

EVANGELICAL NORMAL SERIES.

TEXT-BOOK No. 10

Modes and Methods

❧ of Work. ❧

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Modes and Methods
— OF —
SUNDAY - SCHOOL WORK.

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CLEVELAND, O.

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P R E F A C E.

This world belongs to Christ. Every thing that aids in putting Him in possession of His righteous claim is a blessing to men. One of the greatest agencies in the accomplishment of this work is the Sunday-school. To make this instrumentality as efficient as possible should be the aim of every worker for Jesus. It is the sincere prayer of the author of this unpretentious volume, that it may contribute something in the direction of the encouragement and efficiency of the earnest and devoted toilers in this part of the Master's vineyard. He has long since learned that all the good things that can be said on any subject are not given in one sermon, nor even in one book. Many readers will doubtless be disappointed in not finding here nearly all that they had hoped to see. All may find food for thought and suggestions for work. The author has aimed at preparing a treatise on the modes and methods of work in the Sunday-school, that will be more helpful than eloquent. May the blessing of the dear Father in heaven accompany the book on its mission.

U. F. S.

Cleveland, O., 1885

MODES AND METHODS

— OF —

SUNDAY-SCHOOL WORK.

CHAPTER I.

HISTORY.

Our Normal students will doubtless be interested in a brief historical sketch of the development of the Sunday-school idea. No man can claim the credit of having originated it. The religions founded by man do not have the Sunday-school element in them. The Sunday-school idea is a growth, or development, from the instructions given in and with the Word of God by its Divine Author.

It is true that our present form of Sunday-school work is not so ancient as the Divine Word, but the object in view was recognized in primeval sacrifices, and in the primitive customs of the Church of God. That the great Head of the ancient and modern Church had it in view in the patriarchal and Mosaic economies is evident from the fact, that He insisted on the proper study and teaching of the Word by both old and young. Of Abraham, the father of the patriarchal line, the Lord said: "I know him, that he will command his children and his household after him, and

they will keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." Here we have an incidental reference to the primitive Sunday-school idea, although it was not then known by that name. The faithful instruction of posterity in the doctrines and requirements of Divine Revelation, in order to holy living in this world and the joys of heaven in the world to come, has been the aim of God's Church, ever since it has had an organization. The duty of such instruction in the principles of the kingdom of God has always been a plain and cardinal item in the constitution of the Church. Moses, the law-giver, was the next representative man after Abraham, the patriarch. In his summing up of the law which God had given, he not only commanded that the words he gave to them should be written in their hearts, but he also added this requirement: "And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Thus we find in the very beginning of both the Patriarchal and Mosaic or Levitical dispensations, the very idea of our present Sunday-school work, although the mode of performing that work was different from our modern application of the same principles.

Jerusalem was the divinely appointed centre of religious interest and instruction. We may therefore look upon it as the model of the Mosaic system in its arrangements for the impartation of the doctrines of sacred Scripture. This city alone is said to have had, at one time, four hundred and fifty Jewish synagogues.

These were used not only for devotional exercises, but also for regular systematic instruction in the Scriptures. Some one has said that, "in its principal features, the Sunday-school service of our day closely resembles that of the ancient synagogues." That those services were held on the Sabbath-day there can be little or no doubt.

The early Christians, whose Divine Founder and Head proved Himself to be so graciously interested in the young as well as in the old, was no less interested in imparting Scriptural instruction than was the ancient Church, which it supplanted. Says Coleman: "Their tender solicitude for the religious instruction of their children is one of their most beautiful characteristics." In the New-Testament period such schools were attached to the synagogues. They prevailed widely in the first century of the Christian era. Parts of the Bible were used in study. Mosheim, one of the great church historians, says: "There can be no doubt that the children of Christians were carefully trained up from infancy, and were early put to reading the sacred books and learning the principles of religion. For this purpose schools were erected from the beginning." In the German translation of the New Testament the word school is used where synagogue appears in the English. We do not know precisely what was the character of those schools, nor the methods of instruction. It is evident that some officer read from the Scriptures, and that the selections read were discussed. We are also led to believe that catechetical classes were organized, and that instruction was imparted by catechization. The aim of their instruction was "to impart a knowledge of the letter and meaning of the Holy Scriptures, and to

develop a life of faith in the pupil." Much of it may have been given on week days, and privately, but the object in view was the same, and when the pupils arrived at a certain stage, an examination was held in the presence of the congregation, and the rite of baptism was administered. The youth were thus cared for and instructed in the doctrines of our holy religion, which were able to make them wise unto salvation.

The tendency of depraved human nature is downward. This doubtless accounts for the fact that Biblical instruction declined in the middle ages, until, it is said, there was "only an occasional prince, or pastor, or layman, in the spirit of the Master, to teach the children the way of life." The open Bible of the Reformation, however, turned the hearts of the fathers to the children, and in the year 1527 Sunday-schools were established in Wittenberg, by Luther; in 1560 John Knox led in the Sunday-school movement in Scotland, and toward the sixteenth century Borromeo, Archbishop of Milan, began the work in London. There is to this day, in the cathedral at Milan, a large school taught by priests, that has, with slight intermissions, been kept up since that time, although popish supremacy is not favorable to the Sunday-school system.

The latter part of the seventeenth and the beginning of the eighteenth century witnessed a revival in the instruction of youth. The first Sunday-schools in the United States, of which we have any knowledge, were organized in Roxbury, Massachusetts, in 1674, and in Plymouth in 1680. John Wesley, the father of Methodism, if any man can be so called, organized a school at Savannah, Ga., in 1736. In 1747 there was organized in Ephrata, Lancaster County, Penn., a school which

continued for thirty years, when the building was used for a hospital during the Revolutionary war.

Robert Raikes generally receives the credit for having set afloat the modern Sunday-school movement. The misery and idleness of a wretchedly ragged group of children on the street attracted his attention and sympathy. The statement of a lady living in the neighborhood, that the Sunday was made, by multitudes of those wretches, to resemble hell more than any other place, intensified that sympathy, and led him in 1780 to hire four lady school teachers at one shilling per day, to instruct those children on Sunday in reading, and in the Church catechism. In about three years a woman living in a lane where a school was located, told Mr. Raikes "that the place was quite a heaven on Sundays, compared to what it used to be." The mistresses led the children to the house of God for public services, and many of them found their way to the early morning prayer-meeting. In four years from the organization of Raikes' schools, more than 250,000 children in England were enjoying the blessing of Sunday-school instruction.

The Raikes system of Sunday-schools was imported to this country by Bishop Asbury, who organized a school in the house of Thomas Crenshaw, Hanover County, Va., about the year 1785. The work has gained such a firm place in our religious operations, that no church can long exist without vigorous effort in the line of the Sunday-school idea.

Sunday-school "societies," "unions," "associations" have multiplied, and yet have been drawn to some extent into one grand international organization, whose recommended Sunday-school Bible lessons are used, not only

in America and Great Britain, but also in France, Belgium, Switzerland, the Netherlands, Greece, Italy, Turkey, Syria, Hindustan, India, Burmah, China, Japan, and the islands of the southern seas. The statistics of the Sunday-school World reveal an approximate total of 15,775,093 scholars, 1,883,431 officers and teachers in 1884. The United States alone has 98,303 schools, 7,668,833 scholars, 1,043,718 teachers, making a total of 8,712,551. This is certainly a ponderous army, whose banners and fire should speedily conquer the world for Jesus of Nazareth.

The Sunday-school work of the Evangelical Association dates at least from 1832, at which time there existed a school in Lebanon, Penn. New Berlin for some time claimed the honor of having had the first school in 1835, but people still living give Lebanon the first by three years.



CHAPTER II.

OBJECT.

It is natural to inquire into the object of an institution, so aged and yet so vigorous as the Sunday-school is. Robert Raikes' original idea was to form "some little plan to check this deplorable profanation of the Sabbath," by hiring teachers "to instruct in reading and in the Church catechism," those whom he could induce to attend his schools. The aim of the Sunday-school has, however, not only changed, but improved with advancing years.

I. WHAT IT IS NOT.

Perhaps we shall get a clearer conception of what that aim is, by first noticing what it is not.

a.) It is not a place of mere social gathering and novel entertainment. The social element should be cultivated, and there is, perhaps, no better place than the Sunday-school to develop it. There ought to be entertainment and variation of exercises, so as to create interest and attract something of an unconscious attention; but novelty ought not to become an object, except as it contributes to the special object in view.

b.) It is not a substitute for any thing else that exists legitimately in the Church of Christ. For "every man shall bear his own burden," and "let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another," applies also to the Sunday-school. The family, the pulpit and every other

department of Church work must not be deceived with the idea of shoving responsibility on the Sunday-school.

Deut. 6 : 7 ; Eph. 6 : 4. Rom. 10 : 14, 15 ; 2 Cor. 5 : 18-20 ; Eph. 4 : 11. Mal. 3 : 16 ; Heb. 3 : 13 ; Matt. 18 : 19, 20.

II. WHAT IT IS.

The Sunday-school is the Church at work in one of her chosen, necessary spheres ; in which she obeys the Divine injunction to teach God's Word in order to bring the lost to Christ, and to build up the saved in Him. This is the great object of the Church, and every department of it must contribute to this two-fold object. The object may be clearly set forth under the four following divisions :

a.) *It is a school for Bible study.* It is organized as a school, and recognized as such, with teachers and pupils, and a text book. It is designed to teach the doctrines of the Bible, and only those ; and therefore it is appropriately called a school for Bible study. It is an effort on the part of the Church to fulfill the command of her Lord to Peter, "Feed my lambs . . . Feed my sheep." As a school, it teaches by questions, illustrations and personal applications in imitation of the example of Him who spake as never man spake. It is a school for old and young alike, that all may at the same time enjoy the same advantages in the study of Divine truth.

b.) *The conversion of scholars.* That teaching and study of the sacred Scriptures which does not have this in view, aims too low. The Gospel of Christ is the power of God unto salvation. We need to keep this constantly in view, and to ask at every lesson,

"How shall I teach this lesson so as to lead my pupils to Christ?" The history, geography, biography, etc., of the Bible, are all in place only as they contribute to this end; as they prove that Christ, the central figure in the Bible, is the *Life*, the *Truth* and the *Way*. Teach all that is in the Bible, but teach that Christ is all and in all, and that without Him we are undone. Between the lines of every Sunday-school lesson may be read this central text, "Behold the Lamb of God, which taketh away the sin of the world." Point to Him thus, and then look for immediate results.

c.) *Building up converts in Christ.* The next step of importance is building up and developing Christian character. The same Word of grace that leads to Christ is able to build us up in Christ.

"Continue thou in the things which thou hast learned and been assured of. . . . the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrines, 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: 14-17. The superstructure is as important as the foundation itself, and so the building up of converts in the graces, so essential to Christian character, is as important as the work of bringing them to Christ. Soul-culture, therefore, becomes one of the most important factors of our work. We need to teach our converted pupils to "add to faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brother kindness, charity."

St. John wrote, "I have no greater joy than to hear that my children walk in truth." The teacher who appreciates the worth of self-control, personal consecration, and unreserved submission to the Divine will, can not fail to see the importance of instruction that leads to such a desirable and necessary experience. Did not our Lord give "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 slight of men, and by 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 ?" We must, therefore, never lose sight of the pleasant, profitable and momentous work of building up our converts in Christ.

d.) *Missionary work.* The religion of Jesus Christ is, in its very essence, unselfish. It reaches out after the wanderers and the lost. Its Founder came to seek and to save that which was lost. Every institution conducted in His name, and governed by His precepts, is baptized with the same Spirit. His commission is to "go and teach all nations." *To go* is closely and significantly coupled with *teach*. There is no local work large enough to hold a true Christian heart within itself. His sympathies, his powers, and, as far as possible, his labors, are as wide as the work which the Master in His work designs to accomplish.

This spirit is to be instituted into the Sunday-school. A spirit of benevolence that recognizes the world as the field in which the seed of the Word is to be sown, needs to be implanted and cultivated ; and yet we must guard against such a vague and general idea of missionary work as to forget what is to be done in that line at our own doors. A true missionary spirit finds abundant work at home, while it shuns the idea of being confined only at home. "Glory, honor and peace to every man that worketh good, to the Jew first, and also to the Gentile : for there is no respect of persons with God," says the apostle to the Gentiles ; and he is the true exponent of the missionary spirit with which every worker for the salvation of souls should be imbued.

These are the four principal objects of the Sunday-school of to-day—Bible study, conversion of scholars, building up converts in Christ, and missionary work. These objects will be further considered in an indirect manner in the following chapter on the relations of the Sunday-school.



CHAPTER III.

THE RELATIONS OF THE SUNDAY-SCHOOL.

We cannot think of the Sunday-school as an independent institution. We must rather think of it as the Church at work in one of her chosen, necessary spheres. There was, perhaps, a time when it was not considered an essential, integral part of the Church Universal, or any individual church. There may exist at this time a necessity in some localities for independent or union schools, but even these are supposed to be under the control of the churches, which constitute the Church of God. The very name "union" implies this idea, because it denotes the association of members of the various churches for the work of the Sunday-school. We must therefore look upon it as a department of the Church, either local or universal.

The Church is the community of true believers, organized for Christian work. This work covers the entire field of Christian activity, hence every Christian work should be considered in its relation to the Church. In the Church, various departments exist for varied Christian work. These departments may or may not be organized into different societies, as Missionary, Tract, Temperance, Educational and other societies; but they may be acknowledged as the various forms of activity assumed by the Church. Among these is the Sunday-school, which is that department of the Church

of Christ which is devoted especially to the teaching of God's word, so as to effect the conversion and the spiritual upbuilding of souls coming under its influence. In reference to the relation of the Sunday-school to the Church, we notice the following points :

a.) It is a department of the Church, and not an orphaned nor independent organization. As a child, or institution of the Church, it owes submission and obedience to the Church.

b.) It should supplement the pulpit by teaching carefully the doctrines of the Church, and assisting in the soul culture, for which the Church is responsible.

c.) It should help to make and to care for the converts of the church.

d.) It should work with the pastor and under his supervision, like other departments of the Church.

e.) It should contribute attendants at the Church service, by instruction, announcement and example, by officers and teachers.

f.) It should teach recognition of the Church, and the importance of loyalty and attachment to it. It thus becomes a means of strength to the Church.

g.) It should prepare its pupils for active work in other departments of the Church. It is a means by which the talent of the Church may be developed.

h.) It is a channel through which the Church may circulate good literature among its pupils, and in the families represented among its members; and thus obviate or crowd out the pernicious literature which is as abundant as it is hurtful.

i.) It is a Missionary agency by which the Church may reach beyond its own limits after the lost and wandering ones outside of the fold.

The relation of the Sunday-school to the Church as a department under its control, and aiming at the two great objects of the Church—the glory of God and the salvation of souls—regulates also, to a considerable extent, its relation to other departments of religious work.

The family is God's oldest institution in the human race. There are the beginnings of life, of habit, of education. The government which rules the home is infinitely more important than is the administration which holds the reins of national government for a quadrennium or two, for out of the home come the influences which give form and character to all other powers. No political administration can greatly injure us if our home life and administration be pure, frugal and godly. If our homes be the hot-beds of iniquity, profligacy and impurity, no political organization can save us. As are our homes, so are our people, our churches and our nations.

The antiquity, the molding influences, and the universal interest in our homes, loudly declare that we can organize no society for the general good of humanity for time and for eternity, without taking into consideration that earliest, holiest, mightiest institution, the family. We therefore note the following points in the relation of the Sunday-school to the home :

a.) The Sunday-school is not a substitute for the family as an instructing agency. Each has its own peculiar work to perform. The parent comes before the teacher in the order of time, and in the divine plan. "No duty of one human being to another is more direct, positive and intransferable than that of a parent to educate his child religiously and intellectually."

