

PREPARING  
THE TEACHER

WILEY-PUBLISHERS

BOOK ONE

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*P. H. Fleming  
Burlington, N. C.*

# PREPARING THE TEACHER

Teacher-Training Course of the Southern  
Christian Convention.

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## BOOK ONE.

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EDITED BY

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Committee on Teacher-Training of the Southern  
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## FOREWORD.

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The Southern Christian Convention in regular session at Greensboro, N. C., May 1, 1908, passed a resolution to this effect: That a committee of three be appointed to prepare a Teacher-training course for Sunday-schools, covering at least two years, a volume of forty lessons or more to the year; that this committee be empowered to ask those competent to do such work to prepare these lessons, the same to be published by our Publishing Agent. As a result of this resolution the following committee was appointed: Prof. W. A. Harper, chairman, Rev. W. C. Wicker, and Prof. W. P. Lawrence. Under the strenuous, efficient and energetic leadership of the chairman, this committee went to work immediately, to meet the growing demand among our Sunday-schools and the unanimous vote of the convention, for a suitable work on teacher-training. The present volume is the result.

How well the committee have done their work, and how ably and intelligently every contributor has written on the topic assigned, can only be told by a thorough study of the pages that follow. It will be readily seen that not only the ablest writers, but, in each instance, those peculiarly fitted, by taste and previous training to the particular theme assigned, have been secured to do the work.

What has the Christian denomination done to train its Sunday-school teachers to teach? What is it doing to improve the Sunday-school, and put it on a par with the best? This volume shall be an answer to that challenge, for when it is read, by the careful student, no one can say that the denomination, in whose name the book is issued, lags behind in the least in this most worthy undertaking of our time, to wit, that of preparing a well-trained corps of intelligent teachers to teach the Word of God, in a most effectual manner, to the boys and girls, men and women, in the Sunday-school.

This volume will be found to be both general and specific. It deals with those larger topics in a most comprehensive way, with which every Sunday-school pupil should be acquainted, and then secondly, it points out those particular facts of Biblical,

church, and denominational history, which no well-informed teacher in a Christian Sunday-school can afford to be without. The book, though written by several, is the development of one idea, an organic growth, and has that symmetry and completion which can only result from the work of one mind.

The International Teacher-training Course provides for three books, an elementary one-book course, and an advanced two-book course. Our Committee has in mind, in giving this volume to the public, a two-book course; these two books, however, covering the scope laid out by the International Committee for their advanced course, whose general idea and plan for teacher-training has been followed in this volume, as it will be also in our second volume (to appear later). The method of the work will also be that of the International Committee, with variations to suit our own needs. The Sunday-school Board of the Southern Christian Convention will keep in touch with all who purchase this book, and take the course for teacher-training, which committee, with Prof. S. M. Smith, Raleigh, N. C., chairman, will give directions as to the study of the course, and at the conclusion will submit the examination, and to those who pass the examination a certificate in the name of the Southern Christian Convention will be given. When volumes I and II have been mastered and the examination passed successfully, a diploma, in the name of the convention, will be issued by the Sunday-school Board.

But whether one prepares for teacher-training or not, even to the general reader this volume, covering so many topics of historical, biblical, religious, and practical worth, will prove a veritable storehouse of information, and of untold interest, value, and usefulness.

J. O. ATKINSON.

## A FEW SUGGESTIONS TO LEADERS AND PUPILS.

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**How to Start a Teacher-Training Class.** Somebody must take the lead. Ordinarily it will be the pastor; often it will be the superintendent of the Sunday-school; sometimes it will be one of the teachers or a private member of the school. But whoever the leader may be, he will at once possess himself of this book and familiarize himself with it. His next task will be to talk the matter over with two or three others. Then they will in their minds canvass the school for possible members of the class. They will invite these to meet them for a conference. The first half hour of this conference will be given to social enjoyment. Then will follow a stirring address by some one on the value of teacher-training, which in turn will be followed by an exposition of the course and the manner in which it will be conducted. The next Sunday announce to the school that a class has been organized and ask for those who would like to join it to report to its leader. Have the pastor also from the pulpit add a word of commendation.

**Whence the Members?** That depends on what kind of class you want to organize. Is it for the present teachers? Then, of course, it will meet in the week, at a convenient time, and will be composed of the teachers and the officers. Is it for prospective teachers? Then any young person of good moral character, over sixteen years of age, may become a member. The class may meet on some evening in the week or at the regular hour on Sunday. [If you conduct a Substitute Teachers' Class in connection with your Teacher-training Class, you will have to hold the Teacher-training Class at some time during the week.] Do you intend it for present and prospective teachers both? Then the class will be composed of the two elements described above and will have to meet on some evening in the week.

**Whence the Leader?** The leader should be carefully selected. In the case of city churches the pastor may be the best leader, though ordinarily this over-burdened servant will be relieved of this extra load. The superintendent may be in some places the

man of destiny, but it will be better, if possible, to secure some one of the present teaching force or some other person in the school to take the office. The leader need not necessarily have taken a Teacher-training Course. He will need executive, teaching and working ability. Given these qualifications, together with consecration, and he will succeed.

**As to Numbers.** Don't think you must have a dozen, or twenty, to have a class. The leader and two pupils ought to make a good class. Where is the school that can not find this number engaged in Sunday-school work who are interested in their improvement and the furthering of the work in which they are enlisted? A few earnest pupils and a consecrated leader will constitute a successful class,—often they will do better work than a much larger class will.

**The Outside Relations of the Class.** As soon as the class is organized, it should be reported to Prof. S. M. Smith, Raleigh, N. C., Chairman of the Sunday-school Board of the Southern Christian Convention, and also to the International Sunday-school Teacher-training Superintendent who is nearest you. This will entitle the class to the circulars of information sent out by these respective officials, and also put it in the way of expert guidance and direction in the prosecution of its work. As soon as the class is ready for it, send to Professor Smith for an examination. Have the class stand the same. Send the papers to him. He will grade them and furnish certificates or diplomas to those who have won them. Individuals in any church may take the course directly from Professor Smith.

**The Method to Be Used in Teaching.** Outside talent must be called in very seldom. Let the aim be diligent study and careful recitation. Let the leader use the question, not the lecture, method. The suggestive questions at the end of the lessons are intended to aid the pupil in the preparation of the lesson. It is hoped that the leader will not use them in the class, but that he will make questions of his own, which will be similar to these, but still his own. This will give him the confidence of his class. Assigned work for home preparation on side-lights may from time to time be given, but these should always be confined to



two or three minutes in length, and not over two should be given at one time. The meeting should open with prayer and song, if possible. Social meetings should be occasionally held.

**A Personal Word.** Ambitious Sunday-school worker, this is for you. You can do no better thing than master this course and get a class organized in your school. Will you do it? That is with you. But we hope so. We have done our best for you in this course. We trust you will do your best for yourself. **Will you do it?**

THE COMMITTEE.



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## CHAPTER I.

### SEVEN LESSONS ON THE SUNDAY-SCHOOL TEACHER.

BY W. A. HARPER, M.A.

- Lesson I. The Sunday-school Teacher's Purpose.
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## LESSON I.

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### THE SUNDAY-SCHOOL TEACHER'S PURPOSE.

1. **By Way of Introduction.**—Every undertaking that has any chance of reaching success must have a motive in it. A motiveless movement will soon become a motionless one, and so cease to be. A man or a business without a motive is doomed already to failure,—only time is needed for the elements of inherent decay to assert themselves and to entail inevitable destruction. The ship, however skillfully built and carefully manned, is so much useless steel unless there is the rudder to point the way and control her movements. What the rudder is to the ship, the motive is to the man, to any undertaking that looks to an end. Let every devoted teacher, or would-be teacher, in the Sunday-school, that may chance to read these lines, pause here and ask himself: Why do I teach in the Sunday-school? Why do I desire to become a Sunday-school teacher?

2. **Further, there are different kinds of motives, good and bad ones, high and low, worthy and unworthy ones.** Not only is a motive necessary, but it must be the right sort of motive in order to true success; not the success that the world to-day labels such, but that real, true, enduring success which is related to eternal life, and which the world in its shortsightedness and folly often stamps as failure. To all, who with their eyes on the kingdom strive for such lasting success, for such enduring attainment, a good and worthy motive will be absolutely essential, if they are to reach the goal. For if the motive with which a man works is low, the product is sure to be dwarfed. If the motive be high, then the result of the labor will properly be described with the same fine adjective. A man's motive always affects his work. A lofty motive will change a dwarf to a giant. A woman may wash with such a lofty motive that her wash-tub becomes to her a cathedral. A king may rule with such a debasing motive that his palace becomes a pig-sty. Still more is this true of the spiritual world, and still more is it evident. For while it is not always possible to tell whether a mason is laying brick with his trowel or his soul, it is always possible to tell whether a Sunday-school or other religious teacher is putting his soul in his work.

3. **Still further, there may be controlling, fundamental motives, and with these there may be, and frequently are, associated subsidiary motives.** The controlling, all-including and all-inclusive motive of our Master's life on earth was to do the will of Him that had sent Him. His subsidiary motives were numerous, such for instance as cheer to the sorrowing, health to the sick, joy to the poor, and good to everybody, all of them, however, looking to the realization of the fundamental purpose of His earthly pilgrimage. The Sunday-school teacher also should have a controlling motive, and to this should be added many subsidiary motives, all of them looking to the successful fruition of his primal purpose.

### **SUBSIDIARY MOTIVES.**

1. **A Comprehensive View of the Bible.** The Sunday-school teacher should aim to give his pupils a comprehensive view, a bird's-eye grasp, of the Word of God. By this we mean not simply a knowledge of the number of books in the Bible as a whole, the number in the Old and in the New Testaments, together with their commonly-accepted authors and their order in the Bible. We mean that he should go further than this and bring out the relational elements of the Book,—how one book supplements another, how the law, how the prophets, major and minor, how the poetry, how the historical books, how the gospels and the Acts of the Apostles, how the epistles and the Revelation, all work together and form a complete whole. A Sunday-school scholar who has gone from the primary to the adult class, if properly taught, should have such a comprehensive knowledge of the Scriptures that he can see at a glance the workings of God for man's redemption, from the creation of the universe to the full development of the plan of salvation through Christ. A man or woman fortified by such knowledge would not be likely to fall from the faith nor be driven about by every whim or ism of doctrine. It should be the purpose of every Sunday-school teacher to give his pupils this knowledge.

2. **An Insight into Hebrew History.** The plan of salvation and the means of man's redemption are so thoroughly and completely wrapped up in the history of the Hebrew people that it is next to impossible to intelligently understand the Christian



religion without an insight into the remarkable record of the deeds and doings of these remarkable people, at least from the creation to the days of the apostles. Theirs is a history unique in the world.\* Beginning in a single pair, we have their record and the steps of their development through the patriarchal, the horde, the clan, the tribal, the theocratic, and the kingly stages of governmental organization and civic life. We see them in prosperity, we see them in adversity; we see them free, we see them slaves; we see them successful in battle, and in finance; we see them defeated with mighty slaughter and facing failure, if not extermination, in every avenue of their endeavor, and yet through it all and in it all, we see them preserved and their religious intuition, inspired and nurtured of Jehovah, ripening and fruiting into the only spiritual religion of the world,—and so the only real, true religion, destined to receive the homage of the world. And then again from the study of their history we get a new principle by which to account for the rise or fall of nations and empires, the success or failure of governments and peoples. Whenever these people obeyed the word of Jehovah they prospered; whenever they disobeyed it, they failed. This fact is writ in shining letters in all their career. I believe that our profane histories will some day be written from the same standpoint, and when they are, I know that it will be found that those nations and peoples, which have worked righteousness and loved justice, succeeded and prospered, and that, when they ceased to be controlled by such motives, they met death and decay. Is not the grasp of such a principle a mighty force making for civic righteousness and “good government?” And where will the men and women of the future get such a conception of God and righteousness in the world except in the Sunday-school? And how better in the Sunday-school than through an insight into Hebrew history where this principle is so indelibly written?

**3. An Appreciation of the Bible as Literature.** In this day and time there is great demand for “good reading.” The American people, especially the American youth, are great readers, and they are ever on the alert for something good to read, and they do not read the Bible. The ignorance of the young in regard to the Bible is alarming. They know a great deal about it, but

they do not know it. Practically every home among us would be ashamed not to have the Bible within its walls, but in how few of them is it really read, and in how very few is it read as "good reading" from the standpoint of the literary critic? And yet the best reading in all the literature of the world is contained in the 66 books of the Bible, and this, too, judged by the accepted standards of literature. The best short stories, a form of literature now so prevalent, are in the Bible. No drama surpasses Job. The noblest wisdom literature is there. No poetry eclipses that of the Psalms. No biography can equal the gospels. No history is so charming as that of the Hebrew people. No law is so fundamental as that of the Mosaic system. In short, the Bible is not only the divine Word of God, but it is also the noblest literature, the best of the "good reading," to be found in the world. And yet our people don't read it. Where will they get a conception of it as literature, as "good reading," except in the Sunday-school?

**4. An Understanding of Christian Ethics and Philosophy.** Our Sunday-school scholars need to know the ethics of our Holy religion,—they need to be taught what they ought to do. If they do not get this at home, they should get it at the Sunday-school. They need also to understand Christian philosophy, what Christ and His religion teaches as to sin, punishment, heaven, repentance, conversion, faith, salvation, the nature of God, and the other great doctrines of the faith. Where shall they get this knowledge? At home? But the homes, with rare exceptions, are too engrossed in other matters to attend to these subjects? At school? But the public schools are closed to such teaching. Only the theological schools can give such instruction, and to these the merest handful of our millions are ever sent. Where other, then, than in the Sunday-school?

**5. The Relation of His Denomination to Other Evangelical Bodies.** Especially is this the case with our people, known simply as the Christians, or Christian denomination, who are so much misunderstood and so often misrepresented. It is the duty of the Sunday-school teacher to set his pupils aright on so vital a theme and that the necessary data may be at hand for that purpose, we have chapters dealing with this matter in this Teacher-Training Course.

6. **There are many other subsidiary motives** or purposes that should induce the servants of God to become Sunday-school teachers, and to remain so, and do better work if they are already teachers; we can not hope to give them all here, nor is it necessary. Suffice it, that in addition to the things given in detail above, Sunday-school teachers should undertake to teach their pupils the use of the Bible with Concordance and to encourage them to store up in their minds many precious memory gems from the Book of Life that they may bring comfort in time of sorrow, inspiration in time of depression, self-control in time of prosperity. They should aim to give them much more than is included or even hinted at in the International Lesson Series, all in fact that is treated of in this Teacher-Training Course and as much more besides as a consecrated heart and dedicated life may show them to be useful.

#### **THE FUNDAMENTAL MOTIVE.**

The motives treated above are, it is true, a great deal to aim at, but they are not sufficient. All this could be had by a study of the Bible in the secular schools. This is to study the Bible as you would study any other book. Now unless the Bible is a unique book, and came fresh from the pulsating heart of God as no other book ever came, there is no more reason why we should study the Bible on Sunday than that we should study Shakespeare, or Longfellow, or Poe. The Bible can not claim pre-eminence as the book of the Sunday-school, unless we Sunday-school teachers go beyond this information, this knowledge stage, and aim at something larger, at something more enduring; viz., at making fine characters, and fashioning Christ-like lives. This should be the consuming purpose of every Sunday-school teacher. Nothing less than this is worthy of the artist whose materials are immortal souls and the word of God.

We Sunday-school teachers can not afford to leave Christ out of our teaching. To do so is to build a foundry without an engine room. There are Sunday-schools which study Bacon and Tolstoi and Emerson rather than the Bible. They are consistent, however, because they regard Christ as a man only. But to us Christ is the divine Son of God, and we so teach Him, if we meas-

ure up to our responsibilities and harvest our possibilities. To do less is to do violence to the kingdom of God. If we should be content with less, we might just as well be teaching Carlyle, or Tolstoi, or Wagner. For, as Amos R. Wells says, "Studying the Bible for its literature is carving a statue; for its history, unwrapping a mummy; for its philosophy, painting a picture; for its morality, dressing a dummy; for its Christ, making a man. When we study the Bible for history, it becomes a text-book; for its ethics, a law book; for its literature, a picture book; but when we study it to make Christians, it becomes the Book of Life." What is true of the student of the Bible is likewise true of the teacher of it. The teacher in the Sunday-school should aim not only at imparting knowledge and information in regard to the Book, but should make the great burden of his soul, the great ambition of his stewardship, the development of Christian character, the salvation of immortal souls. Animated by such a purpose, our Sunday-school teachers will become the vital, irresistible force for good in the world that God ordained they should be.

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### SUGGESTIVE QUESTIONS ON LESSON I.

Why is it necessary to have a motive or purpose?

Name the different classes of motives.

What was Christ's all-inclusive motive?

What were some of His subsidiary motives?

Why should the Sunday-school teacher aim to give his pupils  
(a) A comprehensive view of the Bible? (b) An insight into Hebrew history? (c) An appreciation of the Bible as literature?  
(d) An understanding of Christian ethics and philosophy? (e) The relation of his denomination to other evangelical bodies?

What should be the Sunday-school teacher's fundamental motive?

## LESSON II.

## THE SUNDAY-SCHOOL TEACHER'S CHARACTERISTICS.

Every profession has its characteristics, and no man of the profession who hopes to achieve success in it can afford to neglect them. So there are certain characteristics which are to be found in every ideal Sunday-school teacher. What are these?

## GENERAL CHARACTERISTICS.

**Prayerful.** We sometimes hear it said that this age is a very practical one, that our young men and young women, filled with its spirit, have ceased to pray and have gone to work to regenerate the world. Then you may mark it down that the world will never be regenerated by them. If history teaches anything, it teaches that the men who have brought things to pass have been men of prayerful disposition, devout attitude of life. Christ himself never undertook to work without first praying. Of all people, aside from the ministers of the Gospel, who need the beneficent encouragement for service that comes from prayer, the Sunday-school teacher stands in greatest need. Pray over your work—you can not succeed without it.

**Consecrated.** The word consecrated comes from two Latin words, **con**, in its aoristic sense of **complete**, and **sacro**, dedicated, and so means completely dedicated to service. A half-hearted Sunday-school teacher is no Sunday-school teacher at all. What we need, what we must have, is a corps of whole-souled, consecrated, completely dedicated men and women to break the bread of life to our children, to our young people, and to our older heads. Sunday-school teachers, who are lukewarm in the service they render, ought to consecrate themselves, or have the grace to resign.

**Tactful.** There are many prayerful, consecrated teachers who fail in their work because they lack tact, which is the royal quality of being able to get along with people and getting them to do the things you want done. Tact is the handmaid of wisdom, and even more valuable as an asset of the Sunday-school teacher than wisdom. Wisdom plans, tact executes, and of what value is a plan that can not be executed? If, however, a Sunday-

school teacher has tact, he can get his plans from others and do good service. Tact is agreeableness, common sense in practical operation, a quality all Sunday-school teachers sorely need.

**Pious.** Not the amen-corner, long-faced, strait-jacket piety of many well-intentioned saints (suggestive rather of the funeral train than of the sanctuary of the Lord), is recommended, but the virile, manly, womanly, piety of the man or woman that moves and lives and has a being. Such piety is a weighty force making for ripe results in Sunday-school service.

**Patient and Persevering.** No doubt you have worked hard on many a lesson and in the end felt that your efforts were in vain. The nuggets of truth, which you had dug from mines of golden wisdom, to you seemed to have been cast before swine, and you almost felt that they had turned and rent you. Be patient, persevere, work and pray on, for results are not with you—they are with God. Teach the same truth a dozen times; yes, a dozen dozen times and as many more. Your pupils will get it some day and will then rise up and call you blessed. Your Master was patient and persevering. Be like Him. Don't despair. Hope on. Your reward will come ere long.

**Sunshiny.** So many Sunday-school teachers feel the great burden of their work resting upon them with such pressing weight that they become unnaturally grave and sedate,—gloomy, almost repelling in their manner. Avoid such a condition, strive always to throw off such feelings or even their forebodings—be sunshiny. Sunshine is necessary to plant and animal life. It is also necessary to spiritual life, activity, and growth. Don't worry over your work; be sunshiny.

**Willing to Work.** The man who is slothful in his habits, who is unwilling to work, who is not anxious to labor, has no place in the position of Sunday-school teacher. There is no place for a sluggard in that sacred office. It requires hard work to get prepared to teach, and constant work to prepare the weekly lesson to be taught. The teacher in the Sunday-school is a busy, stirring, energetic, kinetic man, ever on the alert, ever open to suggestion from any and every source, ever weighing and balancing all propositions for the betterment of his work. In other



words, Sunday-school teaching is a profession and must be taken seriously,—it is an avocation, supplementing, relieving, beautifying and crowning with lasting fruit the efforts of the life's daily vocation. But an avocation to be a true one must be pursued with the same relentless energy and the same indomitable perseverance as a vocation, the life's work for daily subsistence.

**Loving.** "Now abideth faith, hope and love (charity), but the greatest of these is love (charity)," says St. Paul. And St. Paul was right. Love is the cementing force of life,—home life, civic life, Church life. No one should undertake to teach a Sunday-school class who does not love that class, who does not love his work in connection with it. Sunday-school teachers receive no salary, and it is well. Theirs is a service of love, or it is not a real service at all. But the way to show this love is not to publish it abroad, but privately to live it. Many well-intentioned teachers, with their hearts aflame with love for their work and their pupils, have seen their class dwindle away and knew not why. One reason may be that they talked too much about that love. The big boy does not want you to tell him that you love him. A few years later, if your age and his are not too far apart and you are of the feminine gender, he will be begging you to make such a confession to him—but just now he does not even want his mother to talk love to him. Love is now silly to him, when talked of, but when lived, how charming, how magnetic, how irresistible! I once heard of a big boy who left the Sunday-school class because his teacher, just a few years older than he, insisted on kissing him good-bye when he was going away for a vacation. A few years later he begged for her hand and a kiss and got both, and she did not understand, of course. Live your affection, but don't talk it.

**Resourceful.** This does not mean that you are to make religious instruction spectacular, far from it; those who are drawn into the Sunday-school by "spectacularities" can be kept there only by new novelties of a more alluring nature. This is to belittle and degrade and insult religion. Refrain from it. But be resourceful,—make your work interesting, keep your pupils ever looking forward with zeal and zest to the recitation hour—give them variety—avoid monotony, which is a killing frost to their interest and your usefulness. Children especially like

variety. That is why they like the cubical blocks for play much better than the patented device of an engine, or automobile,—the latter is interesting until the trick is learned, then they have no further use for it. So is the teacher who lacks resourcefulness.

**Willing to Cooperate.** Some teachers feel their importance too much. I would not belittle the office of Sunday-school teacher; I would magnify it; but I would have the Sunday-school teacher humble himself and willingly cooperate with his fellow-teachers and the officers of the school. Avoid comparisons—they are odious. They bring schism and breed discord. You want union and harmony and brotherly love. Don't criticise your superintendent or fellow-teachers except in their presence and alone, and then never mention it afterwards. If you are a substitute teacher, never reflect on the methods of the regular teacher. If you know them, try to follow his methods. It is his class, not yours; you are a substitute, not a supplanter. Remember that some day you are to be a regular teacher and will need a substitute. If you have to teach in a room, or church, with other classes near you, don't try to draw attention to yourself by talking loud enough to be heard all over the house. Give the other teachers a chance, too. Sometimes a perfectly agreeable teacher becomes by peculiar circumstances unsuited to teach longer. It is a hard thing for the superintendent to remove such a teacher. I have known the superintendent to resign before he would incur the private resentment such an act might bring upon him. I have known schools to be torn to pieces by such a necessary change. This could all be avoided, if every teacher would resign at the end of the year, in good faith. I believe this ought to be done. Especially when a new superintendent is elected ought this to be done. This is real willingness to cooperate,—for sometimes the best way to cooperate is to cease to personally operate.

**Yearning for Souls.** No one who does not yearn to save souls is suited to be a teacher in the Sunday-school. A record should be kept of the number of Sunday-school pupils who annually join the church and every effort possible made to increase it. Statistics show that fifty per cent of those who at some time were



Sunday-school pupils never join the church. This means that the teachers are not doing their full duty.

**Punctual.** The Sunday-school teacher should also be punctual, for the Lord's business demands haste. I would be ashamed to be a Sunday-school teacher and be habitually late. I would be on time, or stop teaching.

**Self-controlled.** The teacher who can not control himself, in class and out of it, will have a hard time controlling others. Control is necessary on class, but how can a man get others to do what he can not get himself to do? Don't think your pupils don't know of that ungovernable temper, of that rash, flippant tongue. They know of it, and it hurts your influence with them.

**A Living Example.** The business, I mean the chief business, of the Sunday-school teacher, is to lead his pupils to live the Christ life. There is no surer way of succeeding in this direction than by himself daily living that life among them. We learn more from example than from precept. Philosophers in all lands had spoken of the ideal life and urged men to attain it before the days of Christ. He came and lived it, and it becomes easier for us to live it. An ounce of example is worth more than a pound of precept. Therefore, not only exhort your pupils to be Christians, but lead them to be by living the Christian life yourself.

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### THE TEACHER'S MODEL.

The teacher is not only a model for others, but he should himself have a model, and that model should be Jesus Christ, the perfect man, and the Son of God. He should on all occasions and under all circumstances ask himself the question, What would Jesus have me do? and then proceed to do it. Especially should he imitate Him as a teacher. Study His method of teaching; see its utter lack of what we call method; consider how unconsciously He taught, how naturally the method He used grew out of each particular situation, how appropriate are His illustrations. Note that He taught by parables, by connecting the divine life to the everyday life of man. This is the highest form of teaching. It is apperception and correlation combined. You will not improve on it. Take Christ as your model, not only for life, but also for teacher.

**SUGGESTIVE QUESTIONS ON LESSON II.**

. Why should the Sunday-school teacher be prayerful? Consecrated? Tactful? Pious? Patient and persevering? Sunshiny? Willing to work? Loving? Resourceful? Willing to cooperate? Yearning for souls? Punctual? Self-controlled? Living example?

In what way should Christ be the teacher's model?

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**LESSON III.****THE SUNDAY-SCHOOL TEACHER'S PREPARATION.**

Other things being equal, the difference between success and failure in Sunday-school teaching is the matter of proper preparation. With ample and efficient preparation, what would be drudgery otherwise becomes pure delight, entrancing pleasure. There can be no successful teaching without efficient preparation. The Sunday-school teacher's preparation should be of two kinds; general and specific.

**A. GENERAL PREPARATION.\***

1. **Knowledge of the Bible.** The Sunday-school teacher's general preparation should include first of all a knowledge of the Bible as a whole and in all its parts, a complete mastery of the Scriptures. The Sunday-school teacher should know the names of the books of the Bible and the order in which they come, their purpose, their contents, their time, the relation of each to all the others. He should be able on all occasions to use his Bible as a skilled workman uses his tools. He should know the origin, development and fruition of the plan of salvation. He should know the essential doctrines of the Christian faith and be at all times able to give a reason therefor. He should know the Bible as literature, as history, as biography, as philosophy, but above all he should know it and feel it as the divine word of the living God, and the revelation of His will to man through inspiration. The best book for this preparation is the Bible itself. The cry-

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\* We have made provision in the present course for the subjects suggested in this lesson as necessary for the teacher's general preparation. What are not found in this volume, will be treated in the second.

ing need of our Sunday-school teachers is a genuine first-hand knowledge of the Bible. We read too much about the Bible, and too little in the Bible. If this Teacher-Training Course, which you are now reading, does not inspire you to a deeper reading of the Scriptures, then in your case it will prove a failure. No helps, however learned or devotional, no reading, however excellent or spiritual, can ever supplant the teacher's need of personal and constant use of the Bible at first-hand.

**II. Knowledge of Pedagogy.** In the second place, the general preparation of the Sunday-school teacher should include a knowledge of pedagogy, of the laws of teaching. We are just now beginning to realize that teaching is teaching whether it be in the Sunday-, or the secular-school, and that the same laws govern it wherever it is done. We are just awakening to the fact that, though the Sunday-school teacher is born like other folk, he may as other folk also improve himself by studying the conditions governing and the principles underlying his art. We therefore acknowledge that every Sunday-school teacher should have a knowledge of the laws of psychology as they relate to the science of teaching.

Sunday-school teachers should know and practice the following seven laws of teaching:\*

1. The Law of the Teacher. A teacher is one who knows the lesson to be taught or the truth to be impressed.

2. The Law of the Teaching Process. Teaching is the art of reproducing in the mind of the learner an idea already in the mind of the teacher and intended to be taught by him.

3. The Law of the Learner. A learner is one who offers himself for instruction and who gives attention to the lesson assigned.

4. The Law of the Learning Process. Learning is forming definite and lasting notions of a new idea or truth in one's own mind.

5. The Law of the Lesson. A lesson must be taught in terms already known to the learner,—from the known to the unknown is the only true way to present a truth.

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\* For a complete and thorough discussion of these matters the reader is referred to Gregory's *The Seven Laws of Teaching*, for sale at the Christian Sun office, price fifty cents per copy.

6 The Law of the Language. The language employed in the teaching must be understood in the same sense by both teacher and learner and convey identical ideas to both.

7. The Law of the Review. No truth or idea can be said to be fully taught until it has been tested and proved, that is, re-taught, reknown, rethought, reproduced, reviewed.

The teacher should understand the relative value of the question and topic methods as tests of knowledge, and should skillfully employ both in the light of this knowledge and with a view to his immediate purpose. He should know the use of the simultaneous,\* promiscuous and consecutive methods of asking questions and should apply them accordingly. He should avoid on all occasions such questions as suggest their own answer, sometimes called leading questions, and such questions as can be answered by yes, or no. He should avoid the lecture system whenever possible, and it is nearly always possible. He should put his pupils to work and never work for them unless when it is absolutely necessary. "A **telling** teacher is not a telling teacher."

I know that a thousand excellent teachers have never read a book on pedagogy, who yet practice its principles with good success. This is encouraging, for it teaches us that pedagogy is not an occult science, but one of sound, everyday common-sense. Even the best teachers will do themselves no harm, but good, by studying its principles and practicing its laws.

**III. Knowledge of the Laws of the Mind.** Teaching is a mental process and those who practice it should therefore know the laws of the mind as applied to intellectual growth and development. There are also thousands of excellent teachers who as by second nature and sub-consciously teach in accordance with the laws of the mind. They do not know that the child learns chiefly by perception, the youth chiefly by the understanding, and the adult chiefly by reasoning. They do not consciously know these things, yet they practice them; for they use one method in teaching children, another for the young, and a third for adults. Yet even for these instinctively, intuitionally good teachers, a consideration and a mastery of the laws of the mind as to the acquisition

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\* For a definition and explanation of these terms, see Lesson V, of this chapter p. 38 f.

of knowledge will be a great incentive to still better work; for when we know we are on the right track, we can travel with much greater speed and give our attention to other and more essential matters than those of watching the road and counting the mile posts.

**IV. Knowledge of Many Things About the Bible.** The Sunday-school teacher's general preparation should include a knowledge of many things about the Bible, such as the geography of the Holy Land, and of the countries mentioned in the Scriptures, especially of the lands of the missionary journeys. He should also understand the customs and manners of Oriental peoples of ancient and modern times, that he may set right many matters which otherwise would confuse and distract. I remember when I thought that the Bible made a mistake when it implied that those who came to work at the eleventh hour had not borne the burden and heat of the day. If I had been told by my teacher that the Hebrew day began at sunrise and that the twelfth hour was sunset, it would have been clear for me and my boyish respect for the Bible enhanced. There are hundreds of other matters just as much open to misunderstanding, and it is silly to presume that children do not notice such things. A knowledge of profane history contemporaneous with the inspired writings should also be possessed, for it adds one more weight to the transcendent authority of Holy Writ. Indispensable is a Bible dictionary for reference, and for accurate reading.

**V. Knowledge of Many Things Outside the Bible.** The problem of the church and Sunday-school today is more complex than it used to be even in the days of our fathers, and there are other means of social and individual amelioration and betterment offered besides those of religious instruction and teaching. There are various charitable organizations purporting to do men's bodies good, some of them also essaying to enter the realm of the soul's good, and many of these organizations are opposed to bringing the idea of the church or religion into their work, a few of them resenting the appearance in their services and ministrations of anything that suggests religion as such. Then there is also the institutional church, with all its varied avenues

of helpfulness to, and comfort for, the world. We hear a great deal about moral and social reform—various suggestions are offered as to how to effect them, and of the principles underlying these matters our Sunday-school teachers need to know something. A great wave of temperance sentiment is sweeping our country; we must conserve this sentiment by wholesome teaching after the wave has subsided. Our Sunday-school teachers will have to be responsible for a great deal of this conservation. They must, therefore, know the evils of the drink habit and how to lead their pupils from it. The Christian world is more alive today than ever with the idea of missions, both at home and in the foreign field. Nearly every lesson has its missionary truth and the teacher should bring it out. They should also know what our church is doing in the missionary field, and what the Christian world at large is doing. They should also know somewhat of the methods they are pursuing. They should understand the Bible plan of tithing and so teach their pupils the blessed opportunity and sacred duty of giving. They should also understand the use of maps, of blackboard, of chalk, and of charts. But above all things, outside the Bible, which the Sunday-school teacher needs is a knowledge of soul-saving. The Sunday-school teacher is a soul-saver, or he is nothing. It is absolutely essential, therefore, that he know and practice the methods of soul-winning.

**VI. Knowledge of the History and Principles of the Church of His Choice and of the Sunday-school.** Not that he is to teach dogma or sectarianism, but that he may steer clear of heresy and irreligion, and be charitable to other churches which differ from his own in belief and history. The history of our church is an honorable one; we are not ashamed of it. Our Disciple or Campbellite brethren have become so charmed with it that they desire to appropriate it to their church. We must see to it that they do not do this. There is no better way to effect this than for our Sunday-school teachers to know it thoroughly and teach it correctly to their pupils whenever opportunity offers and such opportunities do frequently offer. Then our principles, broad as the Bible and lofty as high Heaven, need to be indelibly planted in the minds and hearts of our teachers, that through them they may be implanted in their pupils. The Sunday-school teacher



needs also to know the history, purpose and organization of the Sunday-school itself.

**VII. Power to Tell a Story with Winning Charm.** The Sunday-school teacher's general preparation should aim at the cultivation of the power to tell a story with winning charm. Great men have always been great story-tellers. The great Sunday-school teachers, especially of the young, are those who can so picture a Bible story in words that the pupils can see it with the mind's eye just as truly as they could see it with the natural eye, were it painted on canvas. This power should be reenforced by the complementary power of connecting the lesson to be taught with the life of the pupils. This is sometimes called the point of contact, sometimes the method of approach, psychologists call it apperception. But by whatever name you designate it, the teacher should cultivate it, this power of relating the new to the old, of finding resemblances in divine truth to the ordinary, everyday life of man. This was Christ's secret and power as a teacher; he taught by parables and no more successful method of teaching has ever been found than that. It is only within the last generation that its value has been fully realized by psychologists after long and careful experiment and investigation. If they had studied Christ's method, they could have seen it in its perfection two thousand years ago. This method, successfully employed, gives the teacher resourcefulness, and he becomes a sculptor, an artist, a master of assemblies.

**VIII. Large Vision and Burning Passion for Souls.** These are rather fitnesses to teach than matters of general preparation, but they are so important and also so easily acquired that they are given here as encouragement to those who now do not have them, that they may strive for their attainment. No man can succeed in any business whose conception of its mission is small,—the horizon of whose vision is low and close at hand. It is the broad-visioned man, the man of expansive and expanding horizon to his life's work, that succeeds. If your idea of the mission of the Sunday-school is a small one, think on it, read this course, master it, consider how many thousands are engaged in the work with you and how weak the church would be without such an auxiliary organization, and the larger vision will come. Think that you are engaged in the grandest work in the world,

a work which you must take seriously, and the larger vision, with all its encouragements and inspirations and aspirations, will be yours. If you have the larger vision, all you need to do to acquire the passion for souls is to make a practical application of it, to your individual pupils. If they are out of the fold, pray for them, talk with them, save them. Then set them to saving others. Such work will pay a dividend of joy in your own life that will set at naught all the great earnings of all the great financial enterprises of the world. A passion for souls will be your best equipment for valiant Christian teaching-service; it is the only passion of which you need never be ashamed.

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### SUGGESTIVE QUESTIONS ON LESSON III.

What are the two divisions of the Sunday-school teacher's preparation?

What should the Sunday-school teacher's knowledge of the Bible include?

Why should the Sunday-school teacher have a knowledge of pedagogy?

What are the seven laws of teaching?

Why should the Sunday-school teacher have a knowledge of the laws of the mind?

What things about the Bible should the Sunday-school teacher know?

What things outside the Bible should the Sunday-school teacher know?

Why should the Sunday-school teacher have a knowledge of the history and principles of his own church and of the Sunday-school?

Why should he cultivate the gift of story telling?

Why should he have large vision and burning passion for souls?



**LESSON IV.****THE SUNDAY-SCHOOL TEACHER'S PREPARATION**

(Continued.)

**B. SPECIFIC PREPARATION.**

The secular teacher who relies on his general knowledge of the subject soon fails. The Sunday-school teacher is subject to the same rule. The best, most successful secular teachers prepare every lesson with reference to their individual pupils. The Sunday-school teacher can not afford to do less. This necessitates much diligent study during the week; no teacher can teach successfully on Sunday who is not a teacher in point of preparation during the week. Sunday-school teaching is a serious business and calls for constant attention.

There are two well-defined and important steps in the specific preparation of a Sunday-school lesson. They are the gathering of the material and the arranging of it.

**I. GATHERING MATERIAL.**

1. **Use the Bible.** There is no preparation like that of deep reading in the Bible as such—not a reproduction of it in a help or paper, but careful, prolonged, reiterated reading of the lesson in the Bible itself. I believe the lesson should be slowly, carefully, prayerfully read in the Bible every day in the week. For every time you thus read a portion of Scripture, it has a new and deeper meaning. At first read the lesson simply for its story. Read it again and again until you get this. Then repeat it aloud in your own words, or, for variety, write it out on paper. Compare your account with the original and see where you have made omissions or additions, then add to or prune away—for you must be accurate here. Then read the lesson for its natural divisions—its topical outline. Then read it for places mentioned, for persons concerned, for truths taught. Get full of the lesson. Then read the daily readings and, with your concordance or marginal references, find the portions of Scripture bearing on the same points. First of all know what the Bible has to say.

2. **Make Use of Your General Preparation.** Bring to bear upon the lesson your knowledge of Hebrew and oriental life, ancient and modern, of the Bible as a whole, of Hebrew history and

literature, of the lives of biblical characters, of the geography of the Holy Land and the missionary journeys, of Bible worship and customs, of Christian ethics and philosophy, of church, denominational, and profane history, of the principles of your church, of pedagogy, of the mind, of the Sunday-school, of missions, of moral and social reform, of soul-winning. Sit with closed eyes and in reverie let these matters in their application to your special lesson pass before your mind's eye. Then in imagination call your class before you; ask them questions, silently: answer your own questions, silently; that you may be sure that your questions have been framed so as to get the desired answer. Consider if any other answer could possibly be given; if so, remodel that question. Connect the lesson to the everyday life and experiences of your pupils—be sure they realize it in its fullness. This is to prepare with power,—this is to teach successfully.

**3. Make Use of Your Helps.** Having made the use of the Bible above outlined and suggested, and having called into play your general preparation, turn to your various Sunday-school helps, but never use them first, and never use them as a substitute for the Bible or your own knowledge as a specialist in the field of Sunday-school teaching. There is a real danger here, a danger that the helps will supplant in your life and teaching, the Bible, because you may rely too much upon them, however good they may be. They may tell you more than you can get from the independent use of the Bible and from your own general preparation as a teacher now, but it will not always be thus if you adopt the method herein suggested; and even if it were always to be thus, it would even then pay you to do your own Bible study independently and your own application and adaptation before you turn to your Sunday-school helps. Read your quarterly,—have several if possible. But be sure you have the one of your own publishing house. Compare your topical outline with that of the quarterlies—if you differ, decide which is best. Very likely yours is for you; if so, stick to it. Compare the truths taught with yours; if there are any new ones, adopt them. Compare your questions with those asked in the quarterlies, if you can improve yours, do so; but do not adopt theirs verbatim, unless you memorize them. You must never ask printed ques-

tions out of a quarterly. Have, if possible, one of those Commentaries on the Sunday-school lesson by Peloubet, or Tarbell, or Arnold. Make the same use of them as that suggested for the Sunday-school quarterlies. Read the Sunday-school lesson as given in the church paper and in the other publications, whether books, or periodicals, which you may have at hand. Draw on all the available sources. Make the world your debtor. Use all the time you have and get all you can. It will not only fit you to prepare this particular lesson well,—it will make the preparation of the other ones easier.

**4. Attend the Teachers' Meeting.** If your Sunday-school has a Teachers' Meeting, attend it. Get all you can from it. Give your colleagues the benefit of what you have done. Ask questions if you are in doubt on certain points, either as to the fact or as to the method of presentation. Let your ambition here be to get all you can and to give all you can. Banish jealousy and selfishness, be anxious to give and to receive. Neglect no means of improving yourself and of mastering your immediate task in its entirety and in its particulars.

## II. ARRANGING THE MATERIAL.

This thorough preparation having been made, begin to arrange the material. Adopt a plan, stick to it. Reject all that does not fit in well with that plan. You can not teach all you know. You can at best teach only one central theme, with perhaps a subsidiary truth or two. Don't be a teaching butterfly, flitting from this truth to that, just because they are all charming and beautiful and open up pleasing vistas of delightful contemplation. As soon as you can, decide on the central theme;—it may not always be the one so designated by the editor of your Sunday-school quarterly. Select **your** central theme and then cluster around it all the subsidiary, helpful facts you have gathered. Reject all the rest. Make your plan; formulate your lesson accordingly, and drive home its teachings. In selecting your central theme, be sure you avoid your hobby. Yes, all of us have our hobbies. Please avoid teaching that hobby. It is interesting I know, and true, yes; but since it is your hobby, it will hurt your teaching to try to make others ride it. Put it

in the background most of the time. Further, in selecting your central theme, have a sense of perspective—keep things in proportion—make your truths deduced harmonize with the other teachings of the Scripture, or else reject them. Also in this regard keep your eye on the Scriptures as a whole and on your ultimate, as well as your immediate, purposes. Have the grand goal of each lesson taught, the exemplification of the great plan of salvation and the saving of immortal souls; but it will not be well to say this too plainly or too often. Let it be an influence that can not be avoided. Don't preach, but teach.

