the mind. This impression is received by the ego or person within, who now interprets it, and the result is a percept or elementary knowledge. This elementary knowledge the person may now take and by comparison with other knowledge already possessed by apperception, and by the process of thought in logical reasoning, attain to further and more complete knowledge.

President Burritt has the following to say of this nerve process: "The nervous mechanism is a wonderful system of communication between the outside world and the mind (or ego). Reports from the outside world are going on night and day, These reports, or impressions reaching the brain are not only reacted upon by the mind but also interpreted. The mind reads meaning into the sensations and refers it outward to some object. This interpretation by the mind of the sense impression is called perception, and the products of this act are called percepts. We note, therefore, that sensation is a passive state while perception is largely an active one. Sensation supplies materials in the form of sense feelings; perception works up these materials into an orderly world. Every individual in an important sense creates his own world by the way he interprets and refers his sensations. He creates not only his external world of objects, but his intellectual and moral world as well. [Note that he does not say the moral world, but his moral world. And the same is equally true of his spiritual world; but more than physical sensations are involved in this.] It is the rare privilege of the teacher to assist the pupil to interpret his sensations, and so help him to create the right kind of a world. The world must be made of the material which enters through sensation and perception. Rightly to guard in sensation and guide in perception should be the aspiration of every teacher, that his pupils may create a world for themselves which will yield the richest satisfaction for this life and the life to come."

**TRAINING THE SENSES.** Sensation being that out of which knowledge is built, the proper training of the senses and the securing of right stimuli are seen to be of great importance. The senses are trained by use. A primary principle of teaching, then, is the bringing into forceful contact with these nerve ends stimuli which will occasion desirable sensations and the helping of the pupil to a quick and ready response to these stimuli. The world has so much of unwholesome and evil stimulus to offer that careful discrimination and selection are necessary, and the pupil needs help in this. Where the sensations are few and vague and indefinite, the knowledge will also be scant and hazy. The pupil must be taught to be observing, and to be accurate and delicate in his observation, Teaching must give clear and distinct impressions and train for correct and careful discrimination. The principle of teaching, besides having to do with stimuli and sensation, calls for the helping of the pupil in the entire learning process. The teacher must aid the pupil rightly to interpret his sensations and guide him in forming his percepts, must encourage him in the use of his own mind in correct thinking so that his conclusions will be as nearly correct as is possible, must help him to discern the voice of the Spirit and to make right use of his faith. The ultimate object is to assist the pupil in the use of his own powers to arrive at the knowledge of truth and to choose this truth as his rule of life.

**DEPENDENT UPON THE NATURAL SENSES.** Man is spirit as well as soul. The human spirit, created in the image of God, is capable of impressions from God and from Satan directly. It is a clear truth that we do receive impressions that are not the result of stimulation of the outer nerve ends nor of natural sensations. There

are senses of the spirit as well as of the soul part of man. Here is a field that science largely ignores. In fact it scarcely knows that there is such a field. As a result there has been but little advance in the development of this field so far as scientific knowledge is concerned. Our knowledge is comparatively quite limited in this field and there has been but little attempt at analysis and classification of these truths. We have scarcely recognized that there were such senses let alone give them names and place. Yet the fact of these senses is clearly revealed in the Bible. We have already referred to three of these spirit senses as intuition, faith and the power to receive communication from the Holy Spirit directly. There may be other spirit senses of which we are not now aware. As a result of the activity of these senses impressions are received by the inner person beyond those received from the soul senses. How these impressions are related to, and whether or not they are dependent for communication in any way upon any organ of the body, we do not know. Neither do we know how or how far one human spirit or person may influence another directly; we only know that they may and that they do to some extent exercise such influence. There is a great field of the subconscious of which but little is known. But so far as formal teaching by a human person is concerned we seem to be largely dependent upon the stimulation of these end sense organs -- the nerve ends and the use of the natural soul senses. We must make such noises, speak such words, and these in such a tone, as will stimulate the auditory nerves (of the ear) of the pupil so that they will carry into the conscious ego such impressions as will be interpreted into the knowledge we desire shall be known. We must also make use of the optic nerves (of the eye) and stimulate these by our facial expressions, gestures, and general appearance; by the use of objects, pictures, drawings, and by the printed page; by such control of the entire field of vision as is possible, directing to the things beautiful and helpful so that these nerves shall report such impressions as will lead to the ,desired knowledge. So we may, and should, use the olfactory nerves (of the nose), the "taste buds" of the mouth and the tactile nerves, or nerves of feeling, throughout the body. The principles of teaching involve much more than the appeal to the auditory nerves in speaking and more than the appeal to the optic nerves in reading. The optic nerves may be used much more largely than in reading, and the other sense nerves have their important function. Also through these natural senses we may reach the person with and direct attention to the spirit senses and their work and help the person to acquire skill in their use.

It is essential that at the beginning of this study we should see and understand this large dependence upon these natural senses, that the teacher must stimulate these in order to teach. It is also essential that the whole of the field be seen. Our appeal is not simply to one, but to all of these senses, and we must know that by the use of these senses we may reach not only material and temporal sensations but that we may go beyond this and stimulate thought and logical reason, direct attention to the voice of the Holy Spirit and stir up faith, that we may help to moral and spiritual knowledge as well as to secular knowledge.

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## 02 -- WHAT TO TEACH

**WHAT IS KNOWLEDGE?** Knowledge is individual; it is the individual possession of facts, conscious or subconscious. Conscious knowledge is knowing that you know. There is knowledge that is stowed away in the subconscious that may be called into consciousness when needed. Knowledge being thus related to facts one cannot really know that which is not a fact. There is much that passes for knowledge that is not real knowledge. Much that passes for knowledge is but supposed knowledge, is the possession of that which is judged to be a fact. Sometimes these supposed facts are not facts at all. In such case it is mistaken knowledge. It is the purpose of sincere teaching, and of course the teacher in the field of religious education must be sincere, to, so far as is possible, bring the pupil into the possession of actual facts. It is the truth that we need; it is the truth that makes one free. We are finite, and as a result of the Eden fall our faculties are much impaired and weakened, hence with the most honest person there will be more or less, probably more, that is supposed knowledge. This calls for great honesty. That which is known to be an hypothesis, however reasonable it may appear, should not be passed on as knowledge but as an hypothesis. Much injury has been, and still continues to be done the race by the lack of honesty here. There is a place for the presentation of reasonable theories as such, but to present these as established facts, as truth, is to deceive and injure. At best all will be the victims of some mistaken knowledge, but there must be great sincerity and honest effort to keep this at the minimum. A first important principle of teaching then must be sincerity and honesty. Especially is this essential in church school teaching. The issues in this school are character and destiny, eternal life or death. In no school is truth so essential as here. To miss the truth that is essential to the moral and religious life, or to teach error, is fatal.

**THE DESIRE TO KNOW.** Curiosity, the desire to know, is normal in human life. It is present in childhood and continues throughout life in some form. It differs in degree and manifestation and purpose in different individuals and the different age grades, but it is always present. If cultivated it will grow. It may be cultivated in a wholesome direction so that it becomes a wholesome, passionate desire for and search after truth. Or it may be cultivated in an unwholesome direction and lead to daring speculation, a mere desire for something new and reformatory, or a desire to know other people's business. The fact of the presence of this desire is the ground of the possibility of successful teaching, but it is also a great danger point. Unless it is correctly directed and satisfied it is sure to go out in forbidden paths. It was to this curiosity, or desire for knowledge, that Satan appealed and caused the fall of the race. Nothing was forbidden to man in the Garden of Eden but the eating of the fruit of a certain tree which would bring the knowledge of good and evil. Man had knowledge. Sin had come into existence through an act of Satan, but it had not yet entered our world. This knowledge was kept from man by a wise God that he might be kept from sin and the knowledge of sin. This knowledge was not necessary; it would be injurious to his highest welfare. The knowledge of things that were good

was all sufficient, hence the knowledge of good and evil, which was known to God and to angels was withheld. When Satan secured the attention of Eve he made his appeal to this desire for knowledge and insinuated that God was unjust in withholding it from man. Listen to his appeal. "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." And here is the result: "And when the woman saw that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew." But what did they know and what was its effect? Was it a benefit to them? "They knew that they were naked; and they sewed fig leaves together and made themselves aprons" in an attempt to hide their shame. Better never have known this. It lost for them much more than they gained. It brought an undesirable and very damaging experience and wrecked the race.

Not all knowledge is either desirable or helpful. And now that sin has entered the universe and been brought into our world there are facts that are best not known. A certain knowledge as to evil may be quite necessary but there are facts and experiences that are very damaging, and yet this curiosity in fallen man will desire to know these very facts and try these experiences. This makes a most serious problem in teaching. As the uncultivated field brings forth weeds so one who is not taught will learn more of evil than of good, and one who is taught may be taught the evil rather than the good. Another very vital principle of teaching is that of discrimination as to the facts to be taught and the creation of a desire for wholesome truth with an abhorrence of that which is evil. Satan was an evil teacher of Adam and Eve and he is still in the same business. There are many also who are in his class of teachers of evil. The church school teacher must keep as far as possible from this class; he must be a discerning teacher, a teacher of righteousness.

**TWO GENERAL FIELDS.** AS knowledge among men has increased the tendency more and more has been to specialize and classify. We are now living in a day of specialization. This is as true of knowledge and teaching as of any other field. There is not only the good and evil but there are other classifications. In the days of "the little red school house" of one room one teacher taught many different subjects and the grading was rather loose. No teacher would attempt this now, and should he attempt it he would quickly be stopped. The work is now carefully classified, divided into departments and specialists required; there are the departments of English, Mathematics, science, philosophy, economics, sociology, etc. The schools also have been classified as grade school, high school, college, university and professional schools. These all call for a particular kind and grade of knowledge.

The particular classification of knowledge of special interest to us in our present study is a more general one; to wit, the secular and the religious. This division represents two such distinct fields as to have given rise to two quite distinct schools under different management and following somewhat different

methods. This difference is the result of the difference of objective and the different class of truth dealt with, and it is a difference which must not be broken down. There are the public schools under state control or similar schools under private or institutional control, schools confined to secular teaching. Some of these may properly be called Christian schools because they teach these secular subjects under Christian influences. Then there are the church schools confined to the teaching of religion, the things that pertain to the Christian religion and are conducive to the Christian life and service. Chief among these is the Sunday school, vacation Bible school and week-day Bible school. The two fields are now quite distinct in the thinking and educational work of today. There are those who would break down this distinction. They broaden their definition of religion to so take in the secular as to blot out the distinction between the secular and religious. This is to lose largely the true religion. While religion does affect all of life, it is something definite and different from the secular. Both fields have their important place, they should be supplemental and not contradictory, and must be kept clearly distinct. The teacher who is to succeed must recognize his field, its objective, its type of truth and special methods; he must prepare for this field and specialize in it. Not that the public school teacher may not also be a Church school teacher; he may be among the best Church school teachers, but if he is such he must recognize clearly the two fields and adapt himself as he changes from one to the other.

There are certain underlying principles of education that are applicable in both of these fields and will be employed in both. The church should be as educationally sound as is the public school. But, as we have already said, there are also certain marked differences in the objective, the character of facts to be used, and the methods employed. The secular School deals with secular and temporal matters, with world citizenship and skill for the present secular work of the world. The church school is not indifferent to correct secular matters, but its particular field is morality and religion, with matters of eternal interest as well as of time, with moral character and religious experience and citizenship in the kingdom of heaven. It will then be clearly seen that this calls for a different class of facts, a different text as a source book, some difference in method, and different results. A third important principle of teaching is the clear recognition Of the field and the things that pertain to that field. Without this there will be a missing of the mark.

**THE KIND OF KNOWLEDGE NECESSARY.** Much of the work of the secular school is helpful, and some of it is absolutely necessary in the work of the church school. The church builds on the work of the secular school and goes on to advanced truth of a different nature. It is fortunate for the church school that another school teaches what we call the elementary branches such as reading, writing and spelling. If these were not taught by the secular schools the church schools would have to teach them before they could go far forward. This would be a very great handicap. Secular history and certain facts of science and other secular learning are also very helpful as a foundation for the teaching of religion. The better the secular school does its work, and especially as it is true to Christian principle, the greater is the chance for church school success. But this must not influence the

**Sunday school or other church school teachers to turn from their special task and indulge in secular teaching in the church school more than is necessary for the accomplishment of the church school objective.**

**The objective of the church school being moral and religious the knowledge it stresses must be of this particular nature. The great purpose in the Sunday school is that we may see fulfilled in our pupils the desire of the Apostle Paul, "that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." Here we have the kind of knowledge and the kind of results that belong to church school teaching; the knowledge of God and of His will resulting in a correct Christian walk, in the growth and strengthening of the Christian graces, and the building of Christian character, with fruitfulness in every good work and Christian service.**

**It is to be feared that but few church school workers have any large and clear vision as to their particular task, of the particular facts that should be taught and the particular results to be attained. Their vision is often too general and is short of the real goal. Sometimes there is also a too large patterning after the methods of the secular schools and a failure to employ prayer and faith and a careful seeking to create a strong religious atmosphere and sentiment. Good natural educational methods are necessary but this work requires the operation of spiritual forces. We must have this in addition to the very best secular educational methods. We would add to our list of important principles of teaching the attainment of a clear vision of the particular task, the particular facts and the particular methods.**

**WHAT ARE THE FACTS NEEDED? The facts of Christianity are as numerous as the sands of the seashore. This is the most extensive field of research there is. We could scarcely make a beginning at enumerating the facts within the reach of human knowledge and experience. But there are a few fundamental facts to which we would here call attention because of their relation to vital Christianity and because of the modern attitude toward these facts.**

**The first of these is the fact of a personal sovereign God. We are now so related to material things that it is hard for us to realize the reality of the spiritual. Reality for us seems to require the stimulation of the natural physical senses -- a physical body. God is a Spirit without material form. It seems a bit hard for us to think with much clearness in our now fallen condition of anything existing without some material form. We talk about this but it often lacks reality and personality in our thinking. We think of the immaterial as gas, electricity, impersonal force. Being Spirit seems to place God far away from us when it should bring Him near. Some even deny His personality and think of Him as an impersonal force. But we forget that spirit is more than mere immateriality, all spirit is personality and all personality is spirit. We ourselves are spirit as well as soul and body, and it is**

because we are spirit that we are persons. An animal is soul and body but it is not a person. The fact that we are spirit, and that God is Spirit makes it possible for us to be conscious of God. It is because of the fall, and that we are dead in trespasses and sins that this consciousness is so dimmed. Regeneration and sanctification clarify this consciousness.

While spirit may be physically embodied, and the human spirit is now physically embodied, physical embodiment is not essential in any way to spirit reality. If there is such a thing as degrees of reality spirit is more real than matter. God as Spirit without physical form is just as much a reality as the human spirit embodied; God is just as much a fact as man. God must be made more than a thought, more than a theory; He must be made a reality in the thinking and in the experience of the pupil, and if possible brought into his conscious fellowship. The secular school will deal with the physical but the church school must deal with spirit.

God is the intelligent and wise Sovereign of the universe of which the world is a part. The earth is the Lord's and the fullness thereof; the cattle on a thousand hills, and the silver and the gold are all His. It is His right to rule and all owe Him allegiance. This right should be recognized by men and they should order their lives accordingly. They can own nothing themselves; they can but receive gifts from God and be stewards of that which belongs to God. Moreover, we are not our own; we are bought with a price; we are God's by creation and by purchase. This is one of the most important facts of life. To live right we must recognize this sovereignty of God and our dependence upon Him, and our relation to the things of the world. The church school teacher must make this clear to the pupil.

Second, the fact of Satan, the adversary of God, the originator of sin; the fact of sin and Satan's constant effort to continue and increase sin in the world. Men may try to deny and get rid of the fact of evil, but when they have done their best here it is just the same; arguments are all in vain in the face of the fact. This world is not now in its original created state; God cannot now say that all is good, and very good, in our world. He gave to man dominion and man sold out to Satan. God is still sovereign but Satan has usurped authority through the fall of man and there are now evil forces preventing the rule of God; God overrules but Satan is now the prince of the power of the air and the world ruler through sinful man. Probably the greatest error in modern scholarship and in the teaching content of today is the denial or failure to recognize the fact of the fall and its effect. Many of the theories put forth by scientists and other scholars would be correct had there been no fall and the world conditions were now normal. They are based on this assumption that the present natural conditions are normal conditions. The effects of the fall are now so ingrained in nature, so universal in nature, that science mistakes it as an original part of nature; they call it weakness, imperfection, and lack of development and hence they work out incorrect theories and explanations for things. The church school must teach this fact of Satan and his evil influence, and of sin as a fact in our world and its effect.

**Third, the fact of man, a spirit as well as soul and body, his immortality, his moral and religious responsibility, his now fallen and sinful state, his eternal destiny of heaven or hell according to his choices. Because I am now I must be somewhere forever; I am morally responsible and by my own choices form my own character and determine my own destiny. I am a partaker of the human heritage from Adam since the fall, hence have sin in the nature. Men try to deny the fact of sin in the human nature but there can be no satisfactory explanation of the present condition of human nature on any other basis. Man was created God-like. There is now much in the nature that is not God-like. This is true of all and is manifest in all very early in life. The Bible tells us that this is our birth inheritance. How else can its presence in all and from birth be explained. It is essential that this fact be known that we may realize our need of salvation and not be trying to accomplish by our own efforts that which is possible only by divine grace. This is not total depravity in the sense that all of the original creation is lost, that all is sinful and only sinful, that nothing good remains; but it is total depravity in the sense that all is affected, that the state of holiness is lost, and that man has no power within himself to recover himself; he must have a Savior. Those who deny this natural sinful condition tell us that children are born morally normal and that Christian character is possible through education. It is not a correct educational principle to thus deny a fact and claim for education that which is beyond its power.**

**Fourth, the fact of Jesus Christ the Son of God the Son of man, the God-man; the Savior from sin through His blood atonement. If Jesus is not very God, if He is not perfect man, if He did not make a blood atonement for sin there is no salvation for man and he is eternally lost. Man must accept salvation before there can be Christian character building, before there can be Christian experience and living. The virgin birth, the incarnation, the substitutionary death as a propitiation for sin, Jesus the Savior from sin and the Baptizer with the Holy Spirit, are all essential truths of Christianity which must be taught in the church school.**

**Fifth, the fact of the Holy Spirit, the divine Executor, the indwelling empowerment for holy living and service, the teacher and guide. The forgiven and cleansed person is ready for heaven but he must live here a while. He cannot keep himself, he needs wisdom for life's problems, strength for its temptations and battles, power for life's service; we cannot get on without divine help. Christianity not only prepares one for death and heaven but helps one to live; it is a correct way of life as well as the way to heaven. The Holy Spirit is "God with us" for this dispensation; He will be the Companion of all who accept Him, a present help in time of test and trouble, a helper in every task, a companion on every journey, a comforter in every sorrow. We must be made to realize and depend on this help; it is sufficient for life and for death.**

**Sixth, in the past we may have thought of Christianity too exclusively as an other-world religion, a preparation for heaven; that it strips life of its pleasure and romance, that it brings only unpopularity and sacrifice and keeps one from the**

things in this world and we must await death for its benefits; we may have failed to see and present its relation to and help for all the practical situations of life; we have thought only of salvation, holiness and heaven. As a result many of the people have looked upon it as rather an impractical religion for the world. They have wanted something to help them here and now in their world life and service and so have turned to other social and humanitarian and charitable movements outside the church. But Christianity is the very thing they need most for all of the present world need. The best things of the present life are only possible through Christianity. We must teach this truth.

**A CAUTION.** There seems to be a tendency now among some to swing to the other extreme and emphasize Christianity as "a way of life" and "Christ's way of living" and but little is said of heaven and less of hell. And much of this way of life, as thus presented, is through human effort and educational methods without the Holy Spirit. This is wrong. The church school teacher must keep in the "middle of the road" here. Christianity is the best thing for both the present and the future.

**THE SOURCE BOOK.** The above will suffice to indicate the general nature of the knowledge that is required for religious education, but where is this to be found? What might have been possible had there been no fall we cannot tell, but now nature and reason are insufficient, human science cannot bring this knowledge, revelation is necessary. Logic and science and nature study may be helpful but there is a certain amount of this knowledge that can be known only by revelation. The Bible is a revelation of God to man, the Bible is the great source book of Christian knowledge hence the chief text book of the church school. Every lesson should be based on the Bible.

Respect for and belief in this revelation are correct educational principles and are essential in Christian religious education. Ignoring this revelation science has made a host of mistakes and modern religion is also making many. Rejecting the fact that God created man and communicated with him directly in the Garden of Eden thus giving him a revelation of certain needed truth, especially a revelation of Himself and the true worship, they have worked out theories of evolution that are just so much stupid, learned folly. They would trace man's ancestry up through the animal and make the true religion a development from the superstition of a primitive barbarian race. It is an absurdity to think that our holy religion could have thus been developed by unaided man. The very idea, "God," is a revelation given to Adam and is intuitive to all men. Fallen man drifted into barbarianism and superstition and false religion. God renewed the revelation -- the one true God to Abraham; it was not a gradual development. Since Abraham's time this truth has been kept alive through Israel and her prophets, through Jesus and His church. The Bible gives us the record of these revelations. The church school must receive this Book as a revelation from God and be loyal to all of its teaching.