The Sunday-school can therefore not be held responsible for the performance of the inalienable duties and rights of parents. The parent who indifferently seeks to transfer his right of instilling first principles, and of twisting the first silken cords in the mighty cable of habit, to other hands, abdicates a throne to which he has a birthright, and proves himself to be more thoughtless and less provident than was Esau who sold his birthright for a mess of pottage.

b.) The Sunday-school cannot expect to secure the first opportunities for instruction.

"How soon shall I begin the education of my son?" asked an anxious mother.

"What is his age?" Inquired her counsellor.

"Four years."

"Madam," said Lord Brougham, for he was the counsellor in question, "if you have not begun your child's education already, you have lost those four years."

The venerable Dr. Lovick Pierce once said: "A child spoiled in the nursery can seldom be remedied in the sanctuary."

c.) The Sunday-school should supplement the home. By its various methods and means of work it asks the parent to assist in the instruction of all its members. The foundation is laid in the home, and the Church through her Sunday-school asks the privilege to assist in erecting the superstructure. Seed-thoughts and habits are implanted by the home, and the Sunday-school offers its aid in watering and developing and training them into the greatest possible usefulness. The home in its proper, normal sphere, seeks to curb and to eradicate the roots of evil which threaten the moral life, and the Sunday-school offers a helping hand in leading the

subjects of the home to the fountain of cleansing from all sin.

d.) The Sunday-school should be a mirror of the ideal home. 1.) In its membership. It is constituted by all the members of the family, except, perhaps, the infant of months; and even the school has what many call an *infant* department. Surely none are so old, that by reason of age they can excuse themselves from going.

"Brethren, why do you not go to Sunday-school? I go every Sunday, although I am seventy-three years old, and I expect to go as long as I live. I do not think I shall ever become too old to go to Sunday-school." The author of these words was the venerable reverend James Dunlap, who recently fell asleep in Jesus. 2.) It should be home-like in its character, making every one feel that it is indeed a "blessed Sabbath home." There should be order and law, but not that chilly, repulsive, mechanical, machine-like performance that suggests the idea of a straight-jacket. The atmosphere, the surroundings, the mutual interest, the mutual desire to please and to benefit each other, that are found in the model home, are found also in the model Sunday-school. Love should be the ruling principle—love for God, for His cause, for each other.

e.) The Sunday-school should seek to neutralize the baneful influences of godless homes and their surroundings. The homes to which Christian workers gain access are, in some instances, lamentably pernicious. Profanity, obscenity, blasphemy, drunkenness, theft, and every nameable and unnameable vice may be found in and around them. In neutralizing these, the Sunday-school may and must play an important part. This may be done 1.) in the Sunday-school by instructing the

members of such families in the principles that ought to govern every home; 2.) in the home by visits and suggestions made with the wisdom of serpents and the harmlessness of doves. Great revolutions must not be expected to result from every effort. We must be content to sow the seed, and then prayerfully to watch for weeks and months sometimes to see it sprout and put forth leaves, blossoms and fruit.

f.) The Sunday-school should encourage and supplement home instruction. Faithful home instruction does not relieve the school from its part of the work, any more than faithful Sunday-school teaching relieves the home from its part of the work. Each makes the other easier and more effective, because each emphasizes the principles and doctrines taught by the other. While the Sunday-school seeks to neutralize the evil influences and instructions of the godless home, it aims at confirming and strengthening the good it finds in all homes. In order to accomplish this most skillfully and successfully, it is important that Sunday-school workers should study the home and search for the plants, however delicate, that have sprung from good seed, and nurture them. To recognize good is an easier and surer method of gaining a hearing and a following, than to be continually exposing the evil that one may find. "Overcome evil with good, is a divine injunction that applies to all our work.

g.) The Sunday-school should pave the way from every home to the gates of God's house. "It throws open the doors of the sanctuary and sends out messengers of grace to lead the little ones from the home-altar to the church-altar. It introduces them to the best society in its best aspect; and, as a breakwater,

repels the treacherous tidal wave of sinful pleasure. It trains their feet in the way to the house of God, and by agreeable associations makes the Sabbath a delight, the faithful minister a spiritual father, the church a home, the people of God a family. It transforms the study of the Word from an irksome task into a grateful entertainment. It wins the heart of childhood from the ways of sin by preoccupying the mind with things that are pure; and by personal, affectionate ministrations, by living examples of redeeming love; religion and everything connected with it become objects of desire, rather than a solemn menace. It does what no home can do; by public example, stimulating to public exercise, it educates thought and feeling, taste and habit, to the public worship and service of God."

h.) The Sunday-school should prepare the members of the home-school for membership in the house of God, 1.) by showing them their need of the restraints and nurture of the Church; 2.) by showing them their own condition without the Church and its Head; 3.) by showing them the advantage and safety of fellowship with the Church, as the body of Christ. The Sunday-school worker should never forget that his labor is only in one of the departments of the Church, and that his efforts should be put forth in reference to the higher and sovereign organization. Hence his aim should be to bring souls into communion with the Church, with all that is meant by that term.

We are forced to the inevitable conclusion that the Sunday-school is very intimately connected with the two most ancient and important divine institutions on the earth—the family and the Church. It is, therefore, an important factor in the religious world; and, to ful-

fill its highest mission, it must coöperate with all the other departments of the Church, promote its unity and contribute to its power in every possible manner. To effect this, the aim and doctrines of the Church must be constantly kept in view. The literature and oral teaching of the school must be in the line marked out by the church in its articles of faith and disciplinary instructions.



CHAPTER IV.

SUNDAY-SCHOOL ORGANIZATION.

"Whatever is worth doing at all is worth doing well." To do anything well requires well matured plans, wisely applied. In associated labor, organization is essential to successful operations. It is necessary to economize force, for it is conceded that organization is power. Three or four organized train robbers have been known to terrorize a train full of unorganized travellers. A company of one hundred well drilled, perfectly organized militiamen find it comparatively easy work to put to flight many times their number of independent and unorganized rioters. Thoroughly organized forces have always a decided advantage over the loose, go-as-you-please style of workers, and those who are wise avail themselves of the multiplied power thus given.

In our country there is a series of national, state, district, county, city, ward, town and family organizations, calculated to secure the good order, safety and prosperity of society. "In like manner society has its commercial, manufacturing, educational, benevolent, and religious organizations, each seeking its own peculiar end. For every object they desire to accomplish by united action, people are organized."

For these same reasons we find those who desire to promote the interests of the cause of Christianity, as well as the attainment to the highest experience of personal holiness, organized into Churches and their sub-

ordinate societies. These facts account for the existence of Missionary, Bible, Tract, Temperance and Sunday-school societies. As we are about discussing the last of these, it becomes us to confine our study especially to the proper organization of the Sunday-school.

As Dr. Wise suggests, three things are necessary in every organization :

1. A number of persons desirous of achieving a specified result. One person may work systematically by himself, but if two or more are to work together for the same end they must organize.

2. A code of rules to which each individual pledges obedience. This code, known as the constitution, must define the duties and limit the powers of officers and members of the organization, and so distribute the labors and powers of the same as best to effect the object of the society. This code should not be too elaborate, and yet it should be so distinct, and couched in such plain language, that it may be readily understood by those who are to be governed by it.

3. Government, that is, officers having authority to enforce the rules. Laws without executive officers are dead and without value. By careful and wise enforcement they become mighty powers in the accomplishment of good. The organization should be of such a character as is best to accomplish the end in view.

The Sunday-school, being a department of the Church, and aiming to impart Biblical knowledge to bring souls to Christ, and to build up souls in Christ, must be organized with these facts and purposes in full view. Otherwise much of its power will be lost.

In the Evangelical Association of North America the Sunday-school interests are recognized as a department of the main body, and not an independent institution. This department must be under the control of

the Church, as are all the other departments of her work. It is contrary to her economy to allow any organization within her pale to be independent of the general government. With this in view, the Association declares in her discipline that "in each of our societies there shall be formed a Sunday-school, which shall, if possible, meet on each Sabbath of the year, at an appropriate hour, for religious instruction, under the supervision of the preacher in charge."

From this paragraph in the discipline we learn that the Sunday-school is a part of the machinery of the Church. It is evident, therefore, that the organization of her Schools, or Sunday-school societies, must be in accordance with the spirit and requirements of her discipline :

1. In the formation of Sunday-schools at places where we have no societies, i. e., no local church classes, the preacher in charge shall appoint the officers and teachers according to his best judgment.

2. In each of our societies there shall be formed a Sunday-school, whose officers shall be elected annually at a regular meeting of the society, by a majority of the votes of the members present, with the approval of the preacher in charge.

CLASSIFICATION.

Sunday-school organization is not complete without careful classification. There is no part of the organization that requires more sound judgment and judicious action and real tact than the classification of its pupils. Difficulties unthought of, and certainly unexpected, will be met in the performance of this duty. Teachers bring in new pupils, and, quite naturally, want them in their classes ; pupils bring in their friends, who want to sit with them. Whatever may be the difficulties in the

way, a proper classification ought to be judiciously enforced. Dr. Hart, an eminent Sunday-school worker, says :

“More good can be accomplished in a school of one hundred pupils well classified, than in a school of one hundred and fifty thrown together promiscuously. There is no danger of a school’s declining in members in consequence of its being carefully and judiciously classified. For every pupil or teacher that leaves in pique on this account, two or three others will be added on account of the improved tone of the school which will result. . . . No function of the superintendent requires for its exercise more sound judgment, good temper and nerve, than this duty of classifying his scholars. It will not do to adopt an iron rule in the matter, and follow out a theory regardless of consequences. The Sunday-school work is altogether a voluntary work, and a spirit of reconciliation must be exercised. Large concessions must be made to prejudice, and sometimes even to whim and caprice. But by persistent resolution in a conciliatory spirit, and by knowing exactly when it is expedient to resist and when to give way, the superintendent will, in the end, carry his point ; and will have his reward in seeing the school achieve results entirely unattainable on any other basis. A good classification will cost some tears, perhaps some heart-burnings, and it undoubtedly requires some nerve. But it pays ; by it order is more easily maintained, and the members of the school will advance more rapidly in both mental and spiritual attainments.”

Classification should be general and particular. The general divisions should be primary, intermediate and adult. The particular classification assigns the individual pupils to their appropriate classes. The former is not practicable in some schools, on account of the lack of suitable rooms. And yet, by a little ingenuity and

expense, a primary class can be stowed away in a corner of the church, behind a moveable curtain. With a little trouble it can be closed like a room, or thrown open for general exercises. This device has been used by some primary superintendents with good effect.

The assignment of individuals to classes is not only necessary, but practicable in every school. To do it well and profitably, several points must be considered. Age, size, social condition, intellectual attainments, individual peculiarities and morals ought not to be ignored. Indeed they form the basis of classification. While it is not wise to cultivate a caste spirit in our Sunday-schools, we cannot ignore the fact that heterogeneous elements and characters thrown together without a thought of propriety is not calculated to bring about the most desirable results. Age and size cannot be considered the only basis of classification, and yet, both must have due respect shown them. It will not do to put a youth of eighteen into the primary class, nor is there much propriety in putting a child of eight or ten into an adult class, even though the attainments might suggest such a course. Nor is it wise to put three or four specially mischievous children into close proximity with each other, or to assign one whose morals are so bad that they are certain to taint the atmosphere around them into the company of those who should be especially guarded against such associates. It may not be advisable to put the most poorly clad by the side of those with the richest raiment, because the unfavorable contrast may lead to unpleasant and humiliating comparisons. Then, too, respect should be had to intellectual equality in pupils. "To place a dull child who can scarcely read, in a class with a bright, highly cultivated

boy, is like putting a Canadian pony into harness with a high-mettled racer. No teacher could do justice to a class composed of such unequal minds." It takes wisdom and discernment of intellect and spirit to know how pupils ought to be classified, and tact to apply that knowledge so as to avoid giving offence. The responsibility of all this rests mainly with the superintendent, and he may well ask, "Who is sufficient for these things?"

OFFICERS.

The officers of the Sunday-school must be 1.) such as are called for by the discipline; 2.) such other officers, not mentioned by the discipline, as may be necessary to supply the wants of the school, provided, always, there be no violation of the discipline.

1. The first officer of the Sunday-school is the pastor, who has the oversight of all the departments of the Church. The school is under the supervision of the preacher in charge.

2. The first officer in the school itself is a superintendent, who, though the highest officer of the school, is subordinate to the preacher in charge.

3. The Assistant Superintendent.

4. The Secretary.

5. The Treasurer.

6. The Librarian.

7. Chorister.

8. Organist.

9. Teachers.

Of these the Superintendent, Assistant Superintendent and Secretary must be members of the Evangelical Association. By this it is designed to keep under the control of the Church that which properly belongs to

her, by placing the management of the school under the charge of persons who are responsible to her. The Superintendent is also the representative of the school in the Quarterly Conference, of which he is a member, by virtue of his office. Other officers may be added to the above, as may be required by the various interests of the school.

1. The Preacher in charge shall be diligent in forming Sunday-schools where there are none, and keep watch over those on his field of labor, providing them, according to law, with the necessary officers, and, upon consultation with these officers, providing the necessary teachers and books. He shall encourage his societies, in word and deed, to zealous participation in the Sunday-school; and in love and earnestness admonish those who neglect these duties. He shall preside at all business meetings of the Sunday-school, and meet the officers and teachers of the school once a week, to discuss the lesson of the following Sabbath with them. He should also, whenever practicable, attend the weekly sessions of the school, and take an active part in the same.

From the above extracts from the discipline of the Evangelical Association it will be seen that the Pastor is the principal officer of the Sunday-school. As the head of the school, he is responsible for it, as he is for every other department of the work under his supervision. Being responsible, it is plainly and reasonably enough not only his privilege, but his absolute prerogative, to inquire into all the details of the workings of the school, and, in a judicious manner, to advise and to regulate them. A live and wise pastor will not and can not delegate his responsibility in reference to this powerful wing of the Church to another.

2. The Superintendent has entrusted to him the

management of the Sunday-school. He shall see that the school is regularly opened, directed and closed; that each class is provided with a teacher of Christian principles and character; and that everything in the school is done in a Christian manner. He shall furnish the Quarterly Conference with a statistical report and other necessary information. In all special cases, where opportunity is afforded, he shall consult with the preacher for direction. In the absence of the preacher in charge, he shall take his place as leader of the weekly teachers' meeting. In case of neglect of duty on the part of any of the officers, the Superintendent shall admonish them in love, and in case there is no improvement, he shall request the preacher to admonish them as to their duties.

These disciplinary requirements make the position of the Superintendent one of grave responsibility. The final appeal, in the absence of the Pastor, is to the Superintendent. A wise and loyal Superintendent will not only avoid ignoring the Pastor as his superior officer, but will cheerfully and frequently seek opportunities to consult with him and secure his aid. He recognizes the Pastor's privilege to address the school, review the lesson and to catechise the pupils.

It is the duty of the Superintendent to observe and enforce the rules of the Church and of the Sunday-school. He is the executive officer of the school. Whether the programme of school exercises be made by himself or by the society, he is expected to administer it mildly, firmly and judiciously.

It is his duty to maintain order. Says Dr. Wise:

"A disorderly school is a nuisance; at least its disorder is a nuisance, which should be abated. The fact that a school is habitually disorderly, demonstrates the incompetency of its superintendent. It shows that he lacks those administrative qualities, to which both

adults and children defer whenever they see them embodied in a man."

It is the duty of the Superintendent to classify the school. He ought to be the most competent person in the school to perform this duty, which is a necessity, and therefore an important matter.

It is his duty to review the lesson before the whole school, or, to see that it is reviewed by a competent person. He must see to it that these finishing touches on the lesson be not made in an indifferent manner.

It is his duty to represent his school in the Quarterly Conference, as a member of that body. In that capacity he has a voice and a vote in the highest council of the circuit, station or mission to which his school belongs.