### III. SOME SUGGESTIONS.

1. **Prepare Prayerfully.** Never undertake to prepare a lesson without first praying over it. Each day as the preparation advances and the plan unfolds, pray. It will sweeten your labors. It will make them easy. You can not succeed without it. Our Saviour prayed often. Martin Luther prayed often. So did Moody and O'Kelley and W. B. Wellons. So do all our leaders and instructors in religious matters.

2. **Begin Early.** You can not begin too early. You can not end too late. Use all the available time you have. I would suggest that you spend a few moments each day in preparation and then devote one sitting of somewhat longer duration to a general review, rethinking and planning what you have done. The preparation should be a constant matter, but not an overburdensome one. Each of us needs a few minutes change from his regular work, a few minutes rest each day from the routine labor of his daily life. Why not dedicate a portion of it to the Sunday-school lesson, whether we teach, or superintend, or recite? Why not do this? If we live on the farm, this time might well come in during the rest period just after the midday meal when we gather for rest, or, in the morning between feed time and breakfast; if we live in town, some time in the evening perhaps would suit us best. If we will, we can dedicate a few minutes a day, and Sunday morning, or afternoon, or evening to the work of preparation of the Sunday-school lesson. And this is all that is necessary to a teacher or other officer or pupil. It is largely a matter of method and plan. All that is recommended for special preparation can be done, if properly gone at, in the short space of two or three hours per week, which I believe had

better be scattered through the week than concentrated into one tiring, nerve-racking sitting.

**3. Prepare Copiously.** Prepare far more than you can use. View the lesson from every standpoint, get full of it. For it is the water in the standpipe, the water that does not come out, that makes the water that does come out, come with such tremendous force.

**4. Remember the Time Limit.** "Our lesson was so interesting that we did not get half through!" "We only got to the 3d verse today, but how interesting it was!" You frequently hear such expressions as these. They always come from poor teachers, generally good talkers, who ought to be ashamed to thus confess their incompetency to teach. If you have prayerfully prepared your lesson, you will get through and on time. Remember you can't teach everything. Remember the time limit—usually 30 minutes, plan a lesson of that length, and you will get excellent results, far better than you now get by not getting further than the third verse, nor more than half way through. A good plan, a thorough system, and the eye on the time limit will work wonders. Again, remember the time limit.

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### SUGGESTIVE QUESTIONS ON LESSON IV.

What are the two well-defined steps in the specific preparation of the Sunday-school lesson?

What use should the teacher, in his specific preparation make (a) of the Bible; (b) of his general preparation; (c) of Sunday-school helps; (d) of the Teachers' Meeting?

How should the Sunday-school teacher arrange his material?

Why should the Sunday-school teacher prepare prayerfully?

Why should he begin early? Prepare copiously? Remember the time limit?

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### LESSON V.

#### THE SUNDAY-SCHOOL TEACHER TESTING.

For those schools whose minutes weekly record that thirty minutes were given for the study of the lesson, this chapter will have no meaning. This chapter has to do with testing the



thoroughness of the pupils' preparation, or previous study, and presumes that they come to Sunday-school not to study the lesson, but to recite it. There can be no testing where there has been no preparation, neither can there be a testing where the pupils read the answers to questions asked from our Sunday-school helps. One of the most discussed propositions at our Sunday-school Conventions is how to secure home-study of the lesson. The conclusive answer to that question, and true solution for that problem, is for the teacher to require preparation, and to expose lack of it by searching tests. He must allow no quarterlies open on class (perhaps quarterlies should not be allowed on class at all), nor Bibles except for the purpose of drill in locating passages, or finding parallel texts. With no helps, or at most with a Bible in his hand, let him test his pupils who are equally thrown on their own resources. If one misses, let him call on another, until all have missed. Then let him answer it himself and begin with another question. It will not take many lessons conducted in this way to bring home-study. To be sure some will not do it and will leave the class rather than be humiliated by a weekly exposure of their ignorance. That is all right. Let them go. It is better to lose thine eye than to leave the whole body in darkness. A small class of earnest, home-studying pupils will accomplish more than a doubly, or a trebly, large class who will not study for the lesson, who sit with quarterlies in hand and parrot-like make answers from the printed page.

There can be no doubt that testing is a legitimate and necessary form of teaching. Teaching consists of instruction, drill and testing. Most Sunday-school teachers think they have done enough if they thoroughly instruct. They pay very little attention to drill, that is to review. Likewise with the testing, since they allow their pupils to answer their questions from a quarterlies. Testing arouses interest, increases attention, and adds persistency to mental action. It helps teacher and pupil alike. It encourages the teacher and pupil both to prepare, reveals to the teacher the defects of his pupil's knowledge and so tells him where instruction and drill is most needed. No teacher who hopes for large success can afford to neglect the mastering and practice of the methods discussed in the present chapter. Herein

the methods of testing are considered in a threefold division: The Topic Method, The Question Method, The Method of Written Work.

### I. THE TOPIC METHOD.

Mention has already been made in our consideration of the teacher's specific preparation of reading the lesson in the Bible for its topical divisions, its topical outline. The topic method of testing consists in assigning a topic to a pupil and requiring him to recite all he knows about it, asking others to supplement his omissions. Its value is that it develops the pupil's power of oral expression and compels consecutive, systematic thought. It is thus an excellent method of training the pupil both in thought and expression. But it requires a clear-headed, thorough teacher to use it exclusively, with success. In the hand of the superficial teacher it often degenerates into mere talking on the part of the pupil, in which essentials are omitted and unimportant details are magnified into positions of first rank. Under such circumstances it ceases to be a test and serves only to obscure the ignorance of pupil and teacher alike. In using it, be sure the essentials are given; do not let unimportant details obtrude themselves upon the more important facts. In the use of the topic method you are after essentials.

It is well used for reviews and to supplement the question method in regular recitation.

### II. THE QUESTION METHOD.

The most thorough method of testing is by skillful, appropriate questioning. It is said that a fool can ask questions which a sage can not answer, and likewise that a child can submit questions which his parents can not unravel. This is because fools and children have not learned, or do not know, the art of asking questions. It is, however, also true that there is no surer way to discover a man's ignorance than to searchingly question him. The question method enables the teacher to carry out his plan of the lesson, to systematically unfold his subject. It also enables him to give that incidental instruction so necessary to relieve its monotony and to give shape and proportion and completeness to the truth to be taught, especially where the means of the pupil's preparation are silent on certain points.

But a question to be of value must be clear, concise and definite. We can not answer a question the purport of which is not clear to us, which we do not clearly comprehend. Therefore state your questions clearly and in the fewest words possible. Be concise; be sure your question can only be answered in one way. An indefinite question invites a loose, pointedless, indefinite answer, which clearly is no test at all. Do not give an indefinite question. Questions should also unfold the subject in a logical manner, for this makes the pupil's knowledge clearer and more easily retainable, whereas an illogical set of questions can but confuse and muddle the pupil's conception of the subject and so prevent its permanent retention. All questions that suggest the answer, called leading questions, are absolutely without value as tests and so should be avoided. Further, direct questions, which can be answered, yes or no, should seldom, if ever be used. They are not tests. A pupil, however ignorant of the subject, will from the tone of the voice, or the teacher's manner, divine the true answer nine times out of ten. The recitation then becomes a series of yeses and noes, which, to say the least of it, would not be very edifying or instructive. The Socratic method of questioning, so as to secure an affirmation from the pupil for the purpose of disproving it, has very little, if any, use in our Sunday-school classes.

Then the teacher must give attention to the manner of putting the questions. There are three methods of designating those who are to answer a given question; the simultaneous, the consecutive, and the promiscuous. A simultaneous question is one given to the whole class, sometimes called concert questioning, and which all the class are expected to answer. Experience teaches that this method of putting questions soon results in the listlessness and inattention of most of the class. The quickest and the loud-voiced answer; the others always come out behind, or answer not at all. Therefore they lose interest, and are not tested. Use it rarely; perhaps only for concert recitation of memorized verses, golden texts, and central truths, with younger pupils and then not as a permanent rule. The consecutive method of questioning is defined by its very name; it consists in beginning at a certain point in the class and advancing one by one in order until all have had a question and then start-



ing back at the head again and so on as long as the questions hold out. This method insures that each pupil shall be asked a question, but it causes inattention. As soon as the first one questioned has answered, or his question, being missed, is passed on to the second, he loses interest until his time again. This sort of question, then, is a partial test, and so should not be used exclusively, perhaps only as a supplement, rarely even when so used, of the third class, the promiscuous question. This method consists in putting the question now to a pupil on the front, now to one in the rear, and then to one in the middle, and so on here and there, throughout the class. It also loses much of its value as a test, if the pupil to recite is designated before the question is asked. But if the pupil is not named until the question has been asked, and then only after a brief pause, the attention of every pupil in the class is riveted on the question and every one of them is tested. In fact it is a powerful and effective means not only of testing, but also of securing attention. The valuelessness of the question, "Mary, who was Jesus Christ?" as compared with the question "Who was Jesus Christ, (with a pause) Mary?" can not be unnoticed even by the most unskilled observer. The ideal method of question-putting, therefore, is the promiscuous, with the name of the one to answer placed after the question has been asked, a pause intervening between the question and the name. One other caution: Teacher, do not ask the questions printed in the quarterly. They are put there as suggestions to you and as pre-recitation tests to the pupil and hints to him of what you may reasonably expect him to know. The teacher who asks printed questions from a quarterly, and allows his pupils to find the answers to them in the quarterly, may flatter himself that he is teaching, but he is not, he is only **parroting**, and his pupils know it, and soon lose interest in their lessons, and in their teacher also.

The question method is applicable for review and for teaching the details of the lesson; at all times in fact. Its weakness is that it does not test the power of expression and consecutive thinking on the part of the pupil. It should, therefore, be supplemented by the topic method, which is, as has been seen, an admirable test of these powers.

### III. THE METHOD OF WRITTEN WORK.

1. **Written Examination.** Written work as a test may be in the form of a regular examination, of work especially assigned and to be reported on a week or a longer time later, or of extempore composition without previous notice. More space, I believe, should be given to written work in our Sunday-schools than has been given to it in the past. It can easily be abused and is absolutely out of place in the primary classes, but, used with discretion and wise caution, there is no surer, safer method of testing than that of written work. Examinations should at intervals be given in connection with the regular quarterly review, or when a distinct step has been completed in study of the series of lessons, but always proper notice should be given in advance, and those who object to the examination should, if for sufficient cause, be excused.

2. **Written Work on Topics Assigned in Advance** to particular pupils is no innovation in Sunday-school teaching. It is a potent means of securing home-study and of developing the literary gifts of the pupils. These essays should never be over five minutes in length—generally two minutes—nor should one be had every Sunday,—for it would soon come to be monotonous.

3. **Extempore Written Work** can be, at all times, well employed where there is a blackboard and chalk. A pupil may be sent to the board, especially if he is inattentive or boisterous, and asked to write out the golden text, the topical outline that has just been developed in the teaching, or the topic which has just been discussed, or one of a dozen other things which will readily suggest themselves to the resourceful teacher. Where there is no blackboard the teacher may supply the pupil to be so tested with tablet and pencil. His honest efforts should always be praised. The rest of the class should go on reciting, paying no attention to the work of the one to whom the extempore written work has been assigned.

### **SUGGESTIVE QUESTIONS ON LESSON V.**

What use should teacher and pupil alike make of the quarterly?

What use should be made of the Bible on class?

How may home-study of the lesson be secured?

Of what three things does teaching consist? Define each.

What are the three methods of testing?

What is the topic method and its use?

What are the characteristics of a valuable question?

Name the methods of designating the pupil to answer the question? Define each.

When may the simultaneous method of questioning be employed? The consecutive? The promiscuous?

What is the ideal question method?

What are the methods of written work in Sunday-school teaching?

When may the written examination method be used? The assignment of topics to be reported on in writing later? The extempore method?

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### **LESSON VI.**

#### **THE SUNDAY-SCHOOL TEACHER TEACHING.**

The teacher who is animated with the desire to impart knowledge to his pupils and is inspired with the noble purpose of saving their souls, who is temperamentally and spiritually equipped to teach, who is prepared thoroughly in a general and in a specific way to perform that function, who understands the theory and practice of testing his pupils, yet needs to know how to bring all this to bear upon his presentation of the lesson when he comes before his class, needs to know what he is definitely aiming at and how to proceed to effect that aim. He will do six things. He may not do them always in the order named in this book—he ought not to—he may not do them as six separate and distinct processes, he may not do them consciously, but if he is a proper teacher, he will in some way bring these six things to bear upon his presentation of the lesson to his class.

**1. Review of the Previous Lesson.** He will review the previous lesson. The neglect of this is very largely responsible for the widespread ignorance of the Scriptures of which we hear so much to-day. The human mind is prone to forget. Only the teachings we remember are the things that become a part of us, enter into our lives and influence our every act and deed. Experience has taught the secular teachers that frequent reviews are the only means by which fixity and retentiveness may be given. Divine truth is no exception to the rule. If our Sunday-school pupils are to become proficient in biblical knowledge, our teachers should necessarily pay a great deal of attention to the review of the previous lesson each Sunday, and of the previous lessons often, and to the regular quarterly review.

In the review of the previous lesson the topic method may be employed with telling results. The advantage of the topic method is that it gives the story as a whole. Its disadvantage is that it neglects details. But the main object in the review is to get at the essential points—there is not time for great detail, which ought to have been emphasized when the lesson was recited for the first time. You may call on one pupil for the story of the lesson as a whole; on another, for the main divisions; on the third to tell one of the divisions as fully as he can; on a fourth for another division, and so on until the divisions are exhausted, always allowing others to supplement when essential points are not brought out, or doing this yourself, if no one volunteers. The golden text and central truth should never be neglected in the review. To vary it you may ask some one to apply the central truth to life or to relate a story illustrative of the golden text. By all means have variety in the review,—nothing kills like monotonous uniformity at this point. With such a telling, clinching review of each lesson passed over, the quarterly review, which to most teachers, schools and pupils, is a veritable Sahara Desert, will become one of the most enjoyable, certainly one of the most valuable lessons of the quarter. For variety in the quarterly review a written examination may be held in lieu of an oral review.

**2. The Connecting Links.** The proficient teacher will be careful to connect the present lesson with the previous one. This is to give symmetry to our biblical knowledge. Often many chap-

ters are passed over from one lesson to another in the International Series of Lessons. To pass over the intervening events is to give the pupils a disjointed, disconnected, incoherent, inadequate, jumbled notion of the Bible. The teacher of arithmetic would not think of teaching addition and then division, without first teaching subtraction and multiplication. Neither should the Sunday-school teacher teach the first and sixth chapters of Genesis without giving his pupils a proper conception, at least a bird's-eye range, of what is done and said in chapters two, three, four and five. There are various ways of accomplishing this. For the lowest grades of the primary, perhaps it will be better to postpone the matter, but for all other grades it should be covered. At times the teacher will tell the story of the intervening events; at times he will ask individual members to prepare on it, the one to supplement the other. He will ever impress upon all the desirability, the necessity, of reading the intervening chapters before studying the lesson. Here too variety should be striven for. Avoid uniformity and sameness. In this way our lessons will be like the links of an endless chain, not like bricks laid end to end.

**3. Teaching the Lesson Proper.** The conscientious teacher will be careful to teach the facts of the lesson completely, accurately, thoroughly, convincingly. He will be so full of it himself that he will inspire his pupils to prepare it beforehand, and to retain what additional, beyond their own preparation, his judgment shall lead him by way of incidental instruction to give them. He will be particular to employ the question method. He will ask no question that contains within itself or suggests its own answer, neither will he ask a question that can be answered by yes or no. He will ask questions that shall test the understanding, as well as the memory, and these questions will be clear, concise, definite, and such as to unfold the lesson in a logical, systematic manner. He will rarely employ the consecutive or simultaneous method of asking questions. His method will be the promiscuous, with the name of the pupil to answer it placed after the question with a pause intervening so as to give time to engage the attention of all and for it to serve as a test of all. No point will escape his master grasp of the situation. He will not use a



quarterly nor a visible outline.\* He may at times use a Bible, but most of the time he will strive for the advantage of the emancipated eye and come before his class without help of any sort. When he does use the Bible, it will be to find parallel passages, not to prompt himself on the lesson he is teaching. His pupils will best not bring their quarterlies, but their Bibles, and will employ them not to find answers to the questions the teacher may ask on the lesson, but for reference work and drill in finding passages. Under no circumstances will the teacher ask printed questions out of a quarterly, or apologize for not knowing the lesson. He will apologize with a well-prepared lesson next Sunday. After he has gone over the lesson carefully by the question method, which draws attention to detail, he will go over it again by the topic method, so as to give it proportion, and its related facts in perspective. Or vice versa. He will bring to bear upon the lesson his knowledge of Hebrew life, literature, and philosophy, of biblical geography, of his denomination's history and principles, of the Sunday-school, its aims and methods, of Bible worship and customs, of the methods of soul-saving, temperance, missions, and moral and social reform, of the laws of pedagogy, and of the mind as employed in teaching, of biblical and church history, and of contemporary profane history. He will make the lesson live. He will carve a statue. He will paint a picture. He will touch the heart. He will awaken the soul into yearnings after spiritual sustenance; he will satisfy those yearnings.

**4. Deduction of Truths.** The Sunday-school teacher who is conscious of his high prerogatives will seek to develop the truths taught by the lesson. It will be better to develop these by questions, thus causing the pupils to think them out for themselves. He realizes that truth originally discovered is always more impressive and longer retained. The discoverer, even though it be in the polar regions, is ever an enthusiast. The skillful teacher,

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\* There is no objection to putting the outline on the blackboard after it has been developed in the teaching, but not before. Use the blackboard in their presence, not before they come into class, except for very special reasons. Acrostics are enigmas, and therefore generally useless. Everything that goes on the board, as also everything heard or taught in the recitation, should naturally and logically grow out of the text set for study.

therefore, sets his pupils to discovering the divine truth underlying the lesson text, encourages them to read between the lines and under the lines; but not into the lines. Unless he has respect to this last provision, in adult classes, he will destroy the interest of his class. For variety's sake, he will, at rare intervals, present a truth without trying to develop it in the minds of his pupils beforehand. But ordinarily he will avoid cut and dried knowledge here,— and will employ the question method, which will develop his pupils into master men and women respecting biblical matters. For an ounce of genuine mental activity on the part of his pupils is worth more for permanent results than a pound of lecture on the part of the teacher, however eloquent he may be.

**5. Application.** The Sunday-school teacher with a passion for souls will not stop here. To stop here, when the iron is hot, is to lose the better part of his labor. To strike here is to weld the truth to the pupils' hearts. This is the psychological moment for the consecrated soul-winner; this is the crisis of the lesson, the denouement toward which all efforts and other interests center. The previous lesson has been reviewed, the intervening events have been brought to light, the facts of the lesson have been taught, the practical teachings have been deduced, the interest is high, the heart is prepared, the opportunity for salvation is ripe, will the teacher measure up to it? If so, he will make a practical application of the truths taught by the lesson, of the truths already discovered by the pupils under his leadership, to their lives, to practical, everyday life. This is to exalt religion; this is to crown the Bible and make it a real, vitalizing force and controlling influence in public and private life. This is to go beyond the purpose of the secular school; this is the distinctive privilege, the lofty prerogative, of Sunday-school teaching and of the Sunday-school teacher. No live, enthusiastic, spirit-filled Sunday-school teacher will fail to grasp such an opportunity, to enter such a door, leading as it does to the very corridors of the soul.

**6. Assignments for Next Lesson.** The rest of the lesson period should be spent in awakening an interest in next Sunday's lesson.\* This means that the teacher must keep in advance of the regular lesson more than a week; some teachers habitually keep a whole quarter ahead. He will sometimes assign to one pupil an essay on the life of one person mentioned in the lesson, another to another, a third will be asked to give the setting of the lesson, a fourth an outline of the lesson, a fifth the intervening events, a sixth will be asked to discover truths in the lesson, a seventh to find a story illustrative of the golden text or central truth, an eighth will find Scripture passages emphasizing the same truth as the golden text, a ninth will be asked to prepare typical questions on the lesson, perhaps three or four will be assigned this task, the whole class, the teacher approving, selecting those most suited; a tenth will be asked to report on some book in the Sunday-school library bearing on the lesson, and so on, always aiming at something to stimulate interest and striving for wholesome variety. The overshadowing purpose here should be to cultivate the habit of home-study. The teacher whose pupils do not study at home is necessarily a poor teacher in the Sunday-school, and out of it. The assignment of the work ahead of time to be reported on next Sunday, or two weeks hence, will work wonders in this direction. Here, as elsewhere and always, have variety; it is not only the spice of life, it is the price of success in any business, more especially the teaching business.

The method of presentation just prescribed ought not to take more than the 30 minutes usually allotted for the recitation of a Sunday-school lesson. By practice it soon becomes a second-nature and requires no special effort of consciousness.

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\*Of course not all ten of the methods of assigning work for home-study of next Sunday's lesson will likely be employed each week. But one or two of them, or others similar to them which the resourceful teacher will devise for himself, will be used each time. Instead of announcing the subjects in class, they might be written on slips of paper, the teacher keeping a duplicate, and handed out at the end of the recitation period. Such assignments, if persisted in, will bring results that will more than repay any outlay of time, energy and patience. The assignments may also be given out before the lesson begins or carried to the home on Sunday afternoon or early in the week.



## SUGGESTIVE QUESTIONS ON LESSON VI.

What are the six steps of the presentation process?

Why should the Sunday-school teacher review the previous lesson?

Why should he give the connecting links?

What should be his method of teaching the lesson proper?

Why and how should he deduce the truths of the lesson?

Why should he apply these truths to the lives of his pupils?

What is the advantage of assigning work to be reported on in the future?

What kinds of work may be so assigned?

How and when may such assignments be made?.

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## LESSON VII.

### THE SUNDAY-SCHOOL TEACHER IMPROVING.

It is a law of life that everything that lives must move,—upward, downward, or in a circle. In mental and spiritual matters this law spells either progress or regress, there being no such possibility as a stationary condition. We Sunday-school teachers are, therefore, to advance, improve, grow better, or, to retrograde, and become less efficient in our work. If we are good teachers now, we can not remain so. We must either get to be better ones or else become worse ones. We should, therefore, welcome any practicable means available to improve ourselves. We should ever be on the alert for new ideas and plans and methods. We should not be over-hasty to adopt every new suggestion; we should test and examine and pass professional judgment on all new proposals and adopt them only after they have received our critical, judicial approbation.

Four means of self-improvement readily offer themselves to the ambitious Sunday-school teacher: Teachers' Meetings, Teacher-Training Classes, The Library, and the Student Habit.

1. **Teachers' Meetings.** Some of our schools already have efficient, well-organized, well-attended Teachers' Meetings. In city schools they meet once a week; in small towns once every two weeks, or once a month; in the country, once a month, or once a quarter. Of course the weekly meeting is the ideal at

which all should aim, but it is for some places almost impracticable. If teachers can meet only once a quarter, they should be sure to meet that often, just before the time for the quarterly review, that that important lesson at least may have the benefit of the united wisdom of the teaching corps. Before the Teachers' Meeting, especially if it occurs at great intervals, the teachers should have personally prepared and planned the lesson which is to be discussed, and each one should feel free and easy and regard it as a sacred duty to give the others the benefit of his preparation. All points in the lesson should be gone over in detail, analyzed, dissected, and viewed from every side and view-point. Questions should be asked, illustrations given, truths deduced, their applications made and work, as assignments for the next lesson, suggested. In other words the Teachers' Meeting should afford a general discussion and comparison of views, then a sifting and arranging of the best material, and the actual teaching of the lesson as nearly perfect as possible. These meetings should always have abundant song and prayer service. After the lesson is over, problems that confront the teachers may be discussed, and assigned work in pedagogy, church history, or other special items which the meeting may have elected to discuss may be considered. The pastor of the church, and the superintendent and other officers of the school, should, if possible, always be present, as also, occasionally, the church officers and the parents of the children, though in small numbers at a time, so as not to cause the meeting to change its character from that of religious worship to that of stage performance. For the interest in the meeting must be genuine and from the whole heart, its every movement and utterance natural, and free from affectation or play to the galleries, or else the meeting would better not be at all. The pastor or superintendent should ordinarily lead this meeting, but, if for special reasons there is some person better suited to it than either of them, he should of course be chosen, and all the teachers should enter into the meeting with hearts aglow and interest alive.

Neither in his general nor in his specific preparation can the successful teacher afford to neglect the Teachers' Meeting. The Teachers' Meeting is comparable to the meeting of the directors of a bank. At such meetings all matters pertaining to the wel-

fare of the bank, its methods, its records of work done, its plans for the future, are considered in detail. Therefore bankers succeed in the business world and become wealthy. The Teachers' Meeting should likewise counsel for the welfare of the school, whether it meets every week as in many large schools, monthly as in smaller ones, or occasionally as in country schools. The teachers, that is, the directors of God's spiritual bank, the Sunday-school, owe it to themselves to have a directors' meeting, and the directors who will not attend ought to be dismissed. The matter of Teachers' Meetings is one thing to which our Sunday-schools should pay more attention from now on, or we will fail in usefulness and influence.

**II. Teacher-Training Classes.** The present Teacher-Training Course, which grew out of a resolution by the Southern Christian Convention at Greensboro, N. C., May 1, 1908, to the effect "that a committee of three be appointed to prepare a Teacher-Training Course for Sunday-schools, covering at least two years, a volume of forty lessons or more to the year; and that this committee be empowered to ask those competent to do such work to prepare these lessons, the same to be published by our Publishing Agent," is designed as a manual for such classes. Its purpose is to supply the Teacher-Training Classes that have been organized or may be organized among us with a literature by our own people, suited to our own needs, and as good as we can make it. Further than this, where the organization of a Teacher-Training Class is impossible because of lack of interest or of a suitable person to take charge of the class, or other local cause, it is provided that this course may be taken by individual teachers, or would-be teachers, under the general supervision and personal direction of the Sunday-school committee of the Southern Christian Convention, who will from time to time offer suggestions for the successful prosecution of the work, send questions for examinations on the course at the proper time, and furnish a certificate at the completion of the first volume, and a diploma at the completion of the whole course in a satisfactory manner. Vol. I of this course is given to the public with this. Vol. II will appear a year later and will be equally as good, if not, as we trust, better than the present one. When these two volumes are completed

we believe, and we form our belief by what has been done by our sister denominations in this department of Sunday-school work, that we shall have as thorough, as comprehensive, and as good a Teacher-Training Course as there is on the market to-day.

If all our present teachers had taken such a course, it would only be necessary for our future teachers to take it. But as very few of our present teaching force have taken such a course or have amassed the information contained in it from other sources, it is hoped that at least for two years, the shortest time necessary to complete the course, both present and prospective teachers will take it. The general supervision of all Teacher-Training Classes, as well as of individual, or would-be teachers among us who purpose to take the course, is by the Convention's action vested in its Sunday-school Committee. They will from time to time give directions, will on demand supply questions for examinations, will grade the papers, keep record of the marks made, and award certificates and diplomas to those who may have earned them. No people among us should welcome such a course and the opportunity of improvement it brings with it with more genuine gratitude than our Sunday-school teachers. The officers of our churches and the parents of our Sunday-school pupils should also greet such an opportunity of enlarging our borders and usefulness with unstinted, unalloyed approval. There is not a man among us whose best interest will not be conserved and advanced by the successful management of this course.

Teacher-Training Classes should meet once a week and should cover one of the lessons of the course a week. As soon as a section is completed, the leader ought to give a written examination on it; after examining the papers, at the next session he should call attention in a general way to mistakes and inaccuracies that they may be provided against before the time for the general and final examination on the course from the Convention's Sunday-school Committee. In these meetings the leader should give additional information and add new light if possible. There should always be song and prayer service;—never let the training classes dwindle down to a mere secular class studying religious topics. The place and time of meeting will have to be arranged according to local exigencies. It may be some evening in the week, Sunday afternoon, but not at the regular hour

for the recitation of the lesson, because then the regular teachers could not be present, and further there would not be opportunity for the practical use of the knowledge and training acquired from the course. Each Teacher-Training Class should have a president, a secretary, an organist, a chorister, a leader, and a treasurer. It might with profit also have membership and social committees—the former to have on it the pastor and superintendent, since its duty would be to secure those as members who might reasonably expect to become teachers when the course had been completed and a vacancy occur. The social committee should provide for a social gathering about once a quarter. The leader should be any suitable person, generally the best teacher in the school, or, the pastor or the superintendent under certain conditions, though if possible these much burdened and overworked officers ought to be excused from this extra labor and be present simply as advisory and honorary members of the class. Occasionally lecturers from a distance may be asked to address the class, but don't over-do this.

In connection with the Teacher-Training Class may be conducted on Sunday at the regular recitation hour a Substitute Teachers' Class. This class should be taught by the best teacher in the school, who should ordinarily be the leader of the Teacher-Training Class. In this class should be all in the Teacher-Training Class who are not regular teachers. This class should keep a week ahead of the school in the study of the International Series of Lessons. This in order that, if called upon to supply for one of the regular teachers, a substitute teacher may have already recited the lesson he would then be expected to teach under the best teacher in the school. Don't let the same members of the substitute class be called upon every time, but give all a chance; don't even rotate the matter, but be promiscuous in your selections,—this to the superintendent or the teacher, or whoever designates the one to act as substitute. A substitute teacher should never apologize to the class, he has no right to. Neither should he reflect on the absent teacher, as to absence or method of instruction. He should, if he knows them, use the absent teacher's methods, so far as he can. This is only fairness, justice and brotherly kindness. If it be decided to have the Teacher-Training Class recite at the regular recitation hour on Sunday,



of course the substitute teachers should come from some other source, so as not to detract from the Teacher-Training Class in numbers and efficiency.

**III. The Library.** The ambitious teacher will plan to have his own professional library, howsoever meager it may be. In this day of cheap books, no one competent to teach in a Sunday-school is too poor to purchase a book or two on his work a year. Such additions in time will constitute a good working library, which will prove valuable tools for their possessor. There is a further advantage in buying such books slowly,—they are always mastered as they are purchased. Don't hesitate to mark the good things in your books or to write your thoughts or suggestions on the margin as you read. It but increases the value of the books to you or to the others who may chance to read them. Every teacher should own this Teacher-Training Course, should subscribe for the *Christian Sun*, or have access to it, should possess such a work as Peloubet's, or Tarbell's, or Arnold's *Notes on the International Sunday-school Lessons*, should possess a Bible dictionary, a Bible with concordance, maps and teachers' helps, and such of the list of Sunday-school books printed at the end of this volume as he can afford, all of which equipment can be had of our Publishing Agent, Dr. J. O. Atkinson, Elon College, N. C. Remember, dear teacher, you do not have to purchase all of these books at once, but can get them one by one, and always master them as you buy them.

Aside from the teacher's personal library, the Sunday-school Library should have such books as those suggested above and even more from the list printed at the end of this volume than any one teacher can afford to own, and the leader of the Teacher-Training Class and the teacher of the Substitute Teacher's Class and the superintendent of the Sunday-school should take steps to see that such books are used by teachers and prospective teachers alike. Still further, for those who live in towns and cities where public libraries are in operation, books of this sort may be had there. If they are not now in the city library, ask your pastor to submit a list of them to the purchasing committee of the library with the request, with reasons subjoined, that they be purchased. Such a course of action would insure the speedy purchase of the books. Then use them. You may also

lend your books and borrow others, and thus get the use of more books. This is the age of books, and he who fails to master them will fall behind in the race.

**IV. The Student Habit.** Frequent reference has been made in this chapter to the fact that Sunday-school teaching is a serious business, an avocation, a profession; and so it is, and those who succeed in it must so regard it and act accordingly. The Sunday-school teacher must develop in his pupils the student habit. But how can he do this unless he has it himself? The successful teacher, whether secular or religious, is himself a living example of the student habit. No man who is not himself a student can lead others to be students, and so must fail to be a good teacher. The student habit is an excellent one, and, what is more, requires little time. The hardest part is to form the habit. It includes observation, gathering of facts, knowledge and illustrations from every source, as well as the study of the notes and publications bearing directly on the teacher's function. It naturally presumes the mastering of a Teacher-Training Course, and regular attendance on the Teachers' Meetings and the habitual use of your own personal library as well as that of the Sunday-school and of the public library accessible to you and of such books as you can borrow. But it means more than this. It means the selection of some phase of Sunday-school teaching work as your special field and then your complete mastery of it, so that you shall become authority in that particular line. Thus when information shall be desired or addresses or articles needed by your brethren along that line, you will be called upon to furnish them. In this way your knowledge will not only be useful to yourself, but inspiration and assistance to your fellow-workers in the same great cause. You will, therefore, teach and speak with authority, and you remember that it was this very element of the teaching of our Saviour that gave it its peculiar charm and irresistible power. The Scribes, the Sadducees, the Pharisees, the Herodians, the rulers and elders of the Jewish race tried in every way they could to keep the people from hearing Him teach. They could not. They suborned witnesses and crucified Him, hoping to break the spell of His teaching. In vain. The teachings of the Christ are more alive today than they ever were before. Countless thousands read and re-read His words,

and find in them eternal life. The spell of the teaching of the Master will never be broken. Why? The answer is found in Matt. 7:29. "For He taught them as one having authority."

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### SUGGESTIVE QUESTIONS ON LESSON VII.

What four means of improvement are open for the Sunday-school teacher?

When may Teachers' Meetings be held?

How should they be conducted? What are their advantages? Who may be present at these meetings?

How should Teacher-Training Classes be organized, and who should constitute them? How should they be conducted? What are their advantages? What subjects should be taught in such classes?

How may Substitute Teachers' Classes be conducted? What should be the attitude of the substitute teacher to the regular teacher?

How may the teacher collect a library? How may he gain access to books other than his own?

What is meant by "The Student Habit"? What are its advantages?

How may the teacher become an authority?



## CHAPTER II.

### SIX LESSONS ON THE PUPIL.

BY REV. W. C. WICKER, M.A.

Lesson I. The Conduct of the Student.

Lesson II. A Study of Infancy.

Lesson III. A Study of Childhood.

Lesson IV. A Study of Youth.

Lesson V. A Study of the Adult.

Lesson VI. How the Student Learns.



## LESSON I.

### THE CONDUCT OF THE STUDENT.

**I. Importance of Understanding the Student.** The teacher must not only know the subject to be taught, and the methods of teaching; but he must know the student,—know his mind, his habits, his disposition, his likes and dislikes, his home surroundings, and his everyday life; so that matter and methods may be adapted to the student's mind and disposition. It will not do to try to teach the infant, the youth, and the adult by the same methods. There must be an adaptation of mind to mind, of matter and method to the mind of the student according to age and maturity. Little instruction, less education, and no development can take place without such adaptation. Just as water is adapted to the fish, or as the air is adapted to the bird so as to give life, health, and development; so must the matter and method of the teacher be to the age, condition, and intelligence of the student so as to give interest, instruction, and development. If it is important for the public school teacher to study child-nature and disposition how much more important for the Sunday-school teacher, who not only endeavors to impart instruction for the development of the mind, but teaches to shape the mental, moral, and spiritual life of the student and to determine his destiny for time and eternity.

**II. It Is Difficult to Understand the Student.** The inner thought of the student is very difficult to understand from the simple fact that much of the conduct of children is due, rather to spontaneous activity and random movements, than to the workings of the mind. There is a disposition in children to imitate other people, to imagine themselves animals, and to imitate the conduct of the animal. Many of their movements are due to the disposition to play, as the lamb frolics upon the fields for the purpose of giving expression to an excess of life and energy. Their smiles, laughter, cries, and complainings are more the result of impulse and reflex-action than of thought. Curiosity causes all kinds of activity, and all varieties of conduct to satisfy the mind, the taste, the sight, and all the senses. Everything that comes to

them from the outside world is a source of interest, and the conduct that follows is not a true guide for the study of their minds. The older children become and the better educated they are, the easier it is to understand them; but at best it is difficult to understand the mind without long study and careful observation. Books of child-study are of some advantage, but nothing else can take the place of constant association with children and careful observation of their habits, conduct, motives, and dispositions.

### III. How to Understand Students.

1. By a study of their conduct.
  - (a) Spontaneous and random activities.
  - (b) Activities due to imitation.
  - (c) Activities due to play.
  - (d) Activities due to curiosity.
2. By a study of their speech.

While speech does not give a full expression of all that either children or grown people think, it is one of the best guides to the workings of the mind. Many people endeavor to hide the inner workings of the mind, yet the observant teacher can draw out the natural workings of the mind by carefully planning to do so.

3. By a study of their associates.

It is much easier to understand a group of children by comparing their dispositions, habits, likes and dislikes, and drawing conclusions from this comparative study than from the study of a single pupil.

**IV. The Advantages of Understanding the Student.** 1. To know what will interest the student most. This will enable the teacher to appeal to his interest and curiosity for knowledge, and day by day and lesson after lesson information can be given the child that will result in the greatest good in preparing for life.

2. To know what the student is adapted best to do. Imitation and play reveal natural instincts, and the wise teacher, who is entrusted with the training of the child's mind for life, will take

advantage of these dispositions. The highest efficiency in life comes by taking natural talent, and preparing it for the best possible service. The spontaneous activities of children show what they are likely to be best prepared for by nature, and should afford the teacher great advantage in preparing the student for life. Teachers, therefore, should study their students not only that they may know the workings of the mind for the purpose of teaching, with a view to success for the present; but the teacher's business is of a much broader scope than present success; it deals with the problem of training for life, building character, and determining destiny. Teachers should for this reason study their students quite as much as they study their lessons. A thorough knowledge of both is essential to the highest success.

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### SUGGESTIVE QUESTIONS ON LESSON I.

- Why is it important to understand the pupil?
  - Why is it difficult to understand the pupil?
  - In what three ways may one understand the pupil?
  - What two advantages are derived from understanding the pupil?
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## LESSON II.

### A STUDY OF INFANCY.

**I. The Classification of the Student.** 1. Infancy applies to all ages up to five years. During this period there is rapid physical growth, accompanied by continuous activity of all the organs of the body. This activity helps to prepare the child for protection against danger, for walking, using its hands, and adjusting it to its physical surroundings. It is simply learning to live so as to become less dependent upon its mother for protection, movement, and food.

2. Childhood applies to the years from five to twelve, and represents a period of slower growth, better adjustment to its surroundings, rapid gains in being able to care for itself. The child at this age begins to acquire more perfect skill in the use of its

physical organs, and while the growth is not so rapid as in infancy, or youth, there is more perfect adjustment to circumstances and conditions.

3. Youth extends from twelve to the beginning of manhood and womanhood at twenty-one. During this period there are great changes in the physical development. Rapid growth in size and change in tissue of the body takes place. During this time the youth passes through the period of adolescence which brings a revolution not only in physical conditions, but in the mental, and spiritual as well by opening up larger views of life and higher ideals. The youth is rapidly being prepared to assume the responsibilities of independent self-protection, and self-preservation, by providing all the necessary things for the well-being of the physical life.

4. Adult applies to entire life beyond youth in which habits and character are fixed. It is a period of specialization and service.

**II. Characteristics of the Student's Development.** What are the leading characteristics of the development of the student's mind during infancy?

1. First, beginning with spontaneous activities, the child learns that some movements give pleasure, some are hindered and give pain, and others reveal the fact that things oppose movement and give knowledge of the outer world.

2. As you watch the child handling objects, pulling, pounding, tasting, testing them from every possible side until there is nothing else that it can learn from them through the five senses, it is following the natural course of all learning by analysis, sensation, and perception. It is developing its organs of sensation, training its powers of perception, showing interest in the world of objects, and satisfying its curiosity.

3. When it shows a disposition to do what other people do, to follow their example in movement, and to imitate them in spoken word, and deed, this reveals a natural tendency of the infant's mind through which it gains the largest part of its information for the first few years of its life. While the disposition to learn from things placed within its reach by the use of its five senses gives it knowledge, the disposition to imitate others in conduct gives it the skillful use of all its bodily organs, forms

habits, not only of body, but also of the mental and moral activities.

Spontaneous activity gives skill in the use of its limbs, curiosity leads it to acquire knowledge, and imitation leads it to develop character.

The child's knowledge of its rattle is learned by sight, hearing, touch, taste and smell. Its interest in learning, its curiosity for knowledge makes it use its five senses to know all that can be known about this most interesting plaything. All of these qualities taken together is all that it knows about rattles, but the methods of study, learned here, may make it a skilled scientist, theologian, or philosopher.

**III. The Formation of Character.** Character is well-fashioned will. The formation of character is due to the power of habit. It is said that habit is second nature. The Duke of Wellington said: "Habit is ten times nature." Habit is the result of imitation and repetition, and depends on the fact that our nature is plastic enough to yield to stress or strain and yet not break. When you fold a piece of paper, it folds in the same place a second time more easily. When a new lock does not work easily, you put the key in and turn it a few times, and the bolt moves more easily. When you undertake to do what is unfamiliar and difficult, put forth extra effort and do the difficult thing a few times, and it becomes more easily done. All this is habit that brings skill. Imitation in the child begins the formation of habit and the development of character just like that of the teacher. Even a single act of the teacher before the child may be imitated and start a train of acts that will forever stamp the character of the pupil. This only reveals the truth that as much depends on the character and conduct of the teacher as upon any other qualification.

Teachers should take advantage of imitation in children and act as a model before them, and help them in the formation of new habits by encouraging them to begin to act with as strong and decided a beginning as possible. Accumulate all circumstances in favor of the habit that you can. Encourage the student to take a pledge, make engagements that will hinder the breaking of the new habit, form strong motives to keep the habit up. "Never suffer an exception to occur till the new habit is

strongly rooted in his life." Always take the first opportunity to act upon any good resolution you make, and never allow yourself to hesitate and become "sicklied o'er with the pale cast of thought." These principles applied to the conduct of a student in the formation of habits, in the building of character, would be a powerful support to the efficiency of Sunday-school teachers in dealing with the student.