When the Bible has been given this place of prominence we may then get some help from the religious experiences of men both past and present. We may

study these experiences quite thoroughly but we must square them by the teaching of the Bible in order to know the experiences that are correct and desirable. If we take account of the presence of sin in our world and the effect of the fall on nature we may then study nature and find there much revelation of God and His will. But nature's revelation is insufficient, it must all be tested by the Bible. The church school must be preeminently a Bible school.

**THE DIFFERENCE IN METHOD.** This different field with its special truth and source book calls for some difference of method which is essential. There is much that is common in all education so far as the formal process is concerned; the same general rules of pedagogy prevail and must be observed, but this at its best is insufficient for the church school work. Our Christianity has in it the supernatural. While this is to be brought into the natural in a practical way, it must not be brought in at the loss of the supernatural. The real church school program cannot be put over apart from the supernatural. The divine presence and help are necessary. This should be the case with all educational work, but it is well known that the secular schools are largely carried on without thought of God; His help is not sought; all is human and natural. The successful church school teacher must have a real Christian experience and fellowship with God. Dependence upon God is an essential principle of church school teaching and prayer is a method of first importance. A secular teacher may get on without prayer and dependence on God but not the church school teacher. He may deceive himself, and somewhat deceive others, by the outward form and appearance of success, but he is not reaching the real objective. His text book is a divinely inspired book and the inspiring Spirit must also aid in the interpretation; his great objective requires the work of the Spirit -- the birth of the Spirit, the baptism with the Spirit, the leading of the Spirit. Other methods must not be treated with carelessness but prayer and faith and the help of the Holy Spirit are essential.

Again, the church school teacher must have a bit different attitude toward the pupil. Any teacher must be interested but the issues here are more serious and that interest must become a love that carries a special burden of desire. This will be a desire beyond temporal interests; it is for salvation and a life of devotion to Christ and His cause, a holy life and a righteous service. Because of this he will make a different and stronger appeal to the pupil, a personal appeal relative to his salvation, character, manner of life, service and destiny. The secular teacher may not largely appeal to and influence the pupil's moral life, and even less his religious life, but the church school specializes in both of these and seeks strongly to influence the pupil to the choice of Christ and His way of life.

Religious education must be religious in spirit and method; there is an essential difference between religious and secular education. They have much in common in method, but religious education to be successful requires that which is usually absent in secular education. It ought not to be thus absent, but it is. If this is absent in religious education the religious education loses the genuinely religious and drops to the formal and secular. Where the religious is really present it will lift



the secular into the sacred. This is especially true when the religion is the Christian religion.

**SOLD TO THIS PROGRAM.** The successful church school teacher must be thoroughly sold to his program, must be a firm believer in the essential truths of Christianity as revealed in the Bible, and must possess a real Christian experience. "The husbandman that laboreth must first be a partaker of the fruits." Half-hearted effort and uncertainty of faith mean defeat. He must not only see the value of education, but he must realize the special field of religious education and recognize its superior value. Christian religious education is the most serious education and carries the greatest values in the educational field. No teacher has a more responsible nor a more honorable position than the church school teacher, and if he is to succeed he must have a high appreciation of his position and its task.

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### **03 -- THE LESSON PREPARATION**

**ITS IMPORTANCE.** Is it not passing strange that any person should so fail to appreciate the Bible as a text book and the importance of religious instruction in the life of man as to attempt to teach a Sunday school lesson with but a hasty and careless preparation, or, it may be, with no preparation at all? And yet this is a very common occurrence. The carelessness with which this work of the Lord is often done is all but a crime, and it constitutes one of the great weaknesses of Sunday school work. The teacher is the key to the success of the Sunday school and no school can succeed with teachers who wait until late Saturday night to prepare the lesson and then rush through it in feverish haste. The really successful teacher will have a feeling like that expressed by Mrs. F. N. Coward when she wrote: "My life was so full, housekeeping and home making for three grown children and three or four boarders, that at first I thought I could not do it, but -- dare I refuse? So, as I said, there was only one thing to do, and that was to just live with the lesson from Monday to Sunday." Certainly if any person could make a reasonable excuse it would seem that this woman could, but she would make no excuse; though very busy she could and she would have a well prepared lesson, and she found a way. The successful school must have successful teaching, and this can be the case only when teachers make thorough lesson preparation.

Any and all teaching is a serious business, but to teach the Bible, to give instruction in religion and to train in character is doubly serious and demands the most thorough preparation that is possible. What teacher in the public school would think of going before a class without careful lesson preparation? How long would one be employed in the public schools without this preparation? Will we do more for money than for the love of our Lord? Oliver says, "The (Sunday school) teacher should approach the day's lesson with reverence and responsibility. It is his great opportunity. The problem is a more serious and difficult one than that of the public school teacher, who has had years of training; more serious because

greater things are at stake; more difficult because of limitation of time, equipment and authority." Certainly no one will question this valuation of the Sunday school teacher in comparison with the public school teacher. If, then, it is necessary for the public school teacher to have a prepared lesson, this responsibility must be even greater for the church school teacher.

There must first be the preparation of the teacher's own heart for the teaching of this particular lesson; he must have the lesson taught to him by the Holy Spirit, and be especially blessed and anointed for teaching it to others. General knowledge and general blessing is not sufficient. In the church school heart condition, the heart attitude toward the truth of the lesson, is as important as the intellectual grasp. The teacher must begin with the prayer, "Lord teach me that I may teach; bless me that I may be a blessing." A cold intellectual spirit and class condition will not do. He should pray until he feels the special touch of God upon him, and then keep on praying through the week in all of his other preparation that there may be the spiritual inspiration and revelation along with the intellectual and then pray Sunday morning before going to the class until his personality is immersed in the divine consciousness so that he can appear before the class in a sincere Christian, as well as social, attitude. The Bible is a divinely inspired book and requires the Spirit's help in its interpretation. The church school is a Christian religious school and requires a distinct, and it should be strong, Christian religious atmosphere. The intellectual and social are important, the religious is of first importance.

There must also be the intellectual preparation. A teacher cannot teach that which he does not know and understand, and he cannot teach well if he does not know just what should be taught at the particular time to the particular persons, or if he does not know how to teach the particular truth to the particular class. A thorough general preparation is indispensable as a background, but it is by no means a sufficient preparation. There are those who have a considerable general knowledge of the Bible, and psychology, and theories of teaching, but who can teach no particular lesson successfully. A particular preparation of the particular lesson is necessary. We do not say that this is all, but we do say that it is one of the essentials. Without this immediate lesson preparation much of the class period will probably be lost on non-essentials or on the less essential parts, and it may be there will be a wandering entirely away from the lesson. The unprepared teacher will waste time, and then often not have time enough to complete the lesson. "A well-studied, carefully, prayerfully prepared lesson can be taught in half the time that a haphazard one can be presented."

Good teaching is impossible without thorough lesson preparation. President Burritt says: "Preparation, general and special, is required to beget in the teacher himself that confidence and assurance which is indispensable to successful work. Inspiration is, as a rule, largely a matter of preparation. Preparation is necessary to infuse confidence in the pupils. They accept the leadership evidenced by superior knowledge and follow with interest and enthusiasm."

**THE TOOLS.** As the artisan must have proper tools with which to do his work, so the Sunday school teacher must have suitable study helps in order thoroughly to prepare his lesson. At this point no false economy must be practiced. Whatever the cost, there is too much at stake for the teacher to be hindered by lack of the needed helps. And since this teaching is a voluntary service the teacher should not be expected to furnish all of these himself. It will be quite fitting for the school or class to provide some, or all, of them for him.

The first place must be given to the Bible. Not just any kind of cheap Bible, but a good teacher's Bible with references and helps, should be the personal possession of each teacher. Next will be a good concordance, an analytical one is to be preferred; a good Bible dictionary; and a good commentary. The abridged editions of these are almost useless, for very often the thing you want cannot be found in these. Do not be deceived into buying such editions because they are cheap. They are costly at any price when they do not meet the need. A good Bible geography also will be of great value. The special lesson helps of your own denomination will, of course, be used first. Other helps may be consulted in order to get the larger view, but your own must have the prominent place, that your own denominational point of view may be "clear. The teacher should also be a subscriber to one or two good papers that contain a treatment of the lesson. It will be well for the busy man and the busy woman to have a copy of one of the many vest-pocket helps on the lesson for study at odd moments.

Added to this printed equipment, should be a notebook and pencil, a pair of scissors and a scrapbook or file. In the first will be jotted down the good thoughts that come to the teacher, or that he hears, through the day, and in the last named will be pasted or filed the material he clips from the papers. We are all quite skilled in forgetting. How often do we try to recall something at a time of need, but it will not come back. We all lose much when we do not have the notebook and scrapbook or file.

**THREE THINGS TO BE DONE.** In this immediate lesson preparation, three particular things must be done. First, the material to be used must be collected. A bit of this may be secured through one's own memory by recalling that which has been learned at some previous time and by prayerful meditation and logical thinking. That teacher is fortunate who has a fund of knowledge upon which to draw and a mind trained to logical reasoning. Other material may be secured by observation and conversation. The teacher who is sufficiently interested to keep his eyes and ears open will be picking up helpful suggestions all the time. Much material may be selected from lesson helps, papers and books. More material will be gathered by reading and prayerful meditation upon the Bible passages. From all these sources materials should be set down in note form in the notebook.

Second, an aim must be selected and the material arranged with this aim in view. Of course we have the general aim of the Sunday school in mind, but now we must select a particular aim for this particular lesson. This is very important. With

no particular objective for this lesson, and with the material unorganized, one may spend the class time merely in talking and asking questions and dodging about from point to point with no logical order, wasting much time on irrelevant subjects and reaching no particular conclusion. Professor F. L. Pattee says of this: "But what is it to be prepared? Is it to be able to answer any question that may arise from the class? Is it to have gathered enough material to be enabled to talk for half an hour? Is it to have enough questions to ask the class? It is far more than these. It is, first of all, a determination of what the object is that is to be reached. Why is this lesson to be taught? What am I trying to do? The teacher who has not a clear answer to these questions is working in the dark. To talk in an aimless way, letting the current of the lesson stray whither chance may bear it, is poor teaching. Many a teacher has said, 'I don't get farther than the first verse,' or 'We got switched off on methods of baptism and didn't touch the lesson much.' In other words, the teacher was not really prepared." Some pupils may be fooled by such procedure, but it is not teaching at all, and will bring but small results. A definite aim must be selected and then all the driving must be straight in that direction.

Marianna C. Brown tells us that, "A lesson is much stronger, as well as more interesting, when a single central thought is taken. The feeling of eagerness to bring all the truths one can into a single lesson is spiritually unhealthy and feverish. The person who brings five or six truths into one lesson usually teaches no more truth in the course of a year than the teacher who focuses each lesson on a single central thought. In the one case the truths may sink into the mind by sheer repetition; in the other, they impress themselves by their freshness and strength." To attempt to present too much is to accomplish nothing thoroughly, but to hold too long on one single truth with many technical and minor details will be tiresome and equally a failure. Each lesson should have one central thought around which the truths of the lesson are gathered. There may be much truth presented but if this is to be remembered and be of practical service it must be logically arranged around one central thought.

Third, a lesson plan, a blueprint of lesson construction, must be made out. From the lesson material that has been gathered, in the light of the aim that has been chosen, the material that is to be used must be carefully selected and the points that are to be made in reaching this aim chosen, their relative value determined, and they themselves arranged in logical order. It will be necessary first to decide upon some point of contact with the class. This approach to the lesson is very important; much will depend upon a right start. If the interest is not secured early it may not be secured at all. The conclusion, the final application, of the lesson should be well prepared that it may be as effective as possible. The time to be taken for each part should be considered that nothing be left out. It may not always be possible to carry out this plan in every detail. There will be questions asked by the class -- and a certain number of these should be encouraged-but all should be held in line with the plan, and especially with the aim. In making the plan there must be much prayer and sincere effort to get the leading of the Holy Spirit, and then in carrying out the plan there must be care to follow the Spirit's guidance.

If this is done the planning will lead to no bondage or formality; there will be a wholesome freedom with no license or recklessness throughout the class session.

Unless the teacher has his lesson well prepared, unless he has his lesson material well arranged and the plan well in hand so that he knows what he wants to do and how he is going to do it, he will not be prepared to lead the class. Especially in teaching children and youth there can be no moments of hesitancy and uncertainty as to what to do next, if the interest is to be held.

**KEEPING THE PUPIL IN MIND.** Since the objective of the church school is the pupil, no proper preparation of the lesson can fail to keep the pupil in mind. The teacher must know the disposition, condition and need of each pupil and plan the lesson to meet the need. If there are those in the class who are unsaved, or those who are having some difficulty as to faith, or those who are undergoing special trial, or those who are deciding some important question, the teacher should know this and find something in the lesson to give help to each one. Not only must he consider the class, but the individual—John, Samuel, Thomas, or Mary, Ruth, Esther. The lesson truths must be selected in the light of the pupil's mental capacities and put in a form that he can comprehend. They should be selected also in the light of the pupil's interests that the appeal may be as strong as possible. When object lessons are to be given or the sand table is to be used, the work must be well arranged so that it will teach clearly the lesson desired. Many teachers fail because they do not thus have the individual in mind and do not direct the teaching to meet the particular need.

**THE TIME REQUIRED.** You are now beginning to see that lesson preparation for a Sunday school class is no small task, and that to do it rightly will require some earnest effort and some expenditure of time. Professor Pattee has the following to say as to the time: "But where shall I get time to do all this? A fair question indeed. Many teachers are overburdened with their daily round of duty and of toil. But it must be remembered that the very best Sunday school teachers are more often those whose time is most taken up during the week. It is an old saying that, if you want anything well done give it to a busy man. It is simply because he is effective that he is busy. There can be no rule for the amount of time to be given to lesson study save this: take all the time that you can, and be regular. Miracles can be done if one economizes the odds and ends of time.

Half an hour a day well used will enable any Sunday school teacher to get his Sunday school lesson well, and in a few years will make him a notable master of the Bible. But the student must be regular in his work. He must set apart the time and adhere to his plan without exception until Bible study becomes a habit." It is the everyday preparation that counts. There are but few persons, if any, who cannot find at least a half-hour each day for this work. It may be there will need to be some rearrangement of the daily program; some things that are not of so much importance will have to be left undone. We usually find time for the things which we feel are of sufficient importance and which we really want to do. The person who

cannot find the time, or will not find the time, for lesson preparation must not try to be a teacher.

This preparation should begin at the beginning of the quarter by looking over all the lesson subjects for the quarter and getting a clear grasp of the general plan and purpose of the lessons. The lessons for each quarter, and sometimes for six months or a year, are related under one general subject and aim. This aim must be known and kept in mind both in the preparation and in the teaching of the lesson; each lesson should be studied in the light of what has gone before and of what is to follow.

The immediate lesson preparation should begin sometime during the week before the lesson is to be taught. Each Sunday the teacher should have the lesson for the following week sufficiently in mind to make some stimulating remarks to encourage study by the pupils. And it is frequently wise to make special assignments of subjects or incidents to be looked up during the week. We quote from Professor Pattee again: "Finally, the teacher's preparation should include an assignment of work for the next lesson. It is always well to give the individuals of the class each something special to do. . . . Often the reason why pupils prepare no lesson is to be found in the fact that nothing has been suggested for them to do. It is perhaps not too much to say that a very good estimate of a teacher's skill can be based on the manner in which he assigns lessons or tasks." The more intense lesson preparation should begin on Sunday afternoon and continue throughout the week. A bit of time should be given each day directly to this preparation, but one should be alert all through the day for such things as may be helpful. From three to four hours at least should be given to each lesson.

**SUGGESTED METHODS.** First is the daily method. Beginning on Sunday afternoon, while the last lesson and its teaching is fresh, it is well to look over the hour's work and note the effect of the methods that were used and any mistakes that may have been made. This will give you help for future lessons. Then take up the Bible and read over the next week's lesson and its immediate context, reading the lesson itself several times. Do this in a devotional spirit with meditation and prayer that God will pour some special blessing into your own heart at this the very outset of the preparation. T. T. Martin says, "My plan has been, first to bring myself to realize that what I am going to study is really God's Word, a real message from God to man, a real revelation from God, authenticated by hundreds of fulfilled prophecies; that I am going to prepare to teach a real message to responsible beings who will spend eternity in heaven or in hell; that by faithful teaching I may lead those whom I may who are lost to be saved to spend eternity in heaven; and that by unfaithful teaching I may leave them to spend eternity in hell." And a similar responsibility should be felt relative to the growth of those who are already saved. This will be enough for Sunday; it will not be best now to go beyond the devotional.

For the half-hour or more you give to the preparation on Monday, you may look up the intervening history between this and the last lesson and find the

threads of connection between them. Always have your notebook at hand in which to jot down in notebook style the points as you find them. If you do not thus jot them down it is probable you will forget some of the important things that you will want and cannot recall clearly enough to use them when you want them. If you have time you may also begin the study of the immediate context. You must become familiar with and understand the facts of the lesson. This will often necessitate the reading and study of the entire chapter, perhaps of several chapters making up a section in which the lesson is found. Then any parallel passages or related passages in other parts of the Bible must be read. The more familiar you can become with the text the better will be your preparation.

On Tuesday you will branch out farther. As yet you have confined yourself almost entirely to your Bible and the special lesson helps. You will continue to use these, but will now begin to use your other helps. You will now give attention to the larger historic setting, the social environment, and the customs. If you can give the lesson its setting in the school histories, you will make it more real and interesting to the class. The social conditions and customs also give the lesson a practical touch that makes it more gripping. Not much time should be taken in the class recitation with these matters, but that little is essential, and you must take the time to so familiarize yourself with the facts that you can tell them clearly and quickly.

On Wednesday, places and persons may be studied. Both geography and biography can be made interesting by one who has the knowledge. You should have a good map at hand when you are studying and when you are teaching. And a living example is always effective; whenever possible have some person or incident with which the class is more or less familiar to use as an illustration.

Thursday you will give especial attention to the moral and spiritual teaching of the lesson. This is left until Thursday because the work done in the first days of the week is needed as a background for this part of the preparation. It is to this we have been looking all the time. Do not be afraid of gathering too much material. Of course you will not use it all, but no one is prepared to teach until he has more material than he can use. The larger amount you have gathered, the better informed you are and the larger amount you will have to draw from. This will give you confidence before the class.

On Friday, the material having all been gathered, you will go carefully over it and settle on the aim for this lesson, choosing some central truth to be enforced. Some would select this aim earlier, and it should have been a matter of thought, but it would seem that its final selection can best be made after all the material is in. With the aim chosen, the material to be used must be selected and arranged, the questions made out, the illustrations chosen; and if any exercises, handwork, objects, or blackboard work are to be used, these must be prepared.

Saturday, the work begun on Friday will be completed and all will be carefully reviewed to see that it is properly finished. Lewis Keast says, "I find it helps not

only to retire at a reasonable hour on Saturday evening, but to arise in good time on Sunday morning. After an earnest season of prayer I review my notes on Sunday morning. But this brief review is all that should now be done; the preparation should all be complete on Saturday. You should have the time now for devotion and getting special blessing upon your own spirit before going to the class."

This plan has some very strong advantages, but it may not seem the best for all to follow. The daily details are but suggestions, the essential thing is something done each day. If this plan is not satisfactory then select some other that is better adapted to your need. But you must have some regular plan if you are to succeed. Without a regular plan, and without holding to that plan, you will probably come to class much of the time with your lesson poorly prepared. Here are some other plans. A business man who for a number of years has been a successful teacher of a Bible class set apart his entire Saturday afternoon for this work and would allow nothing to interfere with the arrangements. Others may set apart one or two full evenings each week for the Sunday school preparation. One evening of at least three hours of faithful work will pass, but two evenings, of two hours each will be better. A successful lady teacher says, "I rise at four or five o'clock on Sunday morning while all around me is still and I am entirely alone." Whatever the plan, the work must be thorough and sufficient, it will take time and effort, but the cause is worthy of all the cost. In case a certain day or night is used for this special preparation, there must be also the daily watching for material.

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#### 04 -- TEACHING METHODS

With the lesson well prepared the actual teaching is yet to be done. The human mind is governed by certain laws and these laws must be respected in the approach with lesson material. The very best prepared lesson must be presented after a correct method in order to be effective. The material, however valuable, cannot be carelessly thrown at the pupil and accomplish the desired purpose. Simply to know a lesson does not insure fitness to teach. A teacher may be full of his subject, and be able to talk much about it, and yet not be able to get any of it over on the pupil. Teaching is not simply occupying the time. There is much that passes for teaching that is not teaching. Teaching is not an individual affair, it is a double process and another one beside the teacher is involved. Teaching is but one side of a process of which learning is the other side. The teacher teaches only when the pupil gets the lesson; otherwise he only talks and acts in the presence of the pupil. Having prepared the lesson the next question is the method of presenting the lesson in such a manner as will cause the pupil to get the lesson.