The duties thrust on an officer enable one to determine the qualifications of which he should be possessed. The following characteristics gathered from convention jottings and other sources, indicate the ideal of a good superintendent. He should be a converted man, a lover of children, a man who notices children everywhere, an industrious Bible student, a student of history, nature and science, a student of human nature, an exponent of Christianity in earnest, patient, prayerful, kind, punctual, consistent, able to make an appropriate prayer, a modern man and alive to the times and our improved appliances; a quiet man, not too great a talker, an able executive, ten men in one—a perfect man. It may be a little difficult to find one who will answer to this description, but—well, get as near to it as you can.

3. The Assistant Superintendent is, as his name indicates, an assistant of the Superintendent. It is very

generally the custom for the chief officer to assign a part of the exercises of the school to him. The part he plays depends largely on his own qualifications, and on the judgment of the Superintendent. A wise Superintendent, however, like a wise pastor, utilizes all the talents he can harness for the good of the school and of the individuals composing it. The discipline of the Evangelical Association makes it the special duty of the Assistant Superintendent to occupy the place of the Superintendent in his absence. That is clearly his duty, but common courtesy gives him a right to a definite share of the work to be done every week. It would be well to have an understanding in advance of the work expected, so as to make due preparation for it. Very few persons are able to do their best work on the spur of a moment. Let the Superintendent, in good time, assign the work expected of his assistant. In some Sunday-schools there are as many assistant superintendents as there are aisles in the church, each being charged with keeping order in the aisle assigned to him.

Inasmuch as the Assistant must at times perform the duties of Superintendent, his qualifications for that office ought to be taken into consideration in the election.

4. The Secretary should be a man of good clerical abilities, and such consecration to the work that he is willing to do much good work in a quiet way. He should be prompt, systematic and patient. The office of Secretary may be made a monotonous nuisance or a great power for good. A Secretary who enters into the true spirit of his office does not merely record routine work in a careless manner, but he exercises a great influence over the school by observing its needs and by

making wise suggestions to Pastor and Superintendent. "He is quick to recognize carelessness and immethodical ways among the teachers, and both prompt and courteous in requiring conformity to well-established business principles. He will give his department careful attention in all its details of registration, classification, attendance and correspondence. He will keep himself so informed as to be able to furnish at a moment any statistical facts required. He will, if possible, know the name and residence of every scholar, and, watching with vigilant eye, will not permit scholars removing from the community to go without a certificate of membership, or dismission." One of our most reliable authorities ventures the assertion that twenty good secretaries, who hold the true theory of the Church school, will save in one year at least one hundred persons to the Church in the places to which they remove, and this simply by providing the departing pupils with certificates, and by anticipating their arrival at the place of destination by a letter or circular, or duplicate certificate, forwarded to the pastor resident there. A faithful study of the situation will reveal new opportunities and duties of which no one had previously thought.

5. The Treasurer is expected to take charge of the financial interests of the school. In some instances the Treasurer of the Church is also the Treasurer of the School. This is brought about by the idea, which is the correct one, that the Church should be responsible for the financial support of all its departments. In many schools, however, this is not the case, and it is necessary to have a special Treasurer. Honesty, exactness, good financiering and liberality are the principal and necessary qualifications of this officer. The man

who handles money belonging to others, whether of individuals, incorporations or religious societies, ought to be scrupulously honest to a farthing. He should keep an accurate record of all receipts and expenditures, and to keep it in such a shape as to be readily understood by any one into whose hands it might happen to fall. He should secure a receipt for every item of expense and pay out no funds without proper authorization to do so. Such an officer will find it a genuine satisfaction to render an intelligible report whenever it may be required. He will also teach those who grumble at his commendable exactness that business is business whether in the Church or out of it.

A poor financier in other matters is not likely to improve the finances of a religious society. The person who is in charge of this department ought to know how to increase the funds of the society when it is necessary. The temporal affairs are not an indifferent part of a religious organization. Its real development is often not only greatly hindered, but positively crippled and even sometimes utterly prohibited by incapable financing.

6. The Librarian should be prompt, polite, firm, systematic, and in possession of executive ability. He is the custodian of the property belonging to the school, especially the library and the periodicals. He is responsible for the condition of the library, for the prompt and proper distribution of books and papers and for the return, within a specified time, of any books that may be loaned to the members of the school. He should open the library, receive returned books and orders for others, distribute hymn and class-books, Bibles and lesson helps before the school is opened. During the session of the

school he, and his assistants, can replace returned books in the library case and place the cards of members of the school in the books called for ready for distribution, either immediately before the close of school or after the exercises are over. A good librarian will make himself acquainted with the general character of the books, as well as with the scholars, so as to be able to render intelligent assistance in selecting books for home reading.

7. To do good singing the school needs a chorister. This personage need not necessarily be a professor of music, but ought to know something about it. The best singers are not always the best leaders in public song. They frequently think that everybody ought to know as much about music as they do themselves, and hence make the mistake of using an undue amount of new and difficult music. They are likely to use so much rigid system as to make the impression that they are conducting a singing-school instead of a worshipping congregation. It must not be forgotten, that, although we rightly call this service a school, it is nevertheless a devotional exercise. The chorister should study to combine time, harmony, volume, adaptation and devotion in Sunday-school singing. While he should have the eye and ear of a critic, the voice and skill of a master, he should none the less have the heart of a sincere worshiper. Some one has wisely said, "The employment of worldly, trifling leaders of song in Sunday-schools is simply an abomination."

8. The organist ought to be one of those sensible, modest, humble creatures who has no disposition to "show off" in Sunday-school the skill and abilities that have been achieved at the cost of a great deal of patient

and vexatious practice. A willing and able servant for the sake of the cause in which she is engaged, although another field must be sought for the display of musical talent. In many schools the organist is dispensed with, because the absence of an organ affords no opportunity for such service.

9. Assistants should generally be provided in all the official departments of the school. In some cases they are needed only in the absence of the chiefs and in others they are constantly in demand to aid in their respective departments. But they should be persons whose personal dignity and importance suffer them to serve in subordinate positions.

In every department, whether chief or subordinate, the officers ought to be models of conformity to the rules of the school. Noise and bustle in an officer are certain to be contagious. No officer should presume, or be allowed, in any wise to interrupt the general exercises of the school. Paul's injunction, "that with quietness they work," may with propriety be applied to the officers of a Sunday-school. No officer has a right to transact business throughout the school when the attention of the school is called by the Superintendent or his substitute at the desk. Nor should the teacher and his class be disturbed during the half hour allotted for the study of the lesson in the class.

10. The teachers may be called special officers for the subdivisions or classes into which the school is divided. They receive their appointments directly from the Superintendent, who is supposed to know the needs of the classes and the adaptability of the teachers. They must be the possessors of Christian principles and character.

It is their duty to meet once a week to discuss the lesson of the following Sabbath, to be prompt and regular in their classes, to instruct those entrusted to them in the doctrines of the Word of God and the discipline, which is based on the Bible, to inquire into the reasons for the absence of any of their scholars, and as circumstances and ability will warrant, give reproof, advice, and aid. The office and work of the teacher will be further discussed in a succeeding chapter.



CHAPTER V.

THE TEACHER.

THE OFFICE OF THE TEACHER.

“And God hath set some in the Church, first apotles, secondarily prophets, thirdly teachers.”

This assertion of the inspired apostle Paul leads us to the conclusion that the office of the teacher is not merely a convenience or an expedient of the Church, but a Divine appointment. This view of it clothes it with more than ordinary sanctity and importance. The authority to teach is not confined to those who are called to teach from the pulpit. God in his Word, and the Church, recognize the legality and the propriety of lay-teaching.

The institution of the office by the Author of the truth to be taught impresses us with the need of it. He has created nothing without a wise purpose. He has instituted no office for the accommodation of those who have no other special duties to perform. The cry of the Church in all quarters of the globe for more teachers to give the needed help, light and life to the perishing is a proof of the wisdom which instituted this office. The vast amount of good accomplished by this agency in the enlightenment which results in the salvation of those who are taught is a further proof of its wisdom.

The purpose of this office is plainly set forth in Paul's Epistle to the Ephesians (4: 11. 15). “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 fulness 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." This indeed is a work of marvelous proportions. In it teachers, who are mentioned in the catalogue of officials who are to be the agents in bringing it about, are expected to do their proportionate share. Not all of it, for God has give diversities of offices, talents and duties. He who looks on the office of a teacher of the truth of God to immortal souls as a trivial matter is most certainly not fitted to assume its sacred duties. He who, being called of God and the Church to labor in this field, indifferently turns away from it, is recreant to a trust for which he will have to answer at the judgment. Sacred duties like these are not to be slighted with impunity.

THE SELECTION OF TEACHERS.

"To every man his work" is the Divine plan. The question which now confronts us is, "Who shall select the teachers?" As the office of the teacher is fraught with so much responsibility, and is akin to that of the preacher of the Gospel, the selection of persons to fill that office is a responsibility that no one should heedlessly assume. It is indeed of such importance that the selection of teachers is, primarily, reserved by the Husbandman in whose vineyard they labor. Every man's life work is the allotment of God. He that does

the work of God, must be called of God to that work. He has not delegated to any man or body of men the primary selection of his workmen. He has created all things, and for His pleasure they are and were created. Because the work and the workers are his, he has reserved the right to say how his creatures shall labor to accomplish his pleasure.

It is well to "covet earnestly the best gifts." Yet as all cannot belong to the same order of workers, the more excellent way of charity is to "let every man wherein he is called, therein abide with God." "Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" There are diversities of gifts, but the same Spirit. And there are differences of administrations, (or ministries.) but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

The source whence the teachers are to be taken is the Church. It is not wisdom to appoint irresponsible and unconverted persons to an office so sacred and important that the salvation of immortal souls depends on it. The Lord first calls men to a holy life and then to a holy office. Although the treasure of the Gospel be borne "in earthen vessels, that the excellency of the power may be of God, and not of us," yet the Author of the Word says, "be ye clean, that bear the vessels of the Lord." This brings us to the consideration of another topic.

In the selection of teachers their fitness for the work cannot be overlooked with impunity.

THE QUALIFICATIONS OF A TEACHER.

1. Divine preparation. "Wait for the promise of the Father," was Christ's direction to His disciples. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." "Ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." So the teacher needs the Divine life and the Divine baptism. Neither of these can be conferred by human agency. They can be received only by personal contact with Christ Jesus. He alone can save, and only they who are saved can receive "the promise of the Father," the power from on high. Who can lightly esteem an office that needs such a preparation ? Without the presence, aid and instruction of the Holy Spirit the teacher can neither understand the truth himself, nor make it plain to others. It is therefore a matter of the highest importance for the teacher to wait with intense longing, true appreciation, persevering prayer, and earnest searching of the Scriptures for that divine unction. It is promised and it shall be given. That unction which brings with it piety, and a prayerful spirit. These need to be fostered and developed from one degree of grace to another.

2. Divine commission has already been discussed under the title, "Selection of teachers." The question might be asked, "Does God commission any who are not converted ?" It is quite certain that many who are unconverted would be commissioned if they were converted. It is even possible that some teachers like

some men called to the ministry, may recognize the call before conversion, but it is a serious mistake to postpone the equipment for battle until the active duties of the conflict are upon one. It is not even worldly wisdom, much less spiritual.

3. Orthodoxy is second only in importance to Divine preparation. The work of the teacher is really a ministry for souls in eternal things, and usually at a period of life when the impressions received are very permanent and effectual. False principles then inculcated may exercise a baneful influence all through life and even into eternity. It may be found not only difficult, but impossible afterward to eradicate them. Says Dr. S. H. Tyng, "Nothing can be more important than to give to a youthful mind a perfectly clear and intelligent perception of the way of salvation opened in the Gospel."

In these days of pernicious literature and isms, whose origin is in hell, the Church should be especially watchful as to the orthodoxy of her Sunday-school teachers, as well as of her clergy. "The truth shall make you free," and "whomsoever the Son maketh free shall be free indeed." Error only enslaves. Its chains are forged in the pit, and, too often, hold until its victims are turned over to the father of lies in his fiery and everlasting abode. The Sunday-school cannot afford to contribute anything to that consummation by entrusting any of its pupils to teachers of false doctrines.

4. The last topic naturally leads to the next. That the teacher may know the truth he must be given to study. Men who already know everything are not fit to teach. Their conceit—"thinking more highly of

themselves than they ought to think"—unfits them for the acquisition of knowledge and consequently for a position in which advancement in knowledge is a requisite. A teacher should verily be well informed, but the very nature and extent of the truths to be taught are such that it is impossible for him to graduate on this side of the farther end of eternity. The acquirement of knowledge is in itself a delight. When knowledge is acquired not only for one's self, but also for the good of others, it affords increased pleasure. With this object in view the teacher ought to pursue his studies. These studies should embrace science, history, biography, but especially God's two books—nature and revelation. Among all these the Bible, and that which throws a true light on its sacred pages, ought to have the preference.

5. The teacher should not be only a student, but also a dispenser of that which he has learned. A man once said in reference to an able theologian, "That man is a miser. He is hoarding his literary acquirements. He is able to write and thus to become a great blessing to others, but he keeps it to himself, because he is afraid he cannot put it forth in a little better form and style than anyone else." An editorial in the *Evangelical Messenger* of recent date gave expression to the following pungent words:

"With every gift of knowledge, capacity and grace He says to us, 'Freely ye have received, freely give.' With every purpose of divine enrichment He declares: 'I will bless thee, to make thee a blessing.' We are not to be selfish reservoirs to store up water for ourselves alone; but channels through which streams of blessing may flow forth from God's fullness to other souls. Paul was 'allowed of God to be put in trust with the

Gospel,' not for safe-keeping, but for distribution to the spiritually poor. Christ came to our poor, dead world 'that we might have life and that we might have it more abundantly,' but in this glorious fullness of life we must 'not henceforth live unto ourselves,' but unto Him, in loving service for the good of others.

"A candle shines not for itself alone. What says Christ? Hear Him: 'Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick?' 'The right use of truth,' says one, 'is to diffuse it.' And another says, 'No man need expect much spiritual blessing who does not use what he has.' Let the spiritually poor remember this and see that they 'strengthen the things that remain,' lest they die altogether.

"A vine is planted, tended and pruned that it may bear fruit. But its fruit is not for itself. Grain grows that it may give 'seed to the sower,' to increase and multiply for other harvests, as well as 'bread to the eater,' that he may be nourished for his labor. All the treasures of God committed to human hands are trusts to be used for good. They can be kept only as they are used. In this, also, it is forever true that scattering increases the store, and withholding tends to poverty. Why should the lamp of life be lighted by the Spirit in our hearts, except to kindle light and warm other hearts? Oh, how Christ's warm heart and kindling words made other hearts burn!"

6. Ability to read human nature. The ordinary teacher may not find much time to study phrenology, but a knowledge of human nature is a great help in managing a Sunday-school class. For this reason he ought at least to make his class a permanent study. This will not only be an interesting, but a profitable employment. By it he will almost unconsciously be led to adapt his teaching to the various dispositions found in the class.

7. Jealous of being a worthy example to his class. "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity," was the exhortation of Paul to Timothy. Let the teacher appropriate the admonition to himself. Let him be a model of that which he wishes his class to be. The teacher's conduct is contagious, and is part of his stock in trade. He cannot expect to shove his pupils beyond himself. Hence he should occupy a high plane and draw them up to himself.

8. A knowledge of whom, what and how to teach. This is partially covered by the foregoing points. By the study of his scholars he learns *whom* he is to teach. By a study of the Bible and its side lights he learns *what* to teach. By a study of both these and the methods of others in connection with his own experience, he learns *how* to teach.

Dr. Trumbull says, "In everything which needs doing, a knowledge of the method of doing is of prime importance. A man cannot milk a cow, or whitewash a garret, or make a shoe, or paint a picture, or write a book, or keep a hotel, or do anything else in the world, — unless, perhaps, it is to fill a government office, — without knowing how. The fact that the work is a religious one does not make it any the less important that the doer should know how to do it. It is one thing to have knowledge on any subject; it is quite another thing to make that knowledge practically available to others."