**IV. The Open Window of the Mind.** The best method of imparting knowledge and awakening interest is through the use of visible objects. Christ drew almost all His illustrations from objects that could be seen. What we hear, or touch, or taste, does not impart the definite information to the mind that we get through sight. For this reason teachers should appeal to the eye in all teaching of the youth more than they usually do. They should use pictures, charts, maps, blackboards, and such other helps as teach through the eye a great deal more. Lessons, illustrations, and explanations, should be presented from objects that appeal to the eye. It would be a good exercise to have pupils draw the maps, paint pictures, and point out lessons that may be drawn from objects. This would make a lasting impression upon the mind that would always be associated with this original work.

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#### SUGGESTIVE QUESTIONS ON LESSON II.

What are the classes of students? Define each.

What are three characteristics of students' development during infancy?

What is character? What is habit?

How do imitation and habit enter into character building?

What bearing does this have on the character and conduct of the teacher?

How may habits be encouraged and formed?

What is the best method of imparting knowledge? Why?



**LESSON III.****A STUDY OF CHILDHOOD.**

A study of this period shows an extension of the activities of infancy, and a development of new powers not only of the bodily activity, but of the awakening mental activities, and a growing consciousness of power.

**I. The Awakening of Consciousness of Power.** At this time the child becomes conscious of itself as a person. He begins to acquire an enlarged idea of his ability to do things that require skill, activity, and power. Games, puzzles, contests, and competition appeal to the child's mind at this period as at no other. Anything that puts the mind to a test, or that tries the power of the body, awakens interest. Nothing is of more interest than the great things he can do, what he can call his own, or what his father or some member of his family can do greater than others. This is a period of self-centered life. Everything is of interest only as it relates to his skill, power, ownership, or family. An appeal to this feeling of power and greatness calls out at once an expression of this power in some deed of kindness, or some act of heroism. If the teacher understands how to turn this disposition to good account, there will be no trouble in controlling the student and developing interest in the subject taught. It is only necessary to relate the lesson to some daring deed, or to the evidence of power in the student. Appeal to this spirit in the student to get him to do the work assigned. Praise him for his success in the right direction, but say little about his failures except to direct his mind to something that can be done, and this will call out all the powers of his nature. With the right use of this disposition government is easy, but if you antagonize this powerful feeling, then the battle comes, and power is put to the real test.

**II. The Extension and Development of Habits.** In infancy random movements begin the formation of a series of physical habits, but the child during this period is not fully adjusted to his physical environment. During the period of childhood, the formation of physical habits goes on until there is more

perfect adaptation to the necessary activities for skillful living, and mental habits are begun and developed for the adjustment of the child's mind to mental and spiritual conditions. Ways and means of doing things are now learned. The mind cooperates with the body and habits are formed under the direction of the mind. The mind in a measure takes the lead in forming new habits and relating old habits for the attainment of purposes set before it for accomplishment.

The rules used by the teacher in the formation of habits in the infant can now be applied to the student, viz:

- (a) In forming a new habit, make a strong beginning.
- (b) Repeat the habit that you would fix, and this gives strength.
- (c) Never allow an exception to occur until the habit is strongly fixed.

**III. The Extension of Character.** The character begun in infancy is extended, and the child reaches a higher degree of development. Fewer of his activities are due to instinct and impulse, and many more of them are due to thought and choice. Not only the mental powers are awakened, but the moral consciousness also, and things are done from a sense of right and wrong. Conscience is awakened so that it responds with approval for the good and with disapproval for the bad. This is the plastic period of the mental and moral life, and the chains of habits formed in thought, feelings and conduct shape the character for the future good or evil. At this period ideals are formed. Ideal characters are selected as models after whom to pattern conduct. In this period fairy tales, fiction biography, heroes of history, knights, warriors, and great men appeal to the mind and awaken interest. This is the time to exercise care in directing the attention to the heroic characters of the Bible. The deeds of the characters of the Old Testament will awaken interest and a love for Bible reading may easily be acquired. The teacher should exercise oversight in selecting books other than the Bible for students of this age to read. This is a great opportunity for the formation of character in the right direction, and by no means should be neglected.

### SUGGESTIVE QUESTIONS ON LESSON III.

During the period of childhood, in whom is the student most interested?

What does this tell you as to the method of securing attention and interest with such students?

What are three rules for the formation of habit?

During the period of childhood, what things and people most interest the student?

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### LESSON IV.

#### A STUDY OF YOUTH.

The period known as adolescence extends from twelve years of age to manhood and womanhood. It is a period of rapid transitions and great revolutions in physical, mental, and spiritual life. Before this time the child has been influenced more by the impressions of the outer world. Now great changes of mind in thought and feelings will take place.

**1. A Time of Great Plasticity.** This is the time when the whole nature is impressionable. New companions, different friendships, and changeable whims and caprices are constantly being sought. The mind is like the plastic wax that is moulded by the slightest impressions. Character can now be shaped in almost any direction. Nearly all spiritual awakenings, feelings of conviction, repentance, conversion, regeneration take place at this time. This is the time to look for fruit from all the early training in Sunday-school, in church, and in the home. This is the harvest-time for the church; this is the time to lay the foundation for future usefulness; this is the teacher's opportunity.

**2. A Time of Decision.** The psychology of religion teaches that this is not only a period of plasticity, but that a very large part of the people are saved at this time, if ever saved. Spiritual impulses at this time are aroused as never before, spiritual ideals pass before the mind in rapid succession, and deep spiritual needs are felt. Spiritually, this is the most critical of all periods. The teacher should watch these spiritual awakenings,

turn them in the right direction, and bring the student to the right decision, for some decision will be made at this time.

**3. A Period of Perplexity.** Doubts, fears, hopes, aspirations, hesitancy, uncertainty, and many conflicting emotions are experienced now that never occurred to the mind before; questionings about the Bible, about God, about human origin, and human destiny; days of hope and joyful outlook, days of darkest dependency and gloomy forebodings, days of brooding over the past, and fearing imaginary troubles of the future that never will present themselves. Life is like one traveling through a strange country, in an unknown land, without counsel, or direction. These feelings are kept secret, these experiences are hidden, and the teacher can find opportunity here to guide and direct the traveler into pleasant places of help, and hope, and inspiration.

**4. A Period of Changing Passions.** The passions of youth are like a volcanic eruption, sudden, raging, seething, changing upheavals. Now a deep sense of remorse, now the biting sting of sin, now the overwhelming power of condemnation; then ideals of greatness, feelings of power, and achievement, which alternately come and go. Periods of careless recklessness, wild rebellion, and hopeful enthusiasm, of mingled joy and gladness, of sorrow and despair follow in quick succession. This chaotic condition of the emotional nature, sending feelings to the surface pell-mell as the shadows come and go, presents itself for the teacher to deal with. This condition presents a crisis in the spiritual life. This is the time for the teacher to bring order out of confusion,—this is the time to press the claims of Christianity which can transform this chaotic condition of discord and confusion into order, system, harmony.

**5. A Creative and Constructive Period.** At this time the creative imagination becomes alert, the emotions intense and all the powers of the mind aroused in vigorous activity in creative effort. This creative spirit may express itself in writing poetry, painting pictures, inventing mechanical devices, drawing maps, collecting specimens of birds, flowers, stones, or other things for classification and systematic study. This tendency reveals a bent of mind that the teacher can use. Have maps of Palestine

made, blackboards constructed, new devices invented as helps in Bible study. Use this creative imagination for comments on the lessons, for the collection of parallel passages. Have poems written, songs composed, compositions prepared on some topic for study. Use it to light up and illuminate biblical characters, history, biography, and geography of the lesson. While you turn it to good purpose for others, it is used for greater purpose in developing love for work, power in work, and character in the life of the student.

**6. A Storm and Stress Period.** After conversion there is always a storm and stress period in religious life. The past life must be abandoned, past habits must be broken up, and a new life begun, new habits formed. In this readjustment of things, sometimes strain, and storm, and stress try the faith, inject doubt into the life. The deceitful power of sin is such that many at this time go back to the world and think they have been deceived. Then they are usually more difficult to reach than at first. They are tried and tested by the power of old habits, old companions, old surroundings, and a fixed character in sin, before they have become accustomed to new conditions, new customs, new ways of living, new duties and new responsibilities. The spirit is willing, but the flesh is weak for spiritual things, and the teacher should lend assistance at this time and seek to protect the student from this storm center.

**7. Types of Religious Experience.** There seem to be two types of religious experience in conversion.

(a) The first type we will call the violent type which is the more common form observed in those who have reached the more advanced age before conversion. This is especially so if the life lived in sin has been a hard, rebellious, self-willed, antagonistic one. The greater the rebellion, the longer the resistance, and the deeper-rooted the sin, the more violent is the experience in breaking away from sin; the deeper the remorse, the more biting the sting of guilt and the more glorious the victory, the more overwhelming is the joy at conversion.

(b) The second type is like the gentle sunshine of the opening day. First the daylight dawns, then slowly but surely the sun rises and shineth more and more unto the perfect day. First



the blade, then the stalk, then the full ear of corn. When the religious awakening begins early in life, when the spirit is not rebellious, but anxiously seeks the light of love and liberty, and responds in loving obedience to the first call of the divine voice to duty, then the Holy Spirit enters the self-surrendered spirit of the seeker as gently as the formation of the dewdrop upon the budding flower. This type of conversion is more frequently seen in children that have been taught obedience in the Christian home, religious truth in the Sunday-school, and have been called to Christ in the tender years of childhood.

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#### SUGGESTIVE QUESTIONS ON LESSON IV.

What is the meaning of adolescence?

Why is it a period of great plasticity? Of decision? Of perplexity? Of changing passions? Of creation and construction? Of storm and stress?

What are the two types of religious experience?

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#### LESSON V.

##### A STUDY OF THE ADULT.

After the student passes the adolescent period in which the mental and moral activities seem to be in a state of uncertainty, the mind becomes better adjusted to its environment. Habits are more firmly fixed, and character is more perfectly formed. Infancy and childhood have been periods of learning the qualities of the concrete world through the senses. In the adolescent period, the understanding begins its work of organization and classification of knowledge by comparing things and ideas, and the mind becomes stored with classified information. In adult life, the mind extends its knowledge to abstract principles and underlying laws. It learns the meaning of things in a deeper sense than before. It studies the laws of nature, the laws of life, and the laws of duty.

1. **A Period of Developing Character.** With the fixity of character and the formation of more perfect habits, the will becomes

adjusted to some all-absorbing, life purpose. Instead of making separate choices and unrelated decisions, the adult selects one supreme purpose and all minor choices are made in terms of this. Whatever will further this purpose is chosen and appropriated, but whatever hinders it is rejected as unworthy of choice. In this way, character, good or bad, becomes so firmly fixed that it is almost impossible by human effort alone to change it. James says, "already at the age of twenty-five you see the professional mannerism settling down on the young commercial traveler, on the young doctor, on the young minister, and on the young counselor-at-law."

**II. The Adult Choosing a Profession.** At this time, if a profession has not already been chosen, a choice must soon be made, and the teacher may materially influence this choice. No one should enter any profession for which he is not fitted by nature and adaptation. No profession should be selected that one can not enter with enthusiasm and devotion. When such a profession is selected engaging the power of intellect, feeling, and will, kindled with the fire of enthusiasm, life is not a drudgery, but a song, a delight, an inspiration which calls out all the latent powers of mind and spirit and leads to the highest possible development. This means self-expression, self-realization, and self-development. In this decision the teacher stands at the threshold of future success or failure for the student, and if there are intimations of a call to the ministry, the mission field, or some other field of spiritual service, the teacher should direct the student in the crisis of decision to make the right choice before the mind becomes engrossed with materialism and commercialism that mar so many men in their making.

**III. The Adult Preparing for a Profession.** In this preparation, there is specialization. The attention is narrowed down to a focus. The spirit is absorbed in what is undertaken. The student's whole thought and study are completely centered in his chosen profession. What is taught, must be related to this focalized mind in such a manner as to develop interest or else the student loses interest in the Sunday-school and drops out. Many hundreds and thousands of the brightest young men and women have dropped out of the Sunday-school, simply for the reason that the teaching has not been so adapted to this period of prep-



aration as to hold them. If such methods are used as will be adapted to the habits of thought so as to develop interest, all these who are drifting away from the Sunday-school and church may be saved for church service. The teachings of the Sunday-school should be so presented as to show the advantage of the successful spiritual life in connection with a successful business life.

**IV. The Adult in Organization.** The adult disposition manifests the spirit of love for others, or altruism, more strongly than that seen in the child. The child is self-centered. In childhood, everything is considered from this point of view, but the adult manifests love for others, he shows consideration for their desires, their pleasures, their ideas, and their successes. This disposition is the foundation of social organizations for the combination of interest and the extension of a common purpose. In the Sunday-school, the spirit of organization has taken form in the Organized Adult Class Movement. This movement is true to the American spirit of organization as seen in the organization of every class of men who are associated in the same kind of work. Bankers, lawyers, merchants, mechanics, doctors and all the rest are organized. The same spirit is seen in all kinds of secret organizations. It is also seen in the Christian Endeavor Society, the Young Men's Christian Association, the Young Women's Christian Association, and the many denominational organizations for young people. The success of the Organized Adult Class Movement justifies the adoption of this method of work for the Sunday-school, and is further proof that this is one of the strong tendencies of young manhood and womanhood, which should be respected by those who teach. This movement is simply revolutionizing many of our Sunday-schools where it has been tried. It is not only holding the adult young people in the church, but it is rapidly increasing the attendance, the efficiency of the work, the business methods, the missionary contributions, and the number of conversions in the Sunday-school. It is the best known movement with which to satisfy this disposition of young people for organization and association in Sunday-school work. The officers are a president, a secretary, a treasurer, and a teacher, and such committees as may be needed to put the

largest number of people to work and to accomplish the greatest amount of work in the Sunday-school.

**V. The Adult and His Responsibilities.** Cares and responsibilities increase year after year, and many perplexing problems and difficult questions present themselves for settlement. The many duties of the home, the domestic cares, the business successes and failures, the rearing of children, the providing for the family, the anxieties incident to sickness and death, the long hours in office and shop and on farm, all try the strength and tax the patience of the adult mind, and tend to distract and absorb the interest. The teacher must understand these conditions, deal with them wisely, and use such tact as to hold the attention and interest of the adult in spite of these conditions. The soul's sense of spiritual need must be kept alive by enthusiastic, efficient, skillful teaching that will engender a spirit of devotion and enthusiasm in the minds of adults so that the cares of this world will not crowd out the higher spiritual truths.

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### **SUGGESTIVE QUESTIONS ON LESSON V.**

What extension of the mind is noticed in adults?

Explain how the adult period of life develops character.

How may the teacher assist in the choice of a profession?

How may the Sunday-school assist in the preparation for a profession?

How may the adult's disposition to organize be utilized in Sunday-school work?

How may the adult gain help for his responsibilities from the Sunday-school?

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### **LESSON VI.**

#### **HOW THE STUDENT LEARNS.**

The teacher must understand how the student learns, if he would perform the function of teaching most successfully. The methods of acquiring knowledge suggest the methods of imparting it, and the one must be adapted to the other for greatest

success. In the classification of Sunday-school students we see several stages of development represented, and there must be a different method of instruction used for each class or there would not have been any necessity for such classification. The methods used with the several classes must be as varied as the classes and adapted to each class.

**I. Learning Through the Senses.** All knowledge begins in sensation. The senses are used more by the child than any other source of instruction. The meaning of all objects is acquired by the child through the senses. In studying any new object, the child gets all the sensations possible through hearing, seeing, feeling, smelling, tasting, muscular sense, and temperature sense; and then combines this information into meaning, perception of the object. The image of this object is stamped upon the memory, and can recall the object at any future time as a standard for the classification of other information that may come of the same kind. Later any one of the sensations belonging to this object becomes a representative of the image and calls it up from the mind for the understanding of other objects of the same kind. All that we learn by sensation is stored away in experience so that it may be used for other things. This information gained by sensation enriches the mind for future work, develops it for greater ability to work, and prepares it to work more skillfully. The teacher should use, by all means, the senses and memory by which to enrich the mind for more and more successful teaching.

**II. Learning by the Objective Method.** The Sunday-school teacher, like the secular teacher, should use objects in presenting truth whenever the nature of the subject will admit of it, especially to the younger grades of students. Illustrations may be selected from objects that are familiar. Jesus used the objective method in His parables, in the use of real objects, as the barren fig tree, the little child whom He placed in the midst of the disciples as an example for them, and the penny that He used to teach the duty of rendering to Caesar the things that were Caesar's and unto God the things that are God's. The story method of teaching is at the same time an objective method because it uses images of concrete objects in the story and the further attraction of movement. The great Froebel, the father of

the kindergarten method of teaching in modern education, has pointed out the advantages of this method. Teachers should make large use of real objects, of blackboards, maps, charts, drawings, pictures, and objective illustrations drawn from objects that are most familiar to the student.

**III. Learning by Association of Ideas.** The greatest teachers tell us that all new knowledge is acquired by associating what is to be learned with what we already understand. We learn the unknown by associating it with the known, the unfamiliar with the familiar and discovering points of similarity, the relation of cause and effect, or some other principles of explanation. What the mind knows determines its power to know. We look through our eyes with all our past experience. All we know helps us to know better, all we learn to learn better, simply because whatever is brought under our notice must be learned in terms of what we know. Christ used both the objective method and the law of association in his use of the parable for illustration. Every parable took some well-known object or experience and in terms of this by the law of association explained some unknown abstract truth. Herbart, the great German scholar and teacher, made clear and emphasized this law of association, or apperception as he called it, which Jesus, the greatest of all teachers, used centuries before. Secular teachers have only recently discovered that this method of teaching the new and the abstract, in terms of the familiar and the concrete, is the only successful method of imparting knowledge. All successful teachers and preachers are to-day using this method with telling effect.

By this method of learning, our knowledge is built up in a systematic manner, and all that we learn becomes classified as it enters the mind. In this way the mind is developed in greater capacity for learning and in greater power for relating systematically what is learned. Systematized knowledge is scientific knowledge, and scientific knowledge gives the mind power for more knowledge.

**IV. Learning by Induction and Deduction.** The inductive method of learning is the study of individual facts until a general conclusion can be drawn about these facts. We study individual men in history, tradition, and observation until we are satisfied

that "all men are mortal." In this general statement the mind moves beyond observed or studied facts to general conclusions. These conclusions are explanations of the facts studied, and may be used to explain similar facts wherever found. When we study facts to get at their meaning, we are using induction. If we study the separate acts of Jesus towards sick people until we learn that "he was compassionate towards all sick people," this is induction.

Deduction is just the opposite movement of thought from induction. Induction moves from the individual facts to the general principle, and deduction moves from the general principle to the explanation of individual facts. If we have learned that Jesus is compassionate to all sick people, by deduction we can know that he will be compassionate to us in our sickness. Induction analyzes and explains facts; deduction illustrates and applies principles. Both methods of study are essential for the learning process.

**V. Good Faith, the Foundation of Learning.** Our inductions, explanations, and generalizations are made on our good faith that this world is a universe, and that God is in His world ordering, directing, and sustaining things here. Because of this good faith, we take it for granted that things will continue to exist and operate as they have done in the past. This is an unconscious faith in God, further it is faith in His controlling presence in the world in which we live and a confession of His power, wisdom and goodness. Our reasoning is based upon this dim faith in the ordering, directing, sustaining power and presence of God. He who follows the reasoning process consciously or unconsciously expresses His belief in the presence of a power sufficient to maintain order and system in the material and mental world in which we live and move and have our being. This implicit faith in the foundation of things makes us possess a feeling of kinship toward all mankind, and this feeling of unity of our nature with the nature of others is the foundation for our moral conduct toward others. All moral duty and responsibility is based on this feeling of oneness of our nature with that of all mankind. Teachers should stress this idea of oneness, or spiritual kinship, and this will engender a feeling of moral and spiritual obligation for the salvation of mankind.

**SUGGESTIVE QUESTIONS ON LESSON VI.**

Why must the teacher understand how the student learns?

What is the first method of learning and when is it most prominent?

What is the second method of learning and how may it be employed?

What is the value of teaching by parables?

What is induction? What is deduction? How may they be employed in teaching?

What is the basis of our reasoning? What is the foundation of our learning?

What is the basis of our moral conduct?





## CHAPTER III.

### THREE LESSONS ON THE SUNDAY-SCHOOL

BY REV. W. P. LAWRENCE, M.A.

- Lesson I. The Sunday-school—Its History.
- Lesson II. The Sunday-school—Its Organization.
- Lesson III. The Sunday-school—Its Relation to the Home and  
to the Church.



## LESSON I.

### THE SUNDAY-SCHOOL—ITS HISTORY.

**I. Of Hebrew Origin.** The religious institution known as the Sunday-school is of ancient origin. Provision was made in the Mosaic law for teaching the Scriptures to the people: Deut. 6:6-9, 11:18-20, 31:11-13. The method of instruction was not just as now, but the purpose was the same. Then, it was in the home, and in the public assembly that the Scriptures were read and explained. This way of teaching the law was kept up till the captivity.

After the Jews came back to Palestine from their seventy years of Babylonish captivity, Ezra and Nehemiah revived the old custom of teaching the Scriptures to the assembled multitude. We learn from the eighth chapter of Nehemiah that, on this occasion, teachers explained the Scriptures as the Scribe read. The following day, the multitude being absent, a select class—"the chief of the fathers of all the people, the priests and the Levites" came together in a Bible school. This remarkable gathering was likely as rich in wisdom and interest as a modern International Sunday-school Convention.

During the 445 years from this great Bible-study convention to the birth of Christ, synagogues were built, and Bible schools conducted in them, in Jerusalem and in all Jewish cities. The teachers in these schools were called Rabbis. There were more than 400 of these rabbinical schools in Jerusalem alone at the beginning of the Christian era.

The method of teaching improved until there was a regular graded system. Instruction was given to children and youths in reading and the Hebrew language, and in the Scriptures. The teacher asked questions and had his learners, his disciples, to answer much as in our modern system of biblical and moral instruction. Here is an example from Rabbi Jochanan ben Zakkai, who wanted to teach his disciples what is the most desirable thing to get. He put this question: "What is the best thing for man to possess?" One replied, 'A kind nature,' another, 'A good neighbor,' another, 'The power of foreseeing consequences,' whilst Rabbi Eleazer said, 'A good heart.' The teacher

preferred Rabbi Eleazer's answer to any of the others, for in it were all the others comprehended.\*

The one glimpse of the boyhood of Jesus, which the New Testament gives (Luke, 2:40-49) reveals Him at the age of twelve as thoroughly acquainted with the Scriptures. It is very probable that he, and other boys as well, were taught in the Rabbinical schools, and by their twelfth year were thorough in the doctrines of the Hebrew Scriptures. Does the modern Sunday-school do as well?

**II. Of Christian Adoption.** The early Christian church adopted the Jewish system of Bible schools. Christ, the founder of Christianity, and upon whose teachings the Christian church as an institution is established, adopted the Jewish method of teaching in the synagogues. Luke tells us in the fourth chapter of his gospel that when Jesus came to Nazareth where He had been brought up, He went into the synagogue, as His custom was, on the Sabbath day and stood up to read.

The apostles followed the example of their great teacher and made free use of the institutions—synagogues and schools—they found wherever they went to teach. They taught the Scriptures in the light of Christ's gospel and urged their hearers to become Christians.

There is a suggestion in this fact for all Sunday-school teachers who have non-Christians under their teaching. At times the Roman Church in its greed for power during the Dark Ages, almost lost sight of the Bible school and the teaching of the Scriptures to children and young people. Martin Luther, John Calvin, and John Knox revived the teaching of the Scriptures to the young, by means of the catechism, which system is still used in many churches.

**III. Of Modern Development.** Although the Sunday-school was of great power among the Jews, and was adopted as a means of religious instruction by the Christian Church, yet its development came along with many other great and marvelous blessings of the nineteenth century. The modern Sunday-school as a method of religious instruction was born almost simultaneously with the United States. In July, 1780, in the town of Gloucester, Eng.,

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\* Yale Lectures on the Sunday-school. Trumbull, p. 21.

Robert Raikes organized a Sunday-school to teach poor children to read, and to instruct them in morals and religion. The enterprise was not under the control of any religious body, but was simply an effort on the part of Raikes and a few friends to help the poor and neglected children of their town. Four ladies were employed at one shilling each a Sunday, to teach. Although John Knox had organized Sunday-schools in Scotland as early as 1560 and similar schools had been in existence in the seventeenth and in the earlier part of the eighteenth centuries in the United States, Ireland, Wales and England, yet the movement had not until now caught fire in the public mind. One writer says that Raikes's movement was diffused with the rapidity of lightning throughout the world. Three and a half years from the beginning, Raikes published an account of how the movement started, in the *Gentleman's Magazine*. Other periodicals republished the interesting story; the Queen sent for Raikes and got the story from his own lips. Ladies in social life volunteered as Sunday-school teachers. When the movement was scarcely five years old, a plan was started to extend the system into all parts of Great Britain. Many churchmen became alarmed and tried to stop it. The Archbishop of Canterbury called a council of the bishops of the Anglican Church to take steps to suppress what he feared would weaken, if not supplant, the established church.

But the Sunday-school was a divine movement like a great religious revival, and human opposition increased rather than diminished its progress.

Ninety-two years after the Raikes school was started, that is in 1872, the International Lesson system was introduced and is now almost universally used. The movement is now world-wide. At the Raikes centenary in 1880 when a statue of Robert Raikes was unveiled in London, there were reported from Protestant Sunday-schools alone, throughout the world, 1,559,823 teachers, and 13,063,523 scholars. In the Roman Catholic Church, the movement has been as widespread as in the Protestant church. The number reported from Protestant churches in the United States for the year 1907 was 1,594,674, and the number of scholars was 13,515,498.

**SUGGESTIVE QUESTIONS ON LESSON I.**

Tell how the Sunday-school originated.

What are the references cited in Deuteronomy?

What great Bible-study Convention after the return of the Jews from captivity? Relate the account of it in Nehemiah.

What provision for Bible-study in Jewish cities before the advent of the Saviour? Give the example of teaching cited from one of the rabbinical schools.

What was taught in these schools?

Why is it believed that Jesus as a boy was taught in such a school?

What was the attitude of the early Christian church and of the Apostles towards the rabbinical schools?

What evidence of Christ's feeling towards the synagogues?

What about religious instruction for the young in the Roman Catholic Church in the Dark Ages?

What method of biblical teaching did three reformers employ, and who were they?

When and how did the modern Sunday-school come into existence?

How was the movement regarded by the Church of England? Why?

What evidence of the rapid spread of the movement within the last hundred years?

What important event in the history of Sunday-school development in 1872?

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**LESSON II.****THE SUNDAY-SCHOOL—ITS ORGANIZATION.**

Organization, or system, is a principal element in success. All nature is under a complete system of organization. The flowing waters, the breezes and the fitful winds, the seasons in their orderly succession, the flowers, the birds, and finally the stars in the depths of the blue heavens,—all follow a divinely appointed course. Nature is the most successfully organized mechanism

ever seen, and also the most beautiful. David was contemplating its marvelous perfection and beauty when he said, "The heavens declare the glory of God and the firmament showeth His handiwork." The Sunday-school, to be successful, should be the organized Christian virtue of the community. Thus it should be under the control of the church and responsible to it. The church\* in quarterly conference should elect the superintendent annually and possibly the other officers of the Sunday-school. Varying conditions, however, will determine the best method of selecting the other officers.

### THE OFFICERS.

**Superintendent.** The superintendent should be a man (or woman, if no man suitable is to be found) gifted in leadership. He should be of such spiritual character as to impress the Sunday-school with the feeling that he is one with whom the Holy Spirit abides. He should be versed in the Bible and in the best methods of Sunday-school work. He should have such business energy as to conduct his school systematically, have promptness in opening and closing, not indulge in long, tiresome prayers, or talks, nor allow others to do so. If a teacher, or another officer, proves to be careless, or incompetent, the superintendent should approach him in an inoffensive manner and administer such Christian reproof as to remedy the shortcoming or secure the resignation of the incompetent one.

**Assistant Superintendent.** There should be an assistant superintendent, with qualifications as nearly equal to those of the superintendent as possible; so that in the absence of the superintendent there would be as little let-down in the tone of the school as possible.

**Secretary.** Next to the superintendent in business importance is the secretary. He should be provided with a record book, such as the "Complete Secretary," Christian Publishing Association, Dayton, Ohio, in which he should keep a faithful record of each class and of all transactions of the Sunday-school. He should be of such easy bearing and have such clear enunciation as to appear well and to read well in presenting his report each Sunday.

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\*At times the church may authorize the school to elect its own officers.



**Treasurer.** The treasurer should receive all money raised by the Sunday-school and pay it out only as ordered by the school, keeping a correct account of all such transactions. He should hold receipts for all money paid out and present these with his final report to the school, or whenever the school chooses to have his books examined by an auditing committee. A treasurer can not be too careful in keeping his accounts and vouchers for all money paid out. Leave no room for damaging remarks. The slightest suspicion of the failure of this officer to keep his accounts straight weakens the efficiency of the entire school.

**Organist or Chorister.** One of the most responsible official positions in the Sunday-school is that of the leader of music, whether organist or chorister. Some schools have both, some only one. The charm and life of the Sunday-school are largely in its music. The province of the leader of the music is to bring to the surface, and organize into effectual music, all the musical possibilities of the school. In many schools the musical talent is so varied that a great variety of musical program may be arranged. Now and then songs by the children, again a solo, a duet, or a quartet by adults, or a solo with the whole school joining in the chorus—these are only a few of the ways in which the resourceful leader of Sunday-school music may put variety and life into this department. Some schools have members of orchestras and other persons that play different kinds of instruments. Bring out the entire musical talent of the school and let it be consecrated to God's praise.

**The Home Department.** There is, perhaps, need for a Home Department in every Sunday-school. Many mothers and others shut in by home cares may be brought into the Sunday-school through this department, not to attend the sessions of the school, but to feel that they are actually a part of a live Sunday-school and studying with it identical parts of the Scriptures each week. A well-organized Home Department brings the heart-blessing of systematic, sympathetic Bible study into many a shut-in life, that otherwise feels itself excluded from the sunshine and Christian fellowship of the Sunday-school.

Perhaps the church should appoint the superintendent of the Home Department, with full power to organize his department,

including a cradle roll and a committee to visit the sick; but let it be a department of the Sunday-school. This department should be under the control of persons, male or female, of strong Christian character,—persons who carry a blessed influence with them as they enter the homes each week.

The records of the Home Department should be as faithfully kept as those of the regular school, and reports should be read in the Sunday-school as often as once a month, and every Sunday when practicable.

### CLASS ORGANIZATION.

**Regular Classes.** Each class should have its secretary, who should keep a record of the attendance and of the contributions of the class and make out the class report for the secretary of the school. Then there should be some class committees. There may be (1) a membership committee, to have in charge the enlistment of new members; (2) a sick committee, to visit sick members and carry flowers, or do any other act of sympathy likely to bring cheer and gladness to the sick room; (3) a personal work committee, charged especially with the duty of bringing unsaved members to Christ; and other committees as the class may deem needful.

**Baraca Class.** For young men, no class organization is superior to the Baraca, and every well-organized Sunday-school, especially in the city, needs the Baraca class. Put a Christian man at the head of it who can catch and hold young men.

**Philathea Class.** This class organization does for young women what the Baraca does for young men, and every well-organized Sunday-school should have one. We do not mean that these classes are to be called by these names, but that these are the type of organization we need.

(See Lesson III of Chapter IV below.)

**SUGGESTIVE QUESTIONS ON LESSON II.**

What is mentioned as a principal element of success? What examples are given?

What is meant by the term organized Christian virtue?

Who should select or appoint the superintendent? Why?

Duties and qualifications of—

(a) The superintendent?

(b) The assistant superintendent?

(c) The secretary?

(d) The treasurer?

(e) The leader of the music?

(f) The superintendent of the Home Department?

(g) Teacher of the Baraca class? Of the Philathea class?

What does "class organization" include?

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**LESSON III.**
**THE SUNDAY-SCHOOL—ITS RELATION TO THE HOME AND TO THE CHURCH.**

A question, a serious question, arose upon the origin, and rapid spread, of the modern Sunday-school idea as to the probable effect of the Sunday-school on religious teaching in the home. Since the earliest Bible times, the family had been considered the primal agency for the giving of religious instruction to the young. The Mosaic law had enjoined upon parents the religious instruction of their children. Deut. 31:9-13.

Now for a movement to threaten the overthrow of this ancient custom by transferring the religious instruction of the young from the home to the Sunday-school, became a serious matter to many devout clergymen, and laymen as well. Hence, clergymen, especially of the Church of England, opposed the Sunday-school in the beginning of its modern development, not only as a useless movement, but also as a mischievous one, threatening to lessen religious instruction in the home by giving an excuse to parents, not too willing to perform their biblically enjoined duty in this respect, to shift the responsibility to the Sunday-school. In the face of all that the Sunday-school has done for the

home, and the stimulus it has given to religious training in the home, there is at least one Protestant denomination in the United States that still quakes with the old fear that frightened the English clergymen a century and a quarter ago. Now and then a clergyman of another denomination shies as if the bug-bear appearance had not entirely left the Sunday-school.

For example, Bishop Talbot of Indiana, in making a Church Convention address in 1881, indicated his real feeling towards the Sunday-school by remarking that the Sunday-school "in its present religious aspect usurps the functions both of the family and of the church," and further that in its present form it might "not inaptly be defined to be an instrument to save unfaithful parents and sponsors trouble." The facts are, that the character and tone of family religious life both in Great Britain and America have improved during these hundred years of Sunday-school activity. Whoever goes back and reads a symposium on the question of the Sunday-school, and its relation to the home, running through the church Sunday-school Magazine, almost the entire year 1885, will be convinced that in Great Britain, the religious life of the home has constantly improved since the advent of the modern Sunday-school.

In America, although the religious home life is now far below what it might be, yet there is evidence that it is better than it was a hundred years ago. Note these statements by churchmen of influence and integrity: Lyman Beecher said in 1812, "thousands of families \* \* \* have either not reared the family altar, or have put out the sacred fire and laid aside together the rod and the Bible as superfluous aids in the education of children. \* \* \* Children have not been instructed in religion as they were in the days of our fathers." In 1806, Dr. Abel McEwen, of New London, Connecticut, is authority for the statement that "little of family religion could be found. \* \* \* So far as careful inquiry can be relied on for the knowledge of facts, said he, "in but two families of the First Congregational Church [of which he was pastor] was daily family prayer maintained." In the State of Virginia, 1811, writes Bishop Meade (Old churches, ministers and families of Virginia, I., 29). "Infidelity indeed, was then rife in the State, and the College of William and Mary was regarded as the hotbed of French politics and religion. \* \* \*

"In every educated young man I met, I expected to find a skeptic if not an avowed unbeliever."

In Yale College there were only five church members among the undergraduates in the year 1799, and in Bowdoin College, 1807, only one undergraduate was a professing Christian, says H. Clay Trumbull p. 166 "Yale Lectures on the Sunday-school."

These and many other evidences in the literature of from seventy-five to a hundred years ago indicate an alarming state of affairs as to the lack of religious instruction in the home.

There is now a far more intense religious conscience among the youth in America than there was then. As an indication of the truth in this statement it is a matter of record in the report of President Eliot of Harvard, 1880-81, p. 18, that two-sevenths of the homes represented in the undergraduate student body, had family worship. In the year 1906 the captain of the football team of Yale was very much chagrined at not knowing the New Testament story of Lazarus, and sixty fellow-classmates hung their heads in shame while a painful silence reigned until the thunderstruck professor could resume his lecture. The incident was the occasion of a magazine article by this same professor lamenting the alarming ignorance of the Bible among college students. This article in turn caused several college professors to test its conclusion, one at the University of North Carolina among them, by examinations, in most cases refuting the Yale professor's conclusions.

A much larger per cent of those entering college as students now are church members than was the case a hundred years ago. Statistics say that about 98 per cent. of all church members come from the Sunday-school. A further fact is, that wherever religious instruction is found in the home, it is almost invariably in the home of church members. These considerations lead to the conclusion, therefore, that the Sunday-school aids rather than hinders religious instruction in the home. The home has been, and is still being enriched and surcharged with religious life and light through the agency of the Sunday-school.

**The Relation of the Sunday-school to the Church.** At first, as has been suggested on another page, the church was jealous of the modern Sunday-school. But soon jealousy gave place to friendship, and finally the church recognized in the Sunday-school the best means of perpetuating its own life. The Sunday-



school is now become the fountain-head of the church. To it the church looks for its future membership. From it come the effectual church workers. In it are also the future ministers. In a sense the Sunday-school is the foundry of the church, moulding vessels for its sacred service. For this reason, if for no other, the Sunday-school should be under the control of the church; but this control should be exercised without officiousness and with as little show as possible.

**The Pastor's Attitude.** There should be such sympathy between the pastor of the church and the Sunday-school as to secure the heartiest support from the Sunday-school to all the enterprises of the church. Some pastors are indifferent, some appear interested, but are not, while others are interested. Not infrequently the indifference is so marked as to keep a pastor from the annual Sunday-school Convention. The wide-awake pastor will soon cease to disregard such opportunities for binding the Sunday-school in the closest possible sympathy with the church. The pastor, as the head of the church, is to the Sunday-school what the father is to the son who is just coming to manhood. If the father is indifferent to the son's worthy and honorable undertakings, he need not be surprised to find that son's affections for him becoming slightly estranged and finally withdrawing entirely. It is possible for the pastor to act so that the Sunday-school will finally come to believe that he regards it as a sort of child and its work as mere child's play.

And what is true of the pastor is also true as relates to the deacons and other prominent members of the church.

The Sunday-school can live without the church, but the church could hardly survive without the Sunday-school.

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### SUGGESTIVE QUESTIONS ON LESSON III.

What serious question arose upon the beginning of the modern Sunday-school movement? Why? What evidence is there that this question has not yet been settled?

What evidence of the beneficial effect of the Sunday-school upon the religious life of the home?

From what class of society do most college students come?

What can you say of the religious life of these homes? What suggestion, then, grows out of the facts cited from American colleges as to the probable effect of the Sunday-school on the religious life of the home?

What of family worship in the families of your acquaintance?

At first what was the feeling of the church towards the modern Sunday-school movement?

What three reasons for saying that the Sunday-school is "the fountain-head of the church"?

What should be the pastor's attitude towards the Sunday-school?



## **CHAPTER IV.**

### **THREE LESSONS ON THE INSTITUTIONAL SUNDAY-SCHOOL.**

BY S. M. SMITH, A.B.

Lesson I. The Cradle Roll.

Lesson II. The Home Department.

Lesson III. The Adult Bible Class Movement.



## LESSON I.

### THE CRADLE ROLL.

#### INTRODUCTION.

In this chapter will be discussed some of the strong features which characterize the well-organized Sunday-school.

In this age of modern improvements the Sunday-school must, if it succeeds in the fullest sense of the word, compete with the various business and social institutions, which to-day are striving so energetically to reach the masses.

The well-organized Sunday-school provides in its working machinery a place for every person from the new-born babe in its mother's arms, to the aged and decrepit old grandfather who is no longer able to attend the services of the church.

For this first class provision is made in the

#### CRADLE ROLL.

What is the Cradle Roll? It is the true "Infant Class" of the Sunday-school. It is the Home Department of the Primary Class. It is the "tie that binds" the home, the church, and the Sunday-school together. It is one of the newest and most attractive features of the organized Sunday-school work of to-day. Its rapid growth and popularity shows what a useful adjunct to the main school it is, and the results attained through it. It is every day proving its efficiency as an evangelizing agency of the church, in that homes otherwise apparently inaccessible have been reached through the baby. It is popular because it is practicable in any school, large or small, rich or poor, country or city. All that is necessary is a baby or two in the congregation or neighborhood, and somebody from the main school who will get the name and present it for membership, making the baby a member of the school. Immediately enlist the interest and sympathy of the parents and in addition they feel a deeper responsibility concerning the spiritual training of this one as well as the other children of the family. They will immediately enroll in the Primary Department of the school. Even though they themselves may not be connected in any way with any church or Sunday-

school, they like to know that their baby is, and will be more anxious to send it as soon as it is old enough.

### WHO MAY BECOME MEMBERS.

All the babies under three years of age are eligible to membership. The brothers and sisters of children in the Sunday-school, the babies in the neighborhood whose parents belong to no church, or who, for various reasons, do not attend their own church, may become members. The baby is enrolled as soon as it is born and remains on the Cradle Roll until it is three years of age, at which time it is supposed to be old enough to attend the main school.

### THE REASON FOR A CRADLE ROLL.

There is sufficient reason why every Sunday-school should have a Cradle Roll. In the first place, the babies of to-day are the boys and girls of to-morrow, and will soon be old enough to join the Beginners' Class and attend Sunday-school regularly. Another reason is that if you get the little ones of non-church-going or careless members, you will quite likely awaken an interest in the parents and family concerning the affairs of the church and school. In many cases the baby has, through the Cradle Roll, been instrumental in bringing the whole family into the church. "A little child shall lead them." And again, through the Cradle Roll, children who would otherwise have but little religious training realize early in life the sheltering care of the church through the Sunday-school. The pastor may often visit in the name of the child and find a warm welcome where otherwise he might be received with more or less indifference.

"In a tiny cradle, curtained around with white,  
Lies a darling baby, dainty, sweet and bright;  
Claim him now for Jesus through the Cradle Roll,  
Then, when older, bring him to the Sunday-school."

### WHEN TO START THE CRADLE ROLL.

There is no better time than next Sunday. A great deal of valuable time has already been lost if you haven't one in your school; therefore, to-day is the time to begin. Write to any of the leading Sunday-school supply houses for the necessary helps.

In the meantime, announce to the school that you are going to start a Cradle Roll and explain to them what it is. Invite their cooperation. Get everybody enthusiastic over it. Have the pastor announce it from the pulpit and refer to it every Sunday in the main school. Secure the help of the Home Department visitors in extending the movement; as soon as the supplies arrive, distribute the application cards to all who will take them. The first thing to do after the application card has been returned is to enter the name in a birthday book, and then place it on the Cradle Roll. A certificate of membership is then made out, signed by the Cradle Roll superintendent and the superintendent of the main school, and sent to the little one in care of its mother. These certificates are usually handsomely lithographed and are framed and placed on the walls of the home. During the week and regularly thereafter calls should be made upon the baby and an invitation extended to the parents to attend the main school.