**ADAPTATION OF THE MATERIAL AND METHOD.** "True teaching discriminates in the presentation of teaching material. Good teaching is largely a matter of presenting the right material in right quantities at the right time." -- Burritt. The first essential in teaching is to find what has been called "the point of contact";



**the teaching process must begin with that which is known by both the teacher and the pupil; until this common ground is reached the teaching has not begun. All teaching must proceed from the known to the unknown, or to the lesson to be taught. Until a truth touches somewhere the personal experience or knowledge of the pupil it will have no meaning to him, no matter how clear it may be to the teacher nor how well presented.**

**The human race are not all alike either in capacity or interest; we are told that no two of them are exactly alike. There are individual differences, and there are group differences. The experiences of children are quite different from those of youth, and the experiences of youth from those of the adult; hence their interests are different. Individuals and groups differ in capacity, experience, interests and needs. All this difference makes necessary an adaptation of the lesson material and of the teaching method; the same methods cannot be used in all departments.**

**With the Beginners the simplest and most elementary truth must be presented and the method must be that of the use of objects and exercises. The first learning will be by doing and seeing rather than by verbal precepts. The teaching must get into the play life where the child now lives. With the Primary class these same methods will be continued, but story-telling will now be given a large place and some handwork will be introduced. The Juniors will do more and different handwork; they will do map drawing and will begin to receive some formal verbal instructions. The Intermediates will call for some different treatment. Thus changes are required with the passing years, and adaptations are necessary for each age and condition. This means, first, that materials may be used in adult classes that cannot be used in the classes for youth or for children; and, second, one who is a successful teacher with adults will probably be a failure with youth or with children, and vice versa. This unit of study deals only with general principles of teaching. It should be followed with the specialized unit of methods for the special department in which the teacher expects to teach and with much specialized reading. Teachers of children should also take the special courses in story telling, object teaching, and handwork. The successful teacher must understand this adaptation of material and method.**

**TWO GENERAL METHODS. All the methods of conducting a class may be grouped under two general heads. First, are those methods where the teacher and the pupil co-operate in the discovery and development of truth, where the teacher guides the pupil in making this discovery for himself rather than tells it to him. This group includes the recitation method, the demonstration method, and the project method. The second is the method where the teacher does practically all the work, where he develops and reveals the truth, and the pupil simply listens and receives the truth thus revealed with approval or disapproval. This is the lecture method. Either of these methods may be abused and be a failure, or either may be successfully used; the conditions of the class and character of the teacher usually determine which method shall be used.**

**THE RECITATION.** This method calls for special co-operation on the part of the pupil beyond mere listening. There are forms of recitation method that may be used with some success where there has been little or no previous preparation by the pupil, and there are forms where preparation by the pupil is necessary; but in every case the work is greatly helped when the pupil studies the lesson before coming to the class. The more familiar both teachers and pupil are with the lesson the more successfully they may co-operate in the class period. We will consider three different forms of the recitation method.

1. Verse by verse. This is an old, and has been a largely used method. Often it has been very formal and ineffective, reaching to no definite education end. By this method the verses of the lesson are taken up one at a time in their order. The teacher will first assign the verse to a member of the class and ask him to read it and express some thought upon it. He will then give opportunity for others to express themselves, and may also follow with some discussion of the verse himself. If this method is to be a success, the teacher must be able to direct the discussion toward that which has been selected as an aim, and to gather up what is said and point it toward that aim. Success will depend largely upon the teacher. If the teacher has made little preparation and has no aim or plan, the recitation will be rather formal, aimless, and uninteresting, and probably get nowhere. But if the teacher is well prepared, has the lesson well in hand, keeps control and directs the thinking of the class toward a chosen aim, and makes a final application, some good interest may be created and desirable results attained."

2. Questions and answers. This has also often been a greatly abused and ineffective method. Such is the case when the teacher reads the questions from the lesson helps and when the pupils read the answers from the same lesson helps. This makes the recitation but little more than a responsive reading; it is not teaching and has no educational value. There is no teaching until the pupil has been caused to think. No question has educational value that does not cause the pupil to think in forming his answers. The questions given in the lesson helps are not placed there to be thus used; they are but suggestive and should be employed only by the most amateur teacher until he learns how to formulate questions for himself. Each teacher should make out his own questions in the light of the condition and need of his own class. These questions may sometimes be made out and given to the class the Sunday before for study during the week. At times certain questions may be assigned to particular individuals. When a question has been answered the teacher may then ask the class whether they accept this answer as sufficiently correct and may allow a bit of time for general discussion. With this method the interest and success will again depend largely upon the teacher's having a well prepared and arranged lesson and well chosen questions, and also a careful control and direction of the class thinking.

3. Discussion. According to this method topics will be selected from the lesson for class discussion. These topics may be introduced by the teacher by a question or a statement and directed to some individual to open the discussion. If

the pupils have some general knowledge of the Bible and some comprehension of moral and religious standards, this method may be used with some degree of success where there is a neglect of preparation by the pupil, but for the larger success the pupil must prepare the lesson. When the discussion method is used the teacher will probably secure the best results by assigning the topics to be looked up before the recitation so that special preparation may be made. All of the topics may be given to each member of the class, but it is usually best to make individual assignments. These topics must all be related closely to the subject and the aim chosen for the lesson, and a summary must be drawn before the lesson closes. This method draws out the pupil's mental activities and requires him to develop the lesson truths under the direction of the teacher. Both teacher and pupil must be active. The virtue of discussion lies in this co-operation and its freedom, and in that the results are lessons of the pupil's own development rather than ready-made information handed out by the teacher. But it is the teacher's responsibility to guide the discussion to the truth of the lesson and to protect against all serious error. Rather than a special topic some practical problem suggested by the lesson may be made the subject of the discussion. The aim will be to find the solution of that problem according to Christian principle. Or it may be the problem will be opened up through the study of some selected topic. In the book, "Exploring Religion with Eight Year Olds" by Sweet and Fahs, published by Henry Holt and Company, we are giving the following description of a problem discussion in a Junior class. This problem grew out of a question asked by Janet, one of the girls.

"She said, 'I want to know how we can be peace-makers.' The teacher said to Janet, 'Just what do you mean by that?'

"'When my brother snatches something away from me that is mine and that I am playing with,' explained Janet, 'what should I do?' This brought the problem into the realm of real life and the children took it up with much interest.

"The teacher said, 'What are some things you might do?' " 'You could say, Please give it back,' said Janet. " 'Well that doesn't work lots of times,' said Ruth.

"The teacher suggested that they state all the different things that might be done and then consider these to see which were the most effective.

"'Jean said, 'Well, you could tell your mother on him.'

"'That's tattling and that's never a good thing to do,' said Robert. 'I think it's best to sock him one and grab it back. My mother says if I get into a scrap like that, not to tell on the boy but to sock him one and go on about my business.'

"'Listen to Robert,' said Jean, 'and all he ever does at school is to tell on people.'

**"The teacher asked Robert about this and he said, 'I know, but I try not to.' There seemed a bit of interesting psychology here in the fact that Robert had condemned the failing that was evidently one of his own weaknesses. It was also interesting that when one of the children called the fact to his attention, he 'owned up.'**

**"Ruth suggested. 'You can cry and make them pity you.'**

**"The others all fell on this as a very poor device.**

**"It's terrible to use pity to get things,' said Robert. 'Once an old lady came around crying and asked my mother for some money and my mother said she was just using pity to get on in the world, and that isn't the right way to do.'**

**"Well, what are you going to do when it's a person bigger than you that is picking on you?' said Ruth. 'If I cry hard enough, my mother comes and just takes my sister by the hair and drags her upstairs, and gives me the thing she took.'**

**"John 'said, 'I think that half the time people just treat you mean to tease you, and if they see it teases you, they keep it up, so that the best way to manage is not to let them know you care and then the fun for them is over and they must stop.'**

**"Jean said, 'That was just it in the park this morning. When Robert saw it was bothering me the way he walked on the grass and didn't keep up with us, the more we spoke to him, the more he dragged along behind.'**

**"Robert said, 'I know it.' The others agreed that what John said was true. The teacher said she thought it rather a good thing to remember. Philip was then called on for his point of view and he said he thought to sock them one was the best.**

**"Oh, you are just copying Robert's point; why don't you have any ideas of your own?' John said.**

**"Well I do know all kinds of things that I could do, but I don't have to tell you,' said Philip.**

**"I should think people could talk the thing out and maybe settle it best that way,' said Janet.**

**"Out of all this discussion, the teacher brought up the six things mentioned as possible to do under these circumstances. (1) Ask the person to please give the thing back. (2) Tell your mother. (3) 'Sock him one.' (4) Cry and get pity. (5) Talk the thing out with the person. (6) Ignore him. In appraising the various methods, the children felt that the first way was not likely to work. The second, they felt, was a poor and cowardly way out. Robert held out to the end for the idea of 'socking him one.' He claimed it was effective when no other way worked. He said, 'They don't try**

it again after you've done it once.' The others agreed at the end that talking the thing out was the best way, all things considered. They felt, however, that it should be done with a feeling of strength and with sticking-up-for-your-rights in your voice."

This description gives us a splendid illustration of how the discussion method may be used in a children's class. There is a great weakness here but it is not in the method. We may learn much by a careful study of this description. The weakness is that which is so often present in the modern church school work, the failure to carry the teaching on to the Christian aim and give the Christian emphasis. The solution of the problem decided upon was, of course, the best of those selected, but it was all upon the basis of personal judgment. There was no suggestion of a Christian standard or of Christ's help in the solution of the practical problems of life. Left just as it is the children may conclude that they are able to solve their own problems without the aid of Christianity. The teacher should have wisely, not too hastily or abruptly, introduced the question of the Christian way and the conclusion should have at last been stated with something of a Christian emphasis and of the need of Christ's help in the solution of our problems. Sometimes that which passes for Christian religious education really undermines more than it exalts Christianity.

Again this teacher failed to take advantage of the opportunity to lead these children to the discovery that "socking" has never really worked in the long run, that Jesus never used such methods, that it is not a Christian procedure. There was here a great opportunity of impressing the children with the Christian way of treating others individually and collectively, of helping them to see that fighting and war are wrong. By this same discussion method under the guidance of the teacher this might have been done.

The discussion and question method combined is probably the most effective all-round teaching method. But it has its serious dangers. To be correct and successful, the teacher must be sound in faith, know the truth and must be the leader in full control, carefully directing the thinking and discussion. When the teacher does not maintain this control the class will wander from the lesson, or some "stickler" for unimportant details and lover of argument will hold the class to a discussion of some technicality of small importance and waste the valuable time of the recitation. A few years back we were having a series of missionary studies from the Old Testament. In a lesson showing the missionary activities of Abraham, the name of Lot appeared in one of the verses. One of the troublers took advantage of this casual mention to start a discussion on the moral and religious standing of Lot and kept this up until the purpose of the lesson was missed. The pupil's persistence in this kind of contention finally caused certain of the members of this class to transfer to another class. The fault however cannot all be charged to the pupil; a large part of it belongs to the teacher who did not keep the class leadership and allowed this pupil to run away with it. Many adult classes fail at this point. And some of these suppose they are succeeding because of this argumentative

discussion. A careful analysis of the results will usually show that nothing definite has been reached through such times of argument, that the time has been consumed without arriving at any desired end. There seems to be a general tendency for adult classes to wander from the lesson and it is no easy task for the teacher to keep the control and hold the discussion to the main purpose and finally reach the aim.

There is also the danger as shown in the description of a Junior class discussion of the teacher allowing the teaching to close when the pupils have arrived at their conclusion even though this conclusion may be incorrect or fall below the lesson objective. One of the modern educational theories is that we should leave the pupil free to form his own conclusions. But this is not Christian religious education. Christianity calls for a definite type of life and definite truth and this teacher must guide to this definite truth and life. The conclusions from this discussional method must then be carefully guarded so that they will be soundly Christian.

**THE DEMONSTRATION METHOD.** Demonstration is a very popular and successful method of salesmanship today. The mere advertising and talking about the goods to be sold does not result in a very large sale of the commodity. For the larger results there must be a showing of samples and a demonstration of the use of that which is to be sold. Clothing is placed upon dummies and displayed in the show windows. The electric sweeper and washing machine are brought to the home and their work demonstrated. The refrigerator is placed in the home for a two weeks trial. If we are to sell the truth of a church school lesson to a class it will help greatly to be able to point to some sample or give some demonstration of the benefits flowing from that truth.

This method will call first for the teacher to teach through his own life. He must furnish a sample of the way of living which he seeks to teach, he must be an example of Christian character and disposition, a pattern of Christian behavior and attitudes. This is to be able to say with Paul, "follow me as I follow Christ." The teacher must be watchful of his own life in the light of that which he is teaching. And there are usually persons living in the community or who are known to the class who may be referred to as examples of the special truth being taught. Also there are often outstanding characters of history who may be used. Other lessons will call for incidents in the local community or in history.

This method also calls for the pupils' activity. Each must be urged to make proof of the teaching in his own life, to be not only a hearer, a discoverer, but also a doer of the lesson. This may be encouraged by class activities. The class may often plan activities that will offer the pupils the opportunity of practicing the truths taught and demonstrating their value and benefit. Lessons of love, friendship, cooperation, right racial relations, helping the sick and needy, interest in missions, kindness and very many other essential Christian characteristics may be thus taught. The pupil may also be led into experiences of the blessedness of worship

and fellowship and the joy of helpful service for others. Thus the way of Christian living may be taught and the joy and satisfaction of the Christian life be demonstrated. Some of these activities may be in connection with the regular class session or in connection with Junior, Intermediate, or Young People's Society meetings, revivals or other church services, and others of them carried on during the week, but all will be a part of the teaching method.

**THE PROJECT METHOD.** This is one of the newer educational methods. It has its place, but we must guard against making it a "fad." President Burritt defines it as follows: "The project is a body of thought brought to bear upon an important center of practical knowledge with a definite aim. It is the solution in advance of a practical problem. It involves also the impulse to execute the enterprise conceived in advance as a desirable objective. It is the working out in miniature of real enterprises." This last sentence is a sufficient definition for our present purpose. The enterprise may be something accomplished which we review, or it may be something new.

A project which was carried out by the class in Old Testament History in one of our colleges several successive years was the Building of the Tabernacle. Different members of the class were assigned different parts of the tabernacle. Each member or group was to make a thorough investigation of the part assigned -- the materials used, the form and measurements, the purpose, etc. -- and then construct this part in miniature on a scale decided upon and out of material that would be representative. The investigation must reach far beyond the mere physical building. Being really a project of providing for the worship of a people, this investigation must needs include a study of the distinctive ideas of the Jewish religion, the ceremonies necessary in order to express these ideas, the proper location for the tabernacle, the architectural characteristics, and the needed material and where to get it, the workmen and how to secure them. On the day appointed to build the tabernacle, each brought his part and placed it properly in the building, giving as he placed it a brief description of the part, its use and appropriateness, and its symbolic meaning. All was done under the instruction and supervision of the teacher. A Sunday school class may do the same.

A class of boys in a country Sunday school marked off a spot in the church lot, filled it in with sand, and there made a relief map of Palestine. The same may be done in a smaller way with a sand table. A splendid project might be Protecting a Nation against Famine, in which the work of Joseph in Egypt would be studied. This might be divided into such subjects as, the nation's responsibility for the food supplies; the nation's resources -- for example, its crops, its prosperity, its irrigation system, its means of transportation; the political administration, economy and provisions for storage; the religion of Egypt, and of Joseph, and the influence of the interpretation of the dream of Pharaoh; the importance of character based on religion. The investigation completed, all will come together and the story be worked out. The migration from Egypt to Canaan is another excellent project. A more difficult one from the New Testament would be the founding of the early

church. The Bible furnishes an abundance of material for this interesting method. It takes time to work up any project -- from four to six weeks, possibly a whole quarter -- but it will pay if it is successfully conducted.

**THE LECTURE METHOD.** When this method is used the teacher does all of the talking, the teacher teaches by conveying information and making direct application of the lesson through verbal expression while the pupil sits quietly as a listener. For his method to be successful there must be co-operation on the part of the pupil, but this co-operation will be quite different from that where the recitation method is used. The lecture may be ever so clear in thought and beautifully worded and correctly delivered but if the pupil does not give attention and follow the teacher in thought as well as word, there will be no teaching, he must be more than a passive listener, he must think with the teacher and reach the conclusions for himself.

This is a popular method in the universities with advanced pupils where they are required to take notes and do research work. It cannot be used with children, and should seldom be used with youth, but it is often used in the Sunday school with more or less success with classes of young people and adults; it is really the only method that can be used in the large adult Bible class.

This method may seem to be an easy method for one who is naturally talkative and can use many words without saying much. And it is easy for the pupil who sits passively as an empty vessel to receive words. But where such is the case there is no school, no class; there is neither teaching nor learning. It may have something of the outward form and show of a class, but there is nothing educational or particularly worth while going on. If the lecture method is to be a success the teacher must have something worthy to talk about, have his material well arranged, and be able to present it in an interesting and appealing manner; and the pupil must make the mental effort necessary to get and understand the truth that is being told. If it is to be successful it is not as easy a method as it may appear. As with all methods that succeed, it calls for the teacher's thorough preparation. The teacher-lecturer must know what he wishes to convey to his listeners, and he must know it clearly himself or he cannot make it clear to others. He must also be familiar with the meaning, use and arrangement of words; he must understand the rules of logic and be able to arrange his material in a natural and orderly manner; he must be familiar with the art of public speaking so he can present the lesson in such a way as to make the truth clear to the pupil and bring him to the desired conclusion. The teacher-lecturer that wanders back and forth and around, that harangues, that makes disconnected statements or statements without reason, gets nowhere and leaves no helpful lasting results. This teacher lecturer must also be a person of wide reading and broad knowledge; a fluent, interesting and convincing speaker. Others may occupy the time but only the fully prepared person can really teach by this method.



**This method should not be used except with young people and adults. President Burritt says: "This method is popular and much used, but as no study is required usually few permanent results are secured." Professor Weigle says: "It is an excellent method with advanced classes if you cannot get them to work in a better way. It demands the very best teacher, and one who is a direct and forceful public speaker. Such a teacher may attract large numbers of men and women to the Sunday school who would not enter any other class."**

**The chief weakness of this method is in the fact that the teacher must do so nearly all of the work and often so little co-operation on the part of the pupil is secured. The best educational results are possible only when the learner as well as the teacher is active. With this method it is too easy for the pupil to be a passive listener. The special virtues of this method are (1) its attractiveness to busy people who do not have the time, or more often the inclination, to study the lesson for themselves; (2) the opportunity it affords for a more definite and systematic presentation of the lesson without the introduction of unimportant material; and (3) its economy of time.**

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## **05 -- GETTING THE PUPIL TO STUDY THE LESSON**

**Whatever teaching method may be employed, lesson preparation on the part of the pupil as well as the teacher is necessary if there is to be any large success. We would not suggest that there can be no benefit derived from pupils attending the Sunday school as listeners with no previous lesson preparation. To do this is very much better than not attending Sunday school at all, and especially so if the teacher has the lesson well in hand and presents it intelligently and with interest, but this is not at all the ideal condition and the results will be meager to what they should be. We are not dealing with ideal conditions, for there are no such conditions in this world. If we are to do our work in the Sunday school we must meet the conditions as they are and do our best. There is a very great lack of pupil lesson preparation among all classes in the Sunday school. This is a just ground for discouragement, but there must be no giving way to discouragement. The teacher must do his best to make the strongest impression for Christ and the Christian life that is possible under the conditions that confront him. But since lesson preparation by the pupil is so essential to the better results every legitimate effort should be made to secure this as largely as possible.**

**How shall we get the pupil to study the lesson? This question is exceedingly difficult to answer. It is one of the teacher's greatest problems and teachers of experience refer to it with becoming humility. It is often not an easy task in the public school, but in the Sunday school the teacher does not have the authority behind him to require and enforce study as does the public school teacher, and often there is small support from the home. Public sentiment does not put behind the pupil the incentive to study the Sunday school lesson that it does the lesson in**

the public school. He is told that he must pass in his secular studies if he is to succeed in life and he loses something of his social standing if he does not study; but in the Sunday school it is looked upon as a "goodie-goodie" proposition, no grades and no standing are affected. The odds are much against the Sunday school teacher. But there are some things we can do which in most cases will result in improvement.

**1. THE TEACHER MUST BE AN EXAMPLE.** The teacher who values his work so lightly that he poorly prepares his own lesson, that is continually apologizing for coming before his class without the needed preparation and for not knowing the things about the lesson that the pupils have a just right to expect him to know, can have but little power to influence the pupils to study their lesson. The average Sunday school teacher must come to the place of reevaluating his work, giving to the Sunday school lesson the place of importance it deserves, before he can lead his pupils to value the lesson sufficiently to study it. The pupil will usually take the lesson work less seriously than does the teacher, hence the average teacher must come to take his work more seriously before he can hope to influence the pupil to more thorough lesson preparation. A good example of careful and thorough lesson preparation will be a help.

**2. THE TEACHER MUST DESIRE A PREPARED LESSON,** and make that desire known in a winsome way. Too often teachers in the Sunday school have taken the matter of lesson preparation on the part of the pupil with much indifference. Usually nothing is said about it. We have known of teachers making such statements as the following before their class: "I suppose there is no use in asking how many have studied or read the lesson over before coming to class." Sometimes this has been said with a smile, giving the impression of a joke. In all such cases there is a fulfillment of the extra beatitude of the colored preacher, "Blessed am dey dat expects nuffin', for dey shall' not be disappointed." We usually get less, rather than more than we expect. The teacher must desire lesson preparation so deeply that he will impress this desire upon the pupil. To do this will require more than a patronizing request of, "Won't you please read the lesson over before next Sunday, do it for my sake Won't you?" His desire must be so deep that he will adopt such methods as will provoke study. The teacher has a responsibility at this point far beyond requesting the pupil to study.

**3. THE TEACHER MUST GIVE THE PUPIL SOME GOOD MOTIVE FOR STUDY,** a motive that will arouse his personal interest. Here has been our failure, we have not given the pupil any particular challenge. There is plenty of good motive but we have not set it out effectively. Religious education must be held up as valuable and personally desirable and its absence as a most serious loss. We must find in it a point of interest and benefit for the pupil in this life as well as the life to come, that it is not a mere sentiment or system of mysticism but a practical help to the most successful life. We must get away from this "goodie-goodie" idea and make of it a manly and womanly task.