9. Another prime qualification in a teacher is the love of souls. However intimately he may be attached to his pupils as friends, or as learners, the teacher above all should remember that they have immortal souls that must be saved. That feeling should per-

meate all the efforts and associations of the teacher with his class. If the object of the Sunday-school is to lead souls to Christ and build them up in Christ, then the labors of the teacher should focalize in these two purposes. True love for souls recognizes this fact and regulates the life and work of the teacher in this direction. If we should be asked what one qualification a teacher should have above all others, we should answer that, aside from personal piety, love for the souls of his pupils should be preëminent.



CHAPTER VI.

THE TEACHER'S INSTRUMENTS.

Tools are a necessity to the workmen. The farmer must have at least a plow, a harrow and a threshing machine; the carpenter needs a plane, a saw, a chisel and hatchet; the blacksmith needs tongs and hammer; the sculptor needs chisel and mallet. The better and more numerous the tools, the more easily can the work be done. The Sunday-school teacher, whose work is of much greater importance than that of any mechanic or artist, needs tools to perform his God-appointed work. The more he has at his command, the better, provided only, that he uses them for the purpose to which he is called, and not to exhibit his skill in their application.

Among the principal instruments needed by the teacher are the following:

1. The first of all is the Bible. If he can have only one instrument, let that one be a Bible. If he can afford financially, and so far as time is concerned, to have and to use all the most approved appliances of the Sunday-school workers of the day, still let the most convenient and the most frequently used book be the Book of books. Chancellor Vincent, that prince of Sunday-school workmen, says of the teacher's implements, "First of all a Bible—a teacher's Bible, with ample references, full margin, numerous and accurate maps, good paper, clear type, and substantial binding."

2. A true student and teacher feels a constant need of a concordance to the Bible. The parallel passages marked in the margin of the best reference Bible do not refer to a tenth of the passages throwing light on a given doctrine, thought, or lesson. The practiced Bible student almost instinctively reaches for his concordance in order to secure the benefit and delight of Scripture interpreting Scripture.

3. The third requisite is a Bible Dictionary. A good dictionary focalizes the research of many students, and brings within our reach such knowledge as we might not otherwise be able to attain. Articles, persons, cities, countries, etc., occurring in a lesson, call for just such information as is given in a dictionary. By its use much valuable time is saved and much needed information is gained. These three books — the Bible, a concordance, and a Bible dictionary—constitute a trio of helps which cannot be substituted by any others.

4. The fourth in order of usefulness and importance are commentaries and journals. After the student has faithfully studied the text by the use of dictionary and concordance, he may profitably learn what others have to say on it. By the expenditure of a few dollars a commentary like the *Comprehensive*, for instance, may be secured, and made a life-long source of information. The *Evangelical Sunday-school Teacher* aims to condense the best thoughts and comments of a number of larger commentaries into the smallest possible compass for the use of Bible students. The name of helps in this department is legion, for they are many. It is best, however, for teachers in schools of the Evangelical Association, to supply themselves with her literature first, and as much more as time and purse will allow

5. A general, well selected library is a real luxury to a teacher. That is, he finds such real pleasure in its use that he loses sight of the mere idea of duty in his research. Such a library should consist of history, biography, travels, geography, poetry, astronomy and the various sciences. For some, these books may be best in popular form, but to many busy people they are most valuable as books of reference, and hence the encyclopædic form is best adapted to their wants. Good encyclopædias are of incalculable value in every library, especially when they are thoroughly indexed. Every teacher should have at least a Cyclopædia of Religious Knowledge, as it will furnish him with a condensed history of the Christian Church and brief biographies of her most noted men. In it may be found numerous fine illustrations on the lessons.

6. Maps are essential in associating persons and occurrences with places. Pocket-maps for consultation in the office, in the field, on the train—anywhere. Larger wall-maps for the study and the class. The best drill in the study of geography is the making of maps. Let the teacher try it. To a student it is fascinating and instructive.

7. Scissors and scrap-book are homely but efficient aids, and therefore valuable appurtenances to a teacher's cabinet of implements.

8. A prompt, systematic and careful teacher will keep a record of his class. For this purpose he needs a class book in which to note attendance, conduct, attainments, contributions, residence, etc. of his pupils. By a proper effort the pupils can be interested in this record to such an extent as to put forth commendable

attempts to make it creditable to teacher, class, and the individual members of the class.

9. Slate, pencil, paper, scratch-book, and many other conveniences will suggest themselves to every teacher as he looks about for means by which to keep up freshness and interest in his ministrations. This suggests the idea that a teacher should possess and cultivate inventive genius.

10. Last but not least is "the whole armor of God." This is positively needed that the teacher "may be able to stand against the wiles of the devil," and successfully wrestle "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."



CHAPTER VII.

THE TEACHER'S USE OF INSTRUMENTS.

IN THE STUDY.

Reading and study are essential to knowledge. A mechanic cannot do good work without a proper use of his tools. No more can a Sunday-school worker be efficient without preparation previous to the hour appointed for work in the school. Previous preparation multiplies a hundred-fold the success of any undertaking. The more important the project, the more essential is preparation for it. The Sunday-school teacher who feels as if he needed no preparation before going to his class, may be a windy, wordy, worthless talking-machine, but he is a poor feeder of immortal souls.

It becomes all the members of the Sunday-school faithfully to study the lesson before the school hour. Many busy people may find numerous excuses in a multiplicity of other duties for not studying the lesson. It need only be remarked in reply, that numbers of the busiest professional men make it a point to find time for the study of the lesson. Dr. J. W. Kerr, an old physician with a large practice and a veteran Sunday-school Superintendent, once said, "I devote my leisure hours to the study of the Sunday-school lesson. I make it a point to spend about nine hours on every lesson."

The process of lesson study has been suggestively outlined as follows :

1. GET YOUR BIBLE.

a) Read the lesson text carefully Sunday afternoon. Re-read it as often during the week as may be necessary to make yourself perfectly familiar with its subject-matter.

b) Memorize the words of the text.

c) Make a note of difficult words and phrases ; study their meaning as used in the Bible, so as to be able to translate them into the language of every-day life.

d) Study parallel passages for different views of the same event, or treatment of the same subject ; also those similar. A change of stand-point is as necessary to the complete examination of a Bible truth as of natural objects. The "home readings" are of great value. Do not neglect them. Use them in family worship.

2. MAKE A CAREFUL ANALYSIS OF THE SUBJECT-MATTER OF THE TEXT. For young students we know of no scheme more helpful than that illustrated in the letters P, P, D, D, D, D, representing the Persons, Places, Dates, Doings (or details), Doctrines and Duties. Inquire.

a) *As to persons.* By whom and to whom was this passage written, or addressed ? Who are mentioned ? Who are implied or referred to ? Who were they ? Where did they live ?

b) *As to places.* What places are mentioned or implied ? Where located ? Size, distance and direction from Jerusalem ? For what remarkable ?

c) *As to dates.* When did these things occur ? In what order of time ? On what specified day, hour, season of the year, or noted occasion ?

d) *As to doings.* What transaction ? How brought about ? Who were the principal actors ? Who were directly involved ? What peculiarities of speech, manners, and customs required further investigation ? What followed as a result ?

Thus, with the aid of a concordance, Bible dictionary, maps, etc., the *who*, *where*, *when* and *what*—the historical elements—are brought out. But true Bible study has a higher end than a mere collation of biographical, topographical, chronological, or historical details. However thoroughly these may have been mastered, our lesson without the doctrinal and practical elements is really no Bible lesson at all. We must inquire,

e) *As to doctrines.* What truths are here taught concerning God? Concerning man? Concerning the relations of God and man? Concerning man's redemption through the atonement of Jesus Christ? Concerning the present and future life of man?

f) *As to duties.* From the facts presented and the law in relation to these facts, what duties as to the formation of character and the government of conduct are here set forth? What special personal duty? What is this lesson for? What is it to the world? To the class? To me?

3. EXAMINE LESSON-HELPS. Use all available helps freely, but not slavishly. So long as they stimulate to independent thought, and assist in the solution of difficulties, they are really helpful, but when they are made to substitute original investigation, they are positive hindrances. Having looked into the lesson, under it, on all sides of it, and especially above it, to Him who through it speaks to us, we may take testimony from other witnesses to guard against mistake as to its meaning. By such comparison of views our information will be supplemented, erroneous and imperfect conclusions corrected, and solid attainments be made. But we must have a care, lest, seeking safety in the multitude of counselors, we run into confusion. Many a truth-seeker, rushing from one authority to another, has lost his reckoning and been buried in the fog.

4. ASK FOR THE SPIRIT'S HELP. Not once, but often—not in an extremity only, but constantly. Our best prayers are those offered, not at the end of our own

strength, but before we have presumed upon it. We see only the casket until the Spirit, coming and opening it, takes of the precious things of God, and shows them unto us. God keeps the key. We must call upon him if we would have the Spirit use it in our behalf. The man that never prays will never know the revelations of His wisdom and love. "One hour of prayer over a passage of Scripture," says an eminent Bible student, "is worth ten hours among the commentators." To study a lesson without prayer is to court defeat. "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you." God withholds only as we refuse. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

IN THE SCHOOL.

Practice is the test of theory. The teacher who is full of theories without ability to practice them leaves his scholars to the fate of the fabled Phrygian king Tantalus. He was condemned to be plunged in water, with choice fruits hanging over him, without the power of reaching them to satisfy his hunger or thirst. The teacher may be full of good things, but if they are beyond the reach of the pupils they are only tantalized by them.

"How shall I teach?" is the most difficult problem the Sunday-school teacher has to solve. It requires more wisdom than Solomon had, to answer it satisfactorily to all. General suggestions, applying to ordinary cases, can readily be found in papers and journals and books. The special cases — those which prove the most trying and in which counsel is most needed, are, like many other difficult things, overlooked by authors. Those special cases are produced by special circumstances,

and have special combinations which an uninspired prophet cannot foretell. It is impossible, therefore, to prescribe for them before they present themselves. That is hard enough to do on the spot, after the diversified dispositions of a class are carefully studied.

Dr. Trumbull says : " Every member of an ordinary Sunday-school class is marked by peculiarities which differentiate him from every other member. These peculiarities are not confined to physical features and manner, but belong to mind and character. Men no more think alike than they look alike. A teacher should be as familiar with the mental peculiarities as with the physical features of each pupil. Some are quick of apprehension, others slow and hesitating. Some have been well trained ; others have had very imperfect training. Some have a lively fancy and catch an illustration readily ; others have no fancy, and nothing but a plain, bold statement is appreciated by them. Some have a tender and sympathetic moral nature that responds promptly to a personal appeal ; others are cold and indifferent. Some are disposed to believe whatever is rational ; others are constitutionally skeptical. Some are loving and trusting, like John ; some doubting and questioning, like Thomas.

" The same statement of truth will, therefore, affect the members of the class differently. One will accept it, while another will question it, and a third reject it. It may be necessary, for the sake of some, to amplify and illustrate a simple proposition. An important truth should be so presented as to commend itself to every one's judgment and conscience if possible. In order to do this it should be held up before the class in such a manner as to present every angle to the light. This requires careful study of lesson and class."

The teacher should come to his class with a well-matured plan to instil the facts of the lesson into the minds of his pupils. The plan must largely be the result of the individual teacher. The clergyman who

attempts to preach another man's sermon, the platform orator who attempts to palm off another man's lecture, is almost certain to betray himself before he is through, if he is fortunate enough to get through at all. In a certain sense a man must put himself into his lecture, his sermon, his lesson. Plan your lesson in accordance with your own guage. Another man's hat may hide your own head to the amusement of others and the embarrassment of yourself. In teaching divine truth you cannot afford to mimic your superiors. "If any man speak, let him speak as the oracles of God ; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ." To this end every teacher must mark out a plan in his lesson preparation.

How shall we teach Scripture truth to our classes ? This is a vital question. Mr. Groser answers thus :

"In *language* suited to the pupils, capacities and attainments ; in a *style* adapted to the subject and audience and the design ; according to methods based on sound educational principles, and calculated to implant the truth firmly in the understanding ; and in such a manner as to influence the affections of the heart in accordance with the convictions of the mind."

Who has not noticed that a dull subject can be discussed in fascinating language, and that an excellent and popular theme can be given a death-blow by being presented in dull and wearisome verbiage ? Many sermons and lessons have been delivered without effect, not for lack of thought, but for want of a pleasing or interesting expression of thought. Our English Bible and Bunyan's Pilgrim's Progress are fine examples, and models of Saxon simplicity and vigor. It may be

advantageous to state several rules worthy of being remembered.

Use language which you understand yourself. It is a little dangerous to experiment on words of whose meaning one is in doubt. At a campmeeting a young man, whose knowledge of the meaning of words was notably deficient, was appointed to preach. After a desperate effort to preach a "big sermon," he closed the discourse by expressing the hope that the audience had been *excommunicated* by the sermon. His hope, however, was not realized, as the church membership was fortunately not decreased thereby. Any preacher or teacher who seeks to make a display of words is pretty sure to miss his mark.

"Never use a hard word where an easier one would answer the purpose." Some persons have an idea that the use of long and difficult words is an evidence of learning, without suspecting that truly cultivated persons see in it a lack of finished education. Plain simple language is not only pleasing but effective. It is one of the secrets of power in the famous London preacher, Rev. Charles Hadden Spurgeon. A little observation will convince any teacher of an average class of the positive need of the simplest form of speech, if he desires to make himself understood.

It is possible for a teacher to get along without any apparatus in the school-room. To do that and to succeed, he must be a model of perfection in the art of teaching. With but few exceptions, teachers can multiply their teaching-power by the use of instruments of various kinds.

What books should a teacher use in his class? First and always a Bible. The teacher should have an open

Bible in his hand while teaching. The scholar should have a Bible for reading and for references. Other helps are good in their places, but they seem greatly out of place in the hands of the teacher, when before his class, to the exclusion of the blessed Book. Yet in some schools the entire sessions of a Sunday-school passes away without a Bible in the hands of the leaders of general and class exercises. It is our duty not only to tell our pupils what is in the Bible, but by our example we ought to teach devotion to the book itself. A teacher, thoroughly in love with his Bible, and thoroughly acquainted with it, ought to feel it to be a duty to impress his class with both of these facts.

Proof texts, read from the Book itself, are more impressive than when read from notes or some other printed page. Reading from the very chapter and verse, we are reasonably certain to get it as it is. Many passages are quoted from the Bible that were never put into it. Who has not heard some one wishing to be serious, and in all candor, asserting that "the good Book tells us that He is too wise to err, and too good to be unkind;" or "the Lord knows how to temper the wind to the shorn lamb;" or "the merciful man is merciful to his beast." It is a little perilous for us to tell our pupils that certain things are to be found in the Bible, when they may chance to know that they are no more than popular proverbs.

Making free and frequent use of the Bible establishes its authority in the minds of those who are taught. A certain mother succeeded admirably in bringing up her children in the fear of the Lord, although the husband was an infidel and scoffed at religion. Mr. Monod asked her one day, how she man-

aged to succeed so well. "Because," said she, "to the authority of a *father* I do not oppose the authority of a *mother*, but that of God. From their earliest years my children have seen the Bible upon my table. This holy Book has constituted the whole of their religious instruction. I was silent, that I might allow it to speak. Did they propose a question, did they commit a fault, did they perform a good action, I opened the Bible, and the Bible answered, reprov'd or encouraged them. The constant reading of the Scriptures has wrought the prodigy which surprises you."

Is there not a good lesson in the experience of that mother that is worthy of study by the Sunday-school teacher? The use of the Bible strengthens the teacher's teaching, and confirms the faith of our scholars in the Book. If you have nothing else in the class, be sure to have a Bible.