#### **WHO SHOULD BE CRADLE ROLL SUPERINTENDENT?**

This depends very much upon existing conditions. The teacher in charge of the Primary Department is really the person to have the work in hand, because it is to her that the child comes when he first enters the school, and if already acquainted with the teacher, through having met her while visiting his home, he will feel more at ease than he would with a stranger. And then the first three departments of the school are so closely allied it is hard to separate the work. But a primary teacher has already so much to do that it is hardly right to give her this additional work unless she is quite willing to undertake it. One of the assistant teachers would make a good Cradle Roll Superintendent. If you have not a suitable helper in the Primary Department, and know of one somewhere else, invite her to help. Of course if you follow the idea that the more people you can interest and set to work the better it is for the school, the latter plan is the one to follow. If, however, the school is a small one, and the eminently suitable person does not present herself, the primary teacher will doubtless consent to carry on the work. Do not forget that faithful work is as necessary in this department as in any other. In order to make it a success, the interest must

be kept up, so whoever has charge of the work should realize that it is an important feature of the school and church life.

The superintendent should call on the baby and keep in touch with it through personal visitation. Invitations should always be sent to the baby and its mother to special services, such as Christmas, Children's Day, Rally Day, etc., and on such occasions a separate room or corner might be arranged for the babies, so that they could all be together. In this way you will show that the school has a loving and continuous interest in the child.

### HOW TO GET MEMBERS.

Every Sunday call for new names for the roll.

One plan is for the superintendent to go to the homes in which she knows there are babies, and ask the parents to allow the little one to be enrolled. In this way she has an opportunity to explain what the Cradle Roll is. The pastor can also supply you with names of babies in the congregation.

A great man once said, "It is much better to get ten people to work than to do the work of ten people yourself," so if you have the whole school working for the Cradle Roll the results will probably be better than if you do it alone.

Again, if the children bring the names themselves they feel that the baby is part of "their," not "your," school.

### WILL IT PAY?

Certainly it will, principal and interest compounded. It serves as a recruiting ground for the Primary Department, from which to enlist new members, and as the little ones can not very well come to school alone, the mother or father, sometimes both, or some other member of the family, must bring him, and then, quite likely, will go into the Bible Class while waiting, or even possibly become a teacher or worker in the school. Pay? Of course it does, spiritually and financially, too.

The school pays for the Cradle Roll supplies the same as for the helps used in the other departments; but if the superintendent wants more than she knows the school can afford, it is not difficult to get money enough to carry on the work quite extensively. An enterprising superintendent has a mothers' meeting

once a year, at which time the children's clothes and toys are sold, and the babies' pictures taken, singly and in groups. A small profit is made on each picture, and a nice little sum raised in this way.

The babies' names should be recorded on a roll to be hung on the wall of the schoolroom. These rolls can be purchased with gummed slips on which to write the names, at a moderate price.

Each Sunday in the primary class a short time should be given to the Cradle Roll. If any new names are to be added, write them on the blackboard and have the children repeat them after you. Then sing a welcome song and repeat the little Cradle Roll prayer. If no new names are added, repeat the prayer only. Keep the children informed as to the condition of the Cradle Roll, and let them be able to tell you how many names are enrolled. Set a mark which you wish to reach, and see how much interest the little ones will take in every new name.

#### **PRAYER FOR THE CRADLE-ROLL BABIES.**

"God bless the babies on the Cradle Roll,  
Bless them and keep them throughout each glad day;  
Watch them in daylight and guard them in darkness;  
May they grow gentler and sweeter each day."

#### **CRADLE-ROLL WELCOME.**

"Another new baby we welcome to-day,  
To him a new name has been given;  
We'll give him a place on our dear Cradle Roll,  
For of such is the kingdom of heaven.

A glad new name for the Cradle Roll,  
A name for the baby small;  
A name for the home, and the baby so dear—  
May God bless all, bless all."

#### **LITTLE MOTHERS.**

The mother-instinct in girls from five to ten is very strong, and it can be utilized to good advantage in this way. When a



name is added to the roll, appoint some little girl in the class as "mother" to the new Cradle-Roll baby. It is her duty to watch out for the little one, deliver birthday cards, invitations, etc., and when old enough bring it to school. This is good for both children. In the little mother it awakens a feeling of responsibility for some one smaller and weaker than herself, and gives her something to do. Christ's religion is a religion of "do," not "don't," and every time a child is taught to "do" something good, it lessens the possibility of having to undo something later on.

### **BABY DAY.**

Have Baby Day at least once a year, when the babies are all invited to come and bring their parents. Invitations may be sent through the mails, or the little messengers deliver them. A flower might be given each baby attending the school.

When a baby dies during the week, mention it to the children the following Sunday. Place some flowers in the cradle, and afterwards send them to the mother. Such remembrance will be greatly appreciated by her. If a wall roll is used, tie a small bow of white ribbon about it, to show the baby has been promoted to the highest grade. If you send flowers to the funeral, take the card from the cradle and tie it to them.

A few flowers might be sent each Sunday to the babies who are sick. The little messengers, mentioned elsewhere, may be used for this work if the teacher is not able to go personally.

The Cradle-Roll birthday offerings might be used toward the support of a missionary baby.

The older boys and girls of the Primary Department make good messengers to deliver notices of Mothers' Meetings, Babies' Day etc., and to take the birthday card and letter to the baby, if the teacher has not time to attend promptly to this part of the work. Divide the territory covered by your school into districts and appoint messengers for each district. On Sunday call the messengers of the districts in which the birthdays have occurred during the week, and after the class is dismissed give to them the baby's card and letter to deliver on their way home.

An appropriate exercise for Children's Day is to have the babies' names printed on a large chart, with a small hole punched opposite each, and the chart placed in the front of the room. Let two small girls from the Primary or Beginners' Department stand on either side of the superintendent, and as she calls the names of the babies, and the child is brought forward, one girl hands the baby a flower from a basket which she holds, and the other places a flower opposite the name on the chart. This exercise takes only a few minutes, but it gives the babies a part in the general services.

A pretty idea for the schoolroom is to have a large sheet of mounting board, framed if possible, and in the center a photograph of the Cradle-Roll Superintendent, with photographs of the babies arranged around the edge.

Another simple yet attractive thing, is to get an ordinary wire photograph holder and hang it on the wall near the Cradle Roll. Put the little "Cradle Rollers" pictures in this.

### **PROMOTION DAY.**

As soon as the baby passes its third birthday it is old enough to be enrolled in the Beginners' Class, and becomes a member of the regular school. In many schools, Children's Day, or the first Sunday of the year, is promotion day, and it is quite fitting that the baby, who has been a member of the first department of the Sunday-school, should be graduated to the next grade. The little ones can take no part in the general promotion exercises other than come to the platform and get their diplomas, as they are usually too shy, but in after years that first diploma will be much prized.

When the baby is old enough to leave the Cradle Roll and be enrolled in the Beginners' Class, instead of taking the name off the roll, place a small gilt star opposite it, to show that it has been promoted.

### **BIRTHDAYS.**

It is through recognizing the baby's birthday that perhaps the greatest good has been done. You may call upon the baby, and

your visit will be appreciated; invitations may be sent to special services, and the baby will be brought and the mother made proud and happy by the attention shown it; the baby may receive its gift from the Christmas tree, and gratitude shown for the remembrance, but when you remember the birthday, that day which means so much to the parents, you have forged a very strong link in the chain which binds that home to the school. The baby is no longer just a member of the Cradle Roll,—it is of enough consequence to entitle it to personal recognition. A card which provides places for name and date is much better than a plain one, as the name makes the remembrance more personal, and gives another touch of individuality. It is better not to have the same kind of card for all children. The same style card may be used, but with a different design and verse for each year. These cards may be delivered by the superintendent herself on the birthday, or sent through the mail. Often the cards are sent home the Sunday following the birthday by the little messengers.

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### SUGGESTIVE QUESTIONS ON LESSON I.

What is the Cradle Roll? How does it help the Sunday-school?  
Who may become members?

Why should we have a Cradle Roll in our Sunday-schools?

When may a Cradle Roll be organized? How?

Who should be superintendent of the Cradle Roll? What are her duties?

How may members be secured?

How does the Cradle Roll pay?

Whence the supplies? How should the roll be kept? Where?

How should new names be added to the roll?

Repeat the prayer for Cradle-Roll babies.

Repeat the Cradle-Roll welcome.

How may the mother-instinct of the primary girls be utilized in the Cradle Roll?

What is meant by Baby Day? When? How conducted?

How may older boys and girls be utilized in connection with the Cradle Roll?

What is meant by Promotion Day?

How should the babies' birthdays be celebrated?

**LESSON II.****THE HOME DEPARTMENT.**

The Home Department is that department of the Sunday-school which endeavors to secure a systematic study of the Bible in the home on the part of those who can not or do not attend the sessions of the main school. Dr. W. A. Duncan, of Syracuse, N. Y., has the credit of being the originator of the idea. The thought of organizing such a department in Dr. Duncan's church and Sunday-school came to him as an inspiration, in the year 1881, and since that time has been a blessing and a benediction to thousands of others. There is probably no work done by the church or the Sunday-school to-day that so deserves Heaven's richest blessings as this, since the only object is to secure a regular and systematic study of God's Word in every home. For more than a hundred years the Sunday-school made comparatively no attempt to secure an intelligent study of the Bible on the part of the masses. It was content to reach the few who would meet at some church in the capacity of the Sunday-school. For a long time there was no connecting link between those in the school and those on the outside who would not or could not attend. Whenever, for any reason, a person could not attend Sunday-school longer, his name was dropped and after that time he was completely out. The Home Department provides for one's membership in the school whether he attends in person or not.

**A PART OF THE MAIN SCHOOL.**

What we call the "Home Department" is just as much a part of the main school as the Intermediate or Primary Departments are. It includes those who can not attend, but who unite with the main school in the regular study of the Sunday-school lesson in their homes. As a rule, a great many more people stay at home on Sunday than go to Sunday-school. A great many do not go because they can not, others do not go because they don't want to, many are too old and feeble, some are too deaf or blind, while many more are kept away on account of imperative home duties. The great majority, however, are among those who "don't care whether school keeps or not," and would not go even if a carriage or automobile was sent around for them. In addition to

these already mentioned, there is a great army of men and women who are obliged to work on Sunday. They know no difference between Sunday and Monday, since our twentieth century rush for the "almighty dollar" has crowded seven working days and nights into every week in the year. These thousands, of all the people, need the Bible most. The Home Department opens the way for them to receive and study it.

### IS IT A NECESSITY?

No Christian man or woman would dare question the good influence of systematic Bible study in the home. The family altar of long ago is almost now a thing of the past; the Home Department tends strongly towards its reestablishment. Its history in the past proves that it has opened the Bible in thousands of homes, reclaimed many a backslider, quickened many a Christian, and brought many a careless, indifferent church member into the Sunday-school. The person who becomes a member of the Home Department and diligently studies the lesson regularly each week will, in many cases, soon find himself a member of the main school. Many a superintendent has often asked the question, "How can I get the old people into the Sunday-school?" My brother, the Home Department will help you to do it. If you don't believe it, try it.

### HOW TO ORGANIZE A HOME DEPARTMENT.

The first thing necessary in adding this feature to your Sunday-school work is to fully understand yourself what the Home Department is and how it works. Many people jump at new ideas in Sunday-school work grasshopper-fashion, not knowing fully just where they are going to alight. It pays to thoroughly understand the work before you begin it. A good plan would be to call a meeting of the officers and teachers of the school, seeing, of course, that the pastor is also there. If the advantages of the Home Department are fully explained, every one will be anxious to see the work start, and will gladly lend a helping hand. The most important thing, possibly, is the person to take charge of it—the superintendent. For this place you will need the best person available, man or woman. You will need one who has religion in his **sole**, as well as in his **soul**, for to organize a Home Depart-



ment requires both talking and walking. The Home Department superintendent is ex officio one of the assistant superintendents of the main school; his duties, however, being mainly on the outside. After the Home Department superintendent has been elected, a committee should be appointed to prepare a full list of all the families in the church, showing street and number, if in the city. This list should show every member in each family, and which of them attend Sunday-school; in fact, a complete census of the entire church and Sunday-school membership should be taken by this committee. As soon as this list is completed, the territory should be divided into districts and a visitor appointed for each district, whose duty it would be to canvass the persons in his or her district and secure their names for membership in the Home Department. Of course, the visitor should know how to intelligently present the claims of the work, or else what may have been profitably done will count for naught.

This visiting might all be done in one day, the visitors arranging beforehand to begin at a certain hour on a certain day. The pastor might make his influence count for much while this canvass is being made, besides the visitors might secure much valuable information that would be helpful to the pastor. After the membership has been secured, the next thing to do is to have the secretary of the main school order a complete outfit of supplies, including quarterlies, lesson papers, collection envelopes, etc. When these arrive each visitor is supplied with what he or she may need. The name of the member may be written on the quarterly and envelope which he is to receive, and then delivered by the visitor in person, the visitor taking occasion, of course, to explain that the member is supposed to study the lesson one-half hour each week and to place a contribution in the envelope each Sunday. It is also well to have an understanding with the member that a little time is to be given to the lesson studied each Sunday at the hour when the main school may be studying the lesson at the church. The visitor calls as often as possible at each home and at the end of the quarter takes up the collection envelopes, delivers new supplies, and makes his report for the past quarter to the main school. The end in view all the while is to get as many as possible of those who have joined the Home Department to become regular members of the main school. A

great deal can be accomplished along this line by having the pastor set aside one Sunday as "old folk's day," and on that day preach a special sermon to the members of the Home Department. This sermon should be the means of securing many new members, both to the Home Department and the main school. In order that there may be perfect harmony and intelligent cooperation on the part of those who are connected both with the main school and with the Home Department, it would be well occasionally for the superintendent of the main school to call a meeting of all his officers and teachers, together with the superintendent of the Home Department and his visitors. At this meeting all sorts of questions could be asked and answered and an intelligent understanding of the work of the entire school arrived at.

### **THE NECESSARY HELPS.**

In order to make any part of our Sunday-school work a success, it is necessary to have all the equipment and helps needed. The various denominational publishing houses can, as a rule, furnish all the necessary blank forms, application cards, record books, etc., for organizing a successfully conducted Home Department.

### **HOME DEPARTMENT MESSENGERS.**

The organization of the Home Department in the Sunday-school provides for one other thing which is giving many a superintendent much trouble. No class in the Sunday-school, probably, gives the superintendent more trouble than that class or classes of ten- to fifteen-year-old boys. The best way to manage them is to keep them busy, and the Home Department can help to do this. A messenger boy might be appointed for each district, whose business it would be to assist the visitors and the Home Department superintendent by delivering messages, lesson helps, flowers, etc. As a rule, the boys will enjoy doing this, especially if the proper recognition is shown them in return for their services. This messenger service will go a long way toward solving the boy problem in any school.

If the reader desires to know more along this line, he may secure further information in the form of books, pamphlets, etc., by writing to the Christian Sun, Elon College, N. C.



### **SUGGESTIVE QUESTIONS ON LESSON II.**

What is meant by the Home Department? Its originator? Its purpose? Its helpfulness?

What is relation of the Home Department to the main school?

What is the necessity for a Home Department?

How may a Home Department be organized?

How may it be maintained?

Whence the money for supplies?

What would be the advantage of an "Old-folk's Day"?

Whence may messengers for the Home Department be supplied?

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### **LESSON III.**

#### **THE ADULT BIBLE-CLASS MOVEMENT.**

The greatest movement in the Sunday-school world to-day is probably the new Adult Bible-class Movement. The ideal of the Sunday-school for many years past has been to bring every child in the community under its care and instruction. Through the Home Department and the Adult Bible-class Movement, the end in view now is to bring every adult in the community into the Sunday-school. Heretofore, the average Sunday-school seems to have had little attraction for the great mass of adult and middle-aged people.

#### **IT INVARIABLY SUCCEEDS.**

This movement is not merely a theory, but is a thoroughly demonstrated and wonderfully successful proposition. It is the result of a successful effort to win and hold the grown-up people in the Sunday-school through the introduction of new and better methods. Wherever it has been tried with any degree of enthusiasm it has almost always succeeded. No one feature of modern Sunday-school work is to-day attracting such widespread attention. Judging from what has been accomplished along this line during the past few years, we have reason to believe that before very long this movement will entirely revolutionize our entire Sunday-school life.

**HOW TO ORGANIZE A NEW-MOVEMENT CLASS.**

Briefly stated, the general purpose of this movement is to make working classes where there are now only working teachers—in other words, every member of the class is given something to do. The class, which has heretofore been designated as “Mr. A.’s” or “Miss B.’s” class, now becomes “our class.” The teacher ceases to be “the whole thing,” and becomes one of the officers of the class. These new-movement classes usually come into existence as the result of organizing some one of the old adult classes in the school which has heretofore dragged out a lifeless existence. On the Sunday set apart for the organization of such a class, every effort should be made to have all the former members of the class present. After the new plan of work has been explained, probably by the teacher or the superintendent of the school, a full set of officers are elected, including a president, a vice-president, a secretary, and a treasurer. In many classes a class reporter is also elected, whose business it is to see that matters of interest pertaining to the work of the class find their way into the columns of the newspapers. The teacher is also elected by a vote of the class. In addition to the election of officers, it is well to provide in the machinery of the class for a number of committees. This gives every member of the class something to do. Among the committees suggested are the following: membership committee, social committee, relief committee, etc. The work of the membership committee would, of course, consist in soliciting members. The social committee would provide for the social life of the class by arranging for occasional social evenings, entertainments, etc. This is one of the most important committees that could be appointed, as nothing counts for so much in the life of the class as a warm social spirit. The relief committee would look after the sick of the class from time to time, assist the unemployed members of the class in finding work, and in otherwise relieving any distressed condition which might arise.

Next to the organization of the class itself the most important thing probably comes in

### NAMING THE CLASS.

The name which the class bears will probably have as much influence in attracting attention from the outside as any other one thing. The most widely-known adult class for men to-day is the Baraca, and in many instances it might be advisable to adopt this name. However, this is only a suggestion. In many instances some other name might be better. The sister class to the Baraca, and that most widely known among the organized classes for women, is the Philathea. Any name, however, will do that is attractive and that carries a meaning with it. Some name, however, is essential.\*

### WHAT TO DO WHEN THE CLASS MEETS.

What has heretofore been a class designated by some number or referred to in the name of the teacher, now becomes an organized body of men, or women as the case may be. Every member is now alike responsible and therefore equally interested in whatever is to be done. It is well in addition to the regular officers to have one or two persons appointed to act as ushers each Sunday. These persons should be well trained in the art of shaking hands and making other people feel at home. Their duties would consist in meeting and greeting the other members as they arrive, in shaking hands with everybody, and in seeing that everybody else does the same thing. All this is very important. When the class has assembled, the president presides, calls on the secretary to call the roll, and asks the treasurer to take the usual collection. This done, he calls for reports from the various committees, the secretary taking care all the while to see that all these matters are recorded. When the names of new members are proposed, they are voted on and received as would be the case in any other well organized body, and if present these new members may be publicly introduced to the class. After the business of the class has been transacted, the president usually calls on some member to offer a prayer, after which the teacher takes charge and teaches the lesson.

### IT WORKS ANYWHERE.

The strongest point in favor of the Organized Adult Bible-class is that it works anywhere. While conditions may be more favor-

\*A suitable name for a class is that of some distinguished minister, deceased, of the Christian church.

able in some sections than in others, yet the principle can be applied in any school, rich or poor, large or small, city or country. One thing, however, must be constantly borne in mind—the class must be made of real practical value to each member. This can probably be best done by looking well to the social side of the class life, taking care of the sick and assisting the unemployed.

### **SOME OTHER THINGS THAT HELP.**

In addition to a good name for the class, it is usually found helpful to have a class pin, class colors, a motto, etc. All of these should be strikingly significant.

### **SOME OF THE RESULTS.**

In conclusion, some of the results obtained from the organized Bible class might be mentioned, as follows:

It increases the attendance and interest by creating a deeper spirit of loyalty both to the class and to the student.

It tends to arouse a helpful spirit of rivalry between the classes, which, in turn, results in increased contributions and a more enthusiastic lesson study.

It helps the teacher by relieving him of the entire burden and making him responsible for only the teaching part of the class work.

Being thoroughly organized and business-like in its conduct, it appeals to and reaches a class of men and women which would not otherwise be reached.

It results in bringing this unreached class in direct touch with the study of the Bible, and with the Sunday-school as a Bible-studying institution.

By reaching the unchurched masses, the Adult Bible-class becomes an evangelizing agency, which, through the Sunday-school, brings many into the church who have heretofore not been reached by any other means.

This movement is strongly recommended to weak and struggling churches where heretofore it has seemingly been impossible to interest and hold the adult members and make them a working factor in the church and school.

It helps the pastor. Classes working in accordance with these plans have relieved the pastor of many burdens, and greatly strengthened his hands. They bring strangers into the class and then into the church, who through the schooling received in Bible study and personal work soon become the pastor's greatest aid.

Further information along this line may be secured by writing to any of the Sunday-school publishing houses, or to Mr. W. C. Pearce, of the International Sunday-school Association, Chicago, Illinois.

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### **SUGGESTIVE QUESTIONS ON LESSON III.**

What has been the effect of the Adult Bible-class Movement in those churches and schools which have introduced it? Why?

What is the general purpose of the Organized Class Movement?

How may classes be organized? What are their officers? Their committees? The duties of each?

Whence may a name for the class come? The value and importance of this?

How should an organized class be conducted?

Show that this movement is practicable.

What are some of the other things, besides the name, that will help the class?

What are the results of the Organized Class Movement?



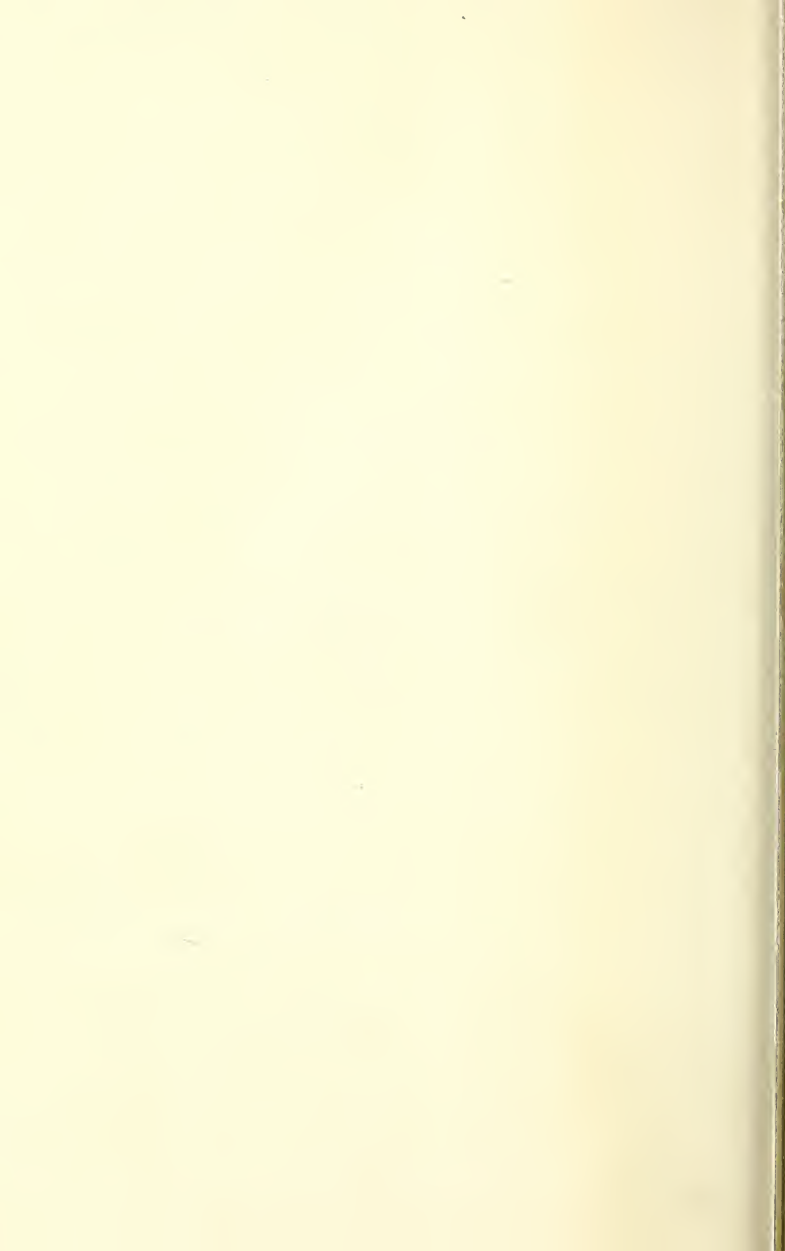
## CHAPTER V.

### FOUR LESSONS ON THE BOOK.

BY REV. N. G. NEWMAN, A.B.

- Lesson I. The Old Testament.
- Lesson II. The Old Testament (continued).
- Lesson III. The New Testament.
- Lesson IV. The New Testament (continued).





## LESSON I.

### THE OLD TESTAMENT.

#### I. CLASSIFICATION.

The thirty-nine books of the Old Testament are classified as follows:

##### 1. Hebrew Classification:

(a) The law—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

(b) The prophets—Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets.

(c) The scriptures—Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and 1 and 2 Chronicles.

##### 2. Modern Classification:

(a) Historical—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy (also called the law), Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther.

(b) Poetical—Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon.

(c) Prophetical: (1) Major prophets—Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel; (2) Minor prophets—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

#### II. AUTHORSHIP.

The first five, the Pentateuch, were written by Moses, Judges and Ruth by Samuel, 1 and 2 Samuel by Samuel and others, 1 and 2 Kings by Jeremiah, 1 and 2 Chronicles compiled by Ezra from existing records, Esther by Ezra or Mordecai, Job by Moses, Psalms by David, Solomon, Hezekiah, etc.; Proverbs, Ecclesiastes and Song of Solomon by Solomon; Lamentations by

Jeremiah; Joshua, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra and Nehemiah and the minor prophets by the men whose names they bear. In some of these, it must be understood, the authorship rests only on tradition.

### III. CHRONOLOGY.

Exact dates can not be assigned to the individual books, but the subject-matter, in most cases, determines the period in which they were written.

Genesis, Exodus, Leviticus. Numbers, Deuteronomy, Joshua, and perhaps Job, belong to the period from Moses to Saul, 1491-1096.

Judges, Ruth, 1 and 2 Samuel, Psalms, Proverbs, Ecclesiastes, and Song of Solomon belong to the period from Saul to Rehoboam, 1096-976.

Jonah, Joel, Amos, Hosea, Isaiah, Micah, Nahum, and Zephaniah were written between the revolt of the ten tribes and the captivity, 976-606.

1 and 2 Kings, Obadiah, Jeremiah, Lamentations, Habakkuk, Ezekiel, and Daniel belong to the seventy years captivity, 606-536.

1 and 2 Chronicles, Ezra and Nehemiah, Esther, Haggai, Zechariah, and Malachi belong to the period from the captivity to the close of prophecy by Malachi, 536-397.

### IV. SUMMARY OF BOOKS.

**Genesis** gives an account of creation, fall, deluge, dispersion, and the chosen race from Abraham to the death of Joseph.

**Exodus:** Oppression and deliverance of Israel, giving of law and religious ceremonies, erection and dedication of the tabernacle.

**Leviticus:** Various and sundry laws for the regulation of the tabernacle service and the Aaronic priesthood.

**Numbers:** History of Israel from the giving of the law to the end of their wilderness life.

**Deuteronomy:** A repetition of the law, with additions and corrections.

**Joshua:** Conquest of Caanan, allotment to the tribes, and farewell addresses.

**Judges:** Decline of Israel through a period of 300 years under the Judges.

**Ruth:** Affliction of Naomi in Moab, return to Caanan, and marriage of Ruth to Boaz, whence descends King David.

**1 and 2 Samuel:** Remaining history of the Judges, reign of Saul and David.

**1 and 2 Kings:** History of Israel and Judah from the death of David to the captivity.

**1 and 2 Chronicles:** Genealogical history of the chosen people from Adam to David, and partial history of Judah from David to the Captivity.

**Ezra:** Return of captives, (1) under Zerubbabel in the time of Cyrus, and the rebuilding of the temple; and (2) under Ezra in the time of Artaxerxes, and the institution of civil and religious reforms.

**Nehemiah:** An account of Nehemiah's going to Jerusalem, rebuilding the walls, restoring the temple service, renewing the Mosaic covenant, and instituting many civil and religious reforms.

**Esther:** A Jewish maiden of the captivity becomes the queen of King Ahasuerus and saves her people from destruction.

**Job:** A poetical account of the trial of the faith of Job, a pious and wealthy man of Uz.

**Psalms:** A devotional book of prayer, praise, thanksgiving, meditation, reflection, lamentation, etc.

**Proverbs:** A collection of wise sayings for the guidance of daily life.

**Ecclesiastes:** Personal experiences of Solomon, proving the vanity of worldly pursuits and pleasures.

**Song of Solomon:** An allegory setting forth God's love to the church.

**Isaiah:** Prophecies against Assyria, Babylonia, Philistia, Moab, Damascus, Ethiopia, Egypt, etc.; against Samaria and Judah, concerning the return of the exiles and the coming of the Messiah.

**Jeremiah:** Prophecies concerning Judah and the kingdom of God, and against foreign nations. Foretells date of captivity, fate of Zedekiah, fall of Babylon and other nations.

**Lamentations:** Jeremiah's pathetic wail over the destruction of Jerusalem and the temple and the consequent wretchedness of God's people.

**Ezekiel:** Prophecies of the impending doom of Jerusalem, against foreign nations, as Ammon, Moab, Edom, Philistia, Tyre and Sidon, and of Israel's restoration.

**Daniel:** Trials and elevation of Daniel and companions in Babylon, Nebuchadnezzar's dream, Belshazzar's feast, and Daniel's vision of the rise and fall of nations, the coming of the kingdom of God and the Messiah.

**The Twelve Minor Prophets:** These together picture the degeneracy of God's people, exhort to repentance, declare impending doom; predict the overthrow of Assyria, Chaldea, Edom, Nineveh, Ethiopia, Syria, Tyre and Sidon, etc., the restoration of the chosen people, and the coming of Christ and the kingdom.

## V. DOCTRINE.

1. **Of God.** The Old Testament teaches that God is the one great First-Cause, all-wise, all-powerful, spiritual, eternal: in relation to man righteous, merciful, and just, His care extending to the minutest details of life.

2. **Of Man.** Created a free moral being, he becomes corrupt and degenerate, forfeiting eternal life, and incapable of restoring himself.

3. **Of Redemption.** God provides redemption for all men through the personal acceptance of the prophetic Messiah, as Saviour from sin and its consequences.

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### SUGGESTIVE QUESTIONS ON LESSON I.

How many books in the Old Testament? Be able to name them in order.

What were the divisions of the Hebrew classification of these books? Name the books under each division.

What are the divisions of the modern classification of these books? Name the books under each division.

Give the accepted authors of the various books.

Be able to locate chronologically the various books.

Be able to summarize the contents of each book.

What three great doctrines are taught in the Old Testament?

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## LESSON II.

### THE OLD TESTAMENT (Continued).

#### VI. SOURCES.

1. **Primary.** The primary sources of the books are personal knowledge and inspiration, tradition, and written documents.

The Pentateuch records, in large part, the experiences of its author. The history prior to his time may have been obtained from written sources, or tradition, as Adam was contemporary with Methuselah, Methusaleh with Shem, and Shem with Abraham. Joshua, Ezra and Nehemiah write of their own knowledge. Judges, Ruth, 1st and 2d Samuel, Esther, and 1st and 2d Kings were written from personal knowledge, existing records, and tradition. 1st and 2d Chronicles were compiled from written records, twelve of which are mentioned. Nothing is known as to the source of Job. Psalms, Proverbs, Ecclesiastes, Song of Solomon, and the prophets are products of thought and inspiration.

2. **Secondary.** The secondary sources of the books are manuscripts and versions.

##### (A) Manuscripts:

We have no original manuscripts, only copies of copies now lost, and they less ancient than those of the New Testament. Among the most important in **Hebrew** are:

a. **Codex of Former and Latter Prophets**, by Moses Ben Asher, 895 A. D., in Karaite synagogue in Cairo.

b. **The Codex of the Prophets**, 916 A. D., in the Imperial Library, St. Petersburg.

c. **St. Petersburg Bible**, an entire work, written at Cairo 1009 A. D., by Samuel Ben Jacob, in Imperial Library, St. Petersburg. Among the most important in **Greek** are:

(a) **Sinaitic** (4th century), in Imperial Library, St. Petersburg; contains part of Old Testament.

(b) **Alexandrian** (5th century), in British Museum, contains part, if not all, of Old Testament.

(c) **Vatican** (4th century), in Vatican Library, at Rome, contains nearly the whole Bible.

**(B) Versions—Ancient:**

a. **Septuagint**, a Greek version of the Scriptures, made at Alexandria in the time of Ptolemy, 248-247 B. C.

b. **Targums**, free paraphrases of the Hebrew text, at first orally delivered for those who could not understand the Hebrew, and afterwards committed to writing.

c. **Peshitto**, a translation of the 2d century in Syriac for the use of Syrian Christians.

d. **Itala**, an old Latin edition of the 2d century, originating in Africa.

e. **Vulgate**, a purer Latin edition, made by Jerome in the 4th century, and in a revised form the authentic version of the Roman Catholic Church.

The more important **Modern English Versions** are:

(a) **Wycliffe's**, 1380.

(b) **Tyndale's**, 1525-1526.

(c) **Coverdale's**, 1535, the first whole Bible.

(d) **Matthew's**, 1537.

(e) **Taverner's**, 1539.

(f) **Great Bible**, 1539.

(g) **Geneva Bible**, 1560.

(h) **Bishop's Bible**, 1568.

(i) **Rheims and Douay**, 1582 and 1609.

(j) **Authorized Version**, 1611.

(k) **Revised Version**, 1885.

(See New Testament, Lesson IV, of this Chapter, under "Versions.")



## VII. GENUINENESS.

### A. External Evidence:

(1) The Jews have always believed that the Pentateuch was written by Moses, the Psalms by David, Solomon, Hezekiah, etc., and others by those whose names they bear.

(2) They have always ascribed equal authority to those whose authors can not be determined.

(3) They are mentioned in the Prologue to Ecclesiasticus, in Josephus, and the New Testament.

(4) There is a series of quotations from the earlier books running from Joshua to Malachi.

### B. Internal Evidence:

(1) The fidelity of the writings to the racial characteristics and conditions of their Jewish authors.

(2) The uniform use of the Hebrew language, except in the case of Daniel and Ezra, explained by their captivity.

(3) They contain much history susceptible of proof from other sources.

(4) Allusions to the geography of the country, plant and animal life, etc., answer precisely to those of Palestine, where the authors lived and wrote.

## VIII. INTEGRITY.

Evidenced by:

1. The great care with which the earlier writings were preserved by the priests in the temple.

2. The great care exercised by Ezra and those following him to preserve the text after a canon was established.

3. The Targums, Aramaic translations or interpretations of the Hebrew, ten of which are extant, are witnesses to the ancient text.

4. The care taken in copying. The Talmud says, "One copied the consonants, another the vowel points and accents in fainter ink, a third revised the copy, and a fourth wrote in the Masorah" (comments).

5. Of the numerous and various readings found in the manuscripts, none affect the meaning of the authors.

6. The substantial agreement of the highly critical Masoretic

text with the Babylonian text, and that of the Samaritan Pentateuch, probably dating back to the time of Solomon.

### IX. CANON.

The formation of the Old Testament canon was the work of centuries. At an early period the book of the law was recognized and revered as the law of God, and kept sacredly in the Temple. To these other Scriptures were added as written and tested. The quotations from the earlier books imply a standard. Daniel 9:2 refers to the "Books," Zechariah 7:12 to the "Law and the Prophets," Isaiah 34:16 to the "Book of the Lord." The collection and formation of the various accepted books into the Hebrew canon was probably the work of Ezra and the "Great Synagogue." From his time a canon of Scripture is evidenced by the following:

1. The **Prologue of Ecclesiasticus**, about 432 B. C., speaks of the "Law and the Prophets and the rest of the books."

2. **Philo**, 20 B. C.-40 A. D., declares that the "laws and oracles produced by the prophets and hymns and other writings" were in constant use.

3. **Josephus**, 38 to 100 A. D., refers to all the books of the Old Testament as canonical, except Job, Proverbs, Ecclesiastes, and Song of Solomon, to which he had no occasion to refer at all. In his work against Apion, 100 A. D., he says that since the death of Artaxerxes, 424 B. C., "no one had dared to add anything to them, to take anything from them, or to make any change in them."

4. Christ and the New Testament writers quote from all the books of the Old Testament canon, except Judges, Ecclesiastes, Song of Solomon, Esther, Ezra, and Nehemiah, referring to them as "the Scriptures," just as we do, and appealing to them as authority.

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### SUGGESTIVE QUESTIONS ON LESSON II.

What are the primary sources of the Old Testament?

What are its secondary sources?

What are the chief manuscripts of the Old Testament?

What are its chief versions?

What are the external evidences of the genuineness of the Old Testament?

What are the internal evidences of its genuineness?

How is its integrity evidenced?

Explain the formation of the Old Testament canon.

What shows that from Ezra's time there must have been a canon of the Old Testament?

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### LESSON III.

#### THE NEW TESTAMENT.

##### I. CLASSIFICATION.

The twenty-seven books of the New Testament may be divided as follows: Five **historical**, twenty-one **didactic**, and one **prophetic**.

1. **Historical:** Matthew, Mark, Luke, John, and Acts.

2. **Didactic:** All of the epistles.

(a) Paul's. Ten doctrinal—Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, and Hebrews. Three pastoral—1 and 2 Timothy, and Titus. One personal—Philemon.

(b) General epistles—James, 1 and 2 Peter, 1, 2 and 3 John, and Jude.

3. **Prophetic:** Revelation.

##### II. AUTHORSHIP.

Matthew, Mark, Luke, John, James, 1 and 2 Peter, 1, 2 and 3 John, and Jude were written by the men whose names they bear. Luke also wrote Acts and John, Revelation. The remainder—Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, and Hebrews—were written by Paul. Matthew, Mark, James and Jude wrote one each, Luke two, John five, Peter two, and Paul fourteen—eight authors to twenty-seven books.

### III. CHRONOLOGY.

Definite dates can not be assigned. They were all written within the last sixty years of the first century. Matthew, Mark, Luke, Acts, 1 and 2 Peter, James, and all of Paul's epistles were probably written prior to 64-67 A. D., the date of Paul's and Peter's death. John and Jude wrote their six books between this and 97 A. D.

### IV. GENUINENESS AND AUTHENTICITY.

#### 1. External Evidence.

Clement of Rome declares 1 and 2 Corinthians to be the work of Paul. Polycarp, who was contemporary with John, refers to the writings of the Apostles and others. Justin Martyr (d. 165) declares the "Memoirs of the Apostles" (likely the four gospels) were read in the churches every Sunday, and refers to the Apocalypse as the work of John. Irenaeus, Tertullian, and Clement of Alexandria quote from almost every book of the New Testament, often naming the author. Origen reproduces in his works more than half of the New Testament and refers to the authors.

Marsion the heretic (170) recognized ten of Paul's epistles as genuine. Celsus (2d century), Porphyry (3d century), and Julian (4th century), pagan opponents of Christianity, recognized the New Testament as genuine. Josephus, the Jewish historian, and Tacitus, Suetonius, and Pliny, Roman historians, bear testimony to the life and death of Christ—the fundamental historical fact of the New Testament.

The New Testament is the fulfillment of well-known and indisputable prophecy.

#### 2. Internal Evidence.

- (a) The essential harmony of its parts and unity of purpose.
- (b) The fidelity of the writings to their social, industrial, and political environment.
- (c) The artless simplicity of its narrative.
- (d) The character of Christ and the Apostles therein portrayed.
- (e) The labors, sufferings, and sacrifices of the Apostles and others for a historical fact, the truth or falsity of which they well knew.

## V. CONTENTS.

## 1. The Gospels.

Matthew, Mark, and Luke record the life and teachings of Christ from a similar view-point and are called synoptic gospels. John supplements these and is doctrinal. Matthew, writing for Jews, presents Christ as the fulfillment of Old Testament prophecy. Mark, writing for Romans, emphasizes the activity and power of the Son of God. Luke, writing for Greeks, represents Christ as the perfect man, the friend and Saviour of all men. John wrote for all Christians and emphasized the divinity of Christ—"God manifest in the flesh."

## 2. Acts.

A history of the Christian church for the first thirty years.

(a) **Under Peter.** Established in Jerusalem and Judea, and extending to Samaria and Antioch on account of persecution.

(b) **Under Paul.** Paul and Barnabas called from Antioch, Paul's three missionary journeys, imprisonment and voyage to Rome.

## 3. Paul's Epistles.

**Romans** is a profound theological treatise on righteousness and salvation through faith.

**1 Corinthians** has no central theme. Discusses the factions and impurity of the church, marriage, heathen feasts, public worship, gifts, and expounds the resurrection.

**2 Corinthians** is autobiographical, pervaded by a spirit of gratitude and love. Paul discusses his personal relation to the Corinthians, collection for the saints, denounces his opponents, and defends his apostolic mission.

**In Galatians** Paul defends himself against Judaizers, shows relation of law to Christ, and difference between liberty and license.

**Ephesians** sets forth the ideal oneness of Christ's church, and exhorts to holy living.

**In Philipians** Paul discusses his imprisonments and future prospects, commends the example of Christ, deals with personal matters, and warns against Judaizers.

**Colossians** warns against false teaching, sets forth Christ as the one Mediator between God and man, the all in all, and exhorts to practical Christian living.

**1 Thessalonians** deals with personal matters, questions of morality, doctrine of the state of the dead, watchfulness, relation to civil officers, etc.

**2 Thessalonians** discusses the second coming of Christ.

**Hebrews** sets forth the priesthood of Christ.

**In 1 and 2 Timothy** Paul instructs and encourages Timothy in his pastoral office.

**In Titus** Paul counsels how to conduct the affairs of the church in Crete.

**In Philemon** Paul beseeches Philemon to forgive and receive Onesimus his runaway slave.

#### 4. Other Epistles.

**1 and 2 Peter** exhort to Christian faithfulness in view of the second coming of Christ and the certainty of punishment to the impenitent.