The Bible must be held up as a worthy source book, a text book of standard authority, covering a wide field of useful and valuable information. To talk of the Bible as a trustworthy authority only in matters of religion will militate against this effort to get the pupil to study the lesson for at the beginning the religious interest often is not strong. But they are interested in history, literature, science, geography, and such like things. The Bible is a most interesting book along all these lines and the pupils may be asked to find out what the Bible teaches along lines in which they are interested as these have a bearing on the lesson. Their discoveries will interest them in Bible study, and bring them to appreciate the Bible for its valuable information. In this study they will find God and righteousness exalted and will probably become interested in religion.

The Bible also must be presented as a living book, not simply a book of the dead past. It is not a "back number," it is a book for today. Its every incident may be made to bristle with practical and helpful teaching for the present. It is not only a voice out of the past, it is also a voice speaking today. The pupil must be brought to look upon the Bible as containing that which he needs to know, a text-book worthy of his study and from which he may get valuable benefits.

The Bible must be taught in a commendable and interesting way, after a sound educational method, as other textbooks are taught. There must be an atmosphere of worthiness about the recitation period, a wholesome dignity about the teacher, a feeling that something worthwhile is going on. Poor or careless methods of teaching will destroy the desire to study. The prevailing lack of lesson preparation by the Sunday school pupil is not all the fault of the pupils, much of the fault may be laid at the door of the teacher. We have not made this phase of education challenging to the pupils; we have not made them see and feel the worthy motive behind it or the practical value to result from it, we have not made it mean much to their lives. A reevaluation of religious education such as will cause the teacher to take the work more seriously and give more attention to methods of presentation will help much.

**4. THERE SHOULD BE A SPECIAL ASSIGNMENT OF THE LESSON.** It is not enough that a lesson committee has made a general lesson assignment for all Sunday schools, and that a special quarterly of lesson helps has been issued. It is assuming too much to expect the pupil will use these helps and study the lesson without some additional urge. This is too general and he will lack interest and will probably not look at his quarterly. These lesson helps are invaluable and they must be furnished for the pupil's study, but there must be some push put behind the pupil to send him to these and other helps. There should be some special extra lesson assignment for the particular class each week giving to the assignment a personal interest and appeal.

At the close of each class session let the teacher take a few moments to refer to the lesson for the next week. First let him refer to two or three interesting lines of study that the lesson opens up and of the helpful and practical results that may be

reached through this study; make the intellectual, social and practical, as well as the religious appeal; make it a real challenge to their effort. Second, a special set of typewritten questions, as interesting and with as strong an appeal in them to this particular class as you can make, may be handed out with the request that each one look up the answers and be ready to take part in the recitation next Sunday. Or, instead of the questions certain topics, with some suggestions as to where to look them up, may be assigned. In these assignments just as strong an appeal as possible should be made to the pupil's curiosity that his deepest interest may be aroused.

It will often help to assign definite tasks to particular persons, or to groups of two or three to work together. This will bring a larger feeling of responsibility, and those to whom the assignment is made will feel they should bring up the work. However, such assignments must have in them some special appeal to the interests of those to whom they are assigned if the best results are to be expected. A group interested in history may be asked to look up the setting of the lesson in secular history, or to enlarge on the customs of the times as suggested in the lesson. Another group interested in English may be asked to note the forms and figures of speech used and call attention to the same. The moral teachings and their application to our day, may be assigned to others. In all cases, of course, the spiritual application must be in the ultimate objective.

To make this lesson assignment will require much thought on the part of the teacher. Just any questions or topics will not do. The teacher must know and understand his pupil, his habits of life and interests, and make such assignments as will appeal to his interests and help to meet his need.

**5. THE LESSON ASSIGNMENTS MUST BE RESPECTED IN THE RECITATION.** When assignments have been made the recitation must be such as to bring out the results of such lesson preparation as has been made. If special things have been assigned to be looked up the report must be called for. A failure to do this will give the pupil the impression that the teacher does not consider the work of much importance. This will discourage the pupil and it may be hard to get him interested in another assignment. If the pupil makes the effort to prepare work he should be rewarded by being called upon or given some chance to report his findings. If the pupil has not brought up his work and he is called upon he may be embarrassed but he will see that reports are expected and will probably resolve never to be caught in this way again. The teacher must always be kind and considerate. To scold will probably mean defeat.

**6. EFFORT MUST BE APPRECIATED.** When a pupil has made an effort in response to an assignment the teacher must show appreciation and make use of the answer or report in a further development of the lesson. Even if the answer is faulty, or it may be entirely incorrect, the effort must be commended and the pupil encouraged. It may not be necessary to say that the answer is incorrect. Often it may be taken as a start to lead to the truth and the error will be discovered without

calling attention to it and embarrassing the one giving the answer. When the report involves geography, have the pupil use the map and show the location of places. Use every legitimate device to increase the interest.

A reward may be offered for a prepared lesson. It is seldom wise to make this a material prize. A material prize of any value may take interest from the lesson and become the chief motive for the work; thus a lower material motive would crowd out the higher spiritual motive. It should rather be some reward of merit that will hold the interest on the lesson and the great Sunday school objective. The six-point record system offers this reward in the form of a grade. In this system the pupil is graded on six different points, one of which is a prepared lesson. This puts the pupil in competition with himself and his own past record, to maintain and to raise his grade from time to time; puts him in wholesome competition with the other members of the class in competition with the other classes of the school; a competition to achieve real merit.

**7. A LESSON AIM.** In the lesson assignment all must lead up to the realizing of the lesson aim. In the recitation the questions or topics should be considered in their logical order. Before the class closes the teacher should glean from the reports and discussion certain facts, making each fill a place of importance and arrive at the aim as a result of the recitation. It is a disappointment, it leaves a bad after effect, to close not having arrived, with no conclusion, no particular point having been reached. A tactful teacher can direct the class, bring things together, and to a final conclusion, so there will be a feeling that we have arrived somewhere, the class session has accomplished something. Through this method the recitation has been social and the pupils have felt the glow of helpfulness and co-operation; there is a general feeling of satisfaction and accomplishment and the pupil will probably go from the class with new interest, feeling that the study work he did paid and with the resolve to do his part again next week.

**8. SUPERVISED STUDY.** This term has a variety of applications. It may refer simply to a study hall with a monitor, or it may mean directed home study assignments, or the teacher giving special help and direction to the pupil's study during the day, or it may be what is called the "double period" -- a part of the time for study and a part of the time for recitation. In the latter form this teaching method has been used in the Sunday school when the teacher has failed to secure home study. This method has succeeded best with the earlier adolescence years. If this method is to be used the time for the class session should be extended to forty-five instead of thirty minutes. The first fifteen or twenty minutes will be given to the study of the lesson. A Bible will be furnished for each pupil. It will be splendid if certain other reference books are at hand. Of course each pupil will have his own quarterly. If they are inclined to lose these a sufficient number must be kept on hand by the class for loan to those who do not bring their own. The lesson leaves will not do for this. Do not allow the pupils to carry these extra quarterlies home. Some such plan as the following may be carried out. The teacher will ask a question or state a topic or problem, making this very clear. Next he will suggest where and

how to find the answer or solution -- direct their study. Now give them a sufficient amount of time for this study, but do not allow them to give the answer yet. When the time is up make another assignment, and so on through the fifteen or twenty minutes covering the whole field of the lesson. This done, the lesson thus prepared, you are ready for the recitation.

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## 06 -- THE TEACHING PROCESS

**HERBART'S METHOD.** One of the most popular lesson plans, which has been generally endorsed by Sunday school workers in the past, is that known as the Herbart plan, This plan is scientific and practical and probably cannot be much improved upon. It is divided into five logical steps, each playing its particular part in reaching the lesson objective. These steps are (1) Preparation, (2) Presentation, (3) Association, (4) Generalization, (5) Application. While each of these represents a distinct process, a simplified analysis of three steps may serve our purpose. The preparation here referred to is not the preparation of the lesson by either teacher or pupil, but the preparation of the pupil or class for the lesson. It is that part which we have sometimes called the introduction, except that the word preparation directs attention to the pupil and class rather than to the lesson outline. It is this class preparation for the lesson that is the purpose of the introduction. We will use the word introduction, giving it this double meaning. Presentation would seem to cover the next two steps, association being a necessary part of presentation. Generalization is the assembling of the parts in preparation for the application, and conclusion would seem to cover both steps. We will then use but three divisions for the teaching process: 1. Introduction, 2. Presentation, 3. Conclusion.

**THE INTRODUCTION.** Very much depends upon the first moments of the class session, and it is not always easy to make these what they should be. The first sentence, the first word, is important; the lesson must be introduced in an attractive way. But it is not alone what is said that counts. The personal appearance, the spirit, the bearing, the attitude, the facial expression and the tone of voice all enter into creating the atmosphere. It must be remembered that all the senses are used in the teaching process and not hearing alone. The entire environment must be made to assist in bringing the entire class to the place of readiness for the lesson.

A first result that must be reached in this introduction will be the finding of what is called "the point of contact," a common ground upon which both teacher and pupil may stand and start forward together. No teaching can begin until this point is found. Since teaching must proceed from the known to the unknown, the teacher must first draw out from the memory of the pupil something that he already knows. If the pupil is to be taught, the teacher must start with the pupil's own ideas. And the more interesting this point of beginning is to the pupil, and the more nearly it is related to the lesson to be taught, the greater will be the advantage at the

beginning. But though the point of contact be quite distant from the final objective, it must be first found and then teacher and pupil must travel together as quickly as possible to the lesson.

By the law of apperception we know that every one understands new truth in the light of that which he already knows. Each pupil will understand a lesson that is taught in terms drawn from his own experiences. This is the only way we have of understanding. No one can understand much in the light of another's experience which is different from any he himself has ever had. In the introduction, which is preparing the pupil for the lesson, the teacher should not only find a point of contact but should cause to be called up in the mind of the pupil other related items of knowledge that will help to create an atmosphere of hunger and receptivity for that which is to be taught and form a proper background for the understanding of the lesson.

Speaking of this point of contact and background of knowledge, Professor Weigle says: "It does not matter where these ideas may have come from, provided they are his own and are really to the point. You may revive his memory of former lessons, or call up things he has read, or remind him of concrete experiences that he has had. In any case the one great question is -- is this idea one that will really help him to understand the lesson as he ought to understand it?"

**AROUSING THE PUPIL'S INTEREST.** Furthermore, this introduction is to arouse the pupil's interest in the recitation and make him feel that there is something worth while which he does not know but which he may know, and that this lesson will give that knowledge to him. It must bring him to a place of desire and expectation. To begin the presentation of the lesson before this interest is awakened will mean loss of time and effort and meager results. If the pupil can be made to feel some sense of need he will be the more receptive. Curiosity will increase his interest. The common ground having been found and a background of knowledge called up, if the teacher will state in some terse sentence the question he is going to answer or the problem he is going to solve or the lesson he is going to teach, without revealing too much, he may arouse curiosity and quicken the interest.

The method of the introduction may be questions and answers, tactful remarks, a good story, presenting an objective, calling attention to the map, to a chart or to a picture. Care must be taken not to prolong this introduction. It should be made as short as it can be and yet successfully meet the need. As soon as the pupils have been prepared for the lesson presentation, the teacher should pass to this stage of the process. Some teachers drag out the introduction and "dull the edge of the pupil's interest before they reach the presentation," and then they complain of the inattention and say that they do not have time enough for the lesson. A lesson that is all introduction is a failure.

**THE PRESENTATION.** In this part of the process the new material is presented and the new truth developed. This will begin with (1) the presentation of the essential facts from the lesson text. In classes where the pupils are old enough to read this should be done by referring to the Bible. The lesson helps should be faithfully used for study, but each pupil should have a Bible for the recitation period. It is the revelation of a weakness in method if many lesson sheets have to be given out. As many pupils as possible should be induced to bring their own Bibles. The school might purchase some cheap Bibles, not too small print, to be lent to visitors and to pupils who will not bring their own. The use of the Bible in class is becoming more and more necessary as the lesson assignments become longer and only a small portion is printed in the helps. Each pupil should find the place in the Bible and follow the lesson. The teacher should call upon one after another to read the verses from which each particular point is developed. When the lecture method of teaching is being used the teacher should, in connection with the statements of the facts, also give the chapter and verse upon which each is based so that those who are disposed to do so may turn to the text and read it for themselves. This is not only a Sunday school; it is also a Bible school, and all teaching must be given biblical basis. The Bible must have great prominence in this presentation. Any tendency to get away from direct Bible study is not good.

If the Herbart method were strictly followed, all the facts of the lesson needed in the teaching would be clearly and quickly stated before any development of the truths is undertaken. The better way is to develop each point separately in its logical order from the facts that are to be used for that particular truth. After the facts have been given will come (2) the discussion, or the "association" of Herbart's method. Unless the lecture method is being used the pupils will take part in this, the teacher directing the work and holding all in line with the purpose. The facts that have been presented will now be brought together and worked over; obscure points will be cleared up, inquiry made as to their relations and implications, and if assignments have been made the reports will be heard. Also whatever illustrative material may be needed to hold the interest and to make clear and forceful the meaning will be presented. In all the discussion there will be a steady working toward a full comprehension of the lesson aim and an effective conclusion.

**THE PRESENTATION TO CHILDREN.** While presentation is a necessary part of the teaching process with any group, the method will necessarily differ with the different age groups. The disposition, interests and mental development of young children are such that the teacher must present the lesson largely by using their physical activities and bringing it into the realm of that which seems to them to be play. This is not to the teacher playing; it is real educational business carried on in the only way that the child can be reached, interested and taught. It is then, very desirable that this department should have the use of a separate room. The program for the children must be varied; they cannot be held to one thing long; they must have change of position and of activity and of thought if their interest is to be sustained.



**We quote again from Professor Weigle: "The use of physical activity and play in the Sunday school can be objected to only by those who do not understand children. It does not mean that the department is to be in constant turmoil, each pupil doing what he pleases and moving about where he will, while the teacher distractedly tries to keep all busy. It does not mean that the atmosphere of reverence and worship is lost. It means rather that the teacher recognizes that there is sure to be physical activity, for children are so made; and plans to use and direct it, and so confines it within proper bounds, instead of trying to repress it and only succeeding in spreading it over the whole hour in form of mischievous interruptions. Marches, drills and motion songs have both a recreational and an educational value for children of this age. They may be used to illustrate and impress the truth of the lesson, as well as to engage active hands and feet and little bodies full of play."**

**Both for these and for the older children the lesson must be presented in story form. President Hall says: "Of all things that a teacher should know how to do, the most important, without exception, is to be able to tell a story." Really to tell a story -- that is, to tell it effectively so that the impression will be what it is desired to be, is an art. Just any story, told in any manner, will not do. The Sunday school is not a mere place of entertainment or amusement. The story must be one worth the telling; one that teaches something that fits into and enforces the lesson and its application rather than distracts from the lesson itself. To tell a story well requires familiarity and practice and interest and enthusiasm. It involves proper words, inflections, facial expression and physical attitudes. Often that is called story-telling which is but an attempt without success.**

**PRESENTATION TO YOUTH. The form of presentation may be extended when the Junior group is reached. The story will still be used, but its character and form will change somewhat. A large place will now be given to objective teaching, to the use of objects, pictures, blackboard drawings, and such like, to illustrate and emphasize the lesson. When one learns how properly to use object teaching it becomes a very effective method of lesson presentation. The material used must be simple and the analogy clear. Do not try to get over-elaborate devices that are beyond the pupil. There is an abundance of simple material which may easily be secured by one who knows how to select it.**

**The physical activities may now take the form of more advanced handwork, things to be done by the pupils using their own hands. Handwork includes making posters and scrap books, drawing and coloring pictures, map exercises, notebook work, writing answers to questions, writing essays and stories. But it must be kept in mind that handwork is not an end in itself, and only that should be done which will contribute to the real end desired. The Sunday school is not maintained for manual training or for recreation and entertainment; it is to teach religious truth and promote character building; it must lift the thinking above mere things. Handwork of any kind, when it consumes the interest and the lesson is lost becomes a**

hindrance. But it need not be this; it may be really educational and be used effectively in the lesson presentation, and the teacher must learn so to use it.

This being a great memory period, certain key verses of the lesson will be selected for memorizing that the lesson may be more firmly fixed in the mind. Much more use may now be made of the question and answer method. Simple discussion may now be begun, for the Juniors are beginning to think for themselves and to have opinions of their own. This, however, must be carefully directed and guarded by the teacher if it is to be a part of the lesson presentation; otherwise these active minds will soon be far afield. Hero-worship is now beginning, and the noble characteristics and brave deeds, or the opposite, of the personnel of the lesson may be used with good effect.

**PRESENTATION TO YOUNG PEOPLE AND ADULTS.** AS the reasoning powers develop they must be more and more appealed to. Mere statements in the presentation of the lesson will not be sufficient in these classes. Reasons must now be given. The group of pupils are attending, or have attended, the secular school and all are familiar with the methods of presentation there. They will not be satisfied with less in the Sunday school. There must be intelligent and logical presentation, with just as clear proof as is possible for each point. The teacher must always be prepared to give a reason for the hope that is in him, or for the thing he is trying to teach. Charts, outlines, diagrams and syllogisms may now be freely used and striking quotations from authorities may be given, together with certain facts of science and philosophy. The final appeal must always be to the Bible, but it must be referred to and used intelligently and reasonably. The teacher of these groups must practice the injunction in Isaiah, "Come now, let us reason together, saith the Lord."

**THE CONCLUSION.** First comes the intellectual conclusion. In the presentation of the lesson probably several new facts or truths have been developed. In this development we have had the lesson aim in view, we have been working out a lesson topic. The conclusion is the summing up of these results of the presentation, a looking back over these developed truths, a concise formulating of the central truth of the lesson; it is arriving at the lesson aim. The teacher should lead the pupils to draw this conclusion for themselves and state it in their own words. The effect will be much better than for the teacher to hand the conclusion to the pupil ready made. It will probably be necessary for the teacher to restate this conclusion more clearly, but not until the pupils have formulated their own conclusion. A test of the teacher's success may be the nearness of this pupil-found truth to the lesson aim selected by the teacher.

**THE PRACTICAL CONCLUSION.** There is another part of the conclusion, the part which is of the greatest importance in all the lesson; namely, the application or practical conclusion. Knowledge, to be of value, must be applied. The intellectual conclusion having been developed, the pupil must not only be brought to assent mentally to the truth, he must be made to feel it in such a way as to move him to choice and action. The truth of the lesson must be so applied as to stir the

conscience, move the will and become an effective principle of the life. The lesson that does not reach and move the life, that does not go beyond the intellect, has not yet reached the pupil Every lesson application will have this objective in mind, the winning of the life to Christ, the building of Christian character, the training for Christian service -- and must contribute in some way to this end.

President Burritt says: "To make effective application, the teacher must know intimately his pupils, their need, their struggles, their aspirations. Launched by a man who is sincere, who teaches out of a heart of sympathy and love and under the inspiration of the Holy Spirit, the application comes with moving energy and great power," Professor Weigle says: "It does mean that the teaching should be the expression of the teacher's own life with God and his steadfast purpose to guide his pupils to that life; and that it should be grounded in his sympathetic discernment of the truth as revealed in God's Word and his endeavor to give that truth to his pupils."

If the teacher fails in his conclusion -- if he fails to arrive at a clear intellectual conclusion, personal to his pupils, so that it meets some actual need of their moral and spiritual character -- he has failed in the teaching of the lesson. This last part of the lesson must be full of interest, intense and gripping. The interest throughout the entire lesson period should be growing toward this point, which should be the culmination; the conclusion should be the satisfactory answer to the growing interest.

The conclusion must be the culmination of the teacher's efforts. For it he must summon his very best skill, be most earnest in prayer, and into it he must throw his very life. If that which forms the conclusion of the lesson has already been realized in his own life, his work will be the more effective. It will be of little avail to draw conclusions, to try to make applications for the lives of his pupils, which he is not willing to apply to himself. The Sunday school has a serious task to perform; that task centers in the class and culminates in the lesson conclusion. If the teacher fails here he fails in all.

**THE TIME REQUIRED.** There can be no fixed rule as to the time to be given to each of these three parts of the lesson process; this will depend upon the subject and the class conditions. We may offer as a general suggestion that if there are forty-five minutes available -- and there never should be less -- five or ten minutes may be taken for the introduction, twenty-five or thirty minutes for the presentation, and ten minutes for the conclusion. Probably the most uncertain time is that for the introduction. It is a great mistake to use too much time for this. Usually five minutes will be ample, but it must be remembered that it is useless to proceed with the lesson presentation until a point of contact has been found and interest aroused. If this calls for more time, for ten, or in rare cases fifteen minutes, it must be taken. But the teacher who cannot accomplish this purpose in at least ten minutes had best decide that this is not the class for him to teach, that he is not successful with this group. The time required for the presentation will depend upon the number of

points to be developed and the amount of material that needs to be introduced, the teacher's skill in the presentation, and the ability of the group to grasp truth. In any group there will be some who are quicker of mind than others. Time must be given to the slower members; these rather than the quicker members should govern in this matter. Just as nearly as possible all of the group must be successfully reached. To tarry too long in developing the conclusion and making the application will be to lose its force. Tediousness at any place means loss of interest. The teacher must have great self-possession in his use of time; he must have a well laid plan and ability to adapt this plan to meet the needs as they may arise without being led away from the lesson aim and the teaching process.