There are many other means that can be utilized in the school and in the class. For announcements and review there is nothing more useful than an ordinary blackboard. The board of a certain school announced in large, clear letters, "Our special offerings this month will be for the Publication Society." At another time it read, "Next Sunday is Missionary Sunday," etc., etc. At the beginning of a revival meeting at Seneca Falls, "Eternity—are you ready?" was put on the board in large plain characters. A prominent young lady was converted. She said afterward that she had often wished, "If only that board were turned around." Its silent sermon went to her heart and helped to lead her to a sense of her need of Christ in His saving power. So it may be used in the school. One thought or one word plainly printed on it may make a deeper and

more lasting impression than can be made by a half hour's teaching. A modest outline picture will give a better idea of anything than a verbal description can give. Its utility for sketching outline maps, or outlines of the lessons, is unbounded. It is a mistake to think that only an artist can use it to advantage. What the board is to the entire school, the slate, or paper and pencil, are to the class.

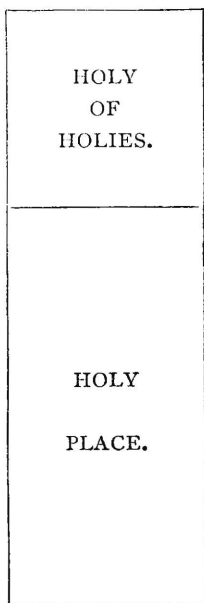
A few suggestions may not be out of place. Suppose the lesson should be on the journey of the two disciples from Jerusalem to Emmaus. It takes no artist's skill to illustrate it thus :

Emmaus. Ⓢ ————— Ⓢ *Jerusalem.*

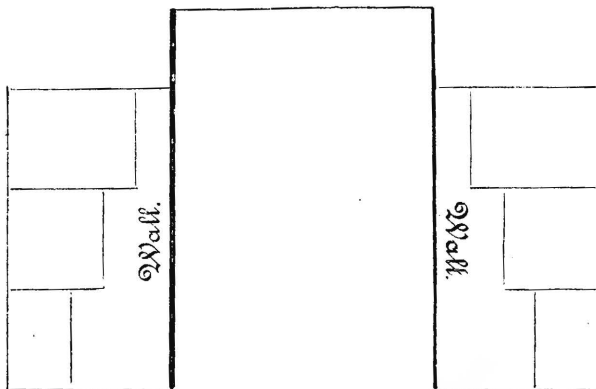
Take another simple illustration. You want to give the class or school an idea of the plan of the tabernacle. A simple, crooked outline is better than a verbal description. This cut will give an idea how it may be done.

A few dots will readily locate the furniture used in both departments of the house, or the tabernacle.

Or suppose you wish to give some idea of the chambers built along the sides of the temple. It will not be at all difficult to

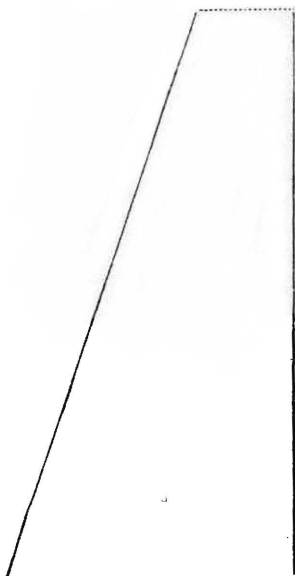


give a sectional view similar to one given below, which represents the wall and the chambers :



A roughly drawn outline map of Palestine may be drawn in this way: Draw two straight lines diverging in the proportion of from half an inch at the top to one and a half inches at the bottom, making the perpendicular one three inches long.

The perpendicular line represents the Jordan river, and the diverging line represents the Mediterranean coast. Divide the space thus outlined into thirds, to



represent roughly the provinces of Galilee, Samaria and Judea. The Dead sea reaches from the bottom nearly to the top of the lower division. The sea of Galilee is also on the straight line in the middle of the upper third. Opposite that on the Mediterranean coast is Mount Carmel. Through these points, established approximately, others can readily be placed in their relation to them in sufficiently correct positions for practical purposes. The simple devices of words and rough sketches and outlines grow into legions in the mind of a faithful teacher or superintendent who makes this important mode of teaching something of a study.

For further suggestions in reference to their use see *Evangelical Normal Series, Text-book No. 1*, pages 101-105, and the *Evangelical Sunday-school Teacher*.

The teacher ought to provide himself with objects and pictures that can be utilized in the class. In the model Sunday-school room in the Akron M. E. Church there are cabinets of minerals, birds, etc., in the class rooms for this purpose. The use of them will suggest itself to a wide-awake and earnest teacher.

While the school has large wall-maps for general use, the teacher often needs small pocket- or class-maps. *Text-book No. 3*, on Biblical Geography, contains several good maps, and the book can easily be carried to the class.

The question-box may prove to be a great help in some respects for school or class. Teachers and scholars may ask questions. The pastor, superintendent or teacher may answer them if suitable, or refer them to pupils to answer either at the time or at the next session of the school. No injudicious person should control the question-box. By a proper use of it, this contriv-

ance can be made to call out many honest and important questions in reference to the teacher's duties, obscure passages, or personal difficulties.

There are other instruments that will recommend themselves to active workers. Use only such as will lead to the accomplishment of the work you have to do as a Sunday-school teacher. It is well to have Bible dictionary, concordance and notes on the lessons at hand for use when necessary. The Teacher's Bible contains so many helps that no teacher can well afford to be without it. Have that, if you can have nothing else.



CHAPTER VIII.

SUNDAY-SCHOOL ARTS.

The work of the teacher in the school is so important, and in many cases so difficult, that the various parts of it may with propriety be discussed under the general head of Sunday-school arts. They are arts of the highest character. The first of these, to which we wish to call attention, is the art of

SECURING ATTENTION.

"True attention is a mental attitude of expectancy." How to secure and hold a scholar's attention is one of the most difficult questions in our work. This may seem to be laying on a teacher the performance of the scholar's duty, but it is plainly the teacher's duty to make his scholars attend to his teaching. A gentleman recently said that he had prepared himself to hear a dry sermon, but before long he found himself to be thinking. The preacher made him think. That was a real compliment to the preacher. "Can you sell goods?" asked a merchant of an applicant for a clerkship. "I can sell goods to any man who really wants to buy," replied the applicant. "Oh, nonsense," said the merchant, "anybody can sell goods to a man who really wants to buy. I want a salesman who can sell goods to men who don't want to buy." So the Sunday-school needs teachers who can interest and teach those who do not want to be taught.

"What do you come here for?" asked a Super-

intendent of one of the pupils in his school. "To have a good time," was the mischievous response. To take captive the minds of pupils like that is one of the duties of the teacher. That is difficult, but it is often necessary. Every teacher is not able to do it, but every teacher should aim to do it, and by every appropriate means endeavor to make himself master of the situation.

There are at least four essentials in a teacher who would win attention: 1. He must himself be orderly and respect the rules of the school. A man who would command well must first learn to obey. 2. He must show his own interest in the lesson before he can ask his pupils to be attentive to it. 3. He must prove that he is intensely in earnest. 4. He must be regular in attendance.

In securing the scholar's attention much depends on the first act and on the first sentence. Let the teacher learn from the pulpit in this particular. Many a sermon has been spoiled by an indifferent beginning or conclusion. A thoughtful preacher seeks by the reading of his text, and by the first words to rivet the attention of his audience. That is an important point for the teacher's study. When Paul wanted to gain the attention and favor of Claudius Lysias, the Roman chiliarch, he addressed him in the Greek language, but when he wanted the ear of the Jews he spoke in the Hebrew tongue. So the teacher must study the peculiarities of his class and adapt himself to them, if he wishes to be heard. Arouse curiosity by look, act, chalk, pencil, picture, or anything else that is both lawful and expedient. The following suggestions are gleaned from *The Sunday-school and Its Methods*:

“There are three prerequisites to successful teaching—ability in the teacher 1. to concentrate his own mind upon the subject to be taught, 2. to draw the attention of the class to himself, 3. to divert that attention from himself to the subject in hand. Thorough preparation is all-important.

“*By the exercise of will-power.* This, though not in itself sufficient, is an indispensable element. A mere wish is a vagrant idea in solitary pursuit of the unattainable. The will and the way go together, and something is sure to come of it. The leader among boys is always a decided character. The controlling spirit in every great enterprise is a man of inflexible, persistent purpose. The teacher who makes up his mind to have attention, and then quietly and judiciously brings the forces at his command to bear upon that point, will soon find himself master of the situation; but not if he makes an offensive show of authority. The hand of power must wear a glove of velvet.

“*By exciting curiosity.* ‘Curiosity,’ says Whately, ‘is the parent of attention.’ The chief point in childhood is the interrogation-point; its general occupation, asking questions. Education directs its inquiries. This mental appetite is insatiable. But there are some things that children cannot swallow. If food convenient for them be provided, they will, after a week’s fast, give it honorable attention (no doubt about that), in which respect their elders are but children of a larger growth. The teacher who cannot find wonderful things in God’s word, and wonderful things outside to illustrate it, has an evil eye. The remedy must come from above.

“*By adaptation* of manner and method to not only the average mental capacity of the class, but to individual habits of thought and feeling as well. The class in bibs and knee-breeches must be taught in a different style from that affecting lavender kids and stove-pipe hats. The scholars of the Rev. Dr. Upper crust’s church must be influenced after a fashion that would have no charms for the scholars of Hardscrabble Mission. Our

teaching must be addressed to the actual experiences and necessities of the pupil. These we must know, not imagine.

"By giving the class something to do, every member of it. If you do not, they will be apt to look elsewhere for employment. If they are little people, they will probably astonish you by the fertility of genius displayed in finding it.

"By keeping them busy. Most teachers are too slow. This statement may seem hasty, harsh. It is deliberately made. It is based upon long experience and careful observation. The teacher who cannot keep his class busy all the time is too slow for that class. Cavil as we may, there is no escaping the conviction that this is the true idea: 'Never permit a pupil to remain in the class for a minute without something to do, and a motive for doing it.' The excellence of the rule will not be doubted. The difficulty for its observance will not deter an honest, earnest teacher from adopting it, and striving to live up to it. If he has more scholars than he can find constant employment for, it is his duty to transfer part of them to some one else. Let who will plume themselves upon having 'a big class;' choose rather to have a busy class. Covet attention and progress, rather than numbers. If you have a class of young people, you must 'think, feel, act, and speak, quickly and strongly,' as they do; otherwise you lose your hold upon them. The leader's place is in front. Keep the class busy following you. An old educator says, 'This is the crowning achievement of the teacher's art.' Push the investigation vigorously, and remember this pithy injunction: 'When you are done, by all means go on. Dragging is death to attention.'

"By downright hard work. This is the conclusion of the whole matter. The art of securing attention is after all little else than the art of teaching well, 'the result of one's being a good teacher, rather than the condition of it;' and to be a good teacher one must needs be a good worker."

ASKING QUESTIONS.

"A wise question is the half of knowledge," says Mr. Bacon. The noted philosopher Socrates always began his work of teaching by asking questions of his pupils. His design was to set their minds to work and to secure their coöperation with him in the process of teaching. The ultimate design of questioning in a Sunday-school class is to teach, whatever may be the steps leading to it. To arrest attention, to set the pupil's mind to work, to incite to study, to find out the attainment of the pupil, are only so many steps in the process of teaching. They are all necessary, and the wise and skillful teacher will study to use them to the best advantage.

How to question has been asked more frequently than it has been answered. There are so many things to be taken into consideration that no set of rules will satisfactorily arm any teacher for every emergency. General rules must have exceptions, and, as is stated elsewhere in this volume, it is the exceptions, that are the most difficult puzzles. Good judgment and tact are prime necessities in the make-up of a teacher, there is decided need of them in the use of questions. The teacher must know at what to aim, and how to aim straight. He must know what he designs to accomplish and how to accomplish it. If he has nothing special in view he is likely to hit it. He should know how much to expect from every pupil in his class, and regulate his questions accordingly.

In questioning avoid acting the part of a parrot. Printed questions are published and designed merely as suggestive aids to study. Some one has said that swimming with bladders is not swimming at all. That

is applicable in some sense to the teacher who uses only printed questions in his class. He makes a mere parrot, or simply a machine of himself. It is better to use the printed questions than to ask no questions at all, but an earnest, capable, studious teacher will drink in so much of the lesson as to be able to ask his own questions. He realizes that no author of printed questions could anticipate the emergencies constantly arising in every Sunday-school class.

Use questions to ascertain the pupil's knowledge. This is necessary in order to successful teaching. Without it a teacher cannot know how to adapt his teaching to the capacity of his pupils. They may know the answers to printed questions, but that is not always an indication of their mastery of the lesson. Take for instance an actual occurrence in a primary class. The lesson was on "The Saviour's Kingdom," as predicted in Micah 4: 1-8. As the region in which the class lived was very level, the teacher thought it necessary not merely to speak of the "mountain of the Lord," but she wanted to know if the figure of speech was understood. She asked:

"Do you know what a mountain is?" Only one member of the class raised his hand in assent.

"Will you tell the others what a mountain is?" again asked the teacher.

"A mountain is a hole in the ground," proudly replied the innocent little fellow.

The teacher then knew what was necessary to help the class to understand the figure. Such cases are not scarce, which a little effort on the part of the teacher will reveal. A little observation will prove that in our teaching we take too much for granted as to the knowl-

edge of our pupils. Many classes are listless because their teachers, having studied the lesson carefully and perhaps critically, take it for granted that their pupils know as much about the lesson as they do, when, perhaps they have had no helps and little opportunity for study.

Dr. Trumbull illustrates this point well by an incident in the family circle. He read the words of our Lord, "By their fruits ye shall know them." He asked a child :

"By what does Jesus say we may know people?"

"By their fruits," was the reply.

"What do you mean by their fruits?"

"Apples and pears."

This is a single illustration of a condition of affairs more general than is usually suspected. It proves the necessity of asking simple questions for the purpose of testing the attainments of our pupils. Such a test will often prove that a lack of interest in the lesson arises more from a want of comprehension than from carelessness.

Aim to stimulate thought by your questions. We need to lead those whom we teach into the way of thinking and reasoning for themselves. "That is the best questioning," says Mr. Fitch," which best stimulates action on the part of the learner ; which gives him a habit of thinking and inquiring for himself ; which tends in a great measure to render him independent of his teacher ; which makes him, in fact, rather a skillful finder than a patient receiver of truth." Suppose, for instance, you tell your pupil that one third of the surface of the globe is land. You ask, "How much of the surface of the globe is water?" He must think for

himself in order to answer. If he does not comprehend your idea you may ask, "How much is land?" "One third," will be the reply, because you told him so. Then ask, "How many thirds does it take to make the whole of anything?" "Three thirds." "Right. Now if the surface of the globe consists of land and water, and if one third only is land, how much is water?" "Two thirds." The pupil understands because you have led him, by a process of reasoning, to the true conclusion. In your suggestive reasoning keep just far enough in advance of your pupils to lure them on.

It is well so to question as to create curiosity. This, however, may prove dangerous ground unless the teacher exercises great care to be judicious. Avoid puzzles and unfair questions. The question, "What was the name of David's mother?" has puzzled many a brain to no purpose. Questions having no merit excepting that of being unanswerable are out of place in the Sunday-school and its classes.

In order to avoid this feature it is necessary to put questions into such form as to indicate in a reasonable degree what is wanted. In *Teaching and Teachers* we find a good illustration of the indefinite questions which should be avoided. The following class exercise was overheard and reported. The lesson was on "Jesus before the Governor."

"What was Pilate?" asked the teacher.

"A Roman," said the first scholar.

"No, no. *What* was Pilate?"

"A foreigner."

"No, no. *What* was Pilate?"

"A man."

"No, no, NO. *What* was Pilate?"

"A coward."

"No! Pilate—was—the—*governor*," emphatically and impressively snapped the teacher.