**James** discusses Christian activity and warns against certain errors in life and teaching.

**John's 1st and 2d Epistles** treat of brotherly love. The **third** is personal, commending or censuring individuals.

**Jude** is an exhortation to steadfastness of faith in view of God's severe judgments.

#### 5. Revelation.

**Revelation** consists of a message to each of the seven churches of Asia, and a series of seven visions supposed to be a prophetic picture of the church till the end of time.

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### SUGGESTIVE QUESTIONS ON LESSON III.

How many books in the New Testament? Be able to name them in order.

How are these books classified? Be able to name the books in each class.

Be able to give the authors of each of these books.

Be able to give the chronology of each of these books.



What are the external evidences of the genuineness and authenticity of the New Testament?

What are the internal evidences of its genuineness and authenticity?

Name the Gospels and give a summary of each.

Summarize the Acts of the Apostles.

Summarize each of Paul's Epistles.

Summarize the other books of the New Testament.

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## LESSON IV.

### THE NEW TESTAMENT (Continued).

#### VI. SOURCES.

##### 1. Personal Knowledge of Writers.

Matthew and John were eyewitnesses to most of the events they record, and Luke to many of those recorded in the Acts.

##### 2. Written Documents.

Luke refers to many written accounts of the life and ministry of Christ at the time of his writing. These, amply attested by personal disciples, may have proved valuable to Luke and other sacred writers.

##### 3. Tradition.

All the books of the New Testament (save those of John and Jude) were written while Paul, Peter, John and Jude were still living. Mary, John the Baptist, and Christ himself could have furnished information as to facts prior to their association with Christ.

##### 4. Inspiration.

The sacred writers had the Holy Spirit to quicken their minds, guide them into truth, and refresh their memory as to past events.

##### 5. Manuscripts.

No original ones have been found. Those we have are copies of copies and number more than two thousand. They are of great value in attesting and correcting ancient versions trans-



lated from lost manuscripts. Among the more important manuscripts are:

(a) **Sinaitic** (4th cent.), in Imperial Library, St. Petersburg, includes all the New Testament.

(b) **Alexandrian** (5th cent.), in British Museum, contains nearly all of New Testament.

(c) **Vatican** (4th cent.), in Vatican Library, Rome, contains all of New Testament except the pastoral epistles, Philemon, Revelation and a part of Hebrews.

(d) **Ephrem** (5th cent.), in National Library, Paris, contains about two-thirds of the New Testament.

(e) **Codex Bezae** (6th cent.), belongs to University of Cambridge, contains only the Gospels and Acts in Greek and Latin, and a few verses of 3 John in Latin.

## 6. Versions.

(a) **Syriac**, of second century for the use of Syrian Christians, contains all New Testament, except 2 and 3 John, 2 Peter, Jude, and Revelation.

(b) **Latin**. (1) **Itala** (2d cent.), originated in Africa, based on Septuagint, and used by Latin fathers. (2) **Vulgate** (4th cent.), made by Jerome at order of Pope Damasus, current Latin edition, and in revised form is the authentic version of the Roman Catholic Church.

### (c) English.

(1) **Wycliffic** (1380), a translation of the New Testament from the Latin Vulgate by John Wycliffe.

(2) **Tyndale's** (1525-1526), a translation of the New Testament from the Greek by William Tyndale—a masterly work influencing all succeeding versions.

(3) **Coverdale's** (1535), the whole Bible by Miles Coverdale, based on the **Vulgate** and German editions.

(4) **Matthew's** (1537), the whole Bible, the New Testament being a reprint from **Tyndale's**, authorized by Henry VIII.

(5) **Taverner's** (1539), a revised edition of **Matthew's** by Richard Taverner.

(6) **Cranmer's** (Great Bible) (1539), a revision of **Matthew's**, compared with the Hebrew and with certain Latin editions, by Coverdale and others.

(7) **Geneva Bible** (1560), work of English refugees in Geneva, the New Testament being translated from the original Greek. First English Bible divided into verses and with words not in the original printed in italics. For sixty years the most popular of all versions.

(8) **Bishops' Bible** (1568), by Archbishop Parker, assisted by eight bishops and other theologians. This was the standard version until 1611.

(9) **Rheims and Douay** (1582, 1609), the work of Roman Catholic scholars, the former of the New Testament from the Vulgate, the latter of the entire Bible, the Rheims being revised and the Old Testament translated from the common Latin.

(10) **Authorized Version** (1611), translated from the Hebrew and Greek and studiously compared with former versions by forty-seven scholars appointed by James I. It was the best of all English versions and by its superior merit soon drove all others from the field.

(11) **Revised Version** (1885), is the **Authorized Version** compared with the most ancient authorities and revised by a committee representing the churches using the Authorized Version in England and America. This version, in its general excellency, far surpasses all others and is indispensable to the Bible student. It has not yet superseded the Authorized Version, but probably will.

## VII. CANON.

The recognition of the various books of the New Testament as genuine and authentic and their admission to the canon as the works of supreme and final authority in the church came about gradually, after thorough testing, and the lapse of centuries, as may be seen by the following:

The Epistle of Barnabas (70-100) quotes from written gospels. Papias (130) refers to books containing the Lord's teaching and to 1 John and 2 Peter. Justin Martyr (140-160) refers to the "Memoirs of the Apostles" (probably the four gospels) as

written by the apostles and those who followed them and read in the churches every Sunday. He quotes from them as final authority, and mentions the Apocalypse as the work of John. Tatian's "Diatessaron" (150-175) evidences the existence of the four written gospels. Theophilus, bishop of Antioch (176-186), quotes from Matthew and 1st John.

The Syriac version (2d cent.), contained all the New Testament, except 2 and 3 John, 2 Peter, Jude, and Revelation, while the "Muratorian Fragment" (200) gives the first list of New Testament books, excluding Hebrews, James, 1 and 2 Peter, and 3 John.

Clement of Alexandria (born 192-202) uses the word "Testament," and Tertullian that of "Instrument," as applied to the accepted books.

Those not universally accepted at this time (last quarter of 2d cent.) were Hebrews, James, 2 Peter, 2 and 3 John, Jude, and Revelation.

Origen (186-253) accepts all the undisputed books and also Revelation. John's 2d and 3d Epistles, Jude, and Revelation were still doubted in his time.

In the fourth century we find various individuals widely separated issuing their respective canons. Cyril of Jerusalem (340) omits only the Apocalypse. Athanasius (367) gives the list as we now have it. So does Epiphanius. The "Cheltenham Catalogue," a list from North Africa, omits only Hebrews. Ambrose for the Church of Milan and Rufinus for that of Aquileia accepts all the books. Finally, in 397, the Third Council of Carthage accepts as canonical the New Testament as we now have it. However, the Apocalypse was not received in Asia Minor near the close of the fourth century, and doubts were allowed as to 2 and 3 John, 2 Peter, and Jude. So also with Chrysostom, Theodore and Theodoret, Greek teachers at Antioch. But in course of time the canon of the East becomes assimilated to that of the West of the Church, and the Quinisext Council of the Roman Catholic Church at Constantinople, 691, confirmed the decrees of the Third Council of Carthage, thereby setting forth the complete canon for the Church East and West.

**SUGGESTIVE QUESTIONS ON LESSON IV.**

What are the six sources of the books of the New Testament?

What are the five principal manuscripts of the New Testament?

Name the leading versions of the New Testament.

Briefly discuss the formation of the New Testament canon.

When was the New Testament canon definitely adopted?



## CHAPTER VI.

### TWELVE LESSONS ON BIBLICAL HISTORY.

BY REV. J. U. NEWMAN, Litt.D., D.D.

- Lesson I. Adam to Moses.
- Lesson II. Moses to Saul.
- Lesson III. Monarchy to the Captivity.
- Lesson IV. Babylonian Captivity to Christ.
- Lesson V. Life of Christ.
- Lesson VI. Life of Christ (continued.)
- Lesson VII. Life of Christ (continued.)
- Lesson VIII. Life of Christ (continued.)
- Lesson IX. Life of Paul.
- Lesson X. Life of Paul (continued.)
- Lesson XI. Life of Paul (continued.)
- Lesson XII. The Apostolic Church.





## LESSON I.

### OLD TESTAMENT

**God's Training of Man for the Revelation of Himself Through Christ.** The Bible is not a single book, but a library of sixty-six books, written by about forty authors differing widely in culture, position and time. They extend over fifteen hundred years, containing the choicest of Hebrew literature, historical, poetical, prophetic and epistolary; they contain much valuable secular history, but it is neither consecutive nor full; only such facts being used as serve the religious purpose of the authors: to show "God's revelation of religious truth to man," as he gradually reveals Himself through the ages, to the full revelation in Jesus, the Christ.

#### ADAM TO MOSES.

Time 2000-3000 years.

#### I. The Beginnings of Human History.

Introduction, Gen. I.

- (a) Man's creation, 2:4-9, 16-25. Man's dignity.
  - 1. In God's Image, 26, 27.
  - 2. To have dominion, 1:28, 27.
- (b) Man's sin and its consequences, 2:25—3. Result of disobedience.
- (c) Cain and Abel, 4:1-16. Formal worship and its consequences.
- (d) Origin of Semitic institutions, 4:20-23.
- (e) The flood, 6:1-9:17. Materialism and its consequences.
- (f) Origin of the nations, 11:1-9.

#### II. Beginning of the Hebrew People.

- (a) Ancestors, 9:18, 11:24-32.
- (b) Call of Abraham and his settlement in Canaan, chs. 12 and 13. Training in faith.
  - (1) Promise of a son. 16, 18:1-15.
  - (2) Destruction of Sodom, 18:16-19:1-38.
  - (3) Birth and Sacrifice of Isaac, 21-22.

- (4) Securing a wife for Isaac, 24.
- (c) God teaching Jacob the consequences of man's choosing his own way.
- (1) Jacob and Esau, 25:20-34.
- (2) Jacob a fugitive, 28-30.
- (3) Jacob's return to Canaan, 31-33.
- (d) God's use of the man faithful in daily business.
- (1) Joseph sold into Egypt, 37-39.
- (2) Joseph Governor of Egypt, 40-41.
- (3) Joseph and his brethren, 42-45.
- (4) Joseph's care for his father and family, 46:1-7, 26-34, 47-50.

Genesis is the book of Beginnings (origins.) The origin of man, sin, marriage, Sabbath, divisions of mankind, languages, the Hebrew people, and the nations related to them. It shows God's relation to man, the Jewish people, and His use of human history to make known His character and purposes to man. Beginning in Genesis 3:15, Hebrew history shows the gradual unfolding of God's plan for man's salvation.

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### SUGGESTIVE QUESTIONS ON LESSON I.

- What is the general subject of the Old Testament?
- What is the purpose of the Bible?
- What is the purpose of Genesis?
- How much time is covered by this lesson?

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### LESSON II.

#### MOSES TO SAUL.

God training His people for a national mission.  
Time: 1300-1000 B. C.

#### I. Deliverance from Egyptian Bondage.

- (a) Oppression of Hebrews in Egypt, Ex. 1:15-22.
- (b) God training Moses.
- (1) Moses's childhood and training.

- (a) In Egypt, 2:1-14.
- (b) In Midian, 2:14-25.
  - (2) Moses's call, 2:23-26, 4:19-26, 3:1-20, 4:1-31, 5:3-23.
  - (3) Moses as Judge, and Prophet, 18:1-27, 33:7-11.
- (c) The Plagues Ex. 7-12:31.
- (d) The Exodus, 12:31-15:27.

Oppression had given the people a sense of national unity and a longing for freedom. National calamities led Pharaoh to let Israel go. To celebrate this event the annual feast of the Pass-over was instituted.

- (e) At Sinai. Giving the law, 19-20:19.

Here the nation makes a covenant to be Jehovah's people and receives the Ten Commandments, organizes and adopts a ritual of worship.

- (f) Wilderness experience and training, Num. 10:33-36, 11:1-10, 31-35; Ex. 17:1-7, 8-16; Num. 16:1-35, 20:1-29, 21:1-9.
- (g) An attempt to enter Canaan from the South. Num. 13:1-3, 17-33, 14:1, 21-24, 31, 33, 44, 45.
- (h) Conquest east of Jordan.
  - (1) Amorites, Num. 21:21-25.
  - (2) Bashan, Num. 21:31-35.
- (i) Allotment to the two and a half tribes; Num. 32:1-5, 29, 33.
- (j) Moses's successor; Num. 27:12-23; Dt. 31:1, 14, 23; Dt. 34:1, 4, 12.

Born a Hebrew slave, reared and educated as an Egyptian prince, Moses used his extraordinary gifts and attainments for the emancipation of his people, welding the slaves into a nation, and giving them a religion and laws which have been a saving power among the nations, and have found their highest expression in the gospel of Jesus. This unselfishness of purpose, the largeness of his many-sided ability, the receptiveness of his spirit to divine revelation, made Moses the greatest of Old Testament heroes.

During this period began the Hebrew records of Ancient History. Athens is founded. Troy and Corinth are built.

## (k) Conquest of Canaan.

- (1) Crossing Jordan, Jos. 1-4.
- (2) Capture of Jericho and Ai., 6-7.
- (3) Gradual conquest at least two hundred years, Judg. 1:1-7, 9, 10, 20, 1:16-19, 21-35, 2:21-23.
- (4) Conditions in Canaan, 2:21-23.
  - (1) Conduct of the people, 2:10-23, 3:1-7.
  - (2) Heroes called Judges or deliverers. Leading ones: Deborah, Judg. 4; Gideon, 6; Samson, 14-16, and Samuel, I Sam. 4:1, 7:15-17.

Judges is fragmentary and unchronological. The events are often local and tribal. The Hebrews are not well organized. No strong central government and no all-controlling religious purpose. Hence they easily lapse into idolatry and into the practices of the Canaanites as seen in the history of Jephthah, the Danites and Benjaminites. Four cases of apostacy of the people are given and seven captivities mentioned. This unsettled tribal life lasted about two hundred years. It was the time of the institution of the Olympic Games, the elopement of Helen and the voyage of Aeneas.

When the nomadic tribes of the wilderness were in Canaan surrounded by different peoples subject to frequent attacks, they were forced to unite for common safety and the preservation of their peculiar political and religious institutions. This gradually developed a sense of national unity and a desire for a national government.

For a beautiful picture of the best religious and social life of the period read the book of Ruth.

## (l) Last of the Judges.

- (a) Eli, priest and judge, Sam. 2:4-12.
- (b) War with the Philistines, 3-6.
- (c) Religious reformation under Samuel, 7:1-6.

While the demand for a king was born under the oppression of the Philistines it had its spring in a religious revival.

## **SUGGESTIVE QUESTIONS ON LESSON II.**

For what did God train His people in the period from Moses to Saul?

What time is covered by this period?

What gave the Hebrews a sense of national unity?

What feast was established to commemorate the Exodus?

What did they receive at Sinai?

What did Moses do for his people?

What can you say of his character and life?

What is said of the books of the Judges?

What was the condition of the government and the people at this time.

What led to a desire for a national government?

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## **LESSON III.**

### **MONARCHY TO CAPTIVITY.**

Time: 460 years.

(a) Call and election of Saul, 1 Sam. 9-10, 11:1-5.

(b) His victories, 11:11-13, 13:1-4, 14, 15.

(c) His defeat and death, 28:1-16, 31.

(d) David's preparation for the kingdom.

(1) At court of Saul, 1 Sam. 16-19:17.

(2) As a fugitive, 20-22.

(3) As an outlaw, 23:1-4, 26.

(4) Among the Philistines, 27:1-12, 28:1, 2, 29, 30.

As King, David united the Israelites under a well organized, centralized government and made them one of the world powers, with many of the surrounding nations tributary. Jerusalem was his capital, and he founded a dynasty that continued until 587 B. C. From his family descended Jesus. He was a man of unusual natural ability, great as an organizer, general, statesman, musician and poet. To him a number of Psalms are attributed.

The weaknesses of David are given in 2 Sam. 11-12 and those of his family in 2 Sam. 13-20.

(e) Solomon's Reign, 1 Kings 2-9; 2 Chron. 1-8.

- (a) Solomon's fame and policy, 1 Kings 2, 3:1-28, 9:16-17, 10:1-10.
- (b) The Temple, 5:1-16, 6:1-38, 7:13-51, 8:1-13, 9:35.
- (c) Character of his reign, 1 Kings, 7:1-12, 9:11-28, 10:11-29, 11:1-43.

This is the most brilliant period of Hebrew history comparable in some respects to the Augustan and Periclean ages. It was a time of peace, industrial prosperity, internal improvements and foreign commerce.

Solomon was a man of studious habits, literary culture, large intuition and insight, and a versatile genius. Pious in early life, he was spoiled in later life by prosperity, foreign influences and a large harem. He extended his kingdom beyond the limits of Palestine, built the temple, palaces and cities. His reign was one of splendor, becoming more despotic and oppressive, and his kingdom fell to pieces under his son, Rehoboam, 1 Kings, 4:20-21.

During this period King Minos ruled in Crete and the Archons in Athens.

(f) The kingdom divided.

(1) Northern kingdom. Jeroboam's revolt, 1 Kings 12.

This northern kingdom lasted about two hundred and fifty years, until captured by the Assyrians in 721 B. C. It had nineteen Kings and seven dynasties, with few great rulers: Jeroboam I, (2 Chron. 12-13, 15-20). Jehu, (2 Kings 9-10). Jeroboam II, (2 Kings 14:16-29). Samaria was the permanent capital. The centers of its religious worship were Dan and Bethel. The kingdom frequently lapsed into idolatry. Bad rulers, foreign alliances, internal dissensions, and irreligion led to its downfall. The best of the population was carried beyond the Euphrates (2 Kings 17:5-23) and foreigners settled among those left. The intermingling of these people and the blending of their religions made the Samaritans (2 Kings 17:24).

The prophets of the Northern Kingdom were Elijah, Elisha, Hosea.

(2) Southern Kingdom.

Judah and Benjamin remained faithful to the house of David until carried into captivity by Babylon 587 B. C. Jerusalem

remains capital. Nineteen kings and one queen—Athaliah, daughter of Ahab,—rule. Its most prominent kings were Jehosaphat (1 Kings 15:24; 2 Chron. 17:1-20:34), Uzziah (2 Chron. 26:1-23), Asa (1 Kings 16:8), Josiah (1 Kings 22), Hezekiah (2 Chron. 28:27-32:33).

The prophets were Isaiah, Nahum, Joel, Zephaniah, Habbakuk, Obadiah and Jeremiah.

Practically the independence of the kingdom ended with Josiah. His successors were weak and immoral. The kingdom became subject first to Egypt and then to Babylon. One hundred and thirty-four years after the fall of Samaria, Nebuchadnezzar, the Chaldean, captured Jerusalem, 587 B. C., and carried many of the Jews to Babylon. Judah continued longer because its life was less corrupt than that of the Northern Kingdom.

Thus fell the Jewish monarchy after 460 years, growing from a loose confederacy of twelve tribes to an influential power, losing its prestige because it kept not the covenant it had made with Jehovah to serve Him only and walk in His commandments.

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### SUGGESTIVE QUESTIONS ON LESSON III.

What time is covered in this period?

What is the character of the government?

What did David do for the Israelites?

What can you say of his character?

What can you say of Solomon's reign and character?

Give the facts of the Northern Kingdom.

Whence came the Samaritans?

Give the facts of the Southern Kingdom.

Name its leading kings and prophets.

Why did the Jewish monarchy fail?



**LESSON IV.****BABYLONIAN CAPTIVITY TO CHRIST.**

Time: 587-4 B. C.

Of this period the Old Testament gives a partial record of only one hundred and fifty years. Fifty years of the captivity and the hundred following.

**1. Babylonian, or Chaldean Captivity.**

Nearly all the chief men of the nation, soldiers, skilled laborers, were carried to Babylon and settled in different parts of the country, many in Babylon itself. The poorer and less influential were left in Palestine under local governors, subject to Babylon. Many of the Egyptian party emigrated to Egypt, against the advice of Jeremiah. Most of those in Babylon were well treated. However, residence in a foreign land intensified their love for their native land, its laws, institutions, literature and religion.

(a) First return of exiles.

In about fifty years 50,000 return to Jerusalem to build the temple and restore worship. Ezra 1-7.

(b) Condition of Jerusalem. Neh. 1:2, 3.

(c) Jews in Babylon. Jer. 29:4-7, 22; Isa. 14:3-6; Psa. 137. Ezekiel was the prophet of the captivity.

**2. Restoration Under the Persians.**

Cyrus overthrew the Chaldean empire in 538 B. C. and issued an edict for the Jews to rebuild the temple, giving to the returning Jews the golden vessels which Nebuchadnezzar had taken from the temple (Ezra 1:1-11). The first return was a failure (Ezra 4:4, 5). The second return under Zerubbabel and Joshua, 522 B. C., during the reign of Darius Hystapes, consisting of 42,000 besides servants, finished the temple in six years (Ezra 6:15). 458 B. C., Ezra, the priest and scribe, went up to Jerusalem to aid in rebuilding the city and temple, restored purity of worship, and separated the Jews from other people (Ezra 7:1-10, 9:1-4, 10:16).

Twelve years later Nehemiah, with the commission of governor, goes up to assist him (Neh. 2:11, 6:15, 13:1-3). They free the land from idolatry and introduce the exclusiveness of

later Judaism and make Jerusalem the religious capital of the race.

Haggai and Zechariah were the prophets of this period.

### **3. Under the Greeks.** Time: 331-168 B. C.

A century after the reformation of Ezra and Nehemiah, Alexander the Great conquered Palestine. After his death his empire fell first under the sway of Seleucian, of the Kings of Syria, and then of the Ptolemies of Egypt. There were many revolts and attempts for independence. Finally they were conquered by Antiochus the Great.

### **4. The Maccabean Independence.**

The cruelty of Antiochus Epiphanes and the endeavor to force the Greek religion upon the Jews led to a revolt under Judas Maccabeus, and in two years he made Judea independent, which lasted for a hundred years.

### **5. Roman Subjugation.**

In 63 B. C. one of the Jewish factions appealed to Pompey, who took peaceful possession of the city. The Roman Senate made Herod the Great, a descendant of Esau, king. His family were called Asmoneans, and reigned until the fall of Jerusalem, A. D. 70.

Riots, factions, warring sects and intrigues characterized this period. The Jews looked for the coming Messiah of the house of David, who would deliver them from the Roman yoke, make Jerusalem the capital of the world and perpetuate the throne of David to all generations and make the religion of Jehovah universal.

A Divine providence had overruled the mistakes of the Hebrew people, and through them developed social and religious ideas fitted for universal acceptance, and by scattering them among the nations had disseminated a knowledge of the one God, of the Hebrew literature, and of the expectation of the coming Messiah. God had been preparing the nation for that event.

**SUGGESTIVE QUESTIONS ON LESSON IV.**

How much time is covered by this period?

How much of this period is covered by the Old Testament record?

Who were carried to Babylon as captives?

Who were left in Palestine?

How many attempts at restoration were there?

Who were the leaders in these attempts, and what part did they severally take?

Describe the conquest of Palestine by the Greeks.

What led to the Maccabean independence?

What led to the Roman subjugation of Palestine?

How long was Palestine under the Roman sway?

Describe this period.

How had God prepared the world for the Messiah and the Christian religion?

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**LESSON V.**
**LIFE OF CHRIST.**

Time: B. C. 4-A. D. 30.

Ruler: Emperors, Augustus Caesar and Tiberius.

Kings: Palestine, Herod the Great (37-4 B. C.); Judea and Samaria, Archelaus (4 B. C.-6 A. D.); Galilee and Perea, Herod Antipas; North of Perea, Philip.

Governor: Pilate (26-36 A. D.).

I. Christ in Old Testament prophecy. Gen. 3:15, 49:10; Num. 24:17; Deut. 18:15; Isa. 7:14, 9:6, 7, 11:1-10; Mi. 5:2.

II. Thirty silent years of preparation.

(a) Birth, B. C. 4; Herod, a descendant of Esau, being King of Palestine under the authority of the Romans.

(b) Annunciation to Mary. Lk. 1:26-38.

(c) Mary's visit to Elizabeth. Lk. 1:39-56.

(d) Birth of Jesus. Lk. 2:1-7; Matt. 1:18-25.

(e) Announcement to the shepherds. Lk. 2:8-20.

(f) Circumcision and presentation in the temple. Lk. 2:21-39.

(g) Visit of the wise men. Mt. 2:1-12.

- (h) Flight into Egypt. Mt. 2:13-19.
- (i) Return to Nazareth. Mt. 2:19-23.
- (j) Boyhood of Jesus. Lk. 2:40-52.

### III. John the Baptist and his relation to Christ.

- (a) Promise of birth. Lk. 1:5-25.
- (b) Birth. Lk. 1:57-80.
- (c) Public appearance. Mk. 1:1-6; Mt. 3:1-6; Lk. 3:1-6.
- (d) Preaching. Mt. 3:7-12; Lk. 3:7-18; Mk. 1:7, 8.
- (e) Contact with Jesus. Mk. 1:9; Mt. 3:13-15.
- (f) Jesus' estimate of John's ministry. Mk. 2:18-22; Mt. 9:14-17; Lk. 5:33-39.
- (g) John's message to Jesus. Mt. 11:2-6; Lk. 7:18-23.
- (h) Jesus' estimate of John. Mt. 11:7-19; Lk. 7:24-35; 16:16, 17.
- (i) John's estimate of Jesus. Jno. 1:19-34, 3:25-36.
- (j) Imprisonment and death. Mk. 6:17-29, 14:3-12; Lk. 3:19, 20.

### IV. Entering upon his ministry.

- (a) Receiving God's sanction; baptismal vision. Mk. 1:9-11; Mt. 3:13-17; Lk. 3:21, 22.
- (b) Choosing the highest ideal for his life-work. Mk. 1:12, 13; Mt. 4:1-11; Lk. 4:1-13.
- (c) First followers. Jno. 1:35-51.

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## LESSON VI.

### LIFE OF CHRIST (Continued).

#### Public Ministry.

Time: 27-30 A. D.

Rulers: Emperor, Tiberius Caesar; Governor of Judea, Pilate.

I. Judean ministry. Jn. 3:22-24, 4:1-3. Probably about six months.

II. Galilean ministry. About eighteen months.

#### (a) Early Galilean ministry.

1. Its beginning. Mk. 1:14, 15; Mt. 4:12-17; Lk. 4:14, 15; Jn. 4:1-3, 2:2-12.

2. First disciples. Mk. 1:16-20; Mt. 4: 18-22; Lk. 5: 1-11.
3. Sabbath in Capernaum. Mk. 1:21-38; Mt. 8: 14-17; Lk. 4:31-43.
4. Cleansing the leper. Mk. 1:39-45; Mt. 4:23, 8:1-4; Lk. 4:44, 5:12-16.
5. Worthy centurion. Mt. 8:5-10; Lk. 7:1-10; Jn. 4:43-54.

## (b) The rise of opposition.

1. Healing of the paralytic. Mk. 2:1-12; Mt. 9:1-8; Lk. 5:17-26.
2. Call of Matthew. Mk. 2:13-17; Mt. 9:9-13; Lk. 5: 27-32.
3. Jesus' attitude toward fasting. Mk. 2:18-22; Mt. 9:14-17; Lk. 5:33-39.
4. Contentions over the Sabbath. Mk. 2:23-3:6; Mt. 12:1-15; Lk. 6:1-11, 13:10-17, 14:1-6.
5. The sinful woman at Simon's house. Lk. 7: 36-50.
6. Refuting the Pharisees. Mk. 3:22-30; Lk. 11:14-23; Mt. 9:32-34; Mk. 12:22-37, 43-45.
7. Rebukes the craving for signs. Lk. 11:29-36; Mt. 12:38-42; Lk. 12:54-59; Mk. 8:11, 12; Mt. 16:1-4.

## (c) Jesus' popularity.

1. Multitudes flock to Him. Mk. 3:7-12; Mt. 4:24, 25, 12:15-21; Lk. 6:17-19.
2. Calms the storm. Mk. 4:35-41; Mt. 8:18-34; Lk. 8:22-25.
3. Heals the demoniac. Mk. 5:1-20; Mt. 8:28-34; Lk. 8:26-39.
4. Dying child and suffering woman. Mk. 5:21-45; Mt. 9:18-26; Lk. 8:40-56.
5. Raising the widow's son. Lk. 7:11-17.
6. The twelve disciples. Mk. 3:13-19; Mt. 10: 2-4; Lk. 6:12-16:
7. The ministering women. Lk. 8:1-3, 10:38-42.
8. True kindred of Jesus. Mk. 3:19-21, 31-38; Mt. 12:46-50; Lk. 8:19-21.
9. Rejection at Nazareth. Mk. 6:1-6; Mt. 13:54-58; Lk. 4:16-30.

10. Jesus, the wonder-worker. Mk. 9:38-40; Lk. 9:49, 50.
  11. Condition of discipleship. Mt. 8:19-22; Lk. 9:57-62.
  12. Sending the disciples before Him. Mk. 6:6-13; Lk. 9:1-6; Mt. 10:5-16, 11:20-24.
  13. The people's estimate of Jesus. Mk. 6:14-16; Mt. 14:1, 2; Lk. 9:7-9.
  14. Return of the disciples and joy of Jesus. Mk. 6:30; Lk. 9:10, 10:17-24; Mt. 11:25-30.
- (c) The crisis in Galilee.
1. Feeding the multitude. Mk. 6:31-44; Mt. 14:13-21; Lk. 9:10-17.
  2. Jesus appears to His disciples on the sea. Mk. 6:45-56; Mt. 14:22-36; Jn. 6:16-21.
  3. Condemning the Pharisees. What defiles? Mk. 7:1-23; Mt. 15:1-20; Lk. 11:37-41.
  4. Denunciation of the Pharisees. Lk. 11:42-54; Mt. 23:1-36.
  5. Warning and encouragement to His disciples. Lk. 12:1-12; Mt. 10:24-33; 16:5-12; Mk. 8:13-21.

This was a year of great popularity, attended by a growing opposition led by the religious teachers and rulers and, after Jesus refused to assume the role of Jewish king according to popular Messianic expectation (Jno. 6:15, 66), He lost the favor of the people, and leaving Capernaum, His home during His Galilean ministry, He lived in retirement, instructing His disciples.

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## LESSON VII.

### LIFE OF CHRIST (Continued).

#### Public Ministry (continued).

I. Jesus in retirement with His disciples. Time, April to September, 29 A. D.

- (a) In the borders of Tyre and Sidon He heals the Syro-phenician's daughter. Mk. 7:24-30; Mt. 15:21-28.

- (b) At Decapolis He heals many. Mt. 15:29-31; Mk. 7: 31-37.
  - (c) In Southeastern Galilee feeds 4,000. Mk. 8:1-9; Mt. 15:32-38.
  - (d) On the sea warns His disciples. Mk. 8:13-21; Mt. 16: 4-12.
  - (e) At Caesarea Philippi; Peter's confession. Mk. 8:27-30; Mt. 16:13-20; Lk. 9:18-20.
  - (f) First prediction of His Passion. Mk. 8:31-9; Mt. 16:21-28; Lk. 9:21-27.
  - (g) Transfiguration. Mk. 9:2-8; Mt. 17:1-8; Lk. 9:28-36.
  - (h) The coming of Elijah. Mk. 9:9-13; Mt. 17:9-13.
  - (i) Near Caesarea Philippi heals the epileptic boy. Mk. 9: 14-27; Mt. 17:14-20; Lk. 9:37-43.
  - (j) Second prediction of the Passion. Mk. 9:30-32; Mt. 17:22, 23; Lk. 9:43-45.
- II. Jesus goes to Jerusalem on Oct. 29. Mk. 10:1; Mt. 19:1-2.
- (a) Among the Samaritans. Lk. 9:51-56, 17:11-19; Jn. 7:2-10.
  - (b) At the feast of tabernacles. Jn. 7:11, 8:59.
  - (c) Heals a blind man. Jn. 9:1-41.
  - (d) Teaches in Jerusalem. Jn. 10:1-21.
  - (e) Sends forth the seventy. Lk. 10:1-16.
  - (f) Parable of good Samaritan. Lk. 10:25-37.
  - (g) In Bethany at home of Martha and Mary. Lk. 10:38-42.

### III. Perea ministry.

From the feast of the tabernacles Jesus goes to Perea, east of Jordan, making brief visits to Jerusalem until March, A. D. 30.

- (a) Teaching disciples and multitude. Lk. 12:1-51.
- (b) Attends feast of dedication. Jn. 10:22-42.
- (c) Returning to Perea, speaks seven parables. Lk. 14:1-16:31.
  - Chief Seats;
  - The Great Supper;
  - The Lost Sheep;
  - The Lost Coin;
  - The Lost Son;
  - The Unjust Steward;
  - The Rich Man and Lazarus.



- (d) Raises Lazarus. Jno. 11:1-46.
- (e) Withdraws to Ephraim. Jno. 11:47-54.
- (f) Near border of Samaria and Galilee heals ten lepers. Lk. 17:11-19.
- (g) Third prediction of His Passion. Mk. 10:32-34; Mt. 20:17-19; Lk. 18:31-34.
- (h) Request of James and John. Mk. 10:35-45; Mt. 20:20-28.

#### IV. Last journey to Jerusalem.

- (a) Parables of Widow, and Publican. Lk. 18:1-9, 10-14.
- (b) Blesses the children. Lk. 18:15-17; Mk. 10:13-15; Mt. 19:13, 14.
- (c) The rich young ruler. Lk. 18:18-27; Mk. 10:17-30; Mt. 19:16-29.
- (d) Parable of the Laborers. Mt. 19:1-16.
- (e) Near Jericho heals two blind men. Mk. 10:46-52; Mt. 20:29-34; Lk. 18:35-43.
- (g) In Jericho the guest of Zacchaeus. Lk. 19:11-10.
- (h) Near Jerusalem Parable of the Pounds. Lk. 19:11-28.
- (i) At Bethany, house of Simon, banquet given in His honor. Jno. 11:55-12:11; Mt. 26:6-13; Mk. 14:3-9.

The popularity of this Perean ministry doubtless hastened the work of the rulers at Jerusalem who were plotting His death. The disciples believed a great crisis was near: either the death of their Master, or his coronation and the inauguration of the Messianic kingdom.

#### V. Avowal of His Messiahship.

- (a) Messianic entrance into Jerusalem. Mk. 11:1-11; Mt. 21:1-11; Lk. 19:29-44.
- (b) Purifies the temple. Mk. 11:15-19; Mt. 21:12-17; Lk. 19:45-48.

**LESSON VIII.****LIFE OF CHRIST (Continued).****The Passion, Resurrection and Ascension.****I. Passion.**

- (a) Anointing at Bethany. Mk. 14:1-9; Mt. 26:6-13.
- (b) Bargain of Judas. Mk. 14:10, 11; Lk. 22:1-6; Mt. 26:1-5, 14-16.
- (c) Last supper. Mk. 14:12-26; Mt. 26:17-31; Lk. 22:7-30; Jno. 13:1-35.
- (d) Prediction of disciples' desertion and Peter's denial. Mk. 14:27-31; Mt. 26:31-35; Lk. 22:31-38; Jno. 13:36-38.
- (e) Struggle in Gethsemane. Mk. 14:33-42; Mt. 26:36-46; Lk. 12:39-46.
- (f) Arrest. Mk. 14:43-52; Mt. 26:47-56; Lk. 22:47-53; Jno. 18:1-11.
- (g) Trial before Sanhedrin. Mk. 14:53-65; Mt. 26:57-68; Lk. 22:54, 63-71; Jno. 18:12-14, 19-24.
- (h) Peter's denial. Mk. 14:63-72; Mt. 26:69-75; Lk. 22:54-62; Jno. 18:15-18, 25-27.
- (i) Remorse and death of Judas. Mt. 27:3-10; Acts 1:18.
- (j) Trial before Roman authorities. Mk. 15:1-15; Mt. 27:1, 2, 11-26; Lk. 23:1-25; Jno. 18:28-19:16.
- (k) Crucifixion. Mk. 15:16-41; Mt. 27:27-56; Lk. 23:26-49; Jno. 19:17-37.
- (l) Burial. Mk. 15:42-47; Mt. 27:57-66; Lk. 23:50-56; Jno. 19:38-42.

**II. Resurrection.**

- (a) The empty tomb. Mk. 16:1-8; Mt. 28:1-15; Lk. 23:56; 24:42; Jno. 20:1-10.
- (b) Appearances after his resurrection.
  - 1. To the women. Mt. 28:8-10; Mk. 16:8; Lk. 24:9-11.
  - 2. To Mary Magdalene. Jno. 20:11-18; Mk. 16:9-11.
  - 3. To two disciples. Lk. 24:13-35; Mk. 16:12, 13.
  - 4. To disciples, Thomas absent. Jno. 20:19-25; Lk. 24:36-49.

5. To disciples, Thomas present. Jno. 20:26-29.

6. To seven disciples in Galilee. Jno. 21:1-23.

7. To apostles in Galilee. Mt. 28:16-20; Mk. 16:15-18.

8. To Paul. 1 Cor. 15:1-8.

III. The ascension. Acts 1:6-11; Lk. 24:50-53; Mk. 16:19, 20.

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## LESSON IX.

### LIFE OF PAUL.

Time: A. D. 3-68.

Rulers: Emperors, Tiberius Caesar, Nero; Governors, Pilate (26-36 A. D.), Felix (52-60 A. D.), Festus (60-62 A. D.)

The greatest man among the early apostles was Paul—the scholar, thinker, writer, theologian, and organizer of the early church.

#### I. Paul the Man.

1. Unconscious preparation for his life-work.

- (a) He was born in Tarsus, a center of Greek culture. Being a commercial city, to it came men of all nationalities (Acts 21:39). He was educated in this city and at the feet of Gamaliel in Jerusalem, the greatest and most liberal of the Jewish rabbis (Acts 22:3). His parents were Jews (II Cor. 11:22). Upon his family had been bestowed the honorable distinction of Roman citizenship (Acts 22:25). A strict Jewish Pharisee (Phil. 3:5), his early environments in a heathen city had given him a culture, knowledge and sympathy which prepared him, more than any of the twelve, to be the Apostle to the Gentiles.
- (b) Under Gamaliel he was prepared for a teacher, thus gaining a knowledge of the Scripture, Jewish law and traditions (Gal. 1:14). It is believed that according to Jewish custom he married at twenty, but was a widower at the time he became a missionary, and was a member of the Sanhedrin (Acts 26:10).
- (c) Was probably at school absorbed in study during Christ's public ministry and never saw or heard

Him. As a public man he is first seen at the stoning of Stephen (Acts 7:58; 8:1). His clear insight soon saw that the triumph of the religion of Jesus would supplant Judaism, and all the resources of his fertile mind and tireless energy were directed to persecuting the Christians. He was honest, and thought the new faith a superstition (Acts 26:9-11). He might have been the last and greatest of the teachers and prophets of Israel (Gal. 1:14; Phil. 3:7, 8).

2. His conversion. Acts 9:1-9, 22:6-10, 26:12-15.
3. His baptism. Acts 9:10-19.
4. His retirement to Arabia for more thorough preparation. Gal. 1:17.
5. Return to Damascus. Acts 9:20-22.
6. Meets the Apostles in Jerusalem. Acts 9:23-30; Gal. 1:18-23.
7. Begins work in his own city, Tarsus. Acts 9:30.
8. Invited to Antioch. Acts 11:25, 26.

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### SUGGESTIVE QUESTIONS ON LESSON IX.

How did Paul compare with the other Apostles?  
 Give the circumstances of his birth and education.  
 Why did he persecute the Christians?  
 Give the circumstances of his conversion.

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### LESSON X.

#### LIFE OF PAUL (Continued).

Time: A. D. 45-48.

Ruler: Claudius, Emperor.

#### II. Paul the Missionary.

1. First missionary journey. Acts 13, 14.
  - (a) Sent by the church at Antioch under the inspiration of the Holy Spirit. Acts 13:1-3.
  - (b) Goes to Cyprus, the home of Barnabas. First convert. Acts 13:4-12.

- (c) Next to mainland in Asia Minor. Acts 13:23.
  - 1. At Perga John Mark, cousin of Barnabas, leaves them. Acts 13:13.
- (d) At Antioch, in Pisidia, on account of cruel hostility of the Jews, Paul turns to the Gentiles, and many believe. Acts 13:43-52.
- (e) At Iconium many Jews and proselytes are converted; opposition. Acts 14:1-6.
- (f) At Lystra Paul is stoned. Acts 14:6-19.
- (g) Paul revisits the mission places and organizes the churches. Acts 14:20-25.
- (h) Returns to Antioch, Syria, and makes his mission report. The Antioch church rejoices that God has opened a door of faith to the Gentiles. Acts 14:26-28.

## 2. Council at Jerusalem.

- (a) First general church council. Why called? Acts 15:1, 2.
- (b) Delegates. Acts 15:2.
- (c) Division in the council. Acts 15:4-11.
- (d) Report of Paul and Barnabas. Acts 15:12.
- (e) Decision of the council; James, the Lord's brother, president. Acts 15:13-30.

## 3. Second missionary journey. Acts 15:36-18:22.

Time: A. D. 50-54.

Ruler: Claudius, Emperor.

In Asia, Paul and Silas visit the churches in Syria and Cilicia, which probably were founded by Paul during his early ministry in Tarsus. Next they revisit the churches established during the first missionary journey and deliver to them the decision of the Jerusalem council. Acts 15:36-16:7.

- (a) In Europe. At Troas, Paul sees a man in a vision calling him into Macedonia; crossing the Ægean Sea, they begin work in Philippi. Acts 16:8-13.
  - (1) Work at Philippi. Acts 16:14-40.
    - a. Lydia converted.
    - b. Girl healed.
    - c. Paul and Silas imprisoned.