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## 07 -- ATTENTION

Without attention there is no teaching. The form of teaching may be perfect, but unless the pupil has given attention there has been no real teaching. It is useless, then, to attempt to teach without attention. It will be but a waste of effort, and it may even be harmful to the pupil; for it may result in the formation of the habit of inattention, which will be a serious injury to character and a hindrance to any prospect of future achievement. And the teacher must not be deceived into thinking that just because a pupil sits still and looks at him he is necessarily giving attention. He may be present in body but far away in mind. Attention requires that he shall all be present and interested. To bring the pupil's mind as well as his body to the Sunday school class and to the lesson presentation is the first task of the teacher. He must succeed in this before he can hope to succeed in teaching. He must not only gain the pupil's attention, but also hold it after it has been gained. The first and most fundamental problem of the teacher, then, is that of gaining and holding the pupil's attention.

WHAT IS ATTENTION? In the field of vision, there is always a central point, called the point of focus, where the vision is clearest. Around this focus the sight is more or less indistinct in proportion as the object is distant from the point of focus. This indistinct area is called the margin. It is just the same in the field of consciousness and mental vision. Attention is simply clear-cut mental activity. The mind is all the time centered about some one thing or group of things. In the field of consciousness there are some vague and indistinct ideas, but there is always some central focus point. This focusing of the consciousness is attention. The teacher must secure a mental and spiritual focusing upon the lesson study and hold it there for the class hour.

This is no easy task. We are all the time giving attention to something; this is a constant characteristic of the mind. Every moment of consciousness must have its focus. But the mind acts quickly; the point of focus may change in a second and attention be given to something else. What we call inattention is not really such. It is inattention to that which we desire should be the focus point, but attention at some

other point. When the focus point, or the attention, passes quickly from one thing to another, we say the mind is wandering. The teacher must compete with all the other things that come into the field of consciousness and bid for attention; he must be able to keep all else in the margin, and keep the lesson presentation in focus.

**TWO KINDS OF ATTENTION.** Attention may be spontaneous; that is, it may be without any conscious action of the will. Certain things may have such a strong attraction that the consciousness will focus naturally on them with no apparent effort. Attention may be voluntary; that is, by an act of the will the point of focus is brought to and held at a certain point in spite of other things seeking to gain the place. To prevent mind wandering, it will often be necessary forcefully to exert the will. The pupil should be taught to exercise his will power against all undesirable things that would claim his attention and in favor of all desirable things that should have the attention but lack an appeal strong enough to secure it spontaneously.

Voluntary attention is much more to be desired than mind wandering, but it is not nearly so valuable to the teacher as spontaneous attention. The effort of the will to hold the attention to the lesson will consume something of the power that should be given to the lesson itself, and unless attention can become spontaneous the person will tire of the effort and the mind will wander from the topic and have to be pulled back. When the interest is spontaneous more thorough work will be done; the study will be more intense, for the pupil exerts all of his strength directly upon the work in hand.

The teacher must not be indifferent to voluntary attention. He may often have to be satisfied with this at the start, and from some pupils longer than at the start. But he should make every effort possible to change this to spontaneous attention as quickly as he may. Attention that is secured by the offer of rewards, by an appeal to friendship or self respect, or for fear of punishment will be unstable and of small worth unless it is soon transformed to spontaneous attention. The teacher must seek so to present the lesson that the truth will make its own appeal and the interest will center in this rather than in pleasing the teacher or receiving some personal reward.

**HOW TO SECURE ATTENTION.** The discovery that attention is necessary, and that spontaneous attention is most desirable, still leaves the great problem unsolved. We must have attention, but how shall we secure it? This is the serious question. In the answer there are just two things to be considered; first, the removal, so far as possible, of the hindrances, the things that will distract and call the attention away; second, the creation and strengthening of interest in the topic and aim of the lesson.

1. Remove the distractions. The doors of entrance to each person, the inlets to "man-soul-spirit," must be guarded carefully against all distracting stimuli. The most troublesome of these are sight, sound and feeling. And this guarding is the more necessary with children because they cannot give voluntary attention.

Children are quite dependent upon their environment, for the will is not yet in control with them. The child mind moves along the line of least resistance and centers at different points according to the intensity of the stimuli. The more completely competing stimuli can be removed the more effectively may teaching be done.

It is on this account that each class should have a separate classroom. To be ideal it should have soundproof walls. It is all but impossible to hold attention in a room containing several classes with the buzz of discussion, often with a loud speaking teacher near by, and sometimes so crowded that one class almost joins the other. Here both sight and sound distract. A curtain partition will largely shut out the distracting sights and this will help greatly. Such partitions are possible in any room and should by all means be used if nothing better can be secured. Plasterboard or Celotex partitions or folding doors are better, for they remove some of the noise distractions also. The separate room with solid walls is always best. This room should be furnished simply; no furniture nor decorations must be allowed that is out of harmony with the work to be done. This does not mean a bare and unattractive room, but one that is neat and pleasing, with all its furnishings in harmony with and contributive to the purpose of the class. There is a proper use for pictures, charts, maps, and decorations, but nothing must be allowed that might detract the attention of the pupil from the lesson.

The physical conditions of the room also should be favorable that distracting feelings may be prevented. It should have comfortable seats suited to the age. No child can give attention to the lesson sitting on a seat where his feet do not touch the floor. Under such conditions it will not be long until the feeling of pain in the legs will be such a distraction as cannot be overcome. Where there is a lack of ventilation drowsiness will soon triumph. If the room is too cold the shivers will claim much of the attention. If the sun shines full in the faces of the pupils, the teacher can make little headway. We are prone to be thoughtless of these small things that are not small in their effects. Adults, whose will is strongly in control, may give some voluntary attention in spite of these distractions; but even they in many cases will find these things too much for the will and the attention will be more or less divided. For successful teaching the distractions must be removed so far as possible.

Distractions which come as a result of poor general administration of the school must also be removed. Often the class secretary will be making out his report after the teacher has begun the lesson, sometimes passing the collection envelope in the midst of the teaching. Then the school secretary will come for the report and all the class will look away from the teacher or their Bibles to him. A little later the librarian will bring around the Sunday school papers and again the interest will be broken. Or it may be the superintendent will wish to speak to the teacher or to some member of the class about something and will make his appearance in a way to distract. There can be no successful teaching under such conditions. The

administration of the school should be so arranged that nothing is allowed to break in on the recitation time.

2. Awakening interest. Having removed the outward distractions the problem now is so to present the lesson that it will be a sufficient stimulus to control and direct the thinking. The mere removal of the distractions is not to gain the attention; it merely places one in a position of advantage where the attention may more easily be gained. To gain attention, interest must be awakened, for attention depends largely upon interest. That which is of greatest interest will command the strongest attention. Interest must be stimulated if attention is commanded. How can I make this lesson interesting to the class I am teaching? How can I make it stimulate the senses so strongly as to command the first place in consciousness? are now the vital questions with the teacher.

Although the outward distractions may be largely removed, the teacher is yet in competition with memory and those matters that are of general interest to each individual. H. Clay Trumbull tells the following incident: "A gentleman who, although he was a communicant in an evangelical church, was commonly more interested in his weekday business than in his Sabbath duties, bought a pair of fine horses on a certain Saturday. When Sunday morning came he went to church and tried to fix his thoughts on the preacher's words, but those horses ran away with his thoughts. His wife perceived this, and after the service she said to him, 'You were thinking more of your horses than you were of the sermon this morning.' 'I know it,' he said. 'Well, do you think that was right?' she added. 'No,' was his frank reply, 'I don't think it was right, and I'm sorry for it. But after all, I don't think I was the only one at fault in the matter. I tried to give attention to our pastor, but I couldn't. I think he ought to have been able to pull me away from those horses.' " And this is the teacher's task in the smaller group, to pull each pupil away from those things which are competing for attention and awaken such interest in the lesson as to make it the focal point of consciousness. No doubt much time and effort are wasted by teachers talking to those who are not giving attention.

The teacher cannot compel attention. He may command the form of attention; his pupils may be sitting quietly and looking at him, but their thoughts may still be far away. No teacher can succeed by calling continually first to one pupil and then to another, "Sit still there, John"; "Listen to me, Mary"; "If you don't behave I will tell the superintendent or I will tell your mother." Such a teacher should resign; he is already a failure. The teacher may make the appeal to duty, or right, or respect for the teacher, and sometimes secure voluntary attention, if the pull of the team of horses is not too strong. But the spontaneous attention which is needed for the most successful teaching cannot be secured in this way; it can be reached only by arousing real personal interest. The pupils' attention can be attracted by whatever arouses his curiosity or otherwise quickens and centers his interest. Here the ingenuity of the teacher is to be taxed, often to its limit, in this effort to awaken and hold the interest, especially of those pupils who are least inclined to give their attention and are least able to control their wills to this end.

**SOME NECESSARY THINGS.** In order for the teacher to arouse the interest sufficiently to gain and hold the attention of the pupil, he must first know the lesson thoroughly. The teaching must be made positively attractive, and this cannot be done when the teacher is poorly prepared or lacks sympathy with the pupil. First, his lesson preparation must go far beyond the gathering of just the material he expects to use in the class session; it must be such as to give him confidence and remove the fear that his pupils will discover his lack of knowledge when they ask him questions. With this kind of preparation he will be able to teach with power; without it he cannot. Palmer says: "I cannot teach right up to the edge of my knowledge without a fear of falling off. My pupil discovers this fear, and my words are ineffective. Even to teach a small thing well we must be large."

Second, the teacher must be interested in what he is teaching. He must feel its value, and its value to the pupil. The truth should first become a part of himself; his lesson preparation should fairly saturate him with it. No teacher can arouse interest in that for which he cares nothing himself. He must have a keen interest in the pupil and in the lesson and then he can teach with an enthusiasm and intensity that will interest and command the attention of the class. Interest begets interest. This does not mean a loud voice, which usually is a hindrance, nor vehement physical activity, which may distract; it means simply a depth of feeling that is shown in every word and look and action.

Third, the teacher must know something about the things that are of keenest interest to the pupil. Attention has been called in another lesson to the necessity of finding a point of contact. There are mental and spiritual as well as physical appetites and desires. We are familiar with the effect of the sight or smell of food that one likes, the way the physical appetite is thus excited, if we are familiar with the pupil's mental and spiritual life we should be able to skillfully present suitable materials and stimulate his mental appetite and from this lead on into the lesson. The truth from the lesson that is to be taught, the aim that is selected, must be suited to the wants and needs of the pupil and be worthy of his attention. We cannot expect attention to things that have in them no personal benefit. This, of course, calls for graded material whether or not the lesson text or the selected Scripture portion is graded.

Fourth, knowledge of the pupil's interests and needs is not sufficient. There must also be sympathy on the part of the teacher with the age group which he is teaching. The lesson must be taught not only intelligently, but also sympathetically, if interest is to be aroused. Only those should teach children, who can sympathize with children, their ways, their desires, their thinking, and the same is true with boys and with girls, and with all departments. It takes more than knowledge to make a good teacher that can successfully awaken interest.

Fifth, the teaching throughout the session must be interesting and should grow in interest as the lesson proceeds, that the attention may be held to the end.



This means that the teacher must keep alive to the pupils' thinking, get them to thinking for themselves and to expressing their own thoughts. And when they do express themselves the teacher must respect what they say and take pains to understand them. Often misconceptions of the lesson will arise and blundering statements will be made, but the teacher must now be careful. There must be no ridicule, and seldom an outright denial. This might discourage. A better way is to take the statement at its face value and lead the pupil to see where it is wrong and revise it himself. Weigle says: "A mistaken statement expressing the pupil's own thoughts is worth much more to you than a perfectly correct one which is only an echo of what you have told him or he has read in a book." This of course assumes that the teacher will wisely correct the mistake. He who can most skillfully use the pupil's own ideas is unquestionably the best teacher.

**SOME EXAMPLES OF GAINING ATTENTION.** Upon one occasion Dr, J. H. Vincent took a piece of chalk between his thumb and fingers and turned with it toward a blackboard on the platform in sight of the audience. "Just look here," he said, holding the chalk near the board. Every eye in the room was attentive to him. "That's all," he said, as he dropped his hand at his side, and turned back to the audience. "I only wanted your attention." And he got it. It was a bit risky not to make any marks on the blackboard. We have known of others doing somewhat the same thing and making mere marks on the board that had but little meaning. Others have drawn a diagram or made an outline. The blackboard may be used effectively in gaining attention. So many objects, a brief story, or a striking question.

In a certain Sunday school class was a shy little child, who for a long time resisted every effort to draw her out. One Sunday when the teacher was talking rather familiarly with her pupils, this child very unexpectedly broke out with the announcement: "I went to the circus yesterday." An unwise teacher might have reproved her and told her how wrong this was and shut her up beyond the power of awakening again. This wise teacher saw her opportunity and replied, "Did you? and what did you see?" The child was interested and soon was easy in telling what she saw. The teacher followed carefully and watched her opportunity to turn the thought toward the lesson for the day and soon had her interested there. This child never shut herself away from that teacher again and there was plenty of opportunity later to teach her the evils of the circus more effectively.

Dr. Trumbull tells of an interesting experience in a city mission school with a class of fun-loving boys he had been asked to teach. The lesson was from Isaiah 53. This is a most wonderful Messianic prophecy, full of great significance to those who are interested. But these boys had no interest in the study of prophecy. They were full of live things for the immediate present. Dr. Trumbull tried several plans to gain their attention, but one after another failed. He saw that something unusual had to be done, and this is what he did, told in his own words. "Finally I spoke up quickly, and with a show of real interest in my question: 'Boys, did any one of you ever see a sheep-shearing?' It was a question at a venture in a city school, but one of the boys answered exultantly, 'Yes, I did once when I was in the country.' That

boy was interested. Now to interest the others, 'Boys,' I said, speaking up earnestly to all the class, 'just listen, all of you. Billy, here, is going to tell about a sheep-shearing he saw out in the country.' That caught the attention of all, and they bent forward in curious interest. 'Now, how was it, Billy?' 'Why one fellow just caught hold of the sheep and sat down on his head and another one cut his wool off.' Explicit, graphic, and intelligible that! The narrator had conscious pride in his results of travel. The listeners were intent at the recital of something quite outside of their range of observation. 'How much noise did the sheep make about being sheared?' 'He didn't bleat a bit.' 'Well now, how does that story agree with what the Bible says about sheep-shearing? Just look at this lesson, all of you, and see what it says. There in the last part of the seventh verse; as a sheep before his shearers is dumb, so He opened not his mouth.' " Thus he caught their attention and fastened it to the lesson.

After all the rules have been given, everything depends at last upon the intelligence and tact of the teacher. Some classes are easier to interest than others, but the worst of classes can be won by somebody. And many teachers could do better than they are doing if only they would be more thoughtful and prayerful.

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## 08 -- MAKING THE TRUTH CLEAR

The object of teaching is not teaching. Teaching is a means to an end. That end is to cause the pupil to know the truth and to respond correctly to that truth. The teacher knows the truth to be taught, has a thoroughly prepared lesson, has selected his lesson aim and plan. He has also the attention of the pupil. But the task is as yet only begun. He must now present his material in such a way as to make the truth clear to the pupil, so that it will become a matter of knowledge to him also. In making this truth clear, the teacher has five strings upon which to play: sound, sight, feeling, smell and taste. He can play upon these by words, by illustrations, by drawings, by maps, by pictures, by objects, by stories. The right selection and the right use of these make for clearness.

**THE CHOICE OF WORDS.** Words are symbols of ideas: they are vehicles in which ideas ride; by their use ideas are carried from one mind to another. To make truth clear, words must be used whose meaning is clearly understood by the pupil to whom the truth is to be taught. It is not alone what the teacher understands by the words he uses, nor what definition the dictionary gives, that counts here; it is the understanding and the idea that the pupil gets. The teacher must get the pupil's point of view. He must be sure of the measure of the pupil's level of understanding and feeling. It will not do for the teacher to hide behind the assumption that a certain putting of the truth ought to be clear; he is not dealing with what ought to be, but with what is, and he must see to it that the presentation is clear. To make this particular truth plain to that particular pupil is the present task of the teacher.

**It is no sign of superior learning nor of skill to be able to use "big words" or scientific terms. Such are often used to the confusion rather than the clarifying of thought. "In the effort at making truth clear, a teacher will commonly have to tell a thing to his scholars in as plain and simple words as he can employ -- words which the scholar is likely to know the meaning Of, and which he is least likely to misapprehend."**

**Words with more than one meaning should be avoided with children, and when they are used with adults the context should make the meaning clear. A little boy understood Cornelius, the leader of the Italian band, to be the leader of a band of music. He had to be set right. Many have had similar experiences. A teacher was teaching the lesson, Christ our Example, and asked the question, "What is an example?" Promptly the answer came, "Some figures you write on a slate." Acknowledging this to be one kind of example, the teacher told the class that there was another kind, and then repeated the question. This time the answer came, "It is to be better than all the other boys." Then followed a time of making the meaning of this word clear before the teaching of the lesson could go forward. It is not children alone that misunderstand as a result of failure to know what is meant by the use of certain words. Often the intelligible vocabulary of the adult is not so large as we assume. The teacher should not presume too much on the knowledge of the class. Simple words correctly formed into sentences with clear meaning should be the rule.**

**USING ILLUSTRATIONS. By an illustration is meant something else than a plain, direct statement; it is a story, an incident, a comparison, in order to clarify the statement of truth. Illustration is needed very often, and when correctly used is a great help; but it is no small art to use illustrations helpfully. That which is used for illustration may be a hindrance and a distraction of the mind; it may not illustrate and it may attract to itself rather than to the thing to be illustrated. Some teachers use too many illustrations. As Dr. Walker once remarked, some people seem to be in their "anecdoteage;" they occupy the entire time in giving one story or incident after another. An illustration should be used only when it is needed for interest or clarity, and then it should be such as will accomplish this end.**

**It seems to be hard for men to keep from making a hobby out of good things; they will go to extremes first with one thing and then with another. When the pendulum swings it must go to the opposite extreme. This seems to be the story age; everything must be put in story form. The story is a necessary means of education, but it seems that we have gone too far in this direction. We have overstated the inability of children to learn from direct-teaching and implied that they cannot receive or understand any doctrinal statements. We may note however, that the Roman Catholics, through their catechism, train their children to know their doctrines and to be more loyal to their church than do other denominations, and that when the Methodists used the catechism their members knew what the church stood for far better than do the modern Methodists. We know that the child mind is immature and can comprehend nothing of the theological discussion of the church.**

**But the child can very early begin to know what the doctrines of the church are when they are stated simply. He may comprehend them but slightly, but fuller understanding will come with the years. Teaching, even with children, should not be exclusively by illustration. Along with the story there should be a summing up in a brief, simple formal statement, and this may sometimes be memorized. A suitable catechism may also be used. We err greatly if we delay too long the indoctrinating of our children. Satan is wide awake, and our children are members of a fallen race, and wrong ideas will begin to develop early. We must see to it that truth is planted early and cultured carefully.**

**We must not be understood as speaking in opposition to the use of illustration. Illustration is one of the most effective ways of teaching; of conveying, clarifying and enforcing truth. No teacher can succeed without its use. We are only warning against its abuse -- the exclusive use of illustration and asserting that to insure correctness in teaching there must be also the formal statement of the truth. Teachers in every department should know how to use illustrations successfully. They have their important place with all ages. Let us now make a few general observations relative to the use of illustrations.**

**1. An illustration must be clearly understood by the pupil. Otherwise its use will add confusion. A missionary was addressing a large company of heathen through an interpreter. He was telling them about Jesus as the good shepherd, and explaining how they could be His sheep or lambs and receive His care and protection. But these people knew nothing of sheep or lambs; they had never heard of such things. The interpreter knew if he were to give the exact interpretation it would have no intelligible meaning to them and the message would be entirely lost. He wisely changed sheep and lamb to buffalo and calf, which were well known to his hearers, and the address was very effective. He afterwards told the missionary what he had done and the missionary was pleased. Notice how the ideal Teacher -- Jesus -- always used the commonplace things for His illustrations. Unless the illustration is understood it does not illustrate. And the teacher must remember that all illustrations fully understood by him may not be understood by his pupils, and it is the pupil that must be considered.**

**2. An illustration must illustrate the truth it is desired to illustrate and it must be so applied that the pupil can see and understand the application. A minister in preaching to a company of seamen undertook to draw some illustrations from boats, about which he knew little and they knew much. When he had finished one of the sailors was overheard to say that he did not think the man knew anything about boats or religion either. He was clear enough in his religious thinking, but his illustrations did not fit; hence the conclusion of this seaman.**

**3. Be careful in your use of symbols; be sure they are understood. Symbols usually are for the adult mind. Jesus taught much in parables, but never so to children. And the parable was intended not so much to clarify truth as to hide it from those not of the kingdom. When asked why He spoke in parables, Jesus**

replied, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." He was often under the necessity of explaining these parables to the apostles when they were alone. Unless symbols and comparisons are made very clear their effect may be serious. "One good man said, that for years he suffered keenly under the impression that the only choice before him for all eternity was to be a sheep or a goat, to be covered with wool or with hair, and he had no wish for either transformation; he was now a boy, and whether dead or alive, he would like to continue a boy, or grow up a man."