Every scholar had answered correctly the vague question which could properly be answered in perhaps a dozen different ways. A sensible, thoughtful teacher will indicate which of a dozen answers he wishes to call out. The teacher above referred to could easily have done this by recognizing the correctness of the first reply and suggestively saying, "Yes, he was a Roman, but what office did he hold?" Then every member of the class who knew that Pilate was the governor would have known what was wanted and answered accordingly. If your questions require guessing do not censure and discourage your pupils if they are governed by the necessity. If you find that you have made this mistake, make the best of it, and make haste to correct yourself. Remember that "a bad driver makes a balky team."

The following suggestions as to the method of questioning are taken from *Sunday-school and its Methods*.

RULES FOR QUESTIONING.

1. Begin with easy questions, and pass by degrees to those which are more difficult.

2. Ask for the meaning of words not in daily use. Ask pupils to substitute such words, and to put ideas in modern form.

3. Put questions in logical connection. The "harum-scarum" style is abroad in the land. Beware of it.

4. Ask your question first, then name the one who is to answer it.

5. Do not question scholars in rotation. Skip about so that the attention of all may be held to every question. Suit the question to the pupil. "A key will not open a lock unless it fits it. It takes a good question to get a good answer."

6. If a scholar through inattention fails to catch the question, do not spend time in repeating it for him; pass it to some one else, or call upon the class.

7. Manage the business so that the most questions shall fall to the most inattentive scholars.

8. Question the whole class occasionally.

9. Questions of review and recapitulation are always in order.

10. No lesson is complete without questions of practical application to daily life and conduct.

11. By voice, look, and gesture, throw life into your questions, whether you feel like it or not. Speak distinctly, that all may hear and understand.

12. Avoid long pauses and tedious harangues; let one question follow close upon another. Never let the class get the idea that you are a good, "poke-easy" sort of a person, or that you "have come to the end of your row."

13. Give your questions wings, but not stings, lest they invite wrath rather than confidence and love. The sarcastic teacher will make a note of this.

The following

RULES CONCERNING ANSWERS

are taken from the *Chatauqua Normal Guide*:

1. The answer should come from some member of the class.

2. It should be direct and definite, and the whole class should understand what it is.

3. It should, wherever possible, be given in the pupil's own language.

4. It should contain as few unnecessary words as possible.

5. It should restate so much of the question as to make the answer a complete statement of a fact or proposition.

5. Allow no guessing at answers.

7. Allow pupils time to think before giving answers.

8. Allow the timid and dull pupils special time and favor.

9. Correct defective answers by a series of helpful questions.

10. Commend correct answers occasionally, but not invariably.

11. Don't repeat the answer given by your pupils.

ILLUSTRATING THE LESSON.

To illustrate, according to Webster, is "to make clear, bright, or luminous." Luminous in its turn means "shining, emitting light." To make a subject luminous is to pour upon it the mingled light of reason and illustration. Illustrative teaching, in its perfection comes the next thing to emitting sparks of fire in throwing such effusions of light on a given subject as to call forth the cry, "I see," from those whom we would instruct. Many a beautiful and important thought has been wrapped up in obscurity for want of some figure of speech, some narrative, or some visible object to illustrate it, and thus to unfold its beauty. He who would make truth attractive, impressive and readily understood by the ordinary mind, will find it necessary to illuminate it. It is one thing to assert the existence of certain truths in a given lesson, but it is quite another and a better thing to throw such light on those truths as to lead our pupils to see where they are, what they are and why they are there. Many teachers who find occasion to complain that they are not accomplishing anything, may find the reason, or at least one reason, in the fact that they do not light up the truth. This style of teaching is as old as the race itself. When God wanted to teach Adam the value of a woman he first let that lonely man see, by sad experience, that there was no help meet for him on the earth. And when, after the fall

into sin the Lord promised a Deliverer in the seed of the woman he represented the adversary by the cunning, deceptive head of a serpent. Through all the Old Testament times whole burnt offerings were used to illustrate the fact that the sinner deserves being consumed by the fire of God's wrath, and to point to Christ as the Substitute for the transgressor.

Illustrations not only make teaching more effective for the time being, but they help to fasten the truths taught in the memory. Count Zinzendorf, in relating facts from his own life, speaks of two profound impressions made on him in childhood and youth. The first was by the story of his father's hearty love for the martyr person of the Saviour, told him by his mother when he was no more than four years old. The second was at the age of nineteen, by a painting he saw in the Düsseldorf picture gallery of the *Ecce Homo*, with the inscription in Latin, "This have I done for thee; what hast thou done for me?"

Many reasons may be given for this style of teaching. It has been effectual in all ages; it is Scriptural; it was extensively used by Christ our model Teacher; the most successful teachers feel compelled to use it; it arrests attention; it makes the most permanent impressions, because it aids the memory, and by it we can best accomplish our work.

It is as important to know how to do a good thing as to know what it is, and why it ought to be done. This, however, is not so easily told or learned. It is an art which must be acquired by close study and constant practice. As the student artist, who desires to become skilled with brush or chisel, studies the masters and their works, so must the teacher who

would excel in the use of illustrations study their use by those who have used them most successfully. The naming of two of these will be sufficient. Perhaps, in seeking for the secret of the success of D. L. Moody, the evangelist, we will find nothing in his mode of work more potent than his masterly use of illustrations. But let us hasten to ask for the example of the great Master, who spoke as never man spoke.

How our poor souls are enlightened, fed and thrilled, as we hear Him say, "I am the Light of the world ;" "I am the Bread of Life;" "I am the vine and ye are the branches." We feel the throbbing and flowing of the inner life as we think of the vital connection between the vine and its branches. We feel secure when His own precious lips declare, "I am the good shepherd ; the good shepherd giveth his life for the sheep . . . I know my sheep and am known of mine." Then how welcome it makes us feel when He declares, "I am the door : by me if any man enter in, he shall be saved and shall go in and out and find pasture." And do we not feel our hearts burning within us with a feeling akin to homesickness, as we hear him discourse of His Father's house and its many mansions in which He promises that we shall be with Him forever ?

There are at least four kinds of illustrative teaching which may be used with excellent effect. They are 1. word pictures, 2. printed pictures, 3. crayon or chalk pictures, and 4. objects.

In word pictures minute details will add greatly both in arresting attention and in making the much desired impression.

Through the eye to the heart is as near a passage as can be found leading thither. This is so natural that

we unconsciously say, "let me see," when we desire merely a mental view. Even a blind man will want to "see" with his fingers an object which he desires to examine. It is said that the late Dr. Doddridge received his first serious impressions from the pictures on the Dutch tiles in the chimney corner used by his mother as illustrations of the lessons she taught him. Who of us does not remember the interest and pleasure as well as instruction gathered from the illustrations of Scripture history found in the old family Bible? Who of us is not interested in a cut or picture which represents even in outline the costumes of ancients or of distant inhabitants. Pictured representations of places and things and of persons are more satisfactory than mere verbal descriptions. Why not use this advantage in our Sunday-school work, and by the aid of maps and pictures make impressions which scarcely any other means can produce? Let every teacher keep a scrap-book for pictures cut from illustrated papers, or gathered from any source, that will come into use at some time to light up the lessons in Scripture truth. It will prove interesting and attractive to a class whose attention cannot be otherwise secured. One trial will convince any teacher who may be skeptical on this point. Use black-board, slate, pencil and paper. A white board and black chalk will answer as well as a black-board and white chalk. A will, without skill, often does more than skill without a will.

Objects, as a matter of course, are essential for object teaching. McCook says in *Object and Outline Teaching*:

"Object teaching associates truth with the scenes and surroundings of every day life. I would have every

bush and shrub, and plant, and tree und stone, which shall lie along the child's path, to be associated with some great truth. Every object in life, even the most trifling, may be made to call up lessons of good. It is not a poet's fancy, simply, but an admirable and practical fact, worthy of every teacher's consideration, that one may find books in the running brooks, sermons in stones and good in everything.' Teaching thus, wherever the pupil may go, he recalls his instructions in holy things, and he teacher may encompass the soul of his pupil with a multitude of counsellors, who, though dumb to others, will speak to him faithful lessons."

On the selection of objects for illustration the same writer says :

1. Take that which is most familiar to the children, or most likely to come easily into the range of their sympathies und understanding.
2. Take that which is most familiar to yourself.
3. Select that which is most simple and least fanciful in form.
4. Select that which most clearly and naturally illustrates the matter in hand.

Does one ask, "Whence shall we bring our illustrations?" From every available source. The Saviour found them in fields and woods, in air and seas — everywhere. A minister's wife once said: "If anything happens about the house it will not be long before I hear my husband use it in the pulpit of illustrate something." Open eyes and a scratch-book are most necessary things in gathering material for illustrative teaching.

To make illustrations effective, make them simple ; make sure of a kernel ; confine yourself to nature and historical truth ; make snre of analogy and proper con-

nection ; use tact ; take the measure of the minds you wish to reach ; awaken interest and let your illustration be the float to keep it from sinking ; ask, as Mr. Crafts suggests, what points in the lesson need illustration, and what are these points like in the Bible, in nature, in common life, in history and biography, in maps and pictures, in songs, in black-board exercises, in normal class-themes, in Bible readings.



CHAPTER IX.

SUNDAY-SCHOOL ARTS.—*Continued.*

APPLICATIONS.

Application, in the sense in which we wish to use it, means "that part of a sermon or discourse in which the principles before laid down and illustrated, are applied to practical uses." The word "apply" is derived from latin originals which mean to fold, to twist together. We may then understand by this term the idea of folding, or interweaving with our teaching such principles as will be of practical use to our pupils in the formation of Christian character. Without such a use, our week's labor and the instruction of the Sunday-school hour will, to a lamentable extent, be unfruitful. In our preparation of the lesson for teaching one of the principal questions should be, "What can we find in this lesson for practical and personal applications to our scholars?" Something can be found in every lesson that can be adapted to the wants of every class, and every individual. It may require hard study and much prayer to make the best application, but do we not owe it to ourselves, to our classes and to our Master to prepare ourselves thus for the work of teaching? Are we justifiable in going to our classes without such preparation?

The applications should be practical. Merely ideal or theoretic teaching may have its charm for some people, but it certainly cannot be said to be the most beneficial. There is too much tendency toward theorizing in both pulpit and class. Should it be necessary to allow occasional discussions, the teacher ought to be

on his guard to keep perfect control of them and skillfully turn them into such a channel as to insure something of practical benefit, something capable of being turned into use or account. Vague theorizing, and mere intellectual discussion of the lesson fall infinitely short of the design of the Word, for "every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction (or discipline) which is in righteousness: that the man of God may be complete, (or perfect) furnished completely unto every good work." The teaching which fails to aim at such a result is not worthy of recognition in the Sunday-school room.

The applications should be personal, as well as general. It will not answer to speak of sin in the abstract, and talk of sinners as being simply erratic or morally deficient. Talmage says, "The inference in many of our churches is, 'Now you are a very good set of fellows, not as good as you might be, and in some respects, indeed — if we must say it — quite wrong; but, then, we are hoping everything from education, refinement, the influence of the nineteenth century, and a genteel religion;' and so we have gone to tinkering the human heart with soft solder, and putting a few patches on the coat of morality, when it is all worn out I have heard persons say that ministers ought to deal with things in the abstract, and not be personal. What success would a hunter have if he went out to shoot deer in the abstract? What if a physician, called into your house, should treat your ailments in the abstract? How long before the inflammation would heal, or the pain be assuaged? What folly to talk about sin in the abstract, when you and I have in our souls a malady that must be cured or it will kill us, miserably and forever!"

What is true of the preacher is also true of the teacher in this respect, for the work of both partakes largely of the same nature.

The Bible, our text book, plainly teaches that "he that committeth sin is of the devil," and "the soul that sinneth, it shall die." It also furnishes abundant examples of direct teaching and unequivocal personal application. Nathan's fine parabolic lecture to David was beautiful, but it only aroused the indignation of the guilty King at the unmerciful rich man who spared his own large flocks and took the only ewe lamb the poor man had. But when Nathan said in a reproachful voice, while pointing directly at the King, "Thou art the man!" then David felt the truth piercing his own heart and uncovering its guilt.

It will doubtless be found difficult to adapt every lesson to every scholar. Some teachers may honestly assert, "I can find nothing in this lesson for my class."

To such Dr. Eggleston gives the following good advice:

"When you have finished touching lightly a lesson that you cannot adapt very well to your class, then comes one of your golden opportunities. Find out where your pupils live. Find out what are their purposes, their pursuits, their affections, their difficulties, their temptations. Get inside. If you are already intimate with them, and if they have already shown the beginnings of better things, you can hold a sort of experience meeting without letting them know what you are doing. In proportion as you get inside you will be able to suit yourself better to their wants, and you may after awhile find adaptations in Scripture lessons of which you did not dream before."

In this, as well as in all other duties, one of the staple qualities of a good teacher is sanctified common-sense.

The study of books, and journals, and models must be supplemented by the counsel which one finds only in earnest, intense and constant communion with God. The truly consecrated teacher asks the heavenly Father at every step, "what shall I do next, and how shall I do it?" Without this the most toilsome intellectual preparation may prove futile. With it, we may hope for the blessing of God on our efforts even if we have found it utterly impossible to make the fullest preparation for which we had hoped. Aim directly at the hearts of your pupils, and make an effort to lodge some truth there, even if you may not be able to teach more than half of your prescribed lesson, although it is better to use all the lesson if you find it at all practicable.

Do not leave all your applications for the close of the lesson. Make them as you go along. If you always leave them for the last thing your pupils will have time to close their hearts against the very part of the lesson which should be held as the most sacred and therefore the most important.

REVIEWS.

"Repetition is the mother of studies," was a maxim of the Jesuits in their schools three centuries ago. Reviewing is a form of repetition of the studies over which we have come. It may be either written or oral and is a test of both the teacher's success, and of the scholar's attainments. Every teacher who is anxious to know whether or not his labors are effectual is desirous of the privilege of reviewing his work. Any teacher who has no desire to review manifests very little interest in his important work. This may be only apparent, as the teacher may be ignorant of the value of reviewing the

lessons taught. Secular teachers who are worthy of the name and office do not neglect it. By it they test the thoroughness of their own work and the advancement of their pupils. Why do they lay so much stress on the "examinations," as they are called? To note the pupils' advancement and fitness for promotion. Is not the work of the Sunday-school teacher of as much importance as that of the secular teacher?

We have been into schools which aim at being among the best. Their officers are in many respects wide awake, and are actually enthusiastic in their work. When special services are given by the school, they manifest intense interest, but, for some unknown cause, they omit the review of the lessons. In some cases this deficiency is occasioned by an undue self-depreciation. Because it cannot be done brilliantly in the start, it is not done at all. In some cases it is occasionally attempted without the necessary previous preparation, and then, almost necessarily, the review is a comparative failure. This serves as a quietus for months. In some instances we have known strangers to be pressed into service, without previous notice, and, consequently, without due preparation. This is certainly unpleasant to the stranger, if he is a skillful and judicious Sunday-school worker, and often not very entertaining to the school.

There is no best plan for review, and yet there is. No plan can be given by anyone that will be best for all schools. The diversity of talents and facilities occasions a need for varied programmes. What may be best for one school may be quite uninteresting for another. There are some schools in which review-day is considered the duller of the quarter. Teachers and

scholars purposely absent themselves to escape the review bore. Who is to blame for it? Evidently the Superintendent or pastor, whose business it is to see that the review exercises are among the most interesting of all the Sunday-school services. Plan for it. Work for it. Begin no later than the first Sunday of the quarter. Let the school know that something creditable is expected of them. Let the teachers feel that they will be held responsible, at least to some extent, for the efficiency of their classes. Make thorough preparation for the review, remembering that this is the time to rivet the teachings of the past quarter.

Aim to make the review hour a pleasant stroll through a flower garden that you have often visited, from which you have plucked many a sweet-scented flower, and in which you again expect to be richly rewarded for your pains.