- (2) At Thessalonica. Acts 17:1-9.
  - a. Many believe.
  - b. Jewish opposition.
- (3) At Berea. Acts 17:10-14.
  - a. Many Jewish and Greek converts. Search Scriptures daily.
  - b. Opposed by Jews of Berea.
- (4) At Athens. Acts 17:16-34.
  - a. Paul preaches in synagogue.
  - b. Reasons daily in the market place with the Greeks.
  - c. Preaches memorable sermon on Mars Hill, by request, and some believed.
- (5) At Corinth. Acts 18:1-17.
  - a. Remains one year and a half. Preaches in synagogue; joined by Timothy and Silas from Macedonia.
  - b. Opposed by the Jews, he turns to the Gentiles.
  - c. At Corinth. Paul writes his first Epistles, I and II Thessalonians, oldest books in the New Testament.
- (6) Preaches at Ephesus. Acts 18:18-21.
- (7) Returns to Antioch, Syria. Acts 18:22-23.

During this journey, Paul founded churches in the centers of population and influence.

4. Third missionary journey. Acts 18:23-21:16.

Time: A. D. 55-57.

Ruler: Nero, Emperor.

(a) At Ephesus.

- 1. From Antioch Paul visits the churches of Galatia and Phrygia for the fourth time. Acts 14:16, 16:6, 18:23, 19:1.
- 2. Remains at Ephesus three years, establishing a strong church which becomes a mother church to the surrounding cities. Acts 19.
  - (b) In Europe revisiting the churches and soliciting alms for the poor of the Jerusalem Church. Acts 20:1-15.
  - (c) Returns with alms to Jerusalem. Acts 20:17-21:27.

**SUGGESTIVE QUESTIONS ON LESSON X.**

1. How many missionary journeys did Paul make? Give the time of each, the places visited, churches established, and other notable events. (See Lesson IV, Chapter VIII, p. 188ff.)
2. What can you say of those who accompanied him on these journeys?
3. What was his method as a missionary?

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**LESSON XI.****LIFE OF PAUL (Continued).****III. Paul the Prisoner.**

Time: A. D. 58-61.

Ruler: Nero, Emperor.

1. Asiatic Jews stir up a riot. Acts 21:17-31.
2. Paul's arrest and trial by the Roman Captain (21:32-22:29), and by the Sanhedrin. Acts (22:30-23:11).
3. Trial before the Roman Governor, Felix at Caesarea. Acts 23:12-24:27.
4. Before Festus. Acts 25:1-12.
5. Before King Agrippa. Acts 25:13-26:32.
6. Sent as a prisoner to Rome. Acts 27:1-28:16, and imprisoned two years. Acts 28:30-31.
7. Last days.

After Paul's release from Rome there is no record of his life. Tradition says after visiting the churches he suffered martyrdom, being beheaded at Rome, A. D. 68.

Paul found Christianity the religion of a Jewish sect, and proved by pen and practical efforts that it was a universal religion. He found the church little organized and without a theology, he left it with an organization adapted to its expanding needs and a definite theological system.

Not less than thirteen books of the New Testament are from his pen—Romans to Hebrews.



**SUGGESTIVE QUESTIONS ON LESSON XI.**

1. How did Paul come to be a prisoner? (See Lesson V, Chapter VIII, p. 191ff.)
2. How many trials did he stand? Describe each.
3. Why was he sent as a prisoner to Rome? Describe his life at Rome.
4. Describe Paul's last days.
5. What did he do for the early church?

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**LESSON XII.****THE APOSTOLIC CHURCH.**

Time: A. D. 30-100.

Rulers: Emperors, Tiberius to Trajan.

At first there was no organization, constitution or creed. Christ taught his disciples to love God supremely and fellow-man as oneself, leaving to the judgment of the spirit-directed mind to make these meet conditions and needs as they arose.

**I. The Apostolic Company.**

Before Pentecost the one hundred and twenty disciples in Jerusalem met regularly for prayer, in addition to conforming to the rites of the Jewish religion. In obedience to the command of Jesus they waited in Jerusalem for enduement with power for service. At the feast of the ingathering of first fruits, Pentecost, May 27, A. D. 30, the Spirit came upon them in great power. Under the preaching of Peter, three thousand were added to the church in one day.

**II. The Jewish Christian Church. Acts 2-8.**

The Acts of the Apostles shows this church to be characterized by

- a. A membership responsive to the promptings of the Spirit. 2:4, 4:18-31, 5:32, 6:3, 8:14-17.
- b. Jesus the source of gospel truth. 2:22, 24, 32, 38, 3:6-20, 4:10, 5:30, 8:12.
- c. These two things won men to the church. 2:41, 44, 47, 6:7, 11:21.
- d. Fellowship. 2:42-46, 47.

- e. A praying church. 1:24, 2:42, 4:31-32, 12:12.
- g. A gospel church. 2:42, 4:33, 5:29.
- h. A joyous church. 2:42.
- i. Respected by the world. 2:47.
- j. Independent of the Jewish Church. 4:13-31.
- k. Disturbing problems. 6:1-6, 15:1-2.
- l. Persecution. 4:1-4, 7:57-60, 8:1-3, 9:1.
- m. Growth by persecution. 8.
- n. Becomes a universal church by
  - 1. Conversion of Paul.
  - 2. Making Antioch a second center of Christian labor.
  - 3. Recognizing the Gentile converts of Peter and Paul. 15:7-11, 19-21.

III. A missionary church.

- a. Home missionary. 8:1, 4, 5, 6.
- b. Foreign missionary. 15:1-4, 10.
- c. Its growth and life seen in Epistles of Paul.

Tradition claims that the Apostles preached the gospel in Egypt, North Africa, Abyssinia, Arabia, on the Tigris and Euphrates, India, China, and Southern Europe before 100 A. D.

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**SUGGESTIVE QUESTIONS ON LESSON XII.**

- What did Christ teach his disciples as a cementing bond?
- Who composed the apostolic company, and how did they spend their time prior to Pentecost?
- What happened on the day of Pentecost?
- Give the characteristics of Jewish Christian Church.
- How did the Jewish church become a universal church?
- When were the followers of Christ first called Christians and why?
- What was the attitude of the Apostolic Church in regard to missions?
- Who were its missionaries?
- What was the extent of their work?

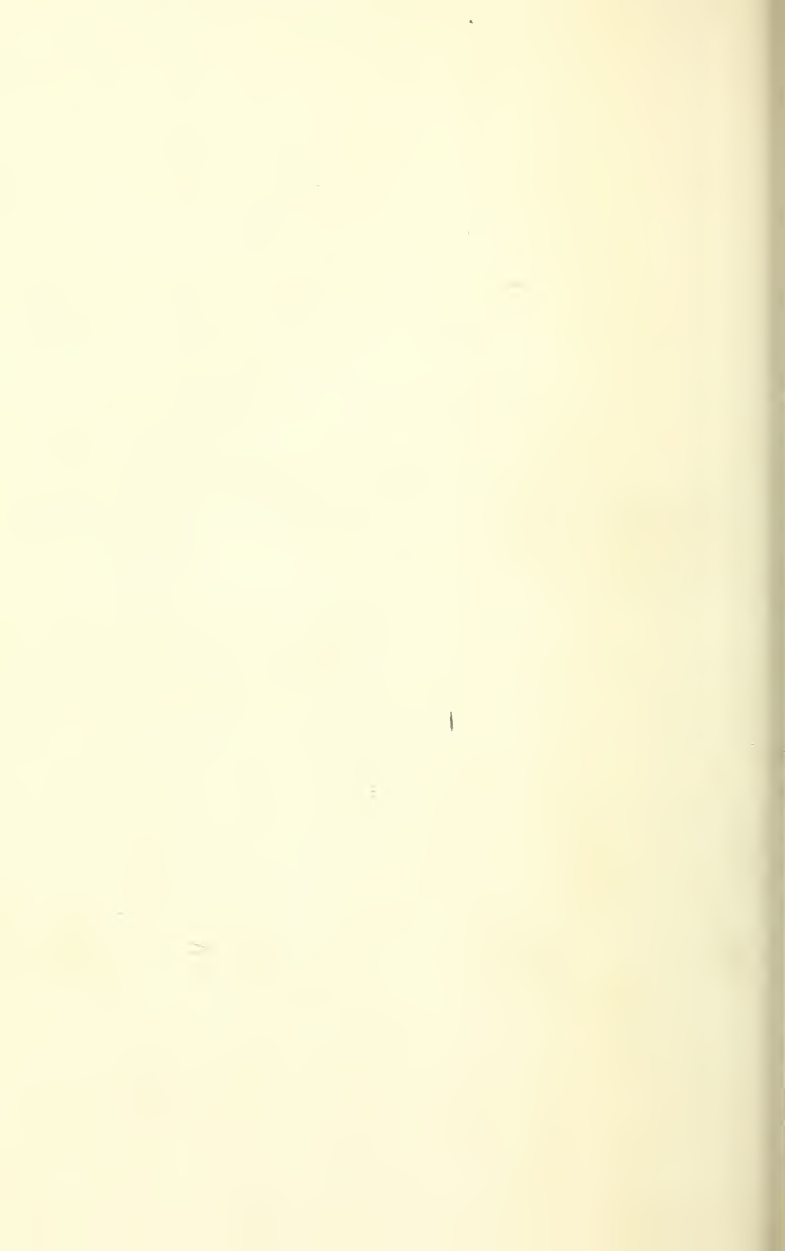


## CHAPTER VII.

### SIX LESSONS ON CHURCH HISTORY.

By REV. P. H. FLEMING, A.M., D.D.

- Lesson I. From the Apostles to Charlemagne, 100-800 A. D.
- Lesson II. From Charlemagne to the Reformation, 800-1517  
A. D.
- Lesson III. From Charlemagne to the Reformation (continued),  
800-1517 A. D.
- Lesson IV. From the Reformation to the Present Time, 1517-  
1908 A. D.
- Lesson V. From the Reformation to the Present Time (con-  
tinued), 1517-1908 A. D.
- Lesson VI. The Christian Church.



## LESSON I.

### FROM THE APOSTLES TO CHARLEMAGNE, 100-800 A. D.

#### Introduction.

The history of the Christian Church is the record of that community which was founded by Christ Himself, and which had its beginnings in the land of Palestine, 4 B. C.

It describes the rise, progress, and development of the church as a whole.

The church universal comprises three great branches, the Protestant, Roman Catholic, and Greek.

Church history deals with the visible and militant church and may be divided into three eras: Ancient, Mediaeval, and Modern. The closing period of the early or Ancient era, as given by different authors, is not the same. In these lessons the date, 800 A. D., is used as the turning point.

#### PERIOD I.

##### Ancient Era, 4 B. C.-800 A. D.

Ancient church history extends from the birth of Christ to Charlemagne, and embraces four great epochs: The Apostolic Age; The Patristic Age; from Constantine to Gregory I; and from Gregory I to Charlemagne.

1. The Apostolic age. This age extends from the birth of Christ to 100 A. D. For facts concerning it see Lesson XII of chapter VI in this volume.

2. The Patristic age. This age extends from 100 to 313 A. D., and relates to the early teachers and defenders of Christianity. It includes the Apostolic Fathers, contemporaries of the Apostles, and the apologists, who sought by argument to defend Christianity against attacks of Jews and Pagans. The most eminent of the Patristic Fathers were Clement of Rome, Ignatius, and Polycarp.

**Church Extension.** The early church was intensely missionary. During the Apostolic age, the gospel beginning at Jerusalem was preached in many parts of Asia and Europe, and even carried into parts of Africa, and China.

The missionary effort of the Patristic age was still directed mainly to the heathen and the gospel was carried during this period into Persia, Media, Bactria, Parthia, Arabia, Gaul and Egypt.

**Roman Persecutions.** The profession of Christianity separated the Christian from the heathen about him in religious, moral, social and political life. Christians denounced idolatry and all forms of corruption and worldliness. The heathen accused Christians of Atheism, and regarded them as fanatics and traitors to the government. For these and other things, such as personal spite, and selfish interest, they were greatly persecuted. From 64 to 313 A. D., there were ten general persecutions, the most serious being under the Roman emperors, Nero, Domitian, Decius and Diocletian. In these persecutions thousands of Christians perished, and many were driven into exile.

**Polity and Doctrine.** In the Apostolic age each church had two classes of officers—elders or bishops, and deacons. During the Patristic age, episcopacy, the sacerdotal idea and the hierarchical system arose.

The doctrinal discussions of this age were mainly about God, freedom of the will, divinity of Christ, human depravity, atonement, eschatology, faith, and obedience.

The most serious schisms were those of Felicissimus, Novatian, and Meletius, who opposed receiving back into the church on profession of faith, persons who had been excommunicated for mortal sins.

**Christian Life and Worship.** The fruits of the Christian religion were seen in its transforming and renewing power. Christians lived lives of simplicity, truth, charity and brotherly love. Their worship was simple and spiritual.

**Literature and Schools.** During this period the New Testament canon was collected; the great Apologists wrote; and three great schools—the Alexandrian, the Antiochian, and the Carthaginian—were established.

3. From Constantine to Gregory I, 313-590 A. D. **Church Supremacy.** The Emperor Constantine, early in his reign, declared himself a Christian in sympathy. In 313 he established liberty in matters of religion, and in 323 he made Christianity the state religion.



**Church Extension.** Constantine granted many privileges to the church and it grew rapidly in numbers, wealth, and influence. The church of Britain now comes clearly into view, and before the close of this period the gospel had been carried to Germany, France, and Ireland, and churches were founded in Ceylon, Calcutta and on the Malabar coast.

**Polity and Doctrine.** Theocratic ideas had displaced the purity and simplicity of the early church polity; and the hierarchical system prevailed; but the emperor exercised great power in its affairs and the church faced new dangers in its alliance with the State.

This was an age of three great doctrinal controversies—Arian, Christological, and Pelagian. Seven ecumenical councils were held. They first met at Nicea, 325 A. D. Here the teachings of Arius, who denied the divinity of Christ, were rejected and the Nicene creed formulated.

Other councils passed upon other questions; the one at Ephesus rejected the tenets of Pelagius, and the one held at Chalcedon, affirmed the two natures of Christ.

This was an era of great theologians. The two great schools of thought were the Greek and the Latin, represented respectively by Chrysostom and Jerome.

**Life and Worship.** The church had many nominal members. It was popular, wealthy, and cultured; but it had lost much of its primitive simplicity, spirituality and purity. There were tendencies to image worship; the Ascetic, Monastic and Cloister life led to the celibacy of clergymen, and pious pilgrimages.

4. From Gregory I to Charlemagne, 590-800 A. D.

**Church Extension.** Beginning with Gregory 1, renewed missionary efforts were made and the gospel was carried to the English, and to the nations along the Danube, and to the Anglo-Saxons.

The church of Rome in this period came in contact with the Celtic, absorbed it, and England was converted to the faith of the Roman church; and before the close of this period, Germany was converted, and through Boniface the German church was connected with that of Rome.

**Mohammedanism.** Christianity received a fearful blow in the rise of Mohammedanism and its victories in Syria, Palestine, Africa, and Spain. Mohammed was born about 570 A. D. of Ishmael stock. He declared himself a prophet in 609, founded a new religion, Islamism, based upon the Koran. Charles Martel with his Austrian Franks met the Saracen host on the field between Poitiers and Tours, defeated them, and saved Europe to Christianity.

**Charlemagne Crowned.** On Christmas day, 800 A. D. Pope Leo III crowned Charlemagne emperor of the Holy Roman Empire, and on this day began two coordinate powers which did not live long in harmony, and whose conflicts when they came attracted the attention of Europe for several hundred years.

**Polity and Doctrine.** The hierarchical system of church government was in vogue; but Charlemagne, the emperor, regarded himself as the "defender of the church," and he exercised jurisdiction accordingly. This age is poor in theological thought, life and worship. The Bible was still held in reverence as authority; but there was great deterioration and ignorance among the clergy. A system of penances and indulgences was practiced, and masses were said.

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### SUGGESTIVE QUESTIONS ON LESSON I.

What is the scope of the history of the church?

What are three branches of the universal church?

What are the three eras of church history?

What are the divisions and dates of the first period?

Characterize the Apostolic age.

Characterize the Patristic age.

Characterize the period from Constantine to Gregory I.

Characterize the period from Gregory to Charlemagne.

**LESSON II.****FROM CHARLEMAGNE TO THE REFORMATION, 800-1517,  
A. D.****Period II: The Mediaeval Era.**

This was an era of transition. It was a period of conflict, of action, and of reaction. The Ancient Era was one of founding and establishment, the modern one of practical application of Christianity. Between these two lies the Mediaeval church.

**1. From Charlemagne to Gregory VII, 800-1073 A. D.**

**Church Extension.** During this period Christian missionaries were active in propagating the gospel among the kindred tribes of the English and German people to the north and west, and missionary work was done in the Scandinavian field, and in Bohemia, Hungary and among the Wendish races. The Russians received the gospel from the Greek church; the date given as the proper establishment of Christianity among them is 988 A. D.

**Polity and Doctrine.** Charlemagne received oaths of allegiance from the popes, and admonished them in doctrinal matters. At his death his empire broke up into warring factions, and the popes improved the opportunity to advance their power. In this period the Holy Roman Empire was established, the feudal system inaugurated, and the "truce of God" proclaimed.

The three most important theological controversies of this age were those of the adoptionist, predestination, and Eucharist.

**Life and Worship.** Much ignorance and superstition prevailed in the church. Images were adored, pilgrimages made, and relics gathered.

**The Great Schism.** In 1055 a complete schism took place between the Latin and the Greek churches. The head of the Greek church resided at Constantinople, and that of the Latin at Rome. Each claimed supremacy. The schism was brought about in part by doctrinal divergencies; but the growth of papacy in the Latin church was one of the chief causes of the breach.

**2. From Gregory VII to Boniface VIII, 1073-1294 A. D.**

**Papal Supremacy.** When Hildebrand became pope, he took the name of Gregory VII. He claimed absolute power in church affairs and sought to subordinate secular government to church government, which resulted in a fierce conflict between papacy and the empire.

His first collision was with the married clergy in his effort to enforce the rule of celibacy.

His greatest struggle was with Henry IV, Emperor of Germany, Henry was deposed and excommunicated on January 24, 1077, Henry sought the pardon of Hildebrand at Canossa. A turn in the fortunes of Henry made Hildebrand feel insecure at Rome. He fled and died in exile. Under Innocent III papal power reached its culmination. He declared that the pope ruled as the vicar of God, in church and State.

**The Crusades.** Pilgrims to Jerusalem being maltreated by the Mohammedans, the crusades or "holy wars" were undertaken. They were efforts to take Palestine from the Moslems, extending from 1096 to 1272. In 1099, Jerusalem was taken and Godfrey of Bouillon was made king, but in 1187 the city was taken and held by the Mohammedans. The crusades failed in their aim, but they broke up the feudal system, stayed Saracen advances, quickened intellectual and commercial activity, and developed popular liberty.

**Monasticism.** During this period monasticism revived and made marked advances; it was a reaction against worldliness.

The great mendicant orders of St. Dominic and St. Francis arose between 1170-1226 A. D.

**The Inquisition.** This was a church tribunal for the apprehension, examination and punishment of heretics. It appears to have begun under Innocent III, was fully established under Gregory IX, and reached its climax under the "grand inquisitor," Torquemada.

**The Albigenses.** This Christian sect arose in southern France. Their tenets threatened the hierarchical system. Innocent III, waged a war of extermination against them, and the murderous inquisition completed their extirpation.

**The Waldenses.** A Christian sect founded by Peter Waldo of

Lyons, France, about 1170; they were noted for their attachment to Scripture and their advocacy of purity of life. The movement was condemned by the church of Rome, and its adherents persecuted, but they were not exterminated.

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### SUGGESTIVE QUESTIONS ON LESSON II.

What are the two periods of the Mediaeval Era, treated of in this lesson? Give their dates.

What are the leading characteristics of the church from Charlemagne to Gregory VII?

Describe the growth of papacy.

Give an account of the conflict between Henry IV and Gregory VII.

What caused the breach between the Greek and Roman churches?

Give the leading characteristics of the church from Gregory VII to Boniface VIII.

What were the crusades, and what did they accomplish?

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### LESSON III.

#### FROM CHARLEMAGNE TO THE REFORMATION:

800-1517 A. D. (Continued).

#### Period II: The Mediaeval Era (Continued).

3. From Boniface VIII to the Reformation, 1294-1517 A. D.

**Decline of Papacy.** The decline of papacy reached its culmination under Boniface VIII, in his attempted absorption of the empire by the church. In his conflict with the French king, Philip the Fair, Boniface lost, and mediaeval papacy received a death blow. Boniface was imprisoned in 1303 by French troops. This epigram is descriptive of his career: "He entered like a fox, reigned like a lion, and died like a dog."

**The Babylonian Captivity.** This is the name given to that period of time when the Papal See was transferred from Rome to Avignon. It lasted seventy years.

**Church Schism.** This was manifested in two contending popes, each claiming to be the vicar of Christ—Urban VI at Rome and Clement VII at Avignon.

**Reforming Councils.** The Council of Pisa attempted to heal the schism and reform the church. It failed, and three popes, instead of two, appeared on the field. The Council of Constance was an effort to solve the problem of a divided and corrupt church and to deal with heresy. Rival popes were deposed, and Martin V was chosen. John Huss was condemned and burned, and Wycliffe was declared to be "the leader of heresy."

The Basle Council considered the subjects of instruction, heresy, church reform, and the union of the Latin and Greek churches. Apparently but little was accomplished.

**Reform Movements.** The Waldenses, Wycliffe, John Huss, the Moravian Brethren, the Mystics and Savonarola inaugurated reform movements. John Wycliffe, 1324-1384, was the most remarkable of all the early reformers. He translated the Bible into English, resisted papal encroachments, and taught the ultimate authority of Scripture.

**Church Extension.** By the fourteenth century most European nations had at least nominally accepted Christianity, but such outlying territory as Lithuania and Lapland was now entered.

**Scholasticism.** A philosophical and theological movement, in which theology was treated from a philosophical standpoint. It reached its height in the thirteenth century, extending from about 1000-1500 A. D.

**Revival of Learning.** This was the Renaissance, the revival of letters and art, which marks the transition from the Mediaeval to the Modern era. It came about incident to the recovery of classical Greek and Roman literature, the fall of Constantinople, and the great discoveries and inventions of the age. It began in Italy, spread over Western Europe, displacing scholasticism, feudalism, and the church in secular affairs, by nationalism. It transformed manners and changed, the currents of thought in philosophy, science, religion, and art.

**Christian Life, Worship and Doctrine.** Ecclesiasticism held sway. Much of the life, worship and doctrine of the middle ages was defective; but notwithstanding all this, it has been called



the "age of faith." Belief in good and evil spirits was widespread, and the worship of saints and the Virgin Mary was practiced. In religious services the ritualistic element predominated. The penitential system was in vogue. Ordeals and tortures were practiced. Priestcraft, ignorance, superstition and social misery abounded. Large gifts were made to the poor, magnificent cathedrals erected, and much devout missionary work was done.

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### SUGGESTIVE QUESTIONS ON LESSON III.

What is the third division of the mediaeval era? What are the other two divisions? (See Lesson II of this chapter.)

What can you say of Pope Boniface?

What is meant by the Babylonian captivity of this period?

What caused church schism at this time, and what councils were held to heal it?

What were the leading reform movements of this period?

What notable thing did John Wycliffe do?

What new territory was entered by the church at this time?

What was scholasticism?

What was the revival of learning?

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### LESSON IV.

#### FROM THE REFORMATION TO THE PRESENT TIME:

1517-1908 A. D.

#### Period III: Modern Era.

1. The Reformation to the Peace of Westphalia, 1517-1648 A. D.

The Reformation was the great religious revolution of the sixteenth century, ending in the establishment of Protestantism. It was a protest, which culminated in a revolt against the doctrines and authority of the Church of Rome. It was born out of deep religious convictions, that authority resided in the Bible, the Word of God, and in the belief and practice of the right of private judgment.

There were three main phases of the Reformation: the Lutheran; the Reformed, or Calvinistic; and the Anglican.

(a) The Lutheran phase began in Germany in 1517, when Mar-



tin Luther nailed his 95 theses on the Wittenburg cathedral door. His opposition to the selling of indulgences, and to papal teachings, and his declarations of Scripture truth, brought him in conflict with Pope Leo X. A revolt followed, which became general in Northern Germany, and took form in the Diet of Augsburg, 1530.

(b) The Reformed, or Calvinistic, phase began in Switzerland under Zwingli—1516-31—in the German cantons; and under Calvin—1536-64—in the French cantons. It extended to France and the Netherlands, and to Scotland under John Knox—1543-72. This phase was more radical than the Lutheran or the Anglican.

(c) The Anglican phase began in England under Henry VIII, in the separation of the church there from Rome. There was a period of reaction under Queen Mary, but under Queen Elizabeth the Protestant church was finally established.

**Protestantism.** The principles and system of doctrine taught by the Reformers of the sixteenth century and held by evangelical churches since. The term Protestant was first applied to the Elector of Saxony and other princes who at the Diet of Spire, 1529, protested against the decree which forbade the progress of the Reformation and virtually demanded submission of the Reformers to the Church of Rome.

**Theology of the Reformation.** The earliest statement of Protestant theology is the Augsburg Confession. The Swiss and Calvinistic phase is found in the Helvetic Confession, and in Calvin's Institutes. The Anglican phase is set forth in the Thirty-nine Articles. There were two fundamental principles upon which the leading reformers agreed: That of the exclusive authority of the Bible as the rule of faith and practice, and that of justification by faith. The reformers proclaimed the priesthood of all believers, direct communion with God, exercised the right of private judgment, and declared that authority resided not in the church, but in the Bible, where God speaks to each individual. They taught that there were two sacraments, baptism and the Lord's supper, and not seven, as taught by the Church of Rome. They rejected the doctrine of transubstantiation, the saying of mass, and the doctrine of purgatory.

**The Peace of Augsburg.** This was an agreement which recog-

nized the right of Protestant and Roman churches to exist side by side in Germany, and for each to have their own belief; but no phase of Protestantism was recognized except the Lutheran.

**Protestant Church Extension.** Luther and his co-laborers had firmly established the Reformation in Germany; Zwingli had labored zealously in Switzerland; and Calvin was active in the Geneva reformation. The views of Calvin were victorious over Zwinglianism and secured ascendancy in other reformed churches. Protestantism was active during this period in Northern and Central Europe, and even crossed over into Italy.

**The Anabaptists.** In the wake of the Reformation there sprang up the Anabaptists. Under this name are included various types of life and doctrine. Some of the views held in common by them were, the absolute separation of church and state, the rejection of infant baptism, and that the church be composed exclusively of the regenerate.

**Calvinism and Arminianism.** In 1604 the great theological issue between Calvinism and Arminianism was squarely joined. Arminianism was a revolt against extreme Calvinism. Calvinism affirmed the doctrine of unconditional election. Arminianism rejected the doctrine of unconditional election, and affirmed that of conditional election. The importance of the issue is seen in subsequent theological thought, and in the influence exerted upon the Protestant church.

**The Thirty Years' War.** Many causes led to this terrible strife. The Peace of Augsburg was not satisfactory. Germany had divided into Protestant and Roman parties. Romanism was determined to crush the Protestant faith. The Jesuits were strong and active. A Protestant union was formed, and a Roman Catholic league. The war began, when the Protestants attempted to aid their oppressed Bohemian brethren. The allied powers of the Protestant union were finally victorious. In this reign of violence there was famine, moral and social decay, and a frightful diminution of population. The Peace of Westphalia followed this terrible tragedy.

**Settlements in America.** Before the close of this period there were several Protestant settlements in America along the At-

lantic coast; and one settlement designed for Roman Catholics. These people came seeking religious freedom.

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### SUGGESTIVE QUESTIONS ON LESSON IV.

What is the first division of the modern era?

What was the cause of the Reformation?

How many phases did it leave?

Discuss (a) the Lutheran phase, (b) the Calvinistic phase, (c) the Anglican phase.

What is Protestantism? When did it arise?

Discuss the theology of the Reformation.

What did the Peace of Augsburg accomplish?

Describe the extension of the Protestant church.

What did the Anabaptists teach?

Compare Calvinism and Arminianism.

What gave rise to the Thirty Years' War? What did it accomplish?

What led to the colonization of America?

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### LESSON V.

#### FROM THE REFORMATION TO THE PRESENT TIME

(Continued).

##### Period III: Modern Era (Continued).

2. Peace of Westphalia to the present time, 1648-1908 A. D.

The Peace of Westphalia was one of the great events of history. It put an end to the Thirty Years' War and established equality between the Protestant and Roman Catholic churches. It decided that the religion of each state was to be Roman Catholic or Protestant. It recognized the independence of Holland and Switzerland. Sweden was strengthened and France placed in the forefront of European states.

**Church problems.** Since the Peace of Westphalia, Protestantism and Romanism have been vigorously working out some of the problems confronting them. The period has been one of con-

flicts and changes incident to the new era ushered in by the Reformation and the Peace of Westphalia. Some of the problems of the Roman Catholic Church have been those concerning the Gallican church, the French Revolution, the overthrow of the Jesuits, the mystical teaching of Madam Guyon, and the loss of the pope's temporal authority.

In Protestantism it has been a great era of research, investigation, development and reconstruction in literature, philosophy, science and theology. One of the great problems of Protestantism is the divided state of the Protestant body.

In England, Anglicism triumphed over all nonconformist bodies, but did not destroy them. Under the efficient leadership of John and Charles Wesley and George Whitefield, Methodism arose and quickened the life of all denominations.

**The Great Awakening.** The leading spirits in this great revival movement were Jonathan Edwards, Whitefield and the Tennents. It began under Edwards at Northampton and was felt all along the Atlantic seaboard.

The present trend of Protestantism is toward the union of all Protestant bodies, as seen in their religious toleration, brotherly love, and freedom in Christ Jesus.

**Missions.** Protestant missions are world-wide, and the church is active in the practical application of Christianity to the needs of humanity. In the organization of the great Sunday-school movement, Protestantism encircles the globe for Christ and the church. May the Lord of the harvest hasten the day when the followers of Christ shall be one as Jesus prayed. John 17:20-21.

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### SUGGESTIVE QUESTIONS ON LESSON V.

What is the second division of the Modern Era? What is the first division of this era? (See Lesson IV of this Chapter.)

What did the Peace of Westphalia accomplish?

What have been some of the problems of the Roman Catholic church since the Peace of Westphalia?

What have been some of the problems of the Protestant church since the Peace of Westphalia?

Who were the leaders in the "Great Awakening," and where did it originate?

What is the scope of Protestant missions?

What is the tendency of the Protestant church to-day?

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## LESSON VI.

### CHRISTIAN CHURCH.

The early followers of Christ were called brethren, disciples, saints; but shortly after the conversion of Saul of Tarsus (Paul) they were denominated Christians, first at Antioch, in the first half of the first century. As human creeds were promulgated and sects organized, the name Christian, as the only appellation, was gradually supplanted by the names of individuals, theological views, or some hierarchical system until the name in its primitive meaning and signification was virtually discarded, and remained so for more than a thousand years, until there arose a people calling themselves Christians only, after Christ, the Head of the church, and taking the Bible as their only creed.

**Their Rise.** Their origin is three-fold: from the Methodist Episcopal in the South, the Baptist in the Northeast, and the Presbyterian in the West.

The movement in the South was led by Rev. James O'Kelly, a presiding elder, who in the Baltimore Conference, 1792, offered the following resolution: "After the bishop appoints the preachers at conference to their several circuits, if any one thinks himself injured by the appointment he shall have liberty to appeal to conference and state his objections; and if the conference approves his objections, the bishop shall appoint him to another circuit." After strong debate, the resolution was lost. The next day Mr. O'Kelly and some thirty other ministers withdrew. At first they called themselves Republican Methodists; but on August 4, 1794, in Surry County, Va., Rev. Rice Haggard, with New Testament in hand, moved "that henceforth and forever the followers of Christ be known as Christians." The motion was unanimously adopted, and since that day, as a religious body, they have called themselves "Christians." Acts 11:26.

Rev. Abner Jones, a minister of the Baptist Church, becoming convinced that sectarian names and human creeds separated the followers of Christ, withdrew from the Baptist Church, and in the year 1801-2 organized a Christian church at Lyndon, Vt. Soon other ministers joined in the movement and churches were organized at other points in the Northeast.

In 1801-2 the great Cane Ridge revival broke out, in Kentucky and Tennessee, among the Presbyterians, and hundreds were led to Christ. Following the revival, Barton W. Stone, David Purviance, and others, withdrew from the Presbyterian Church, organized, and resolved to take Christ for their only leader, the Bible as their only creed, and to fellowship all followers of Christ, and to be known as Christians.

When these three bodies became acquainted, they recognized their unity of purpose and spirit and organized as one body under the name Christian and with the Bible as their only creed.

Following are the Cardinal Principles of the Christian Church:

1. The Lord Jesus Christ is the only Head of the church.
2. The name Christian to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the Old and New Testaments, our only creed or confession of faith.
4. Christian character, or vital piety, the only test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience, the privilege and duty of all.

In church polity, doctrine, life and worship they advocate the teachings of the Lord Jesus Christ as made known in the Scriptures, and as taught and practiced by the Apostles and the early Christians. They fellowship God's people of every name and order, and were pioneers in believing in the union of all the followers of Jesus Christ. They have been active in pioneer home-missionary efforts, and deeply interested in questions of social and moral reform. In religious journalism and coeducation they were pioneers. They established the first religious newspaper, "The Herald of Gospel Liberty," 1808, and the first college giving equal privileges to both sexes. Their motto is: "In essentials Unity; in non-essentials, Liberty; in all things, Charity."



**SUGGESTIVE QUESTIONS ON LESSON VI.**

What Scripture names were at first applied to the followers of Christ?

When were they first called Christians, and why?

Why did sectarian names arise?

From what three sources did the Christian Church arise?

Who was the leader in the South? In the North? In the West?

What led to the union of these three bodies?

What are the Cardinal Principles of the Christian Church?

In what departments of Christian work were they pioneers?

What is their motto?



## CHAPTER VIII.

### FIVE LESSONS ON BIBLICAL GEOGRAPHY.

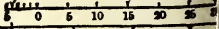
BY REV. J. J. SUMMERBELL, A.M., D.D.

- Lesson I. The Old Testament World.
- Lesson II. Palestine in the Time of Christ.
- Lesson III. The World in the Time of Paul.
- Lesson IV. Paul's Missionary Journeys.
- Lesson V. Paul's Journey from Jerusalem to Rome.



**PALESTINE**  
in the time of  
**CHRIST**

Scale of English Miles



## LESSON I.

### THE OLD TESTAMENT WORLD.

The time covered by Old Testament history is so great that political divisions, after the human family had multiplied into races and nations, changed too much for us even superficially to describe them. For instance, take the date 2500 B. C. The nations or peoples then existed, now called China, India, Nineveh, Babylon, Arabia, Ethiopia, Egypt, and possibly Persia. The Pelasgians (predecessors of the Greeks) were possibly powerful in Europe. Late research (modifying previous learned opinion) indicates that these peoples were civilized, and had well organized government. In former days, opposers of the Bible argued that its history could not be true, because it represented the Hebrews as having a culture non-existent in that period of the world. Now they argue that the Hebrews derived their culture (even their knowledge of the one God) from the surrounding civilization.

The world as probably known to the ancient Hebrews extended about 1,200 miles from east to west, and 800 miles from north to south.

**Assyria.** Assyria, northwest of Chaldea, along the Tigris, the westernmost of the three world-empires, Assyria, Babylonia, Persia, was highly civilized. Its military expeditions were directed against Phoenicia, Syria, Egypt, Armenia, etc. Its oppression of Israel attracted the denunciations of the prophets, who clearly predicted its destruction. In much history, the name of its capital, Nineveh, is used to signify the empire. Cruelty and obscenity marked its idolatrous worship. It put an end to the Kingdom of Israel.

**Babylonia.** This country might be called Babylon, from its chief city, as Assyria might be called Nineveh. It was separated from Canaan by the Arabian desert. The Scripture "Shinar" includes Assyria, Mesopotamia and Babylonia. Abraham came from Ur of the Chaldees, by late investigators identified as Uru. Babylonia was a great plain, along the lower course of the Tigris and Euphrates, where they approach each other, and was

of great fertility, made highly useful by immense hydraulic engineering works; the Euphrates being used much as the Nile is in modern times. Babylonia is now a desert; the Bible prophecies to that effect having been literally fulfilled. In its prosperity, it was extensively engaged in manufacture and commerce; its trade reaching India and Ethiopia. Its priests were astronomers. Worship was directed to the heavenly bodies to a great extent. Bel was the chief divinity. Licentiousness marked the worship of the leading goddess, Mylitta, or Abytta. Ordinary hospitality among the rich classes was marked by coarsest immodesty. Babylonian history may have begun 5000 B. C. Babylonian civilization was equal to that of any age; many branches of art being developed to a degree of finish high for any age of the world.

Study Sargon, Nimrod, Hammurabi, and Hilprecht's Babylonian Expedition.

**Canaan.** For thousands of years intelligent men have been interested in the land of the Israelites, very early called Canaan; at the "cross-roads of the nations," along the lower half of the eastern end of what is now called the Mediterranean Sea. To us it is Palestine. To the Hebrews it was the Promised Land. When they subdued it, the following peoples occupied its space: Sidonians, Hivites, Gergashites, Canaanites, Amorites, Jebusites, Perizzites, Amalekites, Hittites and Philistines. Nearly all of these were of Canaanitish origin. Their moral condition was very low.

**Egypt.** Egypt, at least 200 miles southwest of Jerusalem, fertilized by the overflow of the river Nile, was civilized at the earliest period known to secular history. The northern part was called Lower Egypt; the southern part Upper Egypt; reaching 600 miles from the Mediterranean Sea, which its northern extremity bordered. Celebrated for its fertility, it was the refuge of Hebrew patriarchs in famine, and later was the granary of Rome. Religion was a great concern of the nation; but the priests concealed their knowledge from the masses and controlled the government. The nation was warlike, once carrying conquests as far as India, but grossly idolatrous, worshiping sun, moon, the river Nile, oxen, dogs, cats, crocodiles, etc. The Egyptians were literary, and excelled in many other arts; their

vast engineering or architectural structures attracting the wonder even of our age.

Study Pharaoh, Moses, Sesostris, Osiris, Isis, Thebes, Pithom, Raamses, Memphis, the Nile, Island of Elephantine, Luxor, Sphinx, Rameses, Joseph, etc.

**Persia.** Persia, at one time during Old Testament history, extended from its original location (east and southeast of Babylonia and Assyria) 800 miles westward, over most of western civilized Asia, and even conquering Egypt.

Study Esther, Nehemiah, Daniel, Cyrus, Xerxes, Ahasuerus, Susa, Shushan, etc.

The following geographical points are of more interest to the Old Testament student than most others:

**Babylon**, the metropolis of Chaldea, capital of Babylonia, 550 miles east of Jerusalem, on the Euphrates, which ran through the city and was once the means of its capture. Its walls, 60 miles in circuit, were very broad and 60 or 70 feet high (perhaps not 300 feet high, as long stated). The city was laid out as a square. Some suppose the Tower of Babel to have been here. The "hanging gardens" were celebrated.

Study Isaiah, Jeremiah and Daniel.

**Beer-Sheba**, 27 miles southwest of Hebron. Old.

**Dan**, Laish, or Leshem, in the extreme north, captured by the Danites from the Sidonians (Joshua 19; Judges 1 and 18).

**Gilgal.** There were probably four places of this name: (1) first encampment of the Israelites in Canaan; (2) a place in the region of Dor; (3) in the northern boundary of Judah; (4) the place where Elisha healed the poisonous pottage.

**Hebron**, 20 miles south of Jerusalem. David's capital seven and a half years.

**Japho**, or Joppa, on the Mediterranean, 40 miles northwest of Jerusalem, and its seaport.

**Jericho**, near the Jordan, 15 miles northeast of Jerusalem.

**Jerusalem**, ever the important city, about midway between the River Jordan and the Mediterranean Sea; 18 miles west of the north end of the Dead Sea. Jerusalem lies 2,500 feet above the level of the ocean.



**Nineveh**, the capital of Assyria, on the Tigris, 570 miles north-east of Jerusalem.

Study Jonah, Jeroboam II, Asshur, Nahum, Sennacherib, Esarhaddon, Zephaniah, Nabopolassar, Medes, etc.

**Samaria**, capital of the northern kingdom, near the middle of Palestine, and about 35 miles north of Jerusalem. Built by King Omri about 925 B. C.

**Shushan**, a capital of Persia. In Elam.

The student should examine the Bible maps, the Bible, and a concordance, for an understanding of the allotment of the land of Canaan among the twelve tribes of Israel.

Study also Armenia, Media, Arabia, Phoenicia, Philistia, Mesopotamia, Jordan.

For an exhaustive study of Old Testament geography, such books should be used as the Bible, ancient geographies, ancient histories, concordances, geographical dictionaries, historical atlases, Scripture commentaries, ordinary cyclopedias, and the works of modern investigators. The subjects referred to in this lesson are sufficient, if well investigated, to occupy an industrious lifetime.

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### SUGGESTIVE QUESTIONS ON LESSON I.

What were the leading nations 2500 B. C.? What can you say of their civilization?

Give the leading facts in regard to (a) Assyria; (b) Babylonia; (c) Canaan; (d) Egypt; (e) Persia.

Be able to locate on the map all places and countries mentioned in this lesson and to give leading facts connected with them.

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### LESSON II.

#### PALESTINE IN THE TIME OF CHRIST.

Palestine has been the name of the Holy Land since the days of Christ. God had set His people "in the midst of the nations." Because of the mountainous location of Jerusalem, usually the seat of government, and yet so near to the lines of travel from

Babylonia, Assyria and Persia to Egypt, it was often safe from interference, but convenient to observe world movements. The Jordan River flowed through the eastern portion of the Holy Land of Christ's day, and from the waters of Merom to the Dead Sea practically reached from north to south through the most important country of the world. From Dan to Beer-Sheba, a phrase used to indicate the longest dimension of the country, the distance was about 150 miles. The country was narrow in the north and broader at the south; the average width being possibly 40 miles. In the time of Christ it was exceedingly populous; at the time of the siege of Jerusalem by Titus, hardly a generation after Christ's death, people by the million were shut up in the city, from which the Christians had fled, obeying the prophetic command of Jesus. The land must have been exceedingly fertile, still justifying the promises to the Israelites when coming from Egypt, of a land flowing with milk and honey. The climate varied widely, on account of the great variety in elevation. The scenery of Palestine also varied from stern desolation to attractive beauty.