This keen suffering no doubt could have been avoided had his teachers been more thoughtful and when this Scripture was a part of the lesson have explained the symbolism and comparison and made it clear to this boy that Jesus was referring to persons instead of to sheep and goats. But it must be confessed that it is rather difficult to make children understand the use of symbols and to think of persons when we talk of sheep or goats. How little we know of the impressions children are getting from our words and the ideas they are forming. The miracles are always easier for children than are the parables; children do not stagger at the supernatural, but they are confused by symbols.

4. Illustrations should be natural and easy of application. If the pupil can see and make the application for himself, so much the better. If the illustration, after it has been given, seems to need stretching to make it fit, it will not help to clarify the truth; it had better not be given.

5. Illustrations must not be too suggestive. Illustrations are but means to an end. If the illustration is made so attractive that it centers attention on itself, it distracts from the end sought. It may start a new train of thought and lead the pupil far from the lesson.

**DRAWING.** The blackboard may be used to clarify and emphasize the presentation of the truth as well as to attract attention. Every teacher should have the use of a blackboard or of drawing paper if a blackboard is not convenient. Charts, outlines, and diagrams may be made on paper or cloth and brought to the class and used very effectively. When the lessons are a study of one of the books of the Bible, an outline of that book may be made and used through the entire series; or if the studies are the kings or prophets of Judah and Israel, a chronological list of these in parallel columns may be made. If the lesson is connected with the tabernacle or the temple, an outline drawing may be made. When the lesson deals with some form of dispensational truth, a diagram will often help.

If the drawing can be done conveniently along with the teaching, with the pupils watching, it will usually be more effective. By this means there is the added appeal to curiosity, to see what is going to be drawn next. Watching drawing is interesting to us all. Many shrink from the use of the blackboard on the ground that they are not artists; that they cannot draw, or they draw so poorly. But this is not a

valid excuse. It is not the artistic correctness of the drawing that counts most here. In fact, the more perfect drawing is often the less desirable. Just marks enough to suggest clearly the thing to be represented are all that is needed. The rough sketch that is but suggestive and leaves to the pupil's imagination the task of perfecting the picture is of greater value educationally than the more perfect drawing. A circle for a head, a straight line for the trunk, and two lines for legs, or just a straight line with the statement, "This represents a man," will serve the purpose well.

There are but few teachers who cannot use the blackboard to great advantage if they will make the attempt, there is no class but can be helped in this way, and there are few lessons that cannot be taught better by its aid.

**PICTURES.** Who does not enjoy looking at pictures? Who has not been helped by them to clearness of understanding and increase of knowledge? The Sunday school has always used pictures, but not always has it used them to good educational advantage. They have been given as reward cards, or have been hung on the wall without explanation, and often have been selected with little thought as to their meaning. A picture has been referred to by an "Isn't it pretty?" with no lesson application. Pictures may be of great service in making the truth clear if they are selected and used properly. Pictures require more careful selection than drawings; the drawing may be a rough sketch that is suggestive, but the picture should be of the highest class. The great artists put meaning into their pictures. That which has educational value must have more than sense value; it must contain more than an appeal to the senses. (1) It must have aesthetic value; it must be, not pretty, but truly beautiful; simple and not too highly colored or decorative. (2) It must also have fact value. It must correctly represent that which it is to illustrate. Seeing is supposed to give even more definite knowledge than hearing. Correct pictures will help to make Bible descriptions clear and real. (3) It must further have ideal value. It must do more than represent facts; it should also present ideals; it should give insight into spiritual truth and lift to high levels of feeling.

The teacher must not be careless or hasty in his choice of pictures. One is not limited today to the use of inferior pictures. Reproductions of the works of the great artists have now been made and can be purchased at a low price. Each teacher may easily secure an excellent selection of these for class work. Fortunately for the Sunday school, the very best works of art are of Bible subjects. Good photographs are also very useful.

**MAPS.** Not a few lessons are lost; they go off into the air as mere sound waves because the pupils have no understanding of places and customs. It adds to any narration to be familiar with the places mentioned; to know their location and environment. The teaching of many lessons might be greatly improved by the use of a good map, or better still, by both a map and a picture of the place. Small maps suitable for class work are inexpensive and there is an abundance of photo prints of all parts of Bible countries. Any interested teacher can easily secure these supplies.

**OBJECTS.** All about us are objects which may be effectively used as illustrative material in teaching. Objects teaching appeals strongly to children, and to older persons also.

It is a method frequently used in the Bible. Jeremiah used a linen girdle (see chapter 13) a potter's vessel (chapter 19), a yoke (chapters 27 and 28) and a banquet (chapter 35). Moses was the first great object teacher. The whole temple service was teaching by object lessons. Jesus taught by objects constantly. Baptism and the communion service are object teaching.

Object teaching is effective with all ages, but especially so with children. Children who are inclined to think of things that are foreign to the lesson or who like to talk and whisper among themselves may quickly be interested by some object that fits in with the teaching. Children are most easily reached by something that associates the pleasurable with the instruction or that appeals to curiosity.

Teachers often hesitate to use this method because they think it involves large expense to secure objects. They do not know that the more simple and familiar the objects the better. All you need is a collection of such simple articles as you and the children meet with every day. The children will not object to this; they will gladly welcome an old friend invested with new interest.

Some teachers have a tendency to use too many objects and thus confuse the pupils. It is well to have more than one so that you can make a change when the children tire of the one you are using. Children's minds cannot be held to any one particular thing for any length of time. If you are using a pencil, or a bell, or a toy ship, have two or three kinds for the sake of variety. The objects should be kept out of sight until you are ready to use them. If they are left in sight they will detract from the teaching, and when you get ready for them the new will have gone from them and their effect will be greatly weakened; the appeal to curiosity will largely be lost. It will pay any teacher to make a special study of object teaching.

**THE STORY.** President Hall says, "Of all things that a teacher should know how to do, the most important, without exception, is to 'be able to tell a story.'" Possibly this is just a little strong for a general statement, but the value of the story cannot be questioned as a means of illustrating and making clear in teaching. Jesus used the story largely. "He taught in concrete pictures that brought home the truth to the simplest mind." The Bible abounds in story material, and these are by far the most valuable stories for the Sunday school teacher. Stories taken from our best literature are useful and valuable. Stories taken from personal experience are usually very effective. Proper animal stories are attractive. But few stories have a stronger appeal than those about children.

Telling a story is more than repeating words. Story telling is an art; a good story will be ruined by poor telling. There are some who seem to have a natural gift for story telling. But it is not wholly an inborn gift; it can be learned and should be

cultivated by all. Teachers of children and youth should not fail to take the special course in story telling.

To tell a story well the teacher must first know the story well. His own imagination must see the things he is telling. And he must feel it so that he can tell it with animation, bringing into play the proper facial expression and gestures. The tone of voice and the inflection will also have much effect. Unnecessary details must be avoided. Many an otherwise good story is spoiled by being too detailed. It should be told in a simple straightforward, natural manner and in simple, direct language.

Making the truth clear is not all of teaching, but it is a very important part. Too often it is overlooked. The teacher is satisfied with having gone over the lesson and has not sufficiently considered whether or not the pupil has seen and understood it. Teachers in the Sunday school generally have failed to study and use the methods suggested in this lesson. If this fault can be corrected the Sunday school teacher's influence will be greatly increased.

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## 09 -- SECURING THE PUPIL'S CO-OPERATION

**CO-OPERATION NECESSARY TO LEARNING.** The preacher may preach to a company all of whom are but passive listeners; they may sit before him while he gives his message and hear the sound of words as they come from him, and when it is over have nothing left but the memory of having heard and seen; not one thought has been taken in and comprehended. It is to be feared that in the ordinary congregation there are too many such passive attenders. The preacher is not thereby prevented from preaching, though no particular benefit accrues to the passive person. It is different with the teacher. A teacher cannot teach a passive class. "Without the scholar's co-work the best teacher on earth can never be a teacher." Before a passive class a teacher may talk, but he cannot teach. It takes two persons, both of whom are active, for the teaching process -- a teacher and a learner. Unless something is learned, nothing is taught. It is not enough for the teacher to gain the pupil's attention and put the truth clearly before him; he must also secure the co-work of the pupil.

Already we have spoken of the necessity of the pupil's co-operation with the school program in the lesson preparation. There must now be the further co-operation in the class session. It is this class co-operation, the co-work of the pupil with the teacher, that we are now considering. President Porter says: "To remember what we read we must make it our own; we must think with the author, rethinking his thoughts following his facts, assenting to or rejecting his reasoning, entering into the very spirit of his emotions and purposes." The same is true when we are being taught by a teacher. The teacher must provoke thought and feeling and



choosing in connection with the teaching, otherwise it will be but an attempt at teaching.

**SECURING CO-OPERATION.** How can we secure this class co-work by the pupil? To answer this question we might repeat many of the things that were said in the lesson on gaining the pupil's attention. The lesson must have in it that which is interesting to the pupil; and the presentation must be attractive. These things are very essential, but they need not be repeated here. We will move forward to other matters.

**THE ART OF QUESTIONING.** In securing this co-work of the pupil, and continuing the teaching process, the teacher will ask questions wisely. By statements and illustrations the teacher may present the truth clearly, but by questions he must cause the pupil to think upon the subject, make some decision, express an opinion and enter into some discussion. In this way the truth will be fixed in the pupil's mind; he will digest and assimilate it and make it his own mental possession.

We may say of questioning almost the same thing that President Hall said about illustrating by story telling, except that questioning does not have the same importance in teaching young children. But of all things that a teacher of others than very young children should know how to do, nothing is of more importance than knowing how to ask questions well. The successful Sunday school teacher must be a good questioner. The university student may be taught by the lecture method. When he knows that his grade depends upon his notebook work and that he must pass an examination on the lectures, he will be a good listener. But we have no such appeal in the Sunday school; it is not a university, and we cannot expect the same results. Usually in the Sunday school when the teacher does all the talking he ceases teaching and begins preaching, and the pupils before him are of the passive type. It is the exception to the rule for the lecture method to succeed in the Sunday school. It does not secure from the pupil the co-work necessary to learning.

**MAKING OUT THE QUESTIONS.** Just any question will not do. There are plenty of foolish questions and these may easily be found, but good questions are not so plentiful nor so easy to find. To ask questions as they should be asked in teaching, questions that have educational value and secure the pupil's co-work so that he will attain to the desired knowledge, is a difficult art and requires much skill. Promiscuous, haphazard questions that come to the teacher as he is teaching are usually of little value, and to depend upon these is to fall far short of what should be accomplished. Questioning, being an art, calls for study and careful preparation. Those who are naturally apt at questioning should not presume upon this gift. There is much to be learned in any art, whatever natural skill one may have. No teacher should neglect the study of the question.

Responsive reading may be extremely helpful in a service of worship, but it has no place in the class study period. The teacher who reads from the lesson helps the questions found there and permits the pupils to read the answers from the printed text is but conducting a responsive reading; he is not teaching. Neither is he needed, for any one of the pupils could be chosen to read the questions just as well as he can do it. The teacher who does not have life enough to get his own questions, or who does not know the lesson well enough to ask his own questions, or who has no aim toward which to direct his questions, has no chance for success. President Burritt says that such a teacher is "twice dead." The questions in the lesson helps are of doubtful value. They may be worth something as suggestive samples, but even for this purpose they are not always ideal. Each class has its own peculiar need, and each teacher has his own individual methods. No person can so well make out the questions for a class as can the teacher who knows and is interested in the class. Each teacher knowing what he wants to do can best formulate his own questions. No wide-awake teacher with a vision will thank any one to make out the questions for him.

These questions cannot be made out in a moment. Rarely can a teacher succeed and trust to the inspiration of the class session to suggest his questions. The leading questions, at least, should all be made out before the class begins. It will be well to write these out on paper, but the paper should not be seen in class. To read the questions from a paper will be to weaken their effect and it may be to defeat their purpose. To write them will help in getting them exact and clear, but they should be so fixed in the mind as not to have to be read. Mere notes to be glanced at should be sufficient. It is not enough to study the general art of questioning; each question should be the result of careful thought. No real art can have a perfect set of rules; art is beyond rules. Yet there are certain characteristics and fundamental principles belonging to every art which must be known, carefully studied, and observed. This is true of questioning as well as other arts.

**TWO GRADES.** We may recognize two grades of questions. First there are those questions which aim to bring out the particular details of the text that these may be clearly in the pupil's mind as the basis of what is to be taught. A verse or a short paragraph may be read by a pupil, or in concert by the class, or the lesson may be read responsively, and then the teacher may ask questions quickly first of one pupil and then of another, bringing out the details and thus forcing the pupils to notice these. If Genesis 1:1 were the verse read the questions might run somewhat as follows: 1. When did this occur? 2. What things were made in the beginning? 3. Who made them? 4. How did He make them? Too simple, did you say? It seems even so, and it would be so if these were the only questions to be asked. You will be surprised to know how few of the details are noticed and remembered without some such questioning. Second there are the thought-provoking questions which lead to discussion and bring out moral and spiritual lessons. It is far better to lead the pupil to develop these truths as a result of questions and discussion than to tell them to him outright.

**KNOWING THE ANSWER.** The teacher must know the answer to the question before he asks it, and must frame it for that particular answer. If the teacher does not know the answer he wants, how can he expect the pupil to know it, and how can he tell when the answer is correct and satisfactory? Each question should be aimed at the teaching of some particular truth and should be intelligently and understandingly asked.

**INTELLIGIBLE TO THE PUPIL.** The question must also be intelligible to the pupil. It must be asked in language that is clearly understood. Technical terms may sometimes be required, but usually they should be avoided. When technical terms must be used the teacher should make sure that they are understood before he calls for the answer. There should be nothing vague or "muddy" about the question; it should be direct and clear. This does not mean that the question shall be too suggestive of the answer. A too suggestive question does not call for sufficient mental effort on the part of the pupil. For the same reason questions that may be answered by "yes" or "no" usually have but little educational value. A good question must always challenge the pupil's thinking; without this challenge a question has no educational value.

**THE QUESTION SHOULD BE EXCLUSIVE.** Each question should be so worded as to admit of no other answer than the one desired. This will often be difficult, and often the teacher will discover the weakness of a question only after an answer has been given. When a pupil gives a correct answer, but not the one desired, the teacher should see the fault as his own, admit the correctness of the answer, and reword his question in a better form and ask it again. When a question admits of more than one answer the pupil is not supposed to know which answer is desired. H. C. Trumbull tells of sitting behind a teacher of a class of intermediate boys and listening to him teach the lesson, Jesus before the Governor. His first question was, What was Pilate? This was a very simple and natural question which evidently cost the teacher no thought to shape. Nor did he stop to think how many correct answers might be given to it and how difficult it would be for the pupil to tell which answer to give. To try to answer such a question is to make a guess, and guessing answers have but small educational value. A pupil answered, "A Roman." The answer was correct and the teacher should have acknowledged its correctness. But this was not the answer desired; so the unwise teacher replied quickly with rather sharp emphasis, "No, no, what was Pilate?" How do you suppose the boy, who had made an honest effort and probably knew that his answer was correct, felt when his answer was received in that way? Would you expect him to try again? Another pupil now made a guess and answered, "A foreigner." He was correct also. But again came the disapproving word from the teacher, "No, no, what was Pilate?" No one cared to try again and receive such a reply to his answer. And who could tell what answer was wanted? After a little while of waiting another boy got courage to make another try and answered, "A man." This was the third correct answer, but still not the one wanted. The teacher then looked at the class as if to say, you are a stupid set, and added another "no" to his reply. "No, no, no. What was Pilate?" It then occurred to one of the boys that the teacher might have reference to Pilate's

character; so he answered, "A coward." Thus a fourth correct answer was given, but the teacher was in despair. The class was hopeless and could never be taught anything. So the teacher would answer the question himself; "Pilate was the governor." His every word and action showed that he was ashamed of the class. But his answer was no more correct than those given by his pupils so far as the question was concerned. These boys acted better than did the teacher. They did their best and should have been commended. Probably the average pupil's answers are as good, and as thoughtful and appropriate, as the average teacher's questions, often more so.

**COMPLEX QUESTIONS MUST BE AVOIDED.** It may be allowable to ask questions of two or three parts in a written examination, but such questions should not be used in the class recitation. Each part should be made a separate question. A series of associated questions is good. In fact, there should be a close relation between all the questions of a lesson. They should be arranged in logical order, each new question should grow out of what has gone before, and all should lead up to the chosen aim. Trifling questions should also be avoided; each one should have a value in the lesson development and contribute something toward reaching the aim.

**INDIVIDUAL QUESTIONS.** Rarely should a question be asked for concert answer, or asked of the class as a whole. There are always those who will not take part in such answering. Some are much quicker both in thought and in speech than others, and when the questions are asked generally, they will not receive the benefit that they should. Questions should usually be asked of individuals. But the question should always be asked before the person who is to answer it is indicated. If the person is named first, then the other members of the class may feel that they do not need to listen. When the question is asked first all will need to listen, for no one knows who will be called on to answer it. The class will all understand that no one attempts to give an answer until the teacher indicates who shall respond. And occasionally he should call upon the same person to answer a second question so that those who have answered one will not think that they are through for that session and need not pay further attention. If a pupil who has been indicated for the answer fails to understand the question because of his inattention, do not repeat it for him but call on another for the answer. This will have a tendency to keep all the pupils alert.

**THE CLASS SHOULD ALL BE USED.** The teacher will, no doubt, be tempted, and may yield to the temptation almost before he is aware, to call most often upon those pupils who are brightest or readiest to answer allowing the weaker and more diffident ones to sit idly by. This is a great mistake. The purpose of the school is to help all and these who are thus neglected need the help just as much as do those who are being used -- perhaps even more. There should be a fair distribution of the questions to the class, using each pupil irrespective of his responsiveness. And do not quickly give up the one who fails to answer, letting him feel that you have accepted his case as hopeless. Keep at it from time to time, avoiding any

embarrassment by not asking him too frequently, but keep trying until you strike some point of contact and get him started.

**LEAD TO DISCUSSION.** The mental activity required for answering the questions is not all the co-work that the teacher should secure from the pupil. When a question has been asked that can properly form the basis of class discussion, it should be used to this end. The successful class period will be more than a dialog of questions and answers. When the question has been answered by the person called upon, the teacher may then ask some other member of the class his opinion as to the correctness of the answer or he may ask a general question which will open the way for discussion. Exchange of views is a helpful mental exercise. It will provoke thought; it will cause the pupils to notice more carefully their own thinking and to have more definite opinions. It will also teach them to give closer attention, to weigh the value of proof or evidence, to understand the laws of argumentation and to form conclusions. There is a very helpful type of class discussion. It is serious, reasonable and kind; it is not an attempt to carry a point whether it is right or wrong, but a search to find the truth and to classify the truth; and it does not wander away from the lesson. It is directed and controlled by the teacher.

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## **10 -- STORING THE TRUTH**

**A STOREHOUSE OF KNOWLEDGE.** The teaching and learning process as we have thus far considered it, is now largely a matter of the past -- the preparation that has been made for the teaching and reciting; and of the present -- the teaching and learning of which we are now conscious. These are very necessary, but these alone are not sufficient for successful living and character building. The immediate stimulation, sensation, perception and percept are present in consciousness, bringing elementary knowledge. But life would certainly be circumscribed if we were limited to that which is at any one time a fact of present consciousness as a result of this process. If thought had but this material to work on it could not get very far. If we were compelled to live wholly and only in the present consciousness, we should be living by impulse and instinct and should be but helpless and useless creatures of the moment. But God, who created and arranged all things, has not left man to any such plight. Consciousness is a part, but it is not all of human life. Psychology tells us of a subconscious life, or rather assures us that life is both conscious and subconscious. Into this subconscious field our ideas sink and are there retained. God has endowed us not only with the power of acquiring knowledge, but also with the power of storing and retaining that knowledge for future use. All that this may mean we do not know, but we do know that herein is the possibility of character and its building and of the growth of knowledge. From this storehouse what has been stored there may be recalled and used in connection with new percepts as they are received to develop further knowledge and to govern the actions. The work of the teacher must then go beyond causing the pupil to know a certain thing as a fact of present consciousness; he must help the pupil properly

to store that knowledge that it may be retained and freely recalled as it may be needed. Man is endowed with the power of memory as well as the power of intellect and the teacher has a responsibility to this memory.

**A DOUBLE FUNCTION.** Memory has the double function of retention and recall. It is a familiar fact that man is thus endowed, but the value of this endowment is often greatly underestimated. What an individual has in this place of storage has very much to do with his character and his usefulness. President Burritt says: "How one lives in the present or how he plans to live in the future, depends almost altogether on his memory of the past." We are often reminded that we cannot draw water out of a dry or empty well. Neither can anything be brought out of an empty storehouse or be recalled from an empty memory. Not only so, it will be difficult to recall that which has been stored carelessly, which has not been properly filed and tabulated. Just as men fail in business because of poor bookkeeping -- the careless making of entries and filing of bills and accounts and the consequent inability to make out a trial balance and correct statements -- so men fail in life because they have so little truth stored away, and have that little so poorly organized. Somewhere in the subconscious nature of each individual there is this place of storage, of retention and recall, of memory; by means of this, in some mysterious way which we do not understand, character is formed and truth may be held and recalled. The nature of the things stored here and their arrangement very largely shape one's life and usefulness. It is a central point of education to occasion the storing in the memory of as large a quantity of truth as possible, in as orderly a manner as possible.