Avoid lecturing. Get your class to help you. Make them feel that you expect them to know what you have taught them. Encourage them by such questions as you think they are able to answer. Question in a suggestive manner, but avoid, as much as possible, questions that can be answered by "Yes" or "No."

Get the class to thinking with yourself—to help you (apparently) to recall facts and thoughts. The teacher who makes a class think is sure to succeed, provided the thoughts are lead in the right direction.

If you have used scissors, chalk, and a map, during the quarter, you will find plenty of material to fill up the time allotted for class review.

In every school the plans should be varied. The school will weary of too much sameness. Give select

songs, solos, duets, quartets, choruses. Twelve teachers may take the twelve lessons and each review one lesson publicly with his class. Individuals may give special readings on given portions of the lessons. Elliptical readings of the lessons may be given. Bible readings, in which the answers to questions consisting of verses from the lessons or golden texts, may be given. In the latter case the verses to be read should be marked on numbered slips of paper and distributed to those who are to read them. The leader should be prepared to make brief and impressive comments. Many good plans will suggest themselves to a live superintendent and a faithful corps of officers and teachers. Sunday school journals also abound with suggestions.

TACT IN TEACHING.

The following suggestions on this topic are from the pen of Rev. W. H. Bucks :

“‘Tact is that faculty which brings harmony out of confusion, a ready power of appreciating and doing what is required by circumstances.’ So say our standard lexicographers. Tact is that power or faculty which knows just how, when, where and how frequently to do a thing or not to do it, in order to accomplish the greatest results. It utilizes all the material at hand, and not only embraces opportunity and turns it to use, but it also produces opportunity and makes it subservient to the highest ideal or object in view, and ceases not in its perseverance until the object aimed at is realized. In other words, it is the knack of doing things right and properly.

“In observing the paintings of Michael Angelo in the Sistine chapel at Rome and in various museums of Europe, there are two very important features that impress the careful observer. First, his wonderful creative genius ; and, secondly his tact in the arrange

ment of things, figures, persons, events, etc. Take, for instance, his paintings of the Judgment, and the Creation of Adam. It would be somewhat of a puzzle to notice the more prominent of the two in those paintings. While his creative genius, as exhibited in those works of art, is worthy of commendation, that of tact in the arrangement and execution is none the less worthy of praise. Let us notice :

1. That tact is an important element in successfully gathering thoughts for the lesson which is to be taught.

2. That tact is important in the presentation of the lesson, or thoughts upon the lesson, to the pupils. Many a good lesson has been spoiled by a lack of tact in its presentation to the class. Many excellent ideas, and such as were even skillfully arranged, lost their force by a want of tact in delivering them to the scholars. To have the countenance and gestures, as well as the tongue, to speak and impress the mind and heart, is no small matter. It is said of an eminently successful minister of many years ago, that he drilled himself many years in saying the word "oh" as he conceived it ought to be said to effect what he intended it should ; and many souls were saved in consequence of it. My readers are no doubt aware of what selfdenying ordeals Demosthenes passed through before he was able, in a skillful way, to impress an audience. 'These are trifles,' some one may say, but I answer that perfection is no trifle, and tact in delivering the Gospel message before a class or audience is important to success.

3. That tact is important in securing and holding the attention of the scholars. I have already thought that, with some scholars, the teacher was justifiable in using stratagem in getting and holding the attention of 'the restless boy or girl' who is similar to the 'perpetual motion.' That tact, great tact, is necessary to be successful, must be apparent to all. Sometimes an object lesson, a story, an anecdote, or something else, will secure the attention. Great tact must be exercised, however, that the lesson-hour be not squandered in simply trying to hold the attention of the children, but

to impress truths and useful lessons upon their minds. The teacher should not only study the lesson to be taught, but, in addition to that, each child's temperament, disposition and mode of thought should be carefully studied, and then throw all his energy and tact into the work of impressing the lesson-truths upon the mind and heart. The feelings should be sufficiently aroused, the judgment enlightened, conscience impressed, and the soul touched; and to do that as it should be done, requires great skill, and we might ask, 'Who is equal to the task?'

4. That tact is important in teaching so as to be able to develop latent talent in the scholar and properly use it. It is true, as a recent writer puts it, 'It is quite as important in teaching, to realize a scholar's limitations as to recognize his highest possibilities, and the brighter the scholar, the greater danger there is of overlooking his limitations.' I recall a so-called model teacher of a model class in a model Sunday-school, who had an exceedingly dull scholar, as she called her. I was convinced that in that pupil there was latent talent, and, if stirred up, would compare favorably with the other scholars in the class. The trouble with the teacher was, she lacked tact to reach that child through its undeveloped method of thought. She looked upon that child and judged it by the standard with which she looked upon the others and judged them by. That was simply unfair, and an unfortunate thing for the child and teacher. The child was put into another class, whose teacher had more tact, and the child developed rapidly and prospered.

"I know of but one element of success in Sunday-school work which I regard above tact, and that is spirituality. Tact and spirituality should be beautifully blended. 'He that winneth souls is wise,' and it requires much wisdom and diversified means and methods to do it."

SUNDAY-SCHOOL MUSIC.

Singing is one form of devotion. It is one of the most important and impressive parts. Some one has said, "Let me make the ballads of a nation, and I care not who makes its laws." It is said that Methodism has sung its way through the world and into the hearts of the people.

At a critical moment at the battle of Waterloo, Wellington discovered that the 42nd Highlanders began to waver. On inquiry as to the cause he discovered that the band had ceased to play. He instantly gave command that the pipes should be played in full force. The effect was magical. The wavering highlanders rallied. With tattered colors and blood-stained swords they anew pressed forward into the hard earned contest. Napoleon's army once came to a difficult pass in the Alps. The ammunition wagons could not go forward on account of insurmountable rocks. The shrewd general asked the leader of the band for his portfolio. Turning over the leaves he pointed to an enlivening march and said, "Play that." The full band poured forth inspiring strains of music, and the ammunition wagons moved forward.

"Music hath charms" is a true proverb. Seeing that it commands such a powerful influence it is all the more important to see that our Sunday-school music is what it ought to be. But what ought it to be? In reference to this, as well as in other things, there are "many men of many minds." Some like anything that makes noise. Those who select singing books for a Sunday-school ought to have respect for music. There are many points, both positive and negative, that might

be named. A few only can be given among the many that may suggest themselves to lovers of good music.

1. It ought to be spirited. Funeral tunes are good in their places. There are tunes which are better calculated to put children to sleep than to wake them up. They would better be kept out of the Sunday-school. Singing is designed, in a great measure, to enthuse, to create life. Worshipers should show life, and the music contributes much to it. It should, however, not be frivolous.

2. Music should be simple. The mass of our Sunday-school army know little of reading music. Books having only the words are worth as much to them as those with music. What they learn must be by ear. The children as a class need simple music. They should be taken into consideration in selecting music for the school. If difficult music is used there will be only one out of a hundred who will be able to sing it. That one may enjoy showing off his musical talent, but he would better not do it in Sunday-school. Select simple and easy tunes that will be readily learned by all.

3. The music should be adapted to the words. Awkward constructions may spoil the effect of the song. Accommodating the one to the other in public worship may prove more ludicrous than devotional.

4. The poetry should be good, and express some worthy sentiment. It should not be mere doggerel. It should make good sense, and be easily understood.

5. The teachings of the songs should be orthodox. We can sing as much heterodoxy into our children as we can teach out of them. It is of the greatest importance to teach the truth and nothing but the truth. For this reason we should scan the Sunday-school song

books issued by irresponsible or independent publishers very closely before admitting them into our schools. Our hymns ought to teach the same doctrines and duties as our preaching does. They ought to make prominent the story of Jesus and his love.

6. The singing ought to be done under special leadership. Some sensible man or woman should stand within sight of all the school to lead in song. This leader should be something of a teacher, not necessarily a scientific musician; but one who can manage in a very simple and humble way to get the school to understand how to sing a given piece. Not all good musicians are good leaders.

7. New hymns especially should be read, and the meaning explained by the superintendent or leader. Without that many will sing as if the author had never designed to put any sentiment into his hymns. This may require a little previous study, but the conductor of a school ought to know what he is going to do. He cannot afford to leave the selection of the hymns to the precious time between the tapping of the bell for order and the singing. It may be judicious and profitable sometimes to read the hymn in concert.

8. Do not introduce too many new hymns. As a rule one per Sunday is plenty, and in some schools more than plenty. In singing a new hymn the same verse ought to be repeated several times. The tune will be learned more readily in this way. It may require a little patience, but let patience have her perfect work. There is no loss to be feared in a reasonable exercise of that virtue. In all your singing remember that the Sunday-school is not a singing school. Its design is the study of God's Word and the worship of its Author.

Song services or concerts may be of advantage. But do not waste so much of the precious Sunday-school hour in concert rehearsals. These services, as well as everything else done by the Sunday-school, it ought to be remembered, are also to be conducted in the name of Jesus, and to his honor and glory.

RETAINING THE OLDER SCHOLARS.

Our work is only begun when we get persons to attend Sunday-school. We ought to feel something of the responsibility of the guard of whom we read in 1 Kings 20 : 39. In his own account of it he said, "Thy servant went out into the midst of the battle ; and, behold, a man turned aside and brought a man unto me, and said, ' Keep this man : if by any means he be missing then shall thy life be for his life.' " Does not the Lord seem to say to us : " Keep this child, keep this youth. Take care of them, lest by any means they be missing " ?

It is too frequently the case that we are compelled to exclaim, in humiliating confession, " as thy servant was busy here and there he was gone. " Will not the King turn and say to us, " So shall thy judgment be ; thyself hast decided it ? " Who shall answer for the neglect that has allowed so many to wander carelessly from the Sunday-school fold ?

It is very natural to ask, " What shall we do that our charge may not escape us ? " The first thing to be done is to open our eyes to the fact of our responsibility in this direction. So soon as a consecrated Christian feels that the salvation of other souls depends on his action, he will cry, " Here am I, Lord, send me. " We need that sense of responsibility for our fellow men

in order to put us to work to retain them under the influences of the Gospel of Jesus Christ.

In this consideration of this topic we must never lose sight of the great truth that our scholars are worth keeping. For them Christ died. For them mansions are prepared in the Father's house above. For their destruction all hell is stirring itself. For their salvation all heaven is interesting itself. Their souls are worth as much as our own. If they are lost we cannot possibly make good the loss.

The first thing to be done for our scholars is to get them converted. That, if thorough work be done, will bind them. "Spiritual force is the strongest possible force. If we cannot get hold of the soul, and retain our hold of it, we cannot possibly succeed in our Sunday-school work." It is well to study the law of expediency. There are avenues to the soul by which it must be reached. The Creator has so constituted men that they are approachable, but the teacher must study the avenues of approach. Without a care to this we may do just the opposite of that after which we are reaching.

The features which make men lovable in other places will do as much for us in our work for the Lord. Study the merchant who makes himself affable in order to dispose of his wares. In offering "gold tried in the fire" to our pupils, it is as commendable to do it in a pleasing and winning manner. In leading our pupils to make sure their calling and election to eternal life, we should be pleasant and friendly. Why not? Are we not performing the office of truest friends? What nobler work of friendship can be done than to lead our friends to the fountain of living waters? A little boy

when asked why he went so far to Sunday-school, when there were schools much nearer, said, "Oh, because they love a fellow so down there." Love, and friendship and an affable demeanor will do wondrous things in holding our scholars, whether old or young.

Make the school interesting. Vary your programme and put spice and snap into it. Give your school little opportunity either to go to sleep, or to get into mischief. Let your songs and other exercises have life in them. Dull exercises and lifeless performances do not befit religious services. Young and fiery natures rebel against them. Never lose sight of the fact that it is said of Wisdom, "Her ways are ways of pleasantness." Make the school-room a cheery, pleasant, inviting Sabbath home.

One way of enlisting and maintaining the interest of our older scholars is to put them to work. There are so many things that can be done, so many offices that can be created, so many committees that can be appointed, that a thoughtful superintendent or pastor will find ample opportunity to enlist the interest of scholars by placing some responsibility on them. Every class may be thoroughly organized with its president, secretary, librarian, treasurer, committee to gather new scholars, etc. It is better in the school to have many helpers in distributing books and papers, than to make the school wait ten minutes, until one officer has attended to it. A committee on decorations can be entrusted with placing bouquets in the school-room, and securing and arranging mottoes.

The *Presbyterian Journal* gives the following good hint in this line of work, in an article entitled "The Picket Guard":

"It is composed of eight boys. It meets quarterly in the pastor's study. A map of the village, the population of which is four thousand two hundred, is divided into eight parts, one part being assigned to each boy. It is his business to know who lives in every house in his district, and what church each family attends. At the meeting he reports changes of residence and other facts which he may think the pastor would be glad to learn. The houses on the map are all numbered, and lists correspondingly numbered are made of the families.

"This plan interests the boys in the work of the Church. It saves the pastor much labor, and makes him well acquainted with his field. It brings the boys to the study, where, aside from the work of the evening, they have a social visit and slight refreshments. The opportunity is afforded to give instruction upon some religious topic, and to engage with them in prayer. The plan having been tested, it is confidently recommended to those in similar circumstances."

The social element must not be overlooked in our work, and as a means of retaining our scholars. It is one of the forces which can and should be employed to advantage in all our Christian efforts. Wide awake and earnest teachers and superintendents will eagerly avail themselves of it. They should lead and direct it. Their example will be contagious and stimulating.

On a certain Sabbath afternoon two ladies were going through some ceremony which could not at first be readily understood. A moment's observation revealed the fact that the older of the two ladies was a teacher, and the other was a stranger. The latter was a new scholar, whom the teacher was introducing to the members of her class.

The propriety and the importance of the proceeding were at once apparant. The teacher did a good and

sensible thing. The new pupil must become acquainted, in order to feel at home ; and the older members of the class must know the new-comer, to feel the proper interest in her. The question "Who is she ?" was settled by the introduction. The teacher's care to bring her to the social recognition of the class made her feel as if she were wanted there. Let teachers everywhere make it a point not only to be sociable, but to cultivate a sociable spirit in their classes.

KEEPING ORDER.

"Order is the law of all intelligible existence." Some one has said that it is "the first law of heaven." Dr. Johnson has beautifully written, "Order is a lovely nymph, the child of beauty and wisdom : her attendants are comfort, neatness, and activity ; her abode is the valley of happiness ; she is always to be found when sought for, and never appears so lovely as when contrasted with her opponent, Disorder."

We must welcome this lovely nymph into our Sunday-schools. It is a real comfort to know that she is always to be found when sought. Although she is a stranger in some Sunday-schools and some superintendents do not care to welcome her, yet she is constantly offering her services and gracefully waiting to be bidden to assert her bewitching authority.

As in many other respects, so in reference to order, the superintendent is responsible in the first degree and to the greatest extent. He should be a man who knows the difference between order and disorder, and who really loves the former. He should himself be a man of order. A noisy, bustling superintendent will have a school to match him, even if the school must come down

to his level. If he rattles the bell and screams at the school and talks in a boisterous manner, the school will try to keep even with him. If he is always quiet and orderly, and waits with determination for every member of the school to come into order, his orderly spirit will also be contagious. If the superintendent proves himself to be incapable for the task of securing order, the preacher in charge, who has the supervision of every department of our Church work, should take the matter in hand, and insist on good order.

At L. a quiet, orderly man was elected superintendent. After awhile the school was as quiet, and as orderly as he was himself. If anyone chanced to forget, the superintendent looked at him and quietly waited for order. The school wondered what was wrong, and looked in the same direction. When the disturber learned that he was the gazing stock of the entire school, he quickly settled down to a commendable quietude. After several years' service in the position, the society thought it was better to change. Another man was elected. It was not long until he was scolding, and ringing the bell, and going through a great many disorderly manœuvres to secure order. At the end of one year the society concluded to put into office the genial, orderly man whom they had given a year's rest. In one month the school had redeemed its former reputation for good order.