By names, the country was divided, from south to north, into Judea, Samaria and Galilee, approximately equal in area. Though born in Bethlehem, south of Jerusalem, Jesus passed most of His boyhood and early manhood (the period for the formation of character and determination of intelligence) in Nazareth, in a mountain valley of Galilee.

Jesus was born while the Hebrews still had their own king, though tributary to Rome; but by the time he entered on his public ministry the Romans had assumed direct government; and He was crucified by the Roman procurator, Pontius Pilate. The influences controlling Palestine then were Jewish, Roman and Greek: Jewish as to religion; Roman as to politics; and Greek as to culture and commerce. But there was much mingling of other races. At the time of Jesus' death, Rome ruled politically the civilized world, which, roughly speaking, included all the countries adjacent to the Mediterranean Sea. How cosmopolitan Jerusalem was, will appear by studying the second chapter of Acts.

The following localities of Palestine, in the time of Christ, have special interest:



**Bethany** (or **Bethabara**), where Jesus was baptized; east of the Jordan; exact location uncertain.

**Bethany**, on the eastern slope of the Mount of Olives, two miles from Jerusalem; home of Martha, Mary and Lazarus, and "Simon the leper."

**Bethlehem**, where Jesus and David were born; on a hill six miles south of Jerusalem. Also called Bethlehem-Judah; and Bethlehem Ephratah. Worthy of long study. Scene of the book of Ruth. There was another Bethlehem in Zebulun.

**Bethsaida**, probably on the Jordan and north end of the Sea of Galilee; but location somewhat uncertain. Jesus predicted its overthrow, as well as that of other cities. There was probably another Bethsaida, east of the Sea of Galilee, where Jesus fed 5,000.

**Caesarea-Philippi**, where Peter confessed the divinity of Jesus, in the far north of Palestine, south of Mount Hermon. This must not be confounded with Caesarea; but was about 120 miles north of Jerusalem; 45 miles southwest of Damascus.

**Calvary**, called Mount, where Jesus was crucified. Probably on west or northwest side of Jerusalem.

**Cana**, where Jesus worked his first miracle; supposed to be four miles northeast of Nazareth. The home of Nathanael.

**Capernaum**, residence of Jesus for a time after leaving Nazareth; 85 miles north (somewhat east) of Jerusalem; on north end of Sea of Galilee. Jesus here taught much, and worked miracles. His prediction that it should be destroyed has been fulfilled so literally that its exact site is not known.

**Chorazin**, near Capernaum. Probable location identified lately.

**Dalmanutha**, a city on the southwest border of the Sea of Galilee; probably a mile south of Magdala.

**Dead Sea**, into which flows the Jordan, lies 1,292 feet below the level of the ocean, is 47 miles long and 10 miles wide. Its water is dense, bitter, oily, briny, and buoyant. It lies in a region that has always been desolate since the "cities of the plain" were overwhelmed. In Scripture it is also called the Sea of the Plain; and the Salt Sea; and the East Sea. Birds

and other animals are so rare in the region that it has an air of deathlike stillness. The region is dead.

**Emmaus**, to which two disciples went on the resurrection morning, and with whom Jesus joined Himself;  $7\frac{1}{2}$  miles from Jerusalem; exact site unknown. Another Emmaus was 18 miles west of Jerusalem.

**Gadara**, where Jesus cured the demoniac; chief city of Peraea, east of south end of Sea of Galilee.

**Galilee, Sea of**, also called Sea of Chinnereth; also Sea of Tiberias; also Lake of Gennesaret. Its length is eleven or twelve miles; its breadth, five or six miles. The lake lies deep, the waters are very clear and sweet, and abound in fish. The borders of the lake were closely peopled in the time of Christ, and the scenery around the lake was beautiful. "Four thousand vessels of every description" navigated its waters.

**Hermon, Mount**, in extreme north, very high; now supposed to be the place of Jesus' transfiguration.

**Jordan**, the river; sacred from the baptism of Jesus; rises in the extreme north of the Holy Land, among the mountains of Anti-Lebanon, flows about 30 miles into the beautiful lake, Waters of Merom, then about 12 miles to the Sea of Galilee, and from its southwest end flows about 60 miles more to the Dead Sea, which has no outlet. The river is so tortuous that its actual flow from the Sea of Galilee to the Dead Sea is 200 miles. The whole distance from source to mouth in a straight line is only 136 miles; but the descent is 2,999 feet. Its depth varies from 3 to 12 feet. It is mentioned in the Bible nearly 200 times.

**Nain**, where Jesus raised from the dead the young man. Three miles south by west, from Mount Tabor.

**Nazareth**, to which Joseph and Mary took Jesus on bringing Him back from Egypt; 70 miles north of Jerusalem. A city of bad reputation. From a hill back of the town may be seen Hermon, Lebanon, Carmel, Mediterranean Sea, etc. Nazareth is not mentioned in the Old Testament, but 29 times in the New Testament.

**Olives, Mount of**, close to and facing Jerusalem, on east side; whence Jesus ascended to heaven.

**Peraea**, portion of Palestine east of the Sea of Galilee and River Jordan.

**Tyre and Sidon**, important cities of Phoenicia, northwest of Palestine, whence crowds came to Jesus' ministry; cities of culture, manufactures, colonies, and commerce, which should be studied in large books. Bible prophecies of destruction were fulfilled.\*

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\* See closing paragraph of lesson on "Old Testament World."

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### SUGGESTIVE QUESTIONS ON LESSON II.

When did the Holy Land receive the name Palestine?

What were the dimensions of Palestine?

What can you say of its excellent location and its fertility?

What were the divisions of Palestine?

How was Palestine governed at the birth and during the life of Jesus?

Be able to locate, with Jerusalem as a center, all the places mentioned in this lesson and to give essential facts connected with each.

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### LESSON III.

#### THE WORLD IN THE TIME OF PAUL.

Paul's career was within the first century of the Christian era; for we may accept that he was converted about 37 A. D., or before, and died after 66 A. D. His world was the Roman Empire, at that date approaching its greatest extent. Its active control covered the lands bordering on the Mediterranean Sea, or, it may be stated as ruling from Syria to Britain. It had gained this wide power, mostly while still a republic; but in the days of Paul was really an empire, though the forms of the republic were still preserved. Various "Kings" were really subject to the Romans.

Of the vast regions of the Roman Empire, Paul's life chiefly touched Asia Minor, Syria, Arabia, localities bordering the Ægean Sea, Palestine and Italy; although he may have gone

west as far as Spain. These should be carefully studied, in order to understand the next lesson; that of Paul's missionary journeys.

The civilized world of Paul's day was singularly mixed as to races, and politically a unit. The nations of the farther East had no influence on the thought or government of Paul's time; Babylon and Nineveh being in ruins. Persia's power had been broken centuries before by Alexander and his generals, whose influence over western Asia had imposed Greek culture on the conquered nation and its tributary peoples. So that, in the time of Paul, Rome's domination gave the civilized world civil quiet; and Greek culture and language were adapted to the spread of intellectual progress. The idolatry of the Greeks and Romans ruled, as well as the religions of the gods of the races subdued by the Romans, who always accepted the religions of the subjected races (except Christianity). The world centers for religion, philosophy, politics, fashion or culture, were Jerusalem, Antioch, Alexandria, Rome, Athens, etc. The regions bordering on the Ægean Sea, on account of Greek influences, gave thought to the philosophy of the world, except as modified by the political and military rule of Rome. However, modern investigations have revealed that the fine thought of many of the philosophers of that age was due to the influence of Jews at Rome. The breadth of thought of the time may be partly realized, when we remember that the words or writings were preserved for posterity by the people of that period, of such minds as Caesar, Socrates, Euclid, Homer, Plato, Æschylus, Herodotus, Archimedes, Thucydides, Xenophon, Demosthenes; so different from the spirit of the Mohammedans, who later burnt the great public library of Alexandria, and that of so-called Christians, that long burnt the books of heretics. But notwithstanding the comparative breadth of thought of the age, Christianity was accepted only after insistent and persistent appeal to reason and evidence.

The following localities, beside some of those mentioned in the next lesson, are to be studied with the aid of larger books, in connection with the career of Paul:

**Alexandria**, the metropolis of lower (northern) Egypt; on the Mediterranean; founded 322 B. C., or a little more, by Alexander the Great; for a period the greatest city of the world;

seat of commerce, science, and criticism; but not of creative thought, like Athens or Jerusalem. Origen and Clement were natives of Alexandria. The version of the Old Testament, called the Septuagint, was made for the Jews of Alexandria. The philosophies of the city (copied from previous thinkers), seriously influenced Christianity. At the time of Paul the population was 300,000, beside slaves.

**Antioch**, in Pisidia, (really in Phrygia), not to be confounded with Antioch in Syria. There were 18 different Antiochs.

**Antioch**, in Syria; 300 miles north of Jerusalem; near the northeastern corner of the Mediterranean Sea; center of Greek fashion and culture in the east; a great city at this time, having 500,000 population, second, perhaps, to Alexandria. (Although Wallace's "Ben Hur" is a novel, it gives a good idea of the spirit of the city.) Here Paul withstood Peter concerning fellowship with Gentiles. Antioch became a center for the diffusion of Christianity, and from it Paul set forth on his first and second missionary journeys.

**Asia**, in the New Testament sometimes applied to the southwestern and western part of what we now call Asia Minor, and sometimes applied to the whole of Asia Minor.

**Cenchreae**, one of the harbors of Corinth.

**Corinth**, on the isthmus of that name; a great city, seat of Roman provincial government, arena of Isthmian Games; of great culture, wealth and corruption, in time of Paul. Aquila and Priscilla resided there. Paul addressed two letters to the church at Corinth, which are now books of the Bible.

**Damascus**, the city of Syria, to which Paul was going to persecute Christians, when he was converted, an event recorded three times in the New Testament. Damascus was very ancient; origin unknown. Paul was once let down in a basket from its walls; 133 miles north from Jerusalem; 50 miles east of the Mediterranean.

**Philippi**, a city of Macedonia (within limits of ancient Thrace); seeming to be the place where the gospel was first preached in Europe; from the church founded here by Paul his book of the New Testament is named. This church helped support Paul

and Jerusalem Christians. Skeptical critics formerly denied that it was "a colony," but the later proofs have fully justified the New Testament statement. Here Paul and Silas were asked by a sinner what he should do to be saved; the only time that literal question was asked in New Testament history.

**Rome**, a great city. When the Roman Empire was divided, it gradually fell into the control of the bishops of Rome, and at last the papacy was fully established, and became the head of that body of Christendom called the Roman Catholic Church. Near the sea, in the middle of the western part of Italy. During its existence it was the capital of a kingdom, republic, empire, and "States of the Church." In importance as to world history, ranking next to Jerusalem, to which it has often been made antithetic, because of supposed moral contrast. Paul's book of the Bible, called Romans, was a letter to the church here. It is on the River Tiber, 15 miles from its mouth. For centuries the spoils of the world were taken to it.

**Tarsus**, the place of Paul's birth; the metropolis of Cilicia, in Asia Minor, on the River Cydnus; seat of Greek philosophy and literature, ranked by many with Alexandria and Athens, on account of its schools and learned men. Paul, who was a Roman citizen, had that privilege not because of having been born at Tarsus; for it was not made a Roman "colony" till after the time of Paul. It was an important city till the 14th century. Paul preached here. Now it is a city of only 30,000.

**Troas**, on the northwestern coast of Asia Minor, somewhat south of the site of ancient Troy. Here Paul received the revelation that he was to preach the gospel in Macedonia.\*

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\* Study other points mentioned in the next lesson. See closing paragraph of the lesson on "The Old Testament World."

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### SUGGESTIVE QUESTIONS ON LESSON III.

When did Paul live?

What place does he hold in early history of the church? (See lessons 9, 10, and 11 of chapter VI.)

What regions of the Roman Empire did Paul's life touch?



What can you say of the civilized world of Paul's day?

Be able to locate all the places mentioned in this lesson, and to tell salient facts connected with each.

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#### LESSON IV.

##### PAUL'S "MISSIONARY JOURNEYS."

Paul (Eph. 3:8) was qualified for a missionary: (1) He was a truly Christian man; (2) His life, previous to his conversion to Christianity, had been of high moral grade; (3) His standing was such that he preached long at the place of his birth; (4) He had natural ability of a high order, as a theologian, orator and writer; (5) He had elaborate Jewish training; (6) He was also educated in the polish of the time, as indicated by his public speaking in Hebrew, in Greek, and probably in Latin; (7) He was able to support himself by his trade among strangers.

In ancient history, Antioch, in Syria, is always meant, unless something in the connection indicates another.

For Paul's first missionary journey the church at Antioch appointed Barnabas as his companion, who had previously gone especially for him to Tarsus, bringing him back to work in Syria, having worked with him for months at Antioch. They departed to Seleucia, the seaport of Antioch, whence they sailed (48 A. D.) to the island of Cyprus, still known by that name, Barnabas was of this island; and after his later disagreement with Paul again visited it. It is 150 miles long, and 50 or 60 broad.

On this island they first preached in the synagogue of the Jews at Salamis, the largest city, on the eastern shore. They then traveled through the whole island, to Paphos, a port at the western end, the residence of the Roman governor, and the site of the worship of the vulgar goddess, Venus. They had important success.

They sailed from Paphos for Perga, in Pamphylia, in the southern part of Asia Minor.

They probably made little stay there at this time, but pressed



northward into the interior, on to Antioch, in Pisidia, where they went to the Jewish synagogue to preach, and at first were hospitably received, and had success, the word spreading through the region. But later, opposition was stirred up against them by the Jews, and they were ejected from the country.

They went eastward to Iconium, capital of the province called Lycaonia, almost surrounded by the Taurus Mountains. The missionaries went, as was usual with them, and reasonable, to the synagogue, and many Jews and Gentiles were won. The whole city became interested, divided into two factions, and a conspiracy was formed against the missionaries.

Hearing of it, they fled eastward, to the regions of Lystra and Derbe, among the bases of the Black Mountains. At Lystra we find no mention of the synagogue. The Jews of Antioch (in Pisidia), and Iconium considered the work of Paul and Barnabas so objectionably successful that they made the trip to Lystra to oppose it, and succeeded in persuading the rabble to stone Paul, who was dragged out of the city, supposed to be dead.

On the next day, with Barnabas, he went to Derbe, 60 miles south by east from Iconium, and 18 miles east of Lystra, and they were successful in winning converts.

Then they returned on their track as far back as Perga, at whose port, Attalia, they set sail for Antioch, in Syria, closing the so-called "first missionary journey" (49 A. D.). During this tour Paul's name was changed from Saul to Paul. The cause is unknown.

On the second missionary journey Paul and Silas were companions. The first labor seems to have been to visit the churches of Syria. They then visited the churches in Asia Minor established in the first journey: Derbe, Lystra, etc. Timothy, of Lystra, now appears in gospel story, and becomes a companion of Paul. They went through Phrygia and Galatia, where Paul was kindly received (Gal. 4:14). Paul afterward addressed the "book" called Galatians to them, and also visited them on his third missionary journey. Galatia was in the central part of Asia Minor. From this section their progress had spiritual obstructions (Acts 16:6-9), until they came to the border of the Ægean Sea.

Troas was over against Europe. And Paul had a vision, by which he was impelled to enter Macedonia.

It is commonly supposed that the first place in Europe where the gospel was preached was Philippi (55 A. D.). Here Lydia, the first convert in Europe, opened her heart to the gospel, and her home to the missionaries. (The account should be studied. We have not space to mention even all the localities.)

The missionaries passed through various towns, till they reached Thessalonica, still called Salonica, or Saloniki, on the gulf of that name. It was the principal city of that part of Macedonia, 89 miles from Philippi. Paul and Silas organized a church here, to which Paul afterward sent the letters, 1st and 2d Thessalonians. Paul and Silas were driven away from Thessalonica.

The missionaries went on to Berea, whose people were more "ingenious" than those of Thessalonica.

Paul, leaving Silas and Timothy behind, went to Athens, then somewhat decadent from its former glories. He spoke in the synagogue, in the market place, and to the Areopagites. He had success.

But he went on to Corinth (56 A. D.), the pleasure-loving city, where he stayed a year and a half; but took no wages of the great church he established. The New Testament books, 1st and 2d Corinthians, were addressed to this church.

Starting backward toward Antioch, Paul sailed to Ephesus, making a short stay there, and then went to Caesarea, and to Jerusalem, from where he went to his starting point, closing the second missionary journey.

The beginnings of the third missionary journey may be a little obscure. But after a brief stay at Antioch Paul again visited churches of Asia Minor, this time without a comrade unless it was Titus, going through the country, till he came to Ephesus, where he continued two or three years, disputing so successfully that his preaching became known through all the part of Asia Minor called Asia. His success was so great that it seriously diminished heathen revenues, leading to rioting (60 A. D.) He then again crossed to Macedonia and Greece, making his beloved Philippi his base of operations for a time, whence he returned by a tortuous route, Troas, Assos, Mitylene, Chios,

Trogyllium, Miletus, Coos, Rhodes, Patara (past Cyprus), Tyre, Ptolemais, to Caesarea, and closed his third missionary tour at Jerusalem (probably his fifth visit there), where (61 A. D.) he became a prisoner; which he had foreseen and foretold.

Study Acts 13:1 to Acts 14:26 for the first missionary journey, together with the Epistles of Paul, which reveal many events not recorded in the Acts, and the kind of helps mentioned in the close of the lesson entitled "The Old Testament World;" and for the second missionary journey, in addition to the foregoing, Acts 15:40 to Acts 18:22; and for the third missionary journey, Acts 18:22 to Acts 21:17. Remember, all the time, that while we have set forth the trips roughly as recorded in the Acts, there are great and important omissions. We must also remember that these so-called missionary journeys are called so by us partially as an accommodation to prevailing nomenclature.

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#### **SUGGESTIVE QUESTIONS ON LESSON IV.**

What were Paul's qualifications as a missionary?

How many missionary journeys did he make?

When did he make each?

By whom was he accompanied?

Be able to trace on the map the route of each journey.

Give the salient events that happened on each journey.

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#### **LESSON V.**

##### **PAUL'S JOURNEY FROM JERUSALEM TO ROME.**

If Paul, after his captivity at Rome (of which we will speak later), secured his freedom, as some think, it is likely that he went to Spain, as he had desired. If so, his varied journeys about the Mediterranean more than justify the black lines drawn on Bible maps to guide students in tracing his travels. But there is no real proof that his desire to visit Spain in the interest of the salvation of men was ever gratified; and in this lesson we consider his great trip from Jerusalem to Rome; his last, of which we have clear and undisputed record.

On Paul's arrival at Jerusalem, to whose brethren he was bearing financial help from his foreign mission field, from what is commonly called his third missionary journey, he found himself hated exceedingly by Jews, from a mob of whom he was rescued by Roman soldiers. The hatred toward him was so great that more than forty men bound themselves together with a curse, that they would neither eat nor drink till they had killed him. (Now read from Acts 21:15 to the close of the book.)

By a strong Roman escort he was taken to Caesarea (62 A. D.) During this imprisonment, Paul made his celebrated pleas before Felix, Festus, and Agrippa. Caesarea must not be confounded with Caesarea-Philippi, where Peter made his "confession." Caesarea, or Caesarea-Palestine, was a city on artificial harbor constructed by King Herod, on the Mediterranean, 70 miles or less to the northwest of Jerusalem. It was on the line of the great road from Tyre to Egypt. Herod made Caesarea his residence. Now it is desolate. Before Paul's imprisonment here for two years, Cornelius had been converted here; and it was the residence of the evangelist Philip.

The proceedings against Paul were adjourned from time to time before Felix, Festus and Agrippa. These hearings and adjournments complicated matters much for Paul, who perceived the disposition of Festus to deliver him up to the Jews in order to secure their political favor; and he appealed to Caesar. The authorities placed him in charge of Julius, a centurion, and they embarked, with other prisoners, in "a ship of Adramyttium," of Asia Minor, from which country they were likely to get a ship for Italy. They sailed along the coast, until they reached Sidon, 20 miles north of Tyre. This was one of the great cities of antiquity, founded 2,750 B. C., celebrated even in the Iliad and Odyssey. It was noted for the courage of its sailors, and its manufacture of glass. Here resided Christians, who were friends of Paul; and Julius allowed him to land, visit them, and receive attention from them. From this region, hardly a generation before, crowds had attended the preaching of the Saviour Himself, and we may imagine that some of them talked with Paul about Him.

Paul returned to the ship, which sailed to Myra in Lycia, and one of the most southern ports of Asia Minor. Here Julius, the

centurion, found an Alexandrian vessel, bound for Italy, and put his prisoners on board. They coasted until they reached the southwest of Asia Minor (Cnidus, famed for worship of Apollo), and then struck off southwesterly past Salmone, a promontory of the extreme east of Crete, and then sailed along the south of that island, till they came to Fair Havens, a poor harbor.

Here Paul's advice not to venture forth was not followed, in the desire of the sailors to reach Phoenix, somewhat to the westward, in which to winter. Before it could be reached there burst on the vessel that storm which continued long and drove the vessel westward, and finally wrecked it on the island of Melita, reasonably supposed to be that now called Malta.

Here the people received the shipwrecked people, numbering probably 276, with hospitality. The Bible reader must not suppose that the word "barbarians," used in the Acts, indicates that the people were not civilized; for in Greek use that word was very similar in meaning to our word foreigner. The travelers stayed three months, and, receiving many helps from the people of Malta, again sailed in an Alexandrian ship toward Rome, and tarried three days at Syracuse, the well known great city on the southeast coast of Sicily, founded by Corinthians 734 B. C., of great commerce, and made famous historically by its sieges, and as the home of the philosopher Archimedes.

From Syracuse the ship came to Rhegium, a city on the mainland of Italy, opposite Messina in Sicily, where a stay of one day was made.

In two days the ship reached Puteoli, a maritime city on the north shore of the bay of Naples, 6 miles west of that city. A great port for the Roman army. Herculaneum and Pompeii had not yet been destroyed by Vesuvius. Here Christian brethren were found. The great influence of Paul over his custodian, the centurion Julius, is seen in the fact that he permitted Paul to remain "with them seven days." From Puteoli the journey to Rome was made by land, probably mostly along one of the great Roman highways traversing Italy.

The week's visit with the Christian brethren at Puteoli had given time for the news of Paul's approach to reach the Chris-



tians of Rome, whence they came forth as far as "The Market of Appius (Forum Apii) and The Three Taverns; the first about 43 miles from Rome, the latter place about 32. (Care should here be taken not to fall into any errors of Conybeare and Howson's highly valuable work.) These brethren's interest in coming so far to welcome him (though a prisoner) touched his heart. Turn to the last chapter of Romans (written before Paul had ever been at Rome), and conjecture that some of his friends named there, may have met him at the Market of Appius (Forum Apii), and at the Three Taverns. The party from Rome would escort Paul to the city, as well as the centurion and soldiers.

Luke says, "and so we came to Rome."

Rome was the most powerful city of the world politically. Paul's career thus touched the following centers of great influence on his age, and some of them even on posterity: Damascus, Athens, Tarsus, Caesarea, Corinth, Ephesus, Tyre, Sidon, Jerusalem, and others. The high opinion formed of Paul by Julius the centurion on his long voyage may account for the fact that at Rome Paul was allowed by the chief of the camp to reside in his own hired dwelling, with the soldier, his guard, and there to receive Jews and Gentiles who came to him to hear the word of the Lord. His influence extended into the imperial household; and at Rome there were opportunities for influencing slaves, soldiers, philosophers, politicians, officials, retired tradesmen and seamen, poets, artisans, historians, people of fashion, curiosity seekers, travelers, and all classes that had the liberty of the streets. There would come to his door many made curious by the fact that a man in charge of the military would preach all day long to those who came to hear him. The fact that he was without personal wealth, but lived with his guards in his own private dwelling, where his time was spent in preaching, proved that financial resources were put in his control by those who honored his message. It should be remembered that while foreign heathen gods were all accepted by Romans without perceptible opposition, Christianity was always opposed and compelled to force its way by its proofs and merits. Paul's subsequent career is with some difficulty of study gathered from his Epistles. But we leave this great missionary at Rome, long the center of the cruelty and corruption of the civilized world.

**SUGGESTIVE QUESTIONS ON LESSON V.**

How came Paul at Jerusalem after his third missionary journey? (See Lesson XI, Chapter VI, p. 153f.)

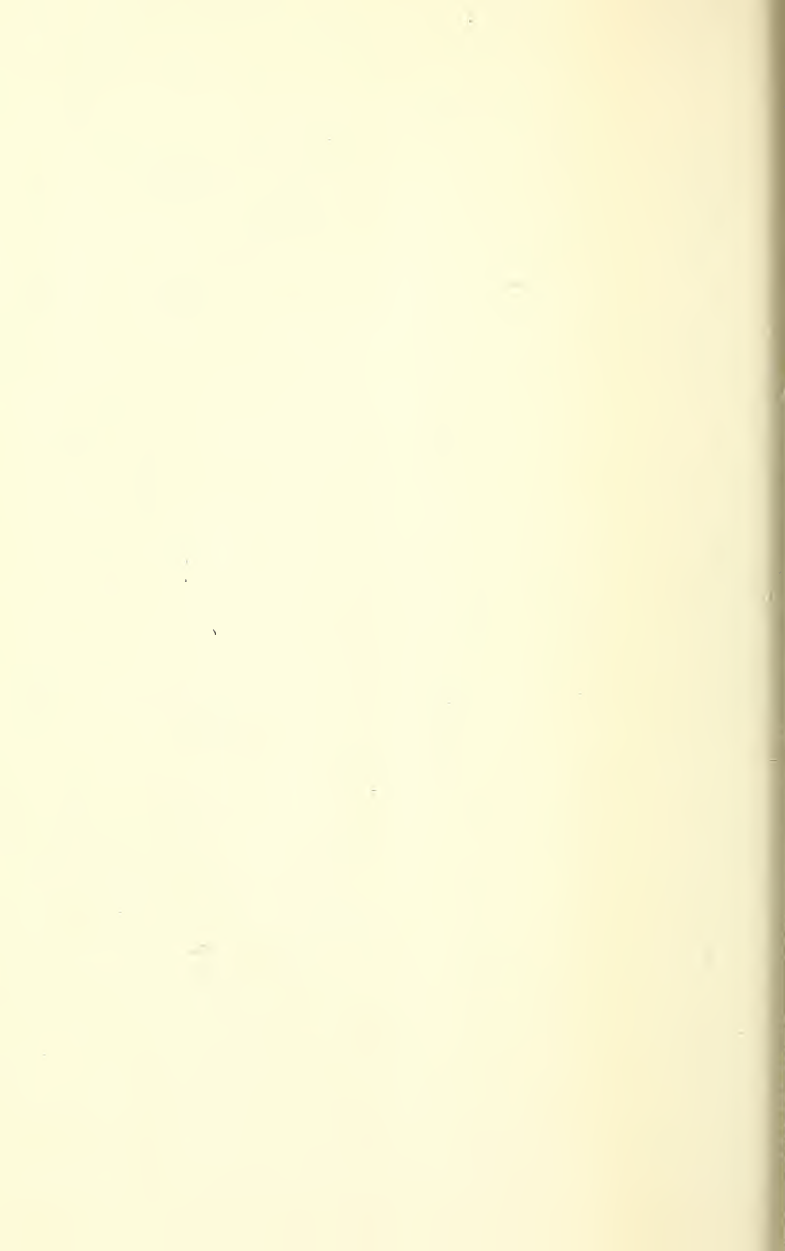
What led to his arrest? (See Lesson II of Chapter VI.)

Why did he appeal to Caesar?

Describe his journey to Rome.

What can you say of his life in Rome?



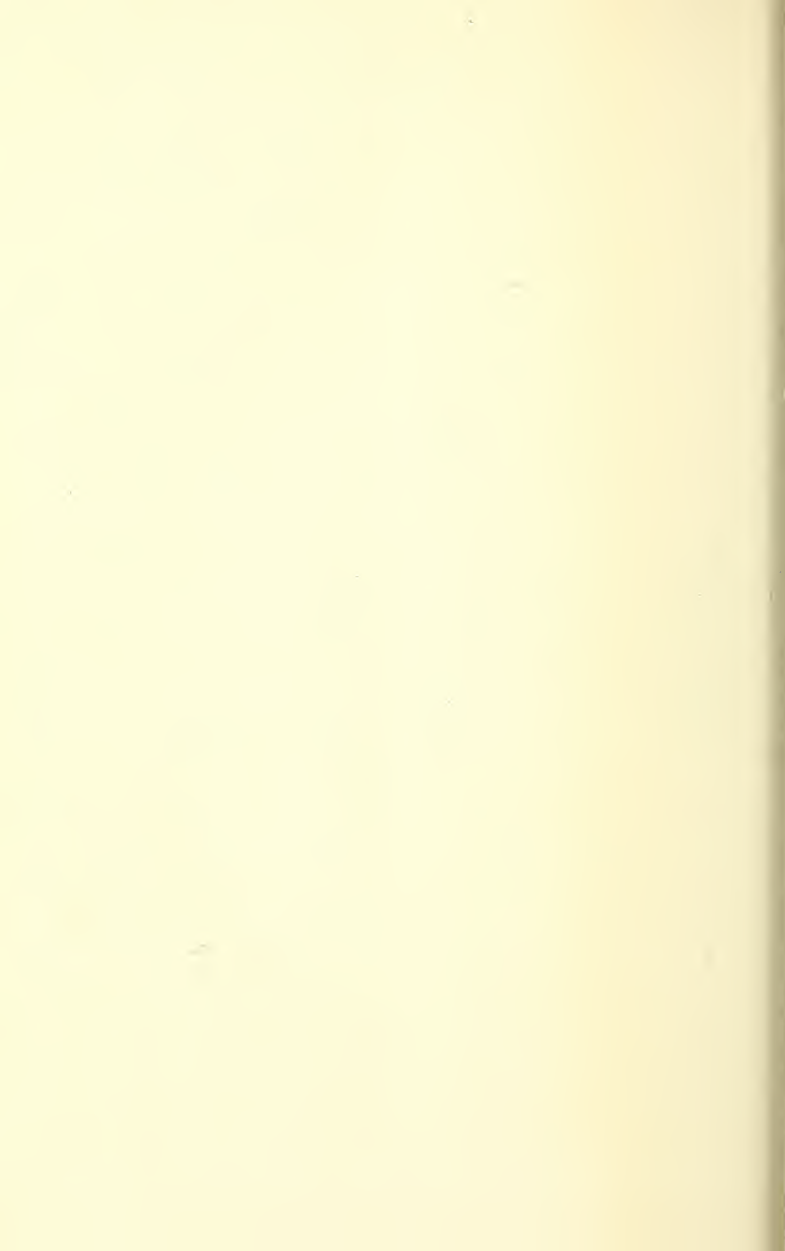


## CHAPTER IX.

### FIVE LESSONS ON BIBLE ANTIQUITIES.

BY REV. J. W. HARRELL, M.A.

- Lesson I. The Tabernacle.
- Lesson II. The Temple and the Synagogue.
- Lesson III. Sacrifices and Feasts.
- Lesson IV. Jewish Institutions.
- Lesson V. Jewish Dress.



## LESSON I.

### THE TABERNACLE.

**The Altar** was the earliest form of worship of which we have any record. This altar consisted of a rude heap of stones, or a mound of earth. Cain, Abel, Noah, and Abraham brought their offerings to such an altar and worshiped the Lord. (Gen. 4:3-4, 8:20, 12:7-8.) The next form of worship was the Tabernacle, in which God dwelt, and upon which His glory rested continually. This was a portable structure, which could be moved from place to place, as it became necessary. It was so constructed that it could be easily taken down, or rebuilt. The Tabernacle, with its form of worship, was in vogue from the Exodus to the erection of Solomon's Temple, about 500 years.

**The Pattern.** It was divine, even down to the minutest detail. God planned and adapted it to the needs of man, with a view to his instruction in righteousness. Study the pattern as found in Ex. chs. 25, 27. Note how God deals with the smallest details, and learn the great lesson of God's care for the tabernacle, in which He dwells today.

**The Name.** Called "the tabernacle of the congregation" (Ex. 29:10-30), or as in the Revised Version "the tent of meeting." It was a place of meeting between man and God (Ex. 25:22.) It was God's dwelling place and was always "in the midst" of the tribes (Num. chs. 2 and 10; Ps. 46:5.)

**The Frame.** This consisted chiefly of 48 boards (Ex. 26:15-29) 15 feet long (counting the cubit at 18 inches), 2 feet 3 inches wide, and, according to Jewish tradition, 9 inches thick. They were made of acacia wood, overlaid with gold, set up on sills, or sockets of silver which were made of the "atonement money" (Ex. 38:25-27.) The boards were held together by 5 gold-plated bars on each of the three sides. The middle bar passed through mortises which were made in the boards and the other four were held in place by rings or staples (Ex. 26:26-30, 36:33.) There was in all probability a ridge pole that extended the entire length of the tabernacle upon which was laid the coverings (Ex. 40:19.)

**The Coverings.** Four successive coverings of curtains looped together were placed over the open top of the tabernacle and fell down on the sides. The first was a splendid fabric of linen, embroidered with figures of cherubim, in blue, purple, and scarlet, and looped together by golden fastenings. The next was a covering of goats' hair; the third of rams' skins dyed red, and the outermost, of badgers' skins (probably seal-skins.) Full description of curtains found in Ex. 26:7-14.

**The Rooms.** The tabernacle itself contained two rooms, or compartments, the Holy Place and the Most Holy, which were separated by a veil (Ex. 26:33.) The inner room was probably a perfect cube, fifteen feet each way. The other was thirty by fifteen feet. The priests were allowed in the holy place, but the high priest alone was allowed in the most holy place, and he only once a year, on the day of atonement.

**The Court.** The court in which the tabernacle stood was an oblong space, 150 feet by 75. Its greatest length was from east to west, with its front to the east. It was enclosed by linen curtains, seven and one-half feet high, supported by twenty brazen pillars on each of the longer sides, ten pillars on the west end, and six on the east end, with an opening in this end thirty feet wide. The opening was enclosed with curtains of fine twined linen, wrought with needlework and of the most gorgeous colors. The whole congregation of Israel might enter into the court.

**The Furniture.** (a) The court of the tabernacle contained the altar of burnt-offerings and the laver.

**The Altar of Burnt-offerings** was made of acacia wood, overlaid with brass and was seven and one-half feet square and four and one-half feet high. It stood near the entrance of the court and was in the direct course to the tabernacle. No one could go to the tabernacle without passing it. The altar and the offerings offered upon it were typical of Christ, who is the way to God. Full description in Ex. 27:1-8. **The laver** stood between the altar and the door of the tabernacle. It was made of the women's bronze mirrors (Ex. 38:8.) It was for the priests to wash their hands and feet in before offering the sacrifices (Ex. 30:17-21.) The washing of this laver symbolized regeneration (Tit. 3:5).

(b) The holy place contained the golden candlestick, the table of shewbread and the golden altar of incense. The golden candlestick stood on the south side of the room (Ex. 26:35), and the table of shewbread stood opposite the golden candlestick on the north side of the room. Described in Ex. 25:23-33. The golden altar of incense stood close to the veil (Ex. 30:1-10.) This symbolized prayer.

(c) The most holy place contained the ark of the covenant which was made of acacia wood overlaid with gold, and was the only piece of furniture in this room. Within the ark were the two tables of the law. Over the ark was the mercy-seat from which God spake to man. Find description in Ex. 25:10-22.

**The Arrangement** of the furniture of the tabernacle was such as to illustrate the approach of man to God, through atonement for sin, the washing of regeneration, illumination by God's truth and spirit, feeding upon the bread of life, and prayer. In all the furniture of the tabernacle we see Christ typified. In and through Him we draw near to God.

**The Material and Workmanship.** The material for the tabernacle was furnished by the people. They gave gold, silver, brass, textile fabrics, skins, wood, oil, spices, incense, gems, etc., in such abundance that the need was quickly supplied. (See Ex. 25:1-9.) This was an instance of remarkable liberality for a people that were just out of slavery. The work was superintended by Bezaleel and Aholiab who were skilled in all kinds of workmanship. All artisans in Israel were put to the work they were specially fitted to perform. It is significant that all were called upon to use their skill in the building of the tabernacle of Jehovah. God would use every person in the building up of His kingdom in the earth.

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### SUGGESTIVE QUESTIONS ON LESSON I.

What was the earliest form of worship?

How were altars constructed?

When did God provide a tabernacle for his worship and how long was it in use?

What was the pattern of tabernacle?

What was the tabernacle called? Describe its frame? Its coverings?

How many rooms did it have?

What were they called?

Describe its court? How furnished?

How was the holy place furnished? How the most holy place?

What did the arrangement of the furniture teach?

What can you say of the material and workmanship of the tabernacle?

## LESSON II.

### THE TEMPLE AND THE SYNAGOGUE.

#### I. THE TEMPLE.

**Its History.** As in the case of the tabernacle, the plan of the temple was divine (1 Chron. 28:12.) David conceived the thought of its erection (2 Sam. 7:2.) Solomon was its builder, and laid its foundation four hundred and eighty years after the Exodus (1 K. 6:1.) He dedicated it seven years later (1 K. 6:38) having built it upon the site of the threshing floor which David purchased from Araunah (1 Chron. 21:18-30.) It was destroyed by the Chaldeans 587 B. C. The corner stone of the second temple was laid 537 B. C., the second year after Zerubbabel's return (Ezra 3:8.) It was not completed until twenty years later, which was just seventy years after the destruction of the first temple (Ezra 6:15.) This temple was torn down by Herod the Great 20 B. C., to give place to a larger and more magnificent building. Herod completed the main structure in one year and a half, but additions were made until 64 A. D. In 26 A. D. the Jews said to Jesus "forty and six years was this temple in building" (John 2:20.) This temple was destroyed by the Romans 70 A. D.

**The Plan.** The temple was arranged on the general plan of the tabernacle, but on a much larger scale. It was 90 feet long, 30 feet wide and 45 feet high. (1 K. 6:2.) The rooms were two, with an open court surrounding the building proper. The dimensions of the second temple were greater than those of the first



(Ezra 6:3). In that, the two principal rooms were surrounded with a series of chambers, which were probably occupied by the priests and temple ministers. The two principal rooms were separated by a very costly veil. In the description of Solomon's temple mention is made of only two courts (2 Chron. 4:9.) Josephus indicates that there were three courts attached to Herod's temple, the court of the Gentiles, the court of the women and the court of the priests.

**The Furniture.** Described in 1 K. ch. 7 and 2 Chron. ch. 4.

**a. Contents of the Court** (2 Chron. 4:1-6).

(a) The brazen altar, thirty feet square and fifteen feet high.

(b) The molten sea fifteen feet in diameter, seven and one-half feet deep, resting upon twelve oxen. The purpose of this sea was probably for the priests to wash their hands and feet in before the offering of the sacrifices. As to how the sea was supplied with water we are not told.

(c) The ten lavers with their bases and stands, mounted on wheels. These were movable, and were used for washing the flesh to be offered in sacrifice (2 Chron. 4:6.)

**b. Contents of the Holy Place** (2 Chron. 4:19-22).

(a) Ten golden candlesticks, five on each side of the room, which furnished the only light in the temple proper.

(b) Ten tables of shewbread, similarly arranged.

(c) The golden altar of incense, which stood near the veil.

**c. Contents of the Most Holy Place.** This as in the tabernacle contained only the ark of the covenant. There was no ark in the second temple.

**The Purpose of the Temple.** This was practically the same as that of the tabernacle. It showed that the way to God was through atonement, intercession, etc. The veil which separated the rooms of the temple indicated that the way into the holiest was not fully open. This veil was rent in twain when Christ died upon the cross, and the barrier that stood between man and his God was forever broken down. Now, every one may come boldly to the throne of mercy (Heb. 4:16.) The temple was intended to be the nucleus of the Jewish kingdom and the central thought of Jewish life.

## II. THE SYNAGOGUE.

**The Name.** The term synagogue is first found in Psalms 74:8. It means a coming together. The term is used in its verbal form in Heb. 10:25; "not forsaking the assembling of yourselves together." Augustus, the emperor, called the synagogue "Sabbion," a Sabbath-keeping, because the Jews always assembled in it on the Sabbath.

**The Origin and History.** The origin is obscure. Tradition represents it as in existence from the earliest times. The synagogue became a historical reality during the Babylonian captivity. The Jews, being deprived of the temple service, established places of worship in the land of their captivity. Such places were necessary for religious instruction and the cultivation of the religious life. When the Jews returned to Palestine, they carried with them a deep sense of the need of religious instruction, and a sense of appreciation of the synagogue, as a factor in such instruction. Ezra and his successors, the scribes, guided the religious life in a direction that was bound to lead to the rise of the synagogue all over the country. Wherever the Jews in later years were found the synagogue was found. In Jerusalem there were reported to have been from 390 to 480 prior to its destruction by the Romans. In Acts 6:9 we find reference to the synagogue of the Libertines, Cyrenians, Alexandrians, Cilicians, Asiatics, Jesus taught in the synagogues of Nazareth, Capernaum and many other places. Synagogues are mentioned in nearly all places visited by the apostles and early missionaries.

**The Architecture and Furniture.** The synagogue was usually built upon the highest ground in, or near, the city to which it belonged. It was usually rectangular in style. It was so constructed that the worshiper as he entered and prayed looked towards Jerusalem. The furniture of the synagogue consisted of the ark, or chest, that contained the sacred rolls, the eight-branched lamp that was lighted only at the greater festivals, and the one lamp kept perpetually burning, and the pulpit which stood upon a raised platform. The congregations were divided, the men on one side and the women on the other, a partition of five or six feet running between them.

**Membership and Officials.** Ten men were required to consti-

tute a congregation in any locality. A public service could not be held unless ten men were present. Women were allowed to attend the services of the synagogue, but could not be members. A woman could take part in the reading of the Sabbath lesson, as one of the seven persons required on such an occasion. They were zealous attendants at the synagogue services. The ruler of the synagogue was the principal official, who presided at all the meetings, and called upon those who took part in the services. He was much like the leader of a modern prayer-meeting. Another important official was the "minister" or "attendant," who had charge of the building, the sacred rolls, etc. (See Luke 4:20.) The latter was either assistant to the schoolmaster, or schoolmaster himself, in addition to his other duties. He discharged also the function of an officer of the court.