**THE PSALMIST'S STATEMENT.** The Psalmist had some sense of the value of storing of knowledge when he said: "Thy word have I hid in mine heart, that I might not sin against thee." Here he refers to the seat of this memory as being the heart; that is, it is somewhere in the innermost subconscious parts, at the seat of life. God's Word hidden thus in the heart will act as a preventive of sin. It is thus a sacred duty of the Sunday school to see to it that as much as possible of this Word is thus hidden in the heart. But we must not conclude from this that all the benefit from this storage of knowledge is negative. All truth hidden in the heart makes positively for righteousness and usefulness.

Memory, as we have already noted, has two distinct functions--retention and recall or recollection. What is called memorizing means so fixing facts or truths in the mind that they can be easily and perfectly recalled. What is called forgetting is no evidence that the thing which we desire to remember is no longer in the place of storage. Psychologists claim that a thing once stored always remains in the storehouse. To forget means simply that the thing desired cannot at a given moment be recalled or remembered. That which cannot be recalled at one time may be recalled easily at a later time. What we wish to do, then, is so to store knowledge in the memory that it shall be most easily recalled when it is needed. A proper memorizing, or placing of the knowledge in the storehouse, in the first place, will have much to do with the ease of remembering.

**MEMORY AND EDUCATION.** Memorizing has a very important place in the educational process. We do not refer simply to the formal committing to memory of the words of a verse or a poem or an outline. This is necessary, especially with children and youth. Memorizing includes also the fixing of that which has become known in this storehouse in such a way that it will be most useful for life. Memorizing is both spontaneous and volitional; that which is without any special effort of the will and that which is the result of formal effort. Every sensation produces on the mind some impression which finds a place in the storehouse, but there is a marked difference in the clearness with which different things enter this storehouse. We make special effort to memorize certain things, or to commit them to memory; that is, we make a formal effort so to place them in the storehouse that they may be readily and clearly recalled. One may memorize the formal words, or one may memorize the idea without the particular verbal form. It is a part of the work of education to teach what are the right things to be stored and how to store them that they may be most available.

The work of memorizing or of filling the storehouse with knowledge, begins at a very early age, possibly with birth, but the power of conscious recall never reaches back so far. This capacity, along with the other capacities, matures gradually with the years and should never be crowded beyond its normal stage of development. In the Beginners' department a few short verses may be memorized. In the Primary department more and longer passages may be used. The Junior age is called the "golden age of memory." The senses are now very active and the feelings strong and the impressions may be deep; but as yet there is little conscious effort to classify experiences. During this period the possibilities, especially of verbal memory, are very great. "This is the period when vocabularies, simple definitions, leading data in geography, and focal dates in history, and choice selections of literature," along with many Scripture verses, portions and outlines, and certain desirable hymns, "should be permanently lodged in the mind." The teacher of Juniors should make much of formal memorizing. Also, much fundamental doctrinal teaching, some of it in simple verbal form by the use of a catechism, should now be stored securely in the child mind. We have stopped this kind of teaching and now the church is being filled with modernism and skepticism. As we come to the Intermediates, Seniors, and Young People, the formal memorizing should continue but attention should be given more and more to classifying this material. Also as we come to these years, memorizing will be more informal; more attention will be given to the understanding and fixing of truth than to the formal expression. The adult mind is supposed to be less open to new things, the storehouse is supposed to be well filled with but little memorizing possible after the thirtieth or thirty-fifth year. There is some truth in this; the fact that the material brain loses its plasticity and becomes fixed may have something to do with memorizing. Youth seems to be the time of special education. But the adult condition is not so hopeless in this respect as is sometimes made out. It depends largely upon the individual and his attitude, whether or not he lets down in his cultural effort, quits studying and trying to memorize after leaving school.

Merchants can memorize and remember prices and keep up with the principles of their business. Those ministers and public speakers who memorize their sermons and addresses find they can continue to memorize with considerable ease on into later life. Naturally there will be less verbal memorizing, but there may and there should be much discovered and fixed in the storehouse through the adult years. The teaching process has to do with memory throughout all the years.

**SELECTING THE MATERIAL.** In this phase of the educational process first consideration must be given both to the thought and to the form of expression. Memorizing is lost effort if the material is not such as will be of use, however beautiful and correct the form of expression. We are filling the storehouse for future use, laying up in memory spiritual resources to be available through the years and into eternity. Memory seems to be a part of the heritage we take into eternity. "Son, remember," was said to the rich man who opened his eyes in hell. We are building into the character material which is moulding and shaping it for eternity. This thought of eternity should have great weight, but it is not all. We live here for a time before we enter the eternal state, and some things are essential to a full life here. Among these are vocal expression. Correctness in formal expression leads to clearness of understanding; beauty and grandeur of expression affect character. Correct forms of speech and beauty of expression, or incorrect and barbarous language, may become a habit through that which is memorized.

**THE SOURCE OF THE MATERIAL.** The Sunday school teacher will find his material chiefly in the Bible. Selections will be made from this Book of books suited to the age groups and to the purpose. There must be no getting away from the Bible as our first and chief source of material. But there should be no careless or promiscuous use of this; a careful selection and adaptation should be made. Next will come the classic hymns with their sound teaching and beautiful language. The cheap rhymes and jingles of many modern songs should be avoided. It is a shame that more of this noble poetry of the church is not being memorized by the young people of today. After these will come selections from the best Christian writers and classic literature. For memorizing we should seek the very best both in thought and in style. In what is picked up from the environment, from the street and school and shop, there will be much that is not up to the standard, and some that is positively injurious unless it is counteracted. The more of that which is correct and desirable we can get fixed in this storehouse and the earlier we can fix it, the less place will be left for the undesirable.

**EMOTION AND MEMORY.** The Sunday school teacher, in whatever group he is working, must seek to keep the emotions alive. There can be no large success in furnishing this storehouse through the intellectual appeal alone, however perfect that may be. All that has been said concerning the necessity of the clear intellectual appeal is correct; we would in no way minimize this, but more is needed. To achieve this emotional appeal the teacher must present the lesson in the most attractive and striking way possible and with particular regard to the age group. This will require different methods at different times. Sometimes it will mean a hushed voice



and at other times a quick and animated style,' sometimes gestures and at other times only facial expression and general attitude. A good story well told is usually very impressive. The blackboard and the object lesson rightly used will help. Whenever more than one of the senses can be used to send the truth into the storehouse, and when it can be sent in with some striking association with other truth already familiar, the impression will be deepened.

**REPETITION AND MEMORY.** Frequent repetitions deepen the impression and make it the clearer in memory. There are times when the first impression is so strong and clear that recall will be easy, but much that we receive requires more or less repetition to make it available. Usually the thing we remember best is that which has been a frequent occurrence in our own experience. To strengthen memory, the teacher must then make use of repetition. This will call for drills, reviews, and examinations. These will take different forms with the different age groups. What is successful with adults will usually be a failure with children and what is just the thing for children would be trifling and foolish if introduced with adults. But whether the learner be child or adult, the principle of repetition is essential to memory fixing.

**DRILLS AND EXERCISES.** Repetition may become very monotonous. To be effective it must be filled with interest and life; it will then possess a strong attraction. Human nature has an instinct for rhythm, and when the repetition has in it something of rhythm, instead of being tiresome it will be restful and appealing. With the children this will take the form of drills and exercises which will be of the nature of play to them because their interests now largely center in play. But to the teacher it is not play; it is real work, and sometimes hard work; the work of teaching truth, forming habit, and building character by using muscles, eyes and ears and going over the same thing many times. There are finger and arm and march drills, often connected with music or a little poem which is spoken. There are little exercises where the pupils represent persons and things. As the children grow older these will change their forms somewhat. Those who think these drills and exercises and purposeful games are foolish simply have no understanding of the task, of the nature of children, nor of the principles of teaching. These are appeals to the child nature; they are using the combined senses and the principle of repetition to teach and to fix truth in the child's storehouse. It is in these that the children first begin to do things together or to do team work.

**VERBAL REPETITION.** Truth clothed in certain desirable word form may be fastened in the mind and made easy to recall by repetition. At first the child will repeat after the teacher the words, or the words and tune, until he can say them or sing them by himself. This may be done with the individual or with the class. When the child learns to read he will be assigned a verse, a short portion at first and longer ones later, to memorize by reading it over and over again and thus fixing both the truth and the literary form in the storehouse for easy future recall. In later years less attention may be given to the literary form and the truth may be repeated several times, each time using different words.

**REVIEW.** Frequent review is an essential principle in all good teaching. The Sunday school has its quarterly review and each teacher usually reviews the last week's lesson briefly before beginning the lesson for the day. This quarterly review, however, is often considered a bore, and it is somewhat so and is of quite doubtful value carried on as it often is. Usually the fault is that of the teacher, who does not understand the purpose of the review, nor realize its value and importance, nor know how to conduct it. The purpose of the review is, first, to recall the several lessons or parts and bring them together into a whole and get a clear view of the whole; it is getting a view of the whole landscape, or seeing the entire picture; it is getting a new lesson out of the whole. The lessons of each quarter are related and hence there is always the quarterly whole. The purpose is, second, the fixing of these lessons more fully and clearly in the mind by the recall and repetition.

Review is more than repetition. There is no very great value in merely going over the lessons of the quarter in their order, giving the topic, the incidents and the chief teaching. Unless we see these lessons in their relation to and bearing upon one another the review is of small profit to us. Professor Weigle goes so far as to say that "the teacher fails who does not bring the pupil to realize these connections and so help him to systematize and unify his ideas. Quite as important (especially for easy recalling) as the getting of impressions is their organization into a coherent and usable system. The pupil cannot grasp the full bearing of part upon part until he has gotten the whole and stands upon the vantage ground of the whole."

The best method of accomplishing this fundamental purpose of the review is probably by a topical outline arranged under the lesson aim for the quarter as a heading. If the pupils can be induced to make these outlines for themselves it is only the better. Each pupil may bring his outline and present it to the class. When all are in, the class may decide which is the best or what combinations may be made to make up the best. If the teacher makes out the outline it will be best to have this ready the week before and assign the topics to different persons or groups for study during the week and presentation the next Sunday. As the lesson proceeds the outline may be placed on the blackboard.

**EXAMINATION.** The examination is to test the pupil's knowledge and the teacher's work. If many pupils fail in an examination it is a proof that the teacher has failed either in the method of the examination or in the teaching, and he should consider both carefully with a view to improvement. The examination as a test of the pupil's memory of mere details is of small value, but as a test of his knowledge of the truth and his understanding of it, it is worth much. It will reveal with what material, how clear, and how well organized, the storehouse is being filled. There are types of examination that have their place in the Sunday school. It may be difficult and may not be desirable to attempt the customary public school examinations. A list of questions may be given to the pupil one Sunday to be answered in writing during the week. Each may be allowed to refer to the Bible and the lesson helps, but must receive no personal assistance. Or this list may be given

out simply for study, with the understanding that five or ten of the questions will be asked the next Sunday, to be answered either orally or in writing without help. These questions must be made out very carefully. If they deal with mere details they are a failure. They must cause some original thought and deal with the truth in an organized and logical way. They should constitute a genuine review of the main features of the lessons covered. The examination must be carefully supervised; the grading must be with scrupulous fairness, and proper recognition given for the work done. The examination should not cover too long a period, usually not more than a quarter. Simple and easy examinations may begin in the Junior department and be made more difficult for the older grades.

More use should be made of examinations or tests in religious education. Most Sunday school teachers go on from Sunday to Sunday, from year to year, without knowing whether their work is a success or a failure. Regular attendance and a growing enrollment of the class is gratifying, and is not to be despised; but this is not the real test. Are the pupils becoming familiar with the Bible and getting the truths taught, and are they making the right use of these in the daily life, this is the real test. At least twice a year each class that is old enough, or it may be a whole department, should be given a test along these lines. The result will be a revelation to the teacher as to what he is accomplishing and to the pupil as to his learning and will be a great help in further fixing the truth in order in the storehouse. It will also give an opportunity to correct any serious errors. Such an examination may reveal some very serious conditions. A teacher of a large class of young men asked this question. "Of course you all know that the book of Hezekiah is somewhere in the Bible but possibly some are not sure which Testament it is in; as many as think it is in the Old Testament hold up your hands." Thirty or forty held up their hands. "All who think it is in the New Testament hold up your hands." Thirty or more responded. It never occurred to any that there was no such book in the Bible. Many people will hunt for Obadiah 3:2, not knowing that Obadiah has but one chapter. Equal ignorance as to some of the great teachings of the Bible might be thus revealed also. And it might be shocking to discover how few take the truths taught seriously and attempt to apply them in life.

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## 11 -- REACHING THE WILL

**KNOWLEDGE A MEANS TO AND END.** Knowledge is not an end; it is a means to an end. It is necessary that we gain knowledge, and that along needed lines we gain all that is possible for us to get. It is also necessary that we have this knowledge well stored in the memory. But this is not the end; this is in order to something else. Teaching that has accomplished this is on the way to success, but has not yet arrived; it has succeeded in an important part of the task, but the work is not yet complete. It is not what a person knows, nor how well he remembers it, that measures his worth. It is rather his attitude toward what he knows and the use he makes of it, his belief in it and his application of it to his life and service; it is

what his knowledge makes him that counts. The teaching process is not complete and is not fully successful until it has secured the right attitude toward the truth that has become a matter of knowledge, until it has secured a personal belief in that truth and the choice that this belief calls for.

**RELATION OF BELIEF TO LIFE.** There is a clear tendency in certain circles of daring and irreverent intellectuals to minimize doctrine and the place of belief in any credal statements and to look upon much that has been held essential in the past as "excess baggage." They are telling us that Christianity is a life rather than a system of doctrines and that it matters but little what a man believes just so he lives right. We would not deny that with some there has been some excess of doctrinal baggage, but that what one believes does not matter we do emphatically deny. To take such a position is to fail to recognize the relation of belief to life and the need of salvation. Christianity is to be expressed in right living -- there can be no compromising of this truth; but this right living necessitates a correct condition behind the correct activities. There must be Christian experience from which Christian living springs. Christianity is ethically correct, but Christianity is more than correct ethics. And Christianity has to do with more than this present life of activity. Christianity includes salvation from sin, moral purity and eternal life.

A far too exclusive emphasis is now being placed upon Christianity as a way of life, referring to the present life in the world to the neglect of the inner state of salvation, fellowship with God and character in the light of eternity; upon Jesus as a great Teacher and Example to the neglect of His Deity and Saviorhood; upon the Bible as a splendid piece of Hebrew literature to the neglect of its divine inspiration; upon the ethical life to the neglect of the religious experience; and upon activities to the neglect of faith. But whatever the emphasis, the fact remains that what one believes affects what one is, and what one is has much to do with how one lives. Wrong belief will lead to wrong action unless other strong restraints are present; and when a wrong act is thus prevented it carries no moral value.

No one can read the Bible without seeing the great importance it attaches to belief and to choice. Knowledge is essential, but men are not saved by knowledge. Salvation is conditioned upon faith. And this is not simply the belief in Jesus as the ideal man and teacher; it is "Believe on the Lord Jesus Christ and thou shalt be saved;" that is belief in the Lordship and Messiahship of Jesus, belief that He is that uniquely anointed One, the Son of God. Men are also to be "sanctified by faith" and "the just shall live by faith." It does make a vast difference both for time and for eternity what men believe. The Christian teacher has definite truth, Christian doctrine, to teach. These must become to the pupil not only knowledge but personal belief and choice. Agnosticism can never build a strong character; it is "I believe" that makes for strength of character. We must bring our pupils to Christian faith and choice.

Doctrine is but the formal statement of religious truth. Form is necessary for the transmission and preservation of truth. Science and philosophy have their

formulas that are expected to be received and believed, which their teachers teach. Why should not Christianity have its doctrines to be taught and believed, especially when these are built upon even better evidence than are these scientific formulas? We cannot get on without doctrines; we have them whether we will or not. Men believe, and their beliefs shape their lives, whether or not they are honest in the acknowledgment of what they believe. If they do not follow their honest beliefs it is their own moral and religious undoing and the forming of wrong character. Correct Christian doctrines, sincere belief in them, and choice of them as the rule of life, of their spirit as well as their form, are essential to the building of Christian character.

Sunday school teaching must, then, lead to the acceptance of correct doctrines in sincere personal belief, and to the personal application of these truths to the life; to the personal choice of Jesus Christ and His teachings, the teachings of Christianity. These doctrines must be taught positively by the teacher and the pupil urged to receive them, to believe them, to make choice of them. A theory abroad today that is having some influence is that we should not try to influence the belief and choice of children, that we should simply present the facts and leave them to form their own conclusions and make their own choices. This might do under the ideal conditions; but in a fallen world, with a fallen race, it is equivalent to turning the children over to the devil. The Sunday school teacher's business is to do more than present the facts; he must draw the conclusions, state the doctrine, and earnestly urge the belief and choice. Without purposeful and definite Christian teaching and the urge to sincere belief and choice there is practically no hope of any person's coming into the Christian life and building Christian character. Christianity is not an experiment, an uncertainty, an opinion; it is an established fact, a revealed truth, a divine Person, a glorious salvation to be definitely taught and received. The Sunday school teacher has definite truth to teach and apply, definite belief and choice to secure. Of course it is only personal belief and choice that can affect character. But the pupil must not be left free to choose as he pleases without being influenced in favor of the truth; he is not to be left to his own choice, however honest he may be; the honesty of his choice does not make his decision right. There are influences within him as being a member of a fallen race, and influences about him in the world, and the influence of Satan-"the world, the flesh and the devil" -- to lead him to wrong choices. Unless he is strongly influenced by Christian forces these will get the better of him. The Holy Spirit will be faithful, but He would use the teacher.

**DIRECT OR INDIRECT METHOD.** In this part of the teacher's work, there is some difference of opinion as to the best method to be used. The question here is, after telling the story or giving the illustration or presenting the facts, shall the teacher then state the conclusion and make the application for the pupil, or shall he allow the pupil to do this for himself? Shall the teacher make a direct or an indirect appeal to the heart and conscience and will of the pupil? There are those who argue strongly in favor of both methods. Neither one is fully right nor is either fully wrong. The fault is in so completely separating them. Neither method by itself is safe; alone either may lead to wrong results. The true principle of teaching is to use both.

**THE INDIRECT METHOD.** The use of the indirect method is clearly justified on the ground that Jesus, the ideal teacher, used this method so much. Often He met a question with a story, a parable, or an object lesson, and then by another question led the person to give the answer himself. It was so with the young lawyer who came to Him with the question, as to who should inherit eternal life. Desiring to justify himself, this lawyer asked, Who is my neighbor? and received as his answer the parable of the good Samaritan. An Old Testament example of the same method is the reproof of David's sin by the prophet Nathan, who first related a parable and secured David's sentence of the imaginary person. There are at least three reasons why this indirect method should be employed.

1. We have already seen that co-operation is essential to successful teaching and learning, that it is necessary to the reaching of the Sunday school objective. The pupil, then, must have his part in arriving at the conclusion and making the practical application of the lesson.

2. To be effective in moulding character the conclusion must be the pupil's own, and the choice must be of his own free volition based on personal conviction of truth. If the teacher states the conclusion and makes the application first, there is danger that the pupil may accept it on the authority of the teacher's statement and that his belief may be more in the teacher than in the truth. This is confidence in the teacher's opinion; it is the teacher's conclusion rather than the pupil's. The spiritual life, however, must rest not upon the opinions or conclusions of a human teacher but upon an inward conviction wrought by the truth itself, a personal acceptance of the truth, the spirit's response and the will's choice of the truth of God. The teacher, and the preacher, and the formulated statements of the church have their influence, but it is the personal belief that is determinative.

3. Indirect suggestion is often more powerful than direct statement. With the little child the direct statement is necessary because of the immaturity of his mind. But as we grow older and judgment matures we usually become less open to direct statements and resent the attempt to force conclusions upon us. On the other hand, we appreciate the presentation that calls upon us to form a conclusion and make the application for ourselves. It is always best to get the pupil to think for himself rather than to do his thinking for him. The teacher's part is to present the material so clearly that the pupil will be as certain as possible to arrive at the right conclusion.

**THE DIRECT METHOD.** It is best to use the indirect method so far as possible, but it is not safe to stop with this. It will not do to trust the pupil at this point without knowing that the conclusion and application are correct. The task of the Sunday school is entirely too serious to run any risk in this matter. Jesus in teaching called for the conclusion by a question and then He made the application. After giving the parable of the Good Samaritan to the lawyer He asked him, "Which of these three, thinkest thou, proved neighbor unto him that fell among robbers?" Upon receiving

the answer, which was the correct conclusion, Jesus made the application, "Go, and do thou likewise." And the same method was followed by the prophet Nathan in dealing with David. At times it will be well to allow the pupil to make the application; then the teacher in a tactful way can make any correction or enlargement that may be needed. At other times, but not often, it may be best for the teacher to state directly and forcefully both the conclusion and the application. Direct statement should never be a substitute for indirect suggestion, but it may be its culmination. Professor Weigle says, "Do first all that you can to make the pupil see the truth for himself; then do not be afraid to apply it frankly, if you feel that such directness is needed to crystallize his convictions." In any case, it must be remembered that it is not simply a conclusion and an application that we desire, but it is the correct conclusion and the correct application. Only this will contribute to the true Sunday school objective and the teacher must see to it that this end is reached.