**The Services.** The principal services of the synagogue, held on the Sabbath, consisted of reading the Scriptures, chanting of Psalms, prayer, and the exposition of the Scriptures read, either by the ruler of the synagogue, or by some one designated by him. Visitors were sometimes called upon to address the people (Acts 13:15). Regular lessons were assigned from the law and the prophets, which were read usually by number. On the Sabbath the number of readers was seven, on festival days five, on the Day of Atonement six, etc. The reading was followed by an exposition, or exhortation.

**The Uses of the Synagogue.** It was used for school purposes during the week days. The Scriptures were the principal subject taught. The synagogue was also used as a place of trial and punishment. See Matt. 10:17; 23:34; Mark 13:9; Acts 26:11. It was a great providential means of spreading the gospel. It furnished an open door for Jesus and His apostles. We read of the apostles teaching in the synagogues of Damascus, Salamis, Antioch, Iconium, Ephesus, Thessalonica, Athens, etc. (Acts 9:20, 13:5, 14, 14:1, 16:13, 17:1, 10, 18:4-7, 19.) The religious services of the Christian dispensation owe much to the services of the synagogue. There is much in them that reminds us of the synagogue services.

**SUGGESTIVE QUESTIONS ON LESSON II.**

- Give a brief history of the temple. What was its plan?  
What were the furnishings, (a) of its court? (b) its Holy Place? (c) its Most Holy Place?  
What was the purpose of the temple?  
What was the origin of the name synagogue?  
Give a brief history of the synagogue.  
Describe its architecture and furniture.  
Who were members of the synagogue?  
What part did women have in the synagogue?  
When and how were services conducted in the synagogue?
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**LESSON III.****SACRIFICES AND FEASTS.****I. SACRIFICES.**

Sacrifices were offered from the earliest times. We are not told just how, or where, the practice began. In all probability it began at Eden's gate. It is probable that the skins out of which God made coats for our first parents, were taken from animals offered in sacrifice (Gen. 3:21). Thus in the very beginning we have typified the sacrifice of Jesus Christ, through which the perfect righteousness of God is revealed and the favor of God offered to all men. Through sacrifices men have ever approached God. The sacrifices offered by Adam and his family were doubtless by divine appointment. Those offered also by Noah, Abraham, and other patriarchs were by the command of the Jehovah. The night on which the children of Israel left Egypt was marked by the sacrifice of the paschal lamb, whose blood was sprinkled upon the doorposts of every Hebrew house. Again, at Sinai, after the giving of the law, sacrifices were offered and both the representatives of the people and the book of the covenant were sprinkled with blood (Ex. 24: 5-11). Sacrifices were continually offered upon the altar of burnt-offerings after the erection of the tabernacle. There was to be perpetual fire upon this altar. The first offering laid upon this

altar was consumed by fire from heaven (Lev. 9:25). The following specific offerings are described in the Levitical order:

**The Burnt-offerings.** This was brought of the offerer's own voluntary will. It was taken either from the herd, or flock, and had to be without blemish. It was brought to the altar where the priest slew it, while the offerer confessed his sins, with his hands placed upon the head of the victim. The blood was sprinkled round about upon the altar, and the entire offering was consumed with fire. This offering was typical of the offering up of Jesus Christ upon Calvary. It signified the entire dedication of the life to God. Paul, no doubt, drew his exhortation, "I beseech you therefore, brethren, \* \* \* that you present your bodies," etc., from this offering (Rom. 12:1).

**The Meat Offering.** (Lev., ch. 2 R. V., A. V., "Meat Offering.") This consisted of fine flour, oil and frankincense, always mingled with salt. It might consist of unleavened cakes, or parched grains. A handful of the oblation was to be burned as an offering to Jehovah, with all the frankincense. The remainder belonged to the priest. This offering was chiefly a thank-offering. Its significance was typified by the frankincense.

**The Peace Offering.** (Lev., ch. 3.) This might consist of a sacrifice of the herd, the flock, or a goat. It was killed before the tent of meeting by the priest, and the blood sprinkled upon the altar. Part of the flesh was burned upon the altar (Lev. 3:4), part was given to the priest (Lev. 7:13), and part was eaten by the worshiper and his friends (Lev. 7:16). This offering was expressive of peace and good-will.

**The Sin Offering.** (Lev., ch. 4.) This offering consisted of a young bullock killed before the tent of meeting, whose blood was taken into the sanctuary and sprinkled seven times before the veil. Blood was also put upon the horns of the altar of sweet incense before Jehovah. The offering was for sins which were unknowingly committed. The law first required restitution for the wrong done. The party who had taken anything from another, had to restore it, adding one-fifth thereto (Lev. 6:5).

**The Trespass Offering.** This offering might consist of a sacrifice from the herd, the flock, a goat, a ram, or a dove. It was

designed to make provision for cases in which one had wronged another, and was required to make restitution for the wrong done, adding one-fifth, and also to bring the sacrifice to the altar (Lev. 6:1-7). The same truth is clearly taught in Matt. 5:24.

**The Offering of the Day of Atonement.** (Lev., ch. 16.) This offering was made once a year and was the most solemn event in the year. It fell on the tenth day of the seventh month and was a Sabbath of rest throughout Israel. It was on this day that the priest entered into the Most Holy Place with the blood of the sacrifices and made atonement for himself and the people. The high priest offered for himself and his house, a bullock, and then offered two he-goats for a sin offering, and a ram for a burnt-offering for the entire congregation. Both goats were presented before Jehovah at the door of the tabernacle and lots were cast as to which should be killed and which should be sent away into the wilderness. The high priest entered the Most Holy Place with the blood of the sin offering and burning incense, where he sprinkled the blood seven times upon the mercy-seat and burned the incense before it. Then going without he sprinkled the blood seven times upon the horns of the altar, to make atonement for it. This solemn service was performed by the priest in a robe prepared for the occasion. This robe was laid aside when he came from the Most Holy Place. The ritual of this day symbolized the atonement, and intercession, of Jesus Christ, the great High Priest. (See Heb. 9:24-28.)

**The Water of Cleansing.** This was for the purification of persons who had been rendered ceremonially unclean. The offering from which the ashes were obtained in preparing the water of cleansing, consisted of a red heifer, slain without the camp, whose entire carcass, with the blood, was burned upon a pyre constructed of various fragrant woods. The warm blood of the heifer was sprinkled seven times towards the sanctuary by the priest. At a certain stage the priest cast into the burning mass pieces of cedar wood, hyssop and scarlet. When the whole pyre was reduced to ashes, they were collected by a clean person, and deposited by him without the camp in a clean place. All the participants in the ceremony were rendered unclean, and had to be cleansed before they could mingle with the people



again. When any person was rendered unclean, some of the ashes were mingled with water and sprinkled upon the unclean one, with a bunch of hyssop. It is evident that the prophet had in mind this ceremony in Ezek. 36:25: "I will sprinkle clean (cleansing) water upon you." The ashes of this offering had the same virtue as the blood of a fresh sacrifice. This ordinance symbolized the perpetual cleansing virtue of the blood of Jesus. (See Heb. 9:13, 14.)

## II. RELIGIOUS FEASTS.

The general account of these may be found in Lev., ch. 23. It is significant to note that the number seven runs through the whole list. The weekly Sabbath evidently furnished the basis of such reckoning.

**The Passover.** This commemorates the passing over of the homes of the Hebrews by the death angel on the night of their deliverance, when he entered into every Egyptian home and slew the first-born (Ex. 12). It was instituted on the fourteenth day of the first month—Abib—and continued to be observed at that time by the Hebrews on the wilderness journey and in Canaan. It was begun by the eating of the paschal lamb with unleavened bread and bitter herbs. The passover embraced the feast of unleavened bread, which was observed on the second day or the fifteenth of the month. All leaven was excluded from every Hebrew home during the entire feast, which lasted seven days. The third day was marked by the waving of the first sheaf of the harvest before Jehovah by the priest. This sheaf was of barley, the grain that was first ripe (2 Kings 4:42). The daily offering during this feast was two young bullocks, one ram, seven lambs and one goat (Num. 28:19-23). This was a sacrificial feast throughout, and in it the sacrifice of Christ was plainly prefigured (1 Cor. 5:7).

**Pentecost.** This was called the feast of harvest, the feast of weeks, and the day of first-fruits. It fell on the 8th of the third month—about the end of May, or just fifty days after the passover, which always fell on the 14th of the first month. It marked the completion of the corn harvest and lasted one day.



The characteristic feature of this feast was the offering and waving of two leavened loaves of fine flour, together with a sin-offering, burnt-offerings, and peace-offerings (Lev. 23:15-20). Until the offering of the pentecostal loaves, none of the fruits of the harvest could be eaten. The typical significance of Pentecost is to be found in the outpouring of the Holy Spirit, which marks the beginning of the Christian church (Acts, ch. 2).

**The Feast of Tabernacles.** This was the third of the three great feasts of the Hebrews, which lasted from the 15th to the 22d of Tisri—the seventh month of the Hebrew year. The feast was also called the feast of the ingathering and fell in the autumn, when the whole of the chief fruits of the ground were gathered in (Ex. 23:6; Lev. 23:39; Deut. 15:13-15). It lasted strictly seven days, but was followed by a day of holy convocation, distinguished by sacrifices of its own (Lev. 23:36; Neh. 8:18). This was called the great day of the feast (John 7:37-39). This feast was ushered in by the solemn atonement, which fell on the tenth day of the seventh month. During the entire feast the people dwelt in booths or tents, a reminder of the tent-life in the wilderness. The sacrifices at this feast were far more numerous than at any other. On each day one kid was offered as a sin-offering, and two rams and fourteen lambs as a burnt-offering, besides seventy bullocks offered during the seven days (Num. 29:13-24). The feast was intended to be one of thanksgiving for the harvest and a commemoration of the time Israel dwelt in tents in the wilderness (Ex. 23:16; Lev. 23:43). This feast was observed at the dedication of Solomon's temple (1 Kings 8:21, 65), and again, after the rebuilding of the temple by Ezra (Neh. 8:13-18).

**The Feasts of Purim and of Dedication.** These were minor feasts. The feast of purim commemorated the deliverance wrought through the heroic efforts of Esther and was observed on the 13th and 14th of the twelfth month of the Hebrew year (Esth. 9:26-32). The feast of dedication commemorated the cleansing of the temple and the rebuilding of the altar after Judas Maccabeus drove out the Syrians. This is mentioned only in John 10:22. It was observed on the 25th of the ninth Hebrew month.

**SUGGESTIVE QUESTIONS ON LESSON III.**

When did sacrifices begin to be offered, how many, and what did they typify?

Give the important details of each.

What gave rise to the feast of the Passover? Give the important details of this feast.

Describe the feast of Pentecost.

What was the purpose of the feast of Tabernacles?

What can you say of the feasts of Purim and of Dedication?

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**LESSON IV.****JEWISH INSTITUTIONS.**

1. **The Sabbath.** The word Sabbath means "a day of rest." The word from which it is derived means "to cease to do," "to rest." This day was the seventh and the last day of the week and was designed to commemorate God's seventh day of rest at the creation (Gen. 2:3; Ex. 20:8). In Deut. 5:12-15, it is mentioned as commemorating the deliverance from Egypt. It was a sign among the Jews that they were God's covenant people (Ex. 31:13, 17; Ezek. 20:12-20). Strict laws were given concerning its observance (Ex. 31:14). The fourth commandment enforced labor on six days of the week, as well as rest on the seventh. There are a number of views concerning the relation of the Jewish Sabbath to the Lord's Day, or Sunday; but the true view appears to be this: that Sunday is not substituted for the Jewish Sabbath, but is rather an analogous institution, based on the consecration of that day by our Lord's resurrection, sanctioned by apostolic usage (Acts 20:7; 1 Cor. 16:2), and accepted by the early church. This day was set apart for similar purposes as the Sabbath. It was not until after the third century that there was any confusion concerning the two days. Christians observed the first day of the week.

2. **The Sabbatic Year.** As each seventh day was holy to Jehovah, so was each seventh year. The commandment was to sow and reap for six years and to let the land rest for the seventh, "that the poor of the people may eat; and what they leave the

beasts of the field shall eat" (Ex. 23:10, 11; Lev. 25:1-7). The land was to enjoy her Sabbath of rest as well as the people. Neither tillage nor cultivation of any sort was to be practiced. The voluntary products of the land were not to be harvested by the owners. Owners of lands were expected to lay by corn in previous years for their own, and their families' wants (Lev. 25:20-22). This year showed the claim of God on the land as well as on the time of the people. However, it was not faithfully observed, and this is assigned as one reason of the Babylonian captivity (Jer. 25:9; 2 Chron. 36:21). The nation, or individual, that attempts to rob God must suffer the penalty. The Sabbatical year was the time for the release of all debtors.

The law that required every Hebrew bondsman to be set free at the end of six years of servitude was closely related to the Sabbatical law, but was not a part of it (Ex. 21:1-6). If the servant refused to accept his freedom and voluntarily chose to remain in the service of his master, he was taken to the door of the house and his ears bored through with an awl—a sign of perpetual servitude. By this act he became a love-slave instead of a bond-slave. This is typical of the renewed soul choosing the perpetual service of the Redeemer.

**3. The Year of Jubilee.** (Lev. 25:8-16, 23-55.) After seven Sabbatical years came the year of jubilee. It was called the fiftieth year. It was ushered in on the day of atonement with the blowing of trumpets throughout the land, and by a proclamation of universal liberty (Lev. 25:10). The law provided three things: rest for the land and its people; restoration of forfeited inheritances; and liberty for bond-slaves. The law provided a peculiar land system for the Jews. They were not permitted to sell their land outright, inasmuch as they had received it from Jehovah. They could sell it only to the succeeding year of Jubilee, at which time it went back to the original owner. This law worked no hardship upon any, because all were familiar with it and could easily calculate the time until the next Jubilee. The law provided for the continued equal distribution of property among the people and prevented the oppression of man by his fellow-man. We have no direct evidence that this law was observed, but have references that seem to indicate that it was to some extent (Ezek. 46:17; Isa. 61:1, 2). In Isa. 5:8, a woe

is pronounced against those who add field to field, and house to house. The law prohibited the alienation of property (1 Kings 21:3, compared with Lev. 25:23). Forfeited estates might be redeemed at any time, if the original owners, or their kinsfolk, were able to do so. Boaz redeemed the property of Elimelech (Ruth 4:1-11). Christ used the year of Jubilee to indicate the character of His mission (Luke 4:18, 19). He came with the proclamation of gospel liberty to all men.

**4. The Cities of Refuge.** (Num., ch. 35, and Josh., ch. 20.) These cities were six in number, three on either side of the Jordan, located about fifty miles apart, so that they could be reached from any part of the kingdom in one day. No one was more than about thirty miles distant from a city of refuge. The names of the cities were Hebron, in the mountains of Judah; Shechem, in Mount Ephraim; Kadesh, in Mount Naphtali on the west of Jordan; and on the east were Bezer, in the plain belonging to Reuben; Ramoth, in Gilead belonging to Gad, and Golan, in Bashan belonging to Manasseh. The roads leading to these cities were kept open and guideboards marked the way, so that the person fleeing thither might not be hindered.

(a) **The Purpose.** The cities of refuge were for the protection of the innocent and the administration of justice to all parties guilty of manslaughter, whether voluntary or involuntary. The only law known in that day for manslaughter was this: if a man took the life of another, he himself must be slain by the nearest relative. The cities of refuge did not screen the guilty, but furnished a chance for a proper trial and a legal execution, in case of being found guilty. The involuntary murderer was retained until the death of the high priest. There he found protection against his avengers of blood. If he ventured beyond the limits of the city it was at his own risk; his avenger of blood might fall upon him and slay him. After the death of the high priest he could with safety return to his own city.

(b) **The Higher Refuge.** The cities of refuge no doubt furnished the basis for the representation of God as the refuge of His people, so frequently found in the Psalms, the prophets and elsewhere (Ps. 9:9, 46:1, 7, 91:2, Isa. 25:4, 26:1; Heb. 6:18). He is ever at hand, a very present help in time of need, and the

way to this refuge is clear and plain. There is need to flee to it with all haste, where abiding safety may be found. It is in God alone that man finds protection against all of his enemies. The names of the cities of refuge are suggestive. Kadesh means "holiness," or "the holy one." Shechem means "shoulder," and is the seat of man's strength. ("The government shall be upon his shoulder.") Hebron means "a friend." "There is a friend that sticketh closer than a brother." Bezer means "precious." "Unto you who believe he is precious." Ramoth-gilead means "heights of Gilead." "Lead me to the Rock that is higher than I." Golan means "exile." Jesus Christ became an exile that He might lead us back to the Father's favor and the Father's house.

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#### SUGGESTIVE QUESTIONS ON LESSON IV.

What does the word Sabbath mean? Why instituted? What day of the week did the Jews keep as the Sabbath? Why do we keep the first day of the week?

When did the Sabbatic year occur, and what was its purpose? How was it kept?

When did the year of Jubilee occur, and what was its purpose? How was it kept?

Why were cities of refuge established? Where were these cities? What did their names signify?

Where is the "Higher Refuge."

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#### LESSON V.

##### JEWISH DRESS.

In the Bible frequent references are made to clothing, which are meaningless to us unless we have some knowledge of the various articles of dress, and of Oriental usage and sentiment, connected with them. This knowledge will lend fresh interest to the narrative by presenting to the eye a picture of the people described, and also enable us to follow the sacred writers into the figurative meaning they meant to convey when they applied the common facts about the outer garments to the clothing of

the spiritual man. The general character of Oriental dress is recognized by all, but it is frequently difficult to determine the origin, material and usage of particular articles. The chief points of inquiry are those that relate to materials of dress, articles of dress, and Oriental custom and thought about dress.

**1. Materials of Dress.** The earliest and simplest robe was made of the leaves of a tree, sewn together so as to make an apron (Gen. 3:7). After the fall of man the skins of animals were used (Gen. 3:21). The mantle worn by Elijah appears to have been the skin of a sheep or some other animal, with the wool left on. These robes were made by sewing several skins together.

The art of weaving hair was early known to the Hebrews (Ex. 26:7). The sackcloth used by mourners was of this material. John the Baptist's robe was camel's hair (Matt. 3:4). The hair of both the camel and goat was much used.

Wool was no doubt introduced at an early period, the flocks of the pastoral families being kept partly for their wool (Gen. 38:12). Sheep-shearing is mentioned in Genesis 31:19; 38:12; 1 Sam. 25:2; 2 Sam. 12:23. The art of weaving brought the undressed skin largely into disuse as a material for dress.

It is probable that the acquaintance of the Hebrews with cotton or linen dates from their captivity in Egypt, when they were instructed in their manufacture (1 Chron. 4:21). Linen became a popular material for dress after they entered Canaan. We find frequent mention of it. Silk was not introduced until a very late period (Rev. 18:12).

**2. Articles of Dress.** (a) **Shirt, sheet, linen garment** (Judges 14:12, 13; Prov. 31:24; Isa. 3:23; Mark 14:51). This was worn next the body and, when used as the only garment, took the form of a cotton, or linen, wrapper of various sizes. It once represented all, and has therefore given something of its character to all other articles of Oriental dress. When worn with other articles of dress it took the form of a night shirt, reaching below the knees. It was made by taking a long piece of material and folding it into two equal lengths, with the sides sewn up, and holes at the top corners for the arms, or with sleeves inserted. This garment was the same for both men and women.



Any one having on nothing but this garment was said to be naked (thinly clad) (John 21:7).

(b) Coat. This in general form was like the shirt, or linen garment. It was made of cotton, linen, wool, or probably silk, and completed the indoor costume for family life, the shop, and familiar outdoor surroundings. Its presence marked the change from the pastoral life to that of the village and town under conditions of trade and agriculture. The coat differed from the shirt in that the entire front was cut open, long sleeves were attached and the shape more adapted to the figure. The two fronts were drawn tightly round the body, overlapping each other, and the waist was firmly bound with a belt or sash. This was evidently meant to be superior to the shirt in material and appearance.

(c) Cloak. This was the outermost garment, and was distinguished by its greater size and the absence of the girdle. There was great variety in shape, quality and material, corresponding to the social position of the wearer and the style by which it was made. This garment is spoken of as clothing generally on account of its enveloping fullness, and is translated "apparel," "raiment," "vesture," "attire," etc. The expressions "changes of raiment" and "suits of apparel" refer especially to this garment. There were many varieties, but two we may distinguish. The one was a very long, loose robe with very wide sleeves, worn over the belted coat and shirt. It expressed dignity, culture, and was a mark of the priestly, educated, wealthy and official classes. It was the characteristic robe of the professions (1 Chron. 15:27; 1 Sam. 2:19, 15:27), the mark of high rank and station (1 Sam. 18:4, 24:5), and the suit of exchange of the Hebrews (Isa. 3:22; Zech. 3:4). It was worn by Saul (1 Sam. 24:4), was given by Jonathan to David (1 Sam. 18:4), was the long robe of the Pharisees (Luke 20:46), and of those "arrayed in white robes" (Rev. 7:13). It was the full dress suit of ancient times. The other variety was the heaviest and largest article of Oriental dress, which was the dress of travel, of the shepherd, worn for protection against cold and rain, and used as a covering during sleep (Ex. 22:26, 27). This was made of a piece of cloth about seven feet from right to left and four and one-half feet from top to bottom; a width of one and one-



half feet was folded in at each side and sewn along the top with a slit at each top corner through which the hand and wrist could pass. Thus the garment became practically a square. Christ's "garment without seam" was likely such (John 19:23). Elijah's mantle and John the Baptist's raiment were of the square cloak pattern.

(d) Girdle. This was an essential article of dress in the East, and worn by both men and women. Girdles were made of leather (2 Kings 1:8; Matt. 3:4), and linen (Jer. 13:1). Linen girdles were embroidered with silk, and sometimes with gold and silver threads (Dan. 10:5), and frequently studded with gold and precious stones or pearls. The girdle was fastened by means of a golden or silver clasp, or tied in a knot so that the ends hung down in front. It was worn about the loins. Girding up the loins signified preparation for active service. The girdle worn by the priests was made of the finest linen and embroidered with flowers of scarlet, purple, blue and fine linen (Ex. 28:39, 39:29). The "curious girdle" was made of the same material and colors (Ex. 28:8). It was about four fingers wide and was wrapped several times around the priest's body, the ends hanging down to the feet. On account of the costly material out of which girdles were made, they were frequently given as presents (1 Sam. 18:4; 2 Sam. 18:11).

(e) Sandal. This was the article ordinarily used for protecting the foot among the Hebrews. It consisted of a flat sole of leather, wood, or matted grass, with loops attached, through which the shoe-latchet, a leather thong, passed and fastened in the foot. Sandals were worn by all classes of society in Palestine, and were very cheap and common (Amos 8:6). They were not worn indoors. It was a mark of reverence to cast off the shoes in approaching a place, or person, of eminent sanctity (Ex. 3:5; Josh. 5:15). To carry, or loose, a person's sandal was considered the most menial service (Matt. 3:11; Mark 1:7; John 1:27).

(f) Female Dress. This resembled male attire so far as to make interchange possible, which was prohibited (Deut. 22:5). It differed from the dress of men only in regard to the outer garment. The chief articles of specially feminine attire were the

veils and mantles. The veils were the large enveloping veils, made of white cotton, black twilled silk, or rich silk stuffs of the highest colors and of a highly ornamental pattern. This veil is one of the most familiar objects in the streets of Eastern towns. It is impossible to say what sort of a robe the mantle was (Isa. 3:22).

**3. Oriental Custom and Thought Concerning Dress.** It is clothing that distinguishes man from the beast. To be unclothed is not merely to suffer cold, but is to "be found naked" (2 Cor. 5:3). The phrase "naked and ye clothed me" (Matt. 25:36), over and above personal comfort to the individual, means restoration to human society and human dignity. Fine clothing in Oriental times was apt to carry the assumption that the wearer possessed all inward graces (Jas. 2:3). Eastern clothing appears to be cumbersome to an American. This, to the ordinary Oriental mind, carried a subtle recommendation, implying that the wearer did not have to work. Their dress emphasized the thought that the chief good in life is not in active accomplishment, but in rest and the privilege of rest. A worker lost public respect in proportion as the laborer had to take off his clothing in order to engage in it. Bright colors were expressive of happiness and prosperity, and the dark colors were expressive of grief. Orientals always traveled in their best clothes. Facts about clothing are frequently used in the Bible to express spiritual truths. We have such phrases as "clothed with humility" (1 Pet. 5:5), "the garment of salvation, the robe of righteousness" (Isa. 61:16), into which is meant to be borne all that the Oriental dress means with regard to completeness of covering and dignity of grace.

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#### SUGGESTIVE QUESTIONS ON LESSON V.

What materials are used for making garments among the Jews? Describe (a) the shirt worn by the Hebrews; (b) the coat; (c) the cloak; (d) the girdle; (e) the sandals; (f) the female dress.

What of the Oriental custom and thought concerning dress?

## CHAPTER X.

### FIVE LESSONS ON THE PRINCIPLES OF THE CHRISTIAN CHURCH.

BY E. L. MOFFITT, M.A., LL.D.

- Lesson I. The Lord Jesus Christ is the only Head of the Church.
- Lesson II. Christian is a Sufficient Name for the Church.
- Lesson III. The Holy Bible is a Sufficient Rule of Faith and Practice.
- Lesson IV. Christian Character is a Sufficient Test of Fellowship and of Church Membership.
- Lesson V. The Right of Private Judgment and the Liberty of Conscience is a Right and Privilege that Should be Accorded to and Exercised by All.



## LESSON I.

### INTRODUCTION TO THE PRINCIPLES OF THE CHRISTIAN CHURCH.

The Christian Church is founded upon broad and liberal principles. Its members, in the ministry and in the laity, accord to every man the right to think for himself, and to formulate his own "creed," or faith, so long as it is consistent with the great fundamental principles of Christianity as taught by the Word of God—so long as that liberty is not "used as an occasion to the flesh."

They are distinguished from the majority of other churches by their refusal to be bound by any creed, save the Bible alone, which they regard as sufficiently clear and definite, and as being of itself superior to any creed or creeds, any man-made formulas, or man-deduced dogmas. Realizing, however, that in order that an organization may exist and prosper there must be some general principles upon which it is based, as a ground-work of harmonious, unified and systematic effort, they have adopted the following five cardinal principles as this basis for their organization:

1. The Lord Jesus Christ is the only Head of the church.
2. Christian is a sufficient name for the church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

As is evident, these principles are "general, rather than particular, yet comprehensive, embracing all those truths, facts, and doctrines which are indisputably revealed, and allowing each individual to form his own opinion upon minor points according to the best light and evidence before him."\* They are merely comprehensive statements as to the Christian's acceptance of

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\* See Principles and Government.

Christ and His Word. Unlike creeds, they are "neither made tests of religion nor binding upon the consciences of men,"\* and do not set up any "rules or formulas for the right interpretation of Scripture."

## I. THE LORD JESUS CHRIST IS THE ONLY HEAD OF THE CHURCH.

By this the Christians mean that, since Christ is the source of our spiritual life and of all life, as it is from Him that come our lessons of truth and of righteousness, as it was He who established the church and gave unto it and to all the world the law and the gospel, it is to Him alone that we look for guidance, for leadership, for headship in the church.

Christ is the Head of the church—

1. **By Divine Appointment.** Paul, writing under divine inspiration, says that the Father "set Him [Christ] at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." (Ephesians 1:20-23.)

"And He [Christ] is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all fullness dwell." (Colossians 1:18, 19.)

"Now ye are the body of Christ, and members in particular." (1 Corinthians 12:27.)

2. **By Virtue of His Offices.** Were all of His many offices enumerated, each one of them would be seen to be such as pertains only to the head of the church. We have space to mention only a few:

(a) **As Mediator** between the Father and His children—"For there is one God and one mediator between God and men, the man Christ Jesus." (1 Timothy 2:5.)

"By how much also He is the mediator of a better covenant which was established upon better promises." (Hebrews 8:6.)

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\*See Principles and Government.

“And for this cause He is the mediator of the New Testament.”  
(Hebrews 9:15.)

“And if any man sin we have an advocate with the Father, Jesus Christ the righteous.” (1 Jno. 2:1.)

“But ye are come \* \* \* to the general assembly and church of the firstborn, which are written in heaven \* \* \* and to Jesus the mediator of the new covenant.” (Heb. 12:23, 24.)

(b) **As Organizer, Leader and Confirmer** in the Christian faith.

“There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men. \* \* \* And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” (Ephesians 4:4-16.)

“And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all fullness dwell; and, having made peace through the blood of His cross, by him to reconcile all things unto himself; by Him, I say, whether they be things in earth, or things in heaven.” (Col. 1:18-20.)

Believing that Christ is the Head, and the only Head of the church, the Christian Church does not provide, in its government, for any pope, bishop, or other official to be clothed with author-



ity to speak for the church in matters either temporal or spiritual. Their government is congregational, and all church affairs are considered and administered by the local church, or by the conference or convention—the conference being composed of delegates elected by the local churches, and the convention of delegates chosen by the various conferences.

“For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will save us.” (Isa. 33:22.)

“The elders which are among you I exhort, \* \* \* Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” (1 Peter 5:1-4.)

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### SUGGESTIVE QUESTIONS ON LESSON I.

What can you say in general of the principles of the Christian Church?

How are the Christians distinguished from other churches?

Why are general principles necessary?

Name the five cardinal principles of the Christians.

What do the Christians mean by the first cardinal principle?

For what two reasons is Christ to be regarded as the Head of the church?

What are two of the offices of Christ?

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### LESSON II.

#### II. CHRISTIAN IS A SUFFICIENT NAME FOR THE CHURCH.

The Christian Church is sometimes censured for taking the name Christian as a distinctive church name, because, they say, “it is a name that belongs to all Christ’s followers.” The assertion that the name belongs to all Christ’s followers is true; and that is why the church prefers it. We see no reason why all His followers should not wear it. It is not our purpose to

appropriate it exclusively to ourselves—we would be glad for all the denominations to come together under it, and wear it exclusively to the honor and glory of Him who came to earth, suffered, and died upon the cross that we might live, who gave to us the plan of salvation, and who is “the head over all things to the church.”

1. We believe that the name Christian is of divine appointment, having been prophesied by Isaiah, when he says: “And the Gentiles shall see Thy righteousness, and all kings Thy glory: and Thou shalt be called by a new name, which the mouth of the Lord shall name.” (Isa. 62:2.)

“And ye shall leave your name for a curse unto my chosen; and the Lord Jehovah will slay thee; and He will call His servants by another name: so that he who blesseth himself in the earth shall bless himself in the God of truth.” (Isa. 65:15, 16.)

We think we find the fulfillment of these prophesies in Acts 11:26—“And the disciples were called Christians first in Antioch.”

2. The name Christian is the only distinguishing name given in the Bible to the church as an organized body.

“Then departed Barnabas to Tarsus for to seek Saul; and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.” (Acts 11:25, 26.)

Evidently this name was given to the disciples not only as individual followers of Christ, but as a church, meeting together, and being taught as a body for a whole year by Saul and Barnabas.

3. We know of no other name given to the followers of Christ, until the advent of the man-made creed, about the close of the second century. From that time on men have speculated and theorized, and evolved creed after creed, and dogma after dogma; and, as they have succeeded in enforcing their ideas, their theological interpretations, they have gotten followings which, in many instances, have in later years grown into very large sects. The more men theorize and speculate on minor points of belief, the more sects there are in the world, and the more divided is

the church of God, each sect adopting a new name to distinguish it from those already in existence.

We believe that this exaggerating and emphasizing of differences tends to a sectarianism that many times subordinates the great question of the salvation of the world to the strengthening of the sect. The name Baptist emphasizes the fact that the members of that church believe in baptism—practically always by immersion. Methodist emphasizes the idea of method, system, formality in church work and government. Presbyterian emphasizes the idea of ordination and government by presbyteries. Episcopalian emphasizes the fact of a government by an episcopacy, or by bishops. Lutheran emphasizes the fact that the church was founded by Luther, Wesleyan by Wesley, and so on through the whole catalogue of sectarian names.

These names all emphasize certain beliefs or forms of government, or that they were founded by certain individuals; and it will be noted that none of the ideas emphasized have anything to do with the salvation of a soul—they stress only minor points. The name Christian can emphasize but one fact, and that is that the wearer of it professes to be a follower of Christ—and this is no minor point: it is essential to salvation. Every man who expects to be saved must be a follower of Christ; and we believe it but just, right, reasonable, fitting and scriptural, that we bear witness to that fact even in the name we wear. If, however, others think it best that their name emphasize some rite, ceremony, or feature of church government, or that it honor the man who formulated their peculiar tenets, we have no war to wage on them for it. We allow them to choose for themselves, as we have done.

Christ is the Head of the church, our leader and founder: it is from Him that we derive the very principles of Christianity. Christian is a follower of Christ—we do not desire a better or more significant name.

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### SUGGESTIVE QUESTIONS ON LESSON II.

Why do the Christians prefer to be called only by the name Christian?

How do you know that the name Christian is of divine ap-

pointment? Where was it first used as the name for the followers of Christ?

What is the only distinguishing biblical name for the church as an organized body?

When did sectarian names begin to displace the name Christian as the distinguishing name of the church?

How did sectarian names originate? To what do they direct attention? To what does the name Christian direct attention?

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### LESSON III.

#### III. THE HOLY BIBLE IS A SUFFICIENT RULE OF FAITH AND PRACTICE.

By this we mean that we accept the Bible just as it is, as affording us all the "beliefs" that are necessary for our own salvation, and for the salvation of the world—and this is what the church is organized for, and is striving after.

We reject human "creeds," "disciplines," "articles of faith," etc., as being not only useless as rules of faith and practice, but as being also harmful. Until the advent of the man-made creed in the second century, there was but one church, "one fold and one Shepherd." Christ was the only Head, and we were one, even as He and the Father were one. But when men began to try to improve on the Bible, not, as the Word of God, of course, but as a "rule of faith and practice," when they began to write their creeds, their rules or formulas deduced by logic as the right interpretations of the Scripture, articles of faith written by men and subscribed to and contended for by the church, just that soon the church of God began to be divided. "Ism" after "ism," "schism" after "schism," appeared to confuse, disorganize, and divide the Christian world into sects—and, as a result, we have in the world to-day more than two hundred church creeds, each differing from every other, and each claiming, in effect at least, that it is right, and that, consequently, the others are wrong. Thus each one is rejected by the hundred and ninety-nine others as being the wrong aids to the right faith and practice. The Christians go one step farther and reject the whole two hundred, believing that—

1. The Bible is a sufficient guide to a saving faith.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." (Psalm 19:7, 8.)

"Through Thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:104, 105.)

"And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:15.)

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. 15:4.)

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (Jno. 5:39.)

"Then said Jesus to those Jews which believed on Him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (Jno. 8:31, 32.)

2. The Bible is a sufficient guide to our conduct as followers of Christ.

"Moreover by them [the judgments of the Lord] is thy servant warned: and in keeping of them there is great reward." (Psalms 19:11.)

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17.)

3. The Bible alone, as a rule of faith and practice, is superior to any man-made creed, "any rule or formula deduced by logic as the right interpretation of the Scripture."

"But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9.)

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, \* \* \* after the commandments of men?" (Col. 2:20-22.)

"For this cause also thank we God without ceasing, because

when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus." (1 Thess. 2:13, 14.)

The Holy Scriptures, then, being "inspired of God," "profitable for doctrine, for reproof, for correction, for instruction in righteousness, thoroughly furnishing us unto all good works," and making us "wise unto salvation," we can see no use for a man-made creed—except to divide one part of God's saved from another part, and to show that one sect does not believe just like another sect on some minor points that have nothing whatever to do with the salvation of the world for which Christ died, and for which He established His church here on earth.

We do not see how a creed can be plainer than a "testimony" that "makes wise the simple"; nor how it can improve upon a "law" that is already "perfect." We do not see how it can make any better for us "statutes" that are already "right"; nor what need there is to explain or interpret a "commandment" that of itself "enlightens the eyes."

"Thy Word," O Lord, "is a lamp unto my feet, and a light unto my path."

"This principle," as we are told in our Principles and Government, "excludes destructive criticism. It is a principle that includes the whole Bible, while it does not hamper it by any fixed or formulated interpretation. It is inclusive in the sense of broadest charity. It is an anchor to the Ship of Zion, with chain enough to reach the bottom of any sea of thought. No storm can drive the church with such a principle from her moorings."

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### SUGGESTIVE QUESTIONS ON LESSON III.

What is meant by the third cardinal principle?

Why do the Christians reject all human creeds?

In what two respects is the Bible a sufficient guide?

Why are the Holy Scriptures superior to all human creeds as a guide of faith and practice?

Show how the third cardinal principle excludes destructive criticism.



## LESSON IV.

**IV. CHRISTIAN CHARACTER IS A SUFFICIENT TEST OF FELLOWSHIP AND OF CHURCH MEMBERSHIP.**

As previously stated, we do not require conformity to any creed, discipline, or articles of faith, as a requisite to church membership. We do not question candidates as to any of the minor doctrines or beliefs. We think the larger and simpler tests that Christ has set in His Word are of themselves sufficient, without applying any of the minor tests that any man or number of men, however learned, may deduce from the general principles of Christianity laid down in the Book for our guidance. We simply ask the candidate for membership the following three questions:

(1) Have you sincerely and heartily repented of all your sins? (See Luke 13:3-5; Acts 17:30; and Acts 26:20.)

(2) Do you believe in the Lord Jesus Christ as the Saviour of the world? (See Matt. 1:21; and Jno. 4: 42.)

(3) Is it your purpose through grace to live a godly life? (See Acts 15:11; Eph. 2:8; and Titus 2:12.)

These questions being answered affirmatively, and the church, upon being questioned, raising no objection, the minister extends to the candidate the right hand of fellowship, presents the Bible as his guide, delivers a brief exhortation, and receives him into full fellowship.

1. The man who does the will of the Father is "eligible" to the kingdom of heaven, and hence is worthy of our fellowship.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

"This then is the message which we have heard of Him and declare unto you that God is light, and in Him is no darkness at all. \* \* \* But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (1 Jno. 1:5-7.)

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt. 12:50.)

"And He said unto them, Go ye into all the world and preach



the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16.)

"For as many as are led by the Spirit of God, they are the sons of God. \* \* \* The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint heirs with Christ." (Rom. 8:14-17.)

2. Those who have exercised faith in Christ and keep His word, are Christians, and are eligible to membership in the Christian Church.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. \* \* \*

"Then they that gladly received his word were baptized: and the same day there were added unto them three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. \* \* \* Praising God and having favor with the people. And the Lord added to the church daily such as should be saved." (Acts 2: 38, 41, 42, 47.)

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth Him also that is begotten of Him. By this we know that we love the children of God, when we love God, and keep His commandments." (1 Jno. 5:1 and 2.)

In short, we know that he that believeth on Christ, keepeth His word, and doeth His will, is born of God, is an heir of God and a joint-heir with Christ—is a Christian, and worthy of the fellowship of all Christ's followers. It is to all such as these that the Christian Church opens its doors.

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#### SUGGESTIVE QUESTIONS ON LESSON IV.

What is the fourth cardinal principle?

How is a member received into the Christian Church? What three questions are asked him?

These questions being answered in the affirmative, what is the next step?

What two statements are given, showing the biblical authority of the fourth cardinal principle?

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## LESSON V.

### **V. THE RIGHT OF PRIVATE JUDGMENT AND THE LIBERTY OF CONSCIENCE IS A RIGHT AND A PRIVILEGE THAT SHOULD BE ACCORDED TO AND EXERCISED BY ALL.**

By this the Christian Church means that in all matters pertaining to the Christian religion, it is the duty of each individual to take the Word of God, study it carefully, get all the light he can, from whatever source, bearing on it, and then, under the guidance of the Holy Spirit, formulate his own beliefs as to the minor doctrines, and live according to the dictates of his own conscience thus enlightened. We require "no compromise in faith or opinion of any child of God in order to communion or fellowship," leaving to each one's own private judgment and enlightened conscience his acceptance or rejection of all those minor doctrines that have given rise to the more than two hundred creed-churches extant in the world to-day.

1. We believe that every Christian is held individually responsible for his own beliefs and acts. See Romans 14, the entire chapter.

"Who art thou that judgest another man's servant? To his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." (Rom. 14:4 and 5.)

"But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." (Rom. 14:10-13.)

2. We believe that every honest, intelligent Christian is capable

of forming his own judgments of the teachings of the gospel, from the Word itself.

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewn it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse.” (Rom. 1:16-20.)

“But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews’ religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God \* \* \* to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me.” (Gal. 1:11-16.)

“If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” (Jno. 7:17.)

“Howbeit when He, the Spirit of truth, is come, He will guide you into all truth.” (Jno. 16:13.)

3. No Christian should be made to subscribe to another man’s beliefs.

“For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh.” (Gal. 5:13.)

“But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things

also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." (1 Cor. 2:9-16.)

See also 1 Cor. 3—the entire chapter.

"I will put My laws into their mind, and write them into their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest." (Heb. 8:10 and 11.)

"There is one lawgiver, who is able to save and to destroy; who art thou that judgest another?" (James 4:12.)

In short, and finally, we appeal to no pope, to no cabinet of bishops, to no council, to no convention, to no synod, to no conference, to no association, to no creed, to no discipline, to no articles of faith, to no man or set of men, for our interpretations of the Scriptures; but to our own private judgments, guided by our own consciences enlightened by our own investigations, under the direction and illumination of the Holy Spirit. This we regard as the highest tribunal—the final court of appeal.

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### SUGGESTIVE QUESTIONS ON LESSON V.

What is meant by the fifth cardinal principle?

Why is every Christian held individually responsible for his own beliefs and acts?

How ought every Christian to form his own judgments of the teachings of the gospel?

Why should one Christian not be made to subscribe to another's interpretation of the Scriptures?

What is the Christian's final court of appeal?

## LIST OF HELPFUL BOOKS.

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For those who would like to improve their methods of teaching beyond the scope of this book, and get a clearer idea of Sunday-school ways and ideals, the following list of helpful books is given. Dr. J. O. Atkinson, our Publishing Agent, is ready and willing to supply these books to all who desire them. Order of him at once.

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