**THE APPEAL.** Whatever method may be used the mere statement of the conclusion and the application is not sufficient. There must follow the strong and direct appeal to conscience and will so that the application may be received practically and made effective in the life. It is personal conviction with choice, with yielding to the truth, that we are after. Professor Weigle says again: "Each pupil must be won to faith in the only Savior from sin and death, or the Sunday school has failed in its most important work." We cannot stop with knowledge, we must have faith and choice; we must reach the will as well as the intellect. To do this there must be an appeal that finds its way to the conscience and the emotions. The will is free to act upon motives, and the motive that moves the will must combine knowledge and feeling. The teacher must so present the lesson as to awaken in the pupil right desires in connection with the truth of the lesson, and make such an appeal as to bring him to a free choice that will make the truth practical and helpful to his life. A person must want to do a thing before he can will to do it. "The strength of the will is measured by the strength of the desire" and the depth of personal conviction.

Too often have we thought of teaching as related to the intellect only. This is a vital error. It must reach the intellect first, but it must go to the emotions and to the will; it has to do with the entire personality. The teacher must cause the pupil to feel and to desire as well as to know. "The creation and strengthening of desire proceeds according to well defined principles, and the teacher who understands these will succeed where another fails in helping his pupils to desire the very best." And desire, if properly followed up, will usually lead to choice. An act of the will is the result of considering the desirability of two or more things and is the final acceptance of one to the exclusion of all the rest. This choice identifies the person with the particular object chosen and will lead to actions conformable to the standards or to conduct of life in harmony with it. This is just the result the Sunday school teacher desires relative to Christian truth.

The successful teacher must present the lesson with an effective emotional as well as intellectual appeal. This does not mean that there should be anything

sensational. All superficial and impulsive results should be carefully guarded against. The pupil must be taught to deliberate concerning his feelings, to weigh carefully the intellectual evidence with the emotional, to combine intellectual and emotional influences in a personal conclusion. The teacher will present, or have brought out through class discussion, both the benefits and the dangers of each course of action. He will see to it that not alone the consequence in this life are stressed, although these should be made very clear, but also the eternal joys of heaven and the terrible torments of hell. Christianity teaches clearly the fact of both heaven and hell, and of eternal as well as present reward and punishment. The evidences of a hell are just as clear as those of heaven; if there is a heaven there is a hell. The same Book and the same great Teacher tells us of both these places. It is to be freely admitted that much very unwise presentation of the consequences of sin and the punishments of hell by thoughtless parents and teachers has produced a most unwholesome state of fear among children. All such threats as, "The bogey man will get you," should be discarded. But this is no reason for the extreme to which some are now going of leaving out all presentation of the evil consequences. To make everything appear right and pleasant, to present nothing of the ugly or evil to children is to deceive them. There may be a wise presentation of the fact and consequences of sin such as will avoid that injurious fear, but will produce a wholesome fear and a desire to escape all these consequences. The teacher must not be deprived of this appeal, but he must present it with a proper caution and adapt it to the mental state of the age group. The appeal to both pleasure and sorrow, to benefit and disadvantage, to reward and punishment, will be different to children and to adults. But in all cases the teacher must show with clearness that right is desirable and brings rewards, whereas wrong is undesirable and brings a punishment, and he must emphasize this motive in the application of each lesson. Here is one of fundamental truth that the Sunday school must press most deeply upon and store most effectively in the pupil's mind. There is a proper arousing of both desire and fear, of love and hate, and it should become a life habit of the pupil to love and choose the good and to hate and reject the sinful.

**SECURING A CHOICE.** The proper stirring of the emotions is an essential to successful teaching. But when the emotions have been stirred and desire has been aroused in the right direction, to prevent this from drifting into mere fruitless wishing a favorable act of the will should be sought as soon as is possible. If the deliberation is prolonged too far, if the choice is too long delayed, a very undesirable habit of indecision and uncertainty will be formed which will result in weakness of character and it may be moral and spiritual death.

Since the sum total of our habits of will constitutes the character, the task of the Sunday school teacher includes forming this habit of decision in favor of Christ and Christian truth, and the teacher must faithfully employ those methods that are conducive to securing this end. Until this is done the Sunday school objective as it relates to character has not been achieved.

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## **12 -- TRAINING IN SERVICE**

**CHARACTER TRAINING NOT ALL.** Character is the high point, but it is not all of the Sunday school objective. Character is affected by all and all must be considered in the light of this relation to character. It is not enough to be saved, to be forgiven and cleansed. The new life resulting from the new birth must now be re-related back to the world in which it must be lived until the time of its translation to heaven. Up to this time the life has been related to things and conditions as a sinner, but now it is all different; regeneration makes a great change, it is a new creation. Making this new adjustment is not always easy. Old habits must be broken, new associations and contacts made, and all must be looked on differently; this new life has a new outlook on the world, has new desires and judgments. The Sunday school must help in this adjustment to the new way of living, in the making of Christianity practical in the every-day living, meeting everyday needs and solving every-day problems, the expressing of Christianity in the every-day situations. After teaching Christian truth the Sunday school must help to make that truth real in the practical life; it must provide opportunity for expression and oversee the practice of that which has been taught so far as it is possible.

Christianity is individual, but it is not alone individual, it is also social and thus calls for service in the interest of others and of world conditions. Too long we have looked upon Sunday school pupils as mere sponges to absorb, and upon the teacher's task as the filling of those sponges; we have considered the pupil but a listener and learner and the teacher but one who tells. We have apparently forgotten that eating without exercise will result in dyspepsia. We are now discovering that expression as well as impression is necessary in the learning process, and that service for others and for the Christian cause are among the things to be learned. The work of education must then go beyond the point of causing the pupil to know and to build character; it must also teach the application of Christian principles to every-day practical life, train for Christian service and provide opportunities for practical expression of the truth. We learn by doing as well as by hearing and seeing; by practice as well as by precept.

Jesus is not only the Truth, He is also the Way and the Life. Christianity is not only a system of truth and a condition of character; it is also a way of life. Christianity is a service as well as a condition; it is doing as well as being. Character is of first importance, but activity must follow; there must be right living and social service. There is a service in and through the church, a service for the home and the community, that must be performed. Christianity must contribute much to the home life and to the social economic as well as the moral and religious welfare; it is to be a practical help for the situations of life as well as a preparation for heaven, a work for a Kingdom of God on earth as well as in heaven.

**FINDING A PLACE OF SERVICE.** There is a divine plan, there is a divine direction for each life. The successful life is the one that finds this plan and lives

according to this direction. It is not a ready-made chart dropped into the individual consciousness as a sudden revelation from heaven; it is usually the result of deliberation and prayer and faith and becomes a matter of conviction in the consciousness. Some await a strange inward illumination or an experience similar to that of Paul on the Damascus road, and are disappointed. Each pupil must be taught how and helped to find this plan; he must be induced to accept it, and to live accordingly.

The choice of a vocation is one of the very important life choices and has much to do with what life shall mean to the individual and with his usefulness to society. Every Jewish child is taught some trade or profession. It was not supposed to be enough to teach him a correct code of ethics and a system of religious truth; he must be fitted to fill his place and perform his share of the world's work. And since the service which a man performs, and the way in which he does it, reacts upon him and influences his character, it is a part of the work of Christianity to help him in this choice and to teach him how to do the service chosen to the greatest advantage both to himself and to others. In this way his life investment may be made the most profitable possible.

Next to the parents, probably the Sunday school teacher has the greatest responsibility for this work. Through the regular teaching of the lesson, through his friendly counsels and general influence, he must help each pupil to a vision of his possibilities in service and inspire him to a life of usefulness. To do this successfully the teacher must be the friend of the pupil, must understand his disposition and his ability, and must know something of what is required for the various vocations.

**THE CLAIMS OF THE CHURCH.** While all service should be Christian, and Christianity is to influence every phase of life so that the task of the Christian teacher is to be of assistance in every phase of life, the Sunday school teacher must make prominent and place special emphasis upon the claims of the church and special Christian service. This emphasis seems to have been greatly neglected in recent years. As a result we are hearing the cry of a dearth of able ministers and a decrease in the number of students in the theological schools preparing for Christian work; also that some of those who do enter these schools are turned aside to other vocations. The secular professions, the business world, politics and the stage are all bidding strongly and offering great temporal inducement. But recently when Marion Talley made her successful debut as an opera singer, an article appeared in the local paper regretting that after the church had discovered her talent and helped in her early training she did not remain with the church for her life service. But what did the church offer her, and who sought to influence her in that direction? No doubt the strong appeal was all made for the opera. The church bids but little and offers but little, and the children and youth as they think of the future are allowed, and often encouraged, to think of wages and positions and promotions in temporal achievements for self interest and to look upon the church and its work as of quite secondary importance. The church itself is largely

responsible for this condition. When the preacher fails to exalt his position, and the Sunday school workers treat their work so lightly, when the church is satisfied with mediocre workers and treats them as objects of charity, when slighting remarks are made in the home, when the better qualified workmen are allowed to enter other professions without a bid being made for them in the church, and when the theological studies in the college are considered second-rate, why should we expect ambitious youths to look toward the church for a place to invest their lives? When the writer went away to school to prepare for the ministry he was met on the street one day by a man from his own town who inquired why he was there. Upon being told the man replied, "The ministry is all right but --." If we are to get rid of this attitude, of this "but," the church and all the church workers must come to value this work more highly and give youth a different view of the claims of the church.

This, of course, means that the Sunday school teacher must have a proper appreciation of the church and its service, must hold in high esteem and respect its ministers and workers, and be able to communicate to the pupils under him this same conception. He cannot pass on to others that which he does not have himself; it will be hard for him to create in others ideals that he does not himself hold. But with the correct vision himself he will have a fair chance of getting the same vision upon his pupils. The ministry stands head and shoulders above all the other professions and offers the largest remuneration. This remuneration may not be so large temporally, but it is sufficient, and it has added to it spiritual riches and eternal rewards which are the greater values. The teacher must not give the impression that the ministry -- the pastor, the evangelist and missionary -- holds a position that is undesirable and unprofitable and socially disadvantageous. Certainly there must be no false coloring or misrepresentation of its responsibilities and its sacrifices, but its honor and glory and the possibilities it offers of the greatest usefulness, together with its reward, should be so held before the pupil that he will give its claims a fair consideration and give the Holy Spirit an opportunity to call him to this service if He so desire. Ninety-five out of every one hundred of those entering the ministry at the present time come through the Sunday school. This shows the relation of the Sunday school to this calling. If, then, the teachers in the Sunday school hold before their pupils the right evaluation of the ministry, and present correctly the claims of the church upon the life, we shall have more and better ministers.

**LAY SERVICE.** It is to be expected that only a few will be called to this special ministry as a life work; but the church has a claim upon each individual for some part of his time. Each member of the church should so plan his life, whatever his business profession may be, as to give some service to the church. The banker, the merchant, the lawyer, the farmer must not allow his business to occupy all of his time and thought. Both the home and the church have serious claims on all. The claim of the church means more than faithful attendance on the regular sessions of worship -- Sunday morning and Sunday evening and prayermeeting; these are largely for self benefit and are not service at all. It means helping in the work of

winning souls and building character, of inviting strangers to the church and Sunday school, and carrying on the work of the church; it may mean serving on a board or committee or being an officer or a teacher, visiting in the homes, helping with a survey, or any one of a hundred other things that need to be done. Every individual should be a Christian and a member of the church, and every Christian and church member should be responsible for some part of the church work. A tithe of money is good but it will not suffice; time and service are also required. This claim of the church should be held before the pupil in the Sunday school throughout all his growing years. Christian service, the work of the church, the building of Christian manhood and womanhood, must be given a value above commerce and above all temporal position and service. The influence of the Sunday school must be exerted to keep the pupil from becoming world-centered.

**ORGANIZING FOR SERVICE.** Christian service must be taught not only by precept but by practice, not only by telling but by doing. Christianity is life, and life must express itself. There is an inward experience of Christianity, but there is also an outward manifestation of Christianity in holy living and in service. The Sunday school must not only teach Christian truth but must seek and provide for the expression of that truth in the lives and service of the pupils. "Not what your pupil can tell of Bible stories, or the glibness with which he can recite texts, not the neatness of his written work, the precision of his map, or the beauty of the model he has constructed, measures the success of your teaching; but rather the life he leads, the practical application he makes of the truth you have taught." Teaching, then, must include training in this application; the ideals that are held up must be expressed in real Christian endeavor on the part of the pupil.

Both because it is Christian, and because it is educational, the Sunday school (or better still the church, if we could have a departmentalized church) should organize its pupils for service. There need be no new organization of special societies for this work of expression if the Sunday school (or departmentalized church) functions as it should. We must not fall into the error into which the older denominations have fallen and from which they are now trying to extricate themselves. Edwin L. Shaver, in his recent book, "The Present Day Trend in Religious Education," says: "We have too many agencies all trying to do the same thing with them (children and youth) and often the child is dragged hither and thither to keep a program going. Without disparaging any of the well-intentioned efforts to help develop character in our children and youth, we must say that our present increasing duplicity of effort is having a decidedly bad effect upon the child himself." Similar statements are made by Dr. Athearn in his "Character Building in a Democracy," and Professor Weigle in "The Pupil and the Teacher." We have state organizations and interdenominational church organizations pitching their programs upon the local church to be carried out, besides all the denominational organizations. It is not more organizations that we want; it is rather fewer organizations but those we have better organized and fully functioning.

As a part of the Sunday school organization, just as soon as the children are old enough they should begin to be taught how to meet and bear responsibility and how to perform Christian service. One way to do this is through the organized class. Beginning with the Intermediates, each class should be simply organized and should undertake a certain program of service in which each member is given some part to perform. This service, of course, must be in some way connected with the church and conducive to the attainment of the church objective; it must be of real social Christian value. The successful teacher must know how to organize the class and how to work through the organization.

**A GRADED PROGRAM.** This organization and the program of service undertaken, to be a success, must be carefully graded. The type of class organization and the character of Christian service planned must be determined by the natural interests of the pupils, the stage of mental and moral and spiritual development reached, and the opportunities and temptations of their environment.

"A class of Junior boys and girls began a study of the work of the American Missionary Association when they discovered that neither they nor their parents knew anything about this society. They corresponded with boards at headquarters, with the missionary and individual scholars. They searched year books, reports, and magazines, and sent presents to their new-found friends at Christmas. As the year advanced they were asked to take over a mid-week service and tell the church what they had found. The program included short papers, explanation of prepared charts and posters, a dialog and testimonies as to what the entire project had meant to the class. Among other things the testimonies stressed the fact that boys and girls in the church school could do worth while things for their church." Will these Juniors be interested in and do foreign missionary work in the church when they grow up? Boys and girls may do many other helpful and educational things. They may make scrapbooks and dress dolls for sick children and inmates of children's homes, and thus learn to be interested in and helpful to the needy so that they will take an interest in the home mission work of the church when they grow up. They may make posters for publicity purposes, distribute hand bills for the pastor, do errands for the other departments, take part in the public services -- a Junior choir is fine, and thus will they become interested in and be in training for the general church work. The Junior department and classes should be so organized and so function as to care for the religious educational needs of the Juniors of the church.

The Intermediate department also should be so organized and administered as to care for the religious educational needs of this group in the church. For their expressional work they may care for the church lawn, distribute church announcements, gather magazines and papers for hospitals and jails, provide flowers for the sick and sometimes sing for them, provide flowers for the pulpit, correspond with missionaries, assist the Cradle Roll and Home Department supervisors by carrying special invitations and notices, have a prayer band for the unsaved, conduct a reading circle and discuss the merits of certain stories or

histories, take some part in the public services and do many other things that will contribute to the objective.

It is at the Intermediate and Senior ages that so many are lost to the Sunday school. One of the reasons has been our neglect of the work of expression. Many of these boys and girls cannot be held by the class session alone; they must be given something to do. And if we are to hold them in the Sunday school we dare not turn the expressional activities over to other organizations. The Sunday school group must be made interesting and worthwhile.

Young People's classes may hold cottage prayermeetings, assist in street and mission meetings, sing in hospitals, sew for poor children to enable them to attend Sunday school, conduct reading circles or debating societies, support a foreign mission Sunday school, support a native worker, help other young people to secure employment and proper boarding places. "A class of high school boys in a rural village more than a mile from a railroad station undertook the project of furnishing their church with a weekly calendar or bulletin. The idea grew out of the fact that the superintendent gave the class an old hand-power printing press to do with as they pleased. With two meetings a week, taking down and setting up forms, they gained not only an elementary knowledge of printing, a familiarity with hymns, quotations and Scripture passages, and many an hour of wholesome recreation, all under the leadership of a Christian teacher, but they developed the very vivid consciousness of having a significant share in the on-going life of the church."

Adult classes may do very many things. In this department is most of the financial strength of the school. They should take a deep interest in the equipment of the children's departments. They may assist young people to find employment, may help a young person through college, may provide a worker's library, may conduct a mission or a Sunday school in some other part of town, may promote mission study and support native workers or a regular missionary. They must be general Sunday school helpers and boosters.

All the class organizations must provide for special religious and evangelistic work. There may be some social and recreational work also, but this must all be pervaded by a spiritual atmosphere and be done under spiritual leadership. Each department and class should work at department and class building and for the salvation and spiritual culture of its members. It should be a social group to meet the social needs after a truly Christian fashion. It must also be an evangelistic group, the saved members praying for and seeking the conversion of unsaved members. And all should seek to be helpful to the others of their group in character building and Christian growth.

All this work must be educational and must be carried on under the wise leadership of the department supervisor and class teacher. Leadership is essential to right teaching. There is no greater need today in the church than for a competent local group leadership that can successfully organize and lead the several groups

to spiritual achievement, and for pastors who can develop and direct these leaders. The success of the church depends not alone upon clerical leadership. No pastor can succeed by himself, and he is foolish to try. He must have help. A trained lay group leadership is needed, And as life becomes more and more complicated this need grows. The church that can have these trained lay group leaders as helpers of the pastor is sure to succeed.

**SUGGESTED PLAN OF CLASS ORGANIZATION.** The following is a form for a class constitution:

**Article 1. Name**

This class shall be known as the . . . class of the . . . department of the Sunday school of the Church of the Nazarene at. . .

**Article 2. Object**

The object of the class shall be Bible study; soul winning; Christian culture; fellowship and mutual helpfulness; service for the church; and the extension of Christ's kingdom throughout the world.

**Article 3. Membership**

Any (man-woman) between the ages of. . . may become a member by attending the class and signifying a desire to join. [Any class may recognize honorary and active membership.]

**Article 4. Officers**

The officers shall be a teacher, a president, a vice president, a secretary and a treasurer, who shall be elected annually and shall hold office until the next annual meeting after the election or until their successors are chosen. The teacher shall be appointed as provided by the school by-laws. These officers must be such as will carry on a program in harmony with this constitution and the standards of the church.

**Article 5. Committees**

The following standing committees should be appointed: (1) Executive; (2) Membership; (3) Social; (4) Devotional; (5) Missionary; and such others as the work of the class demands. The executive committee or cabinet shall be composed of the class officers, the chairman of all standing committees, and the pastor, superintendent, and department supervisor.

**Article 5. Meetings**

**The class shall meet every Sunday for Bible study at. . . o'clock in connection with the Sunday school. Business meetings shall be held at. . . o'clock the. . . day of each (month-quarter). Special meetings may be called at any time by the president, teacher or executive committee of the class, by giving notice to the class the Sunday previous to the proposed meeting. One-fourth of the enrolled membership shall constitute a quorum for the transaction of business.**

#### **Article 7. Duties of Officers and Committees**

**Section 1. The teacher shall have charge of the lesson period and shall be ex-officio member of all committees. Officers and committees must consult with the teacher and pastor on all class activities and all committee appointments must have their approval.**

**Section 2. The president shall preside on Sunday and at all other meetings of the class, and shall be the general executive officer. The president shall be chairman of the executive committee, and ex-officio member of all committees. He should give a report once a year, or oftener, to the Department of Church Schools.**

**Section 3. In the absence of the president, the vice president shall perform the duties belonging to the office of president and shall render such other assistance as may be required by the president.**

**Section 4. The secretary shall have charge of the records of the class and keep the minutes of all business meetings. He shall make a record of the attendance of the members each Sunday, those present and those absent, and of all visitors with their addresses, and shall report same to the secretary of the school as required.**

**Section 5. The treasurer shall have charge of all monies and shall pay them out as directed by the class and in harmony with the rules of the school and shall promote interest in Christian stewardship. He shall report to the class as often as required and also to the treasurer of the school each Sunday.**

**Section 6. The executive committee shall have general supervision of all the class activities. It shall devise ways and means for advancing the interests of the class and increasing its attendance.**

**Section 7. The membership committee shall direct the work of securing new members and looking up absentees.**

**Section 8: The social committee is responsible for greeting, welcoming and introducing new members and visitors and the promotion of a spirit of fellowship throughout the class. It shall also provide such socials and entertainments as may be helpful to the class. Some wholesome recreational activities may be introduced among ourselves, but the Sunday school athletic leagues should be avoided.**



**Section 9. The devotional committee shall be responsible for the development of the religious life of the class through worship in the class and in the home, through class prayermeetings, the organization of secret service circles or personal worker's leagues, securing the presence of all members at the regular church services, and enlisting every member in the regular work of the school and the church.**

**Section 10. The missionary committee shall promote study courses in missions, distribute missionary literature, cooperate with the school in securing enlistments for life service; it should also lead the class to participate in the missionary program of the church.**

**Article 8. Amendments and By-laws**

**This constitution may be amended at any regular business meeting of the class by a two-thirds vote of the members present, and the approval of the Local Sunday School Cabinet. Any motion to amend must lie on the table at least one month before final action is taken.**

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**THE END**