The superintendent is not alone responsible. Every member of the school should be made to feel that all the others, and especially the superintendent, looks to him for aid both by example and by taking care to keep others quiet. Besides, the teachers should consider themselves morally bound to keep order in their

classes. The remarks above concerning the superintendent as an orderly man, apply as well to the teacher.

"Disorder that begins with the teacher," says the *Evangelical S. S. Teacher*, "is hard to endure, and very hard to cure. If, when the superintendent taps the bell for silence, at the opening of the school, a teacher continues talking to a scholar or a fellow-teacher, the class understands that the call is not to be heeded, and act accordingly. If, when the time to rise and sing is announced, the teacher keeps his seat, with no explanation of his conduct, the scholars of that class will conclude that rising or not is a matter of choice. If, when the bell to close the lesson is struck, the teacher continues to teach, the superintendent cannot hope for silence from the school. Let teachers lead their classes in obedience to the rules, and thus assist in keeping order."



CHAPTER X.

SUNDAY-SCHOOL MANAGEMENT.

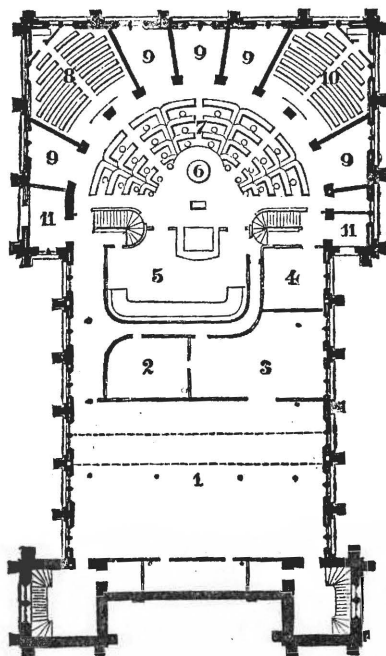
Our surroundings have much to do with our success. It is therefore important to those who have the control of a Sunday-school, to provide comfortable and inviting quarters in which the school is to be held. It is a foregone conclusion that all cannot reach the ideal, but it is a matter for rejoicing that the number of congregations that can approximate it is continually increasing. As an illustration of something practical, we here present a description of probably the finest Sunday-school room within the bounds of the Evangelical Association. The church is located in Reading, Pa., and the following description of the room was recently given in the columns of the *Evangelical Messenger*, by the Pastor, Rev. S. C. Breyfogel.

"The extreme front of the church is 52 ft., while the main building is 47 ft. wide; the ground floor is 110 ft. long. The walls and vestibule reduce the room within to 90 ft. in length, 43 ft. in width, and 13 feet in height, all in the clear. This spacious room is arranged for practical S. S. work. At its eastern end two small rooms are formed, divided from each other by the entry leading in from the vestibule. These smaller rooms are separated from the entry and from the main room by sliding glass partitions, and are intended for prayer-meetings in the week and Bible classes on Sunday. At the western end a commodious Infant Department is formed by a similar partition. The partitions can be readily lifted, so as to throw all the departments into one large, unobstructed room.

These substructions at each end leave a main room 43 by 57, in which the pulpit is placed on the south side. The arrangement of the pews is semi-circular, thus bringing every person in the room into short radius with the pulpit. The pew used is the Bureau Settee, furnished by the Excelsior Company, of Cincinnati, O., and is so adjusted that a small central section of every alternate one can be lifted out and turned for the use of the teacher, during the study of the lesson, who, then, like the famous Light Brigade, has—not cannon—but children to the right of him, children to the left of him, children in front of him, all hungering and thirsting. By a system of electric bells, connected with the superintendent's desk, that officer can communicate the necessary announcements to the different departments of the school. Although especially arranged for Sunday-school purposes, the main room is admirably adapted to revival services and general prayer-meetings. Seventeen windows of cathedral stained glass, of charming designs, brighten the interior and make it as cheerful as it is handsome. The whole is now occupied by a Sunday-school, the average attendance of which during the last year was 410, and by a large congregation in the Sabbath services."

One of the finest plans for Sunday-school rooms is that of the famous M. E. Sunday-school room at Akron, O. The diagram on page 102 will explain itself.

GROUND PLAN OF AKRON M. E. SUNDAY-SCHOOL ROOM.



EXPLANATION OF DIAGRAM.

1. Lecture Room.
2. Library.
3. Parlor.
4. Pastor's Study.
5. Rostrum.
6. Fountain.
7. Youth's Department.
- 8, 10. Infant Class Rooms.
9. Intermediate.
11. Vestibules.

FURNITURE.

As the teachers need tools to prepare to teach, so the school needs facilities to carry on its work. That which contributes most to the purpose for which it is designed, is undoubtedly the thing which should be chosen. So in our Sunday-school furniture the idea of propriety must be kept in view. Where the same room must be used for preaching and Sunday-school services, the former especially should be regarded, as the preaching service is the first and most important service of the Church. In such a case reversible seats are the most convenient, as by the use of them the members of a class can face each other and the teacher. Care should be exercised not to use slat-seats in which the slats are so springy and so noisy that the slightest move by any one is sure to be made known to the entire school. Wherever it is practicable, semi-circular seats, or, which is better, chairs, which can be arranged as convenience and necessity may suggest, ought to be used. It is often necessary to sit in one position during the class exercises, and in another during the general exercises. For this reason chairs are preferable. It would be an excellent safeguard against noise if rubber tips were put on the bottoms of the chair legs. It is a great aid to the superintendent toward keeping order in the school if all the furniture is so constructed as to guard against noise. Carpet or matting will serve a good purpose in this direction. The seats, whether benches, pews, or chairs, should be provided with miniature book closets in which the Bibles and song-books of the classes may be kept ready for use. By this means the teacher becomes directly responsible both for the books and for supplying the class with these two most essen-

tial of all Sunday-school appliances. The teacher should sit or stand in such a position as to face all the members of the class while teaching, and to have all as near him as possible. As the class ought to face the teacher during class-exercises, so the school ought to be arranged to face the superintendent during the general exercises. He ought to be able to face the entire school without turning his back to any part of it, and the school ought to be able to see the blackboard or any other object or design that may be used for the benefit of all.

An organ for practical purposes, and not for the display of musical talent, is a great help to any school. This should be proportioned to the size of the school, and so placed that the chorister, or leader of singing, can face the school and be seen from all parts of the room when the school stands to sing. There is no necessity and little propriety in having an orchestra in divine service of any kind, although a cornet may do good service, in connection with, or independent of an organ.

The desk of the superintendent should be adorned, above everything else, with a Bible, from which he should read the lesson. If the superintendent is not too fond of the tintinnabulation of a bell, he may be entrusted with a sweet-toned call-bell, but never with a gong more suitable for a railroad station than for a Sunday-school room. Neatly arranged bouquets of flowers will add beauty and attractiveness to his desk, and make the school-room look more homelike. No rostrum is complete without a large blackboard and its appliances. This is needed for maps, illustrations, reviews and announcements.

The wall of the room should be cheery, and may with propriety be decorated with mottoes and pictures that reflect illustrative light and infuse zeal and consecration to the work. They help to make the room look homelike, and even a transient visitor may get impressions from them that could not be otherwise made. We know of a school, which has on its walls a picture of a pair of scales in which the Bible is made to outweigh all other books; a banner on which is the motto, "Our school for Jesus"; the Lord's Prayer illuminated, etc. Such decorations are suggestive and will do good service. An important and necessary preparation for the school hour is the superintendent's programme. He ought to know before the hour of opening just what he is going to do. He should never call the attention of the school before he is ready to proceed with the exercises. To do so is to lose prestige and control. He should be the first one to be ready, and his habits should teach the school to know that he is ready for work when he calls for its attention. Circumstances may call for a change in the programme, but tact will supply the change without turning the school loose until it is made.

If the hour for opening be nine o'clock, begin promptly at that hour. A tardy superintendent makes a tardy school. It is impossible to make a programme or order of exercises that will suit all schools, or any particular school for a great length of time. The following is inserted as suggestive :

ORDER OF EXERCISES.

1. One distinct tap of the bell calling the school to order.
2. Silent prayer.

3. Opening concert exercise.
4. Hymn (two or three verses, the school standing).
5. Prayer.
6. Hymn.
7. Announcements, reports, and roll-call of officers and teachers.
8. Looking at the lesson for a few moments.
9. Reading the lesson in concert.
10. Lesson hymn.
11. Dismissal of primary class and other classes to their rooms ; class collections and class roll-call.
12. Lesson study.
13. Blackboard review of the lesson.
14. Song.
15. Prayer.
16. Closing concert exercise.
17. Dismissal by classes.

Let all the officers and teachers be held responsible for enforcing the rules of the school and avoiding disturbance during any of the general or special exercises. Do one thing at a time, do it heartily as to the Lord, and suffer no officers, or privates to annoy the school by moving to and fro when they ought to be models of good behavior. The lady who traveled in a foreign country may have "gotten along nicely because she had an *interrupter* with her," but, while many Sunday-school officers are interrupters, it does the school no good to have them serve in that capacity. The Sunday-school service is a form of worship and ought to be looked upon as being sacred and devotional.

THE PRIMARY CLASS.

Probably the most important part of the school is the primary class. Such provision should be made for it as is especially adapted to the comfort of little children. Many of the foregoing suggestions will apply

to this department. If possible, have a separate room with its furniture, especially and solely for the primary class. Let the best teachers of the school have charge of it. Let the furniture, literature, and all the surroundings be adapted to the department. If a separate room cannot be provided, let the class occupy a corner, separated by a curtain for a partition. The most necessary provision for the primary class is a teacher who has piety and talent to sing, pray and preach the Gospel of Jesus Christ, from any part of the Bible, to little hearts receiving their first instructions and impressions in spiritual life.

SUNDAY-SCHOOL SOCIETIES.

In some instances it may be desirable and advantageous to organize societies for the regulation and promotion of Sunday-school interests. If properly conducted, they may be made beneficial. Such societies can be utilized as councils in which the general interests of the school are discussed, in which the money necessary to conduct them is provided, in which the business of the school is transacted. It does not seem to be just right to attend to every kind of business in open school, giving even the smallest children a voice in important matters, and taking time which ought to be devoted to the promotion of spiritual interests. Besides, it is questionable whether matters of a purely business character would better be attended to on the Sabbath, thus teaching the children in our Sunday-schools that it is an appropriate day for matters of business. In a society existing for the purpose, there will naturally be freer and fuller discussion of business interests than there would be in school.

It must be borne in mind, however, that the discipline of the Evangelical Association is the supreme law of our Church ; that discipline does not and cannot recognize any independent organization within the bounds of the Association. She would not be true to herself if she permitted any organization under her jurisdiction to defy her control or to injure her interests. Hence all societies, whether missionary, tract, Sunday-school, or whatever they may be, must be subordinate to her authority. There are certain things which no Sunday-school society has the right to assume :

1. Such a society has no right to assume independence from the Church and her supreme law.

2. It has no right to be independent of the pastor. The discipline gives him the charge of all the church interests on his field of labor, and makes him ex-officio chairman of all Sunday-school business meetings.

3. It cannot legally elect the officers of the Sunday-school. Discipline provides that the officers of the schools of the Evangelical Association shall be elected annually at a regular meeting of the members of a local church society, by the majority of the votes of the members present, with the approval of the preacher in charge. When new schools are formed in localities where we have no Church societies, "the preacher in charge shall appoint the officers and teachers, according to his best judgment."

4. It cannot arbitrarily assume the selection of teachers and of literature for the school. The discipline directs that the preacher in charge, "upon consultation with these officers" (of the school) shall see to "providing the necessary teachers and books." This is eminently proper. The following excellent reasons have been

given in justification of this rule : "a) Books are silent but powerful teachers and should be selected with discretion. One bad book might curse a hundred children. b) The pastor is the spiritual guardian of the children, accountable to God and to his brethren. He should therefore have a decisive voice with regard to such a potent agency. c) He is more conversant with books than the society is likely to be. He should, therefore, have the power to select them." d) The selection of persons to teach theology and the way of redemption is also of the greatest moment, and the pastor is supposed to be better acquainted with those in his flock who are capable and willing to teach the truth than any one else.

5. It cannot ignore the superintendent who is entrusted with the management of the school. He is subordinate to the preacher in charge, but the Sunday-school society cannot legislate any disciplinary prerogatives out of his hand. He is amenable to the quarterly conference for faithfulness to duty, efficiency in office, and godliness in demeanor.

Whatever is not provided for in the discipline, and does not antagonize with it, may be placed under the supervision of a society. With the above restrictions it is within the province of such a society to adopt such measures as may be deemed necessary and expedient to sustain the Sunday-school. Among the legal transactions of such a society are the election of its own officers ; the election of teachers who have been nominated by the pastor and superintendent ; holding its members and officers responsible for the performance of prescribed duties ; fixing the number of sessions for the school and the time of holding them ; adopting

plans for securing funds for the current expenses of the school if they are not assumed by the church ; direction as to the application of funds to expenses and the benevolent contributions ; taking measures to supply the school with the *Blackboard*, the *Sunday-school Messenger* and the *Sunday-school Quarterly*, and the teachers and officers with the *Evangelical Sunday-school Teacher*, or in German schools, with the German literature provided by our Church for our Sunday-schools, to arrange for special meetings and occasions, etc.

CONSTITUTION FOR SUNDAY-SCHOOLS.

The following constitution has been adapted to the present regulations of our discipline. It is recommended for adoption by schools of the Evangelical Association. It will be of advantage, principally, because it presents in practical and suggestive form, the requirements of the discipline of the Evangelical Association, by which all our schools are governed.

CONSTITUTION.

SECTION I.

ARTICLE I.—NAME.

The name of this School shall be the
 Sunday-school of the
 Evangelical Association of

ARTICLE II.—OBJECT.

The object of this School shall be to promote the study of God's Word, to lead souls to Christ, and to build them up in the doctrines of Christianity.

ARTICLE III.—OFFICERS.

The officers of this School shall be a Superintendent, an Assistant Superintendent, a Secretary, a Treasurer,

and a Librarian, to be elected annually, by the members of the Society of the Evangelical Association to which this school belongs, under the supervision and approval of the pastor, as provided in the latest edition of Discipline of the Evangelical Association. The first three officers named shall be members of the Evangelical Association.

ARTICLE IV.—SESSIONS

The School shall, if possible, hold at least one session each Sunday in the year (unless providentially hindered or suspended by a majority of votes) for the purpose of instructing the classes in the lesson for the day, under the supervision of the pastor, and to attend to such other duties as usually belong to the sessions of a Sunday-school.

ARTICLE V.—SPECIAL MEETINGS.

The officers and teachers, with as many more as are willing, shall meet weekly, to study the lesson for the following Sabbath, and to prepare for the work of the school-room. The Pastor, or Superintendent, shall conduct these meetings, or see that a suitable person be present to take charge of them. Besides this there shall be monthly meetings of the officers and teachers, for business, and if necessary, special meetings may be called at any time.

ARTICLE VI.

This constitution can be altered only by a *two-thirds* majority of all members present, at a meeting called for that purpose, provided that such changes shall not conflict with the Discipline of the Evangelical Association.

SECTION II.

ARTICLE I.—DUTIES OF OFFICERS.

1. The Pastor shall have the general supervision of the school, preside at all business meetings, conduct the weekly Teachers' meeting, and, upon consultation with the officers, provide the necessary teachers and books.

2. It shall be the duty of the Superintendent,
a) to see that the school is opened with singing and prayer, and also appropriately closed.

b) He shall arrange, number, and seat the classes; also make transfers from one class to another, whenever the interests of the school require it.

c) He shall maintain an earnest administration of every department of the school, and see that everything is conducted in a manner becoming the Sabbath and the house of God.

d) He shall appoint as teachers only such persons as have Christian principles and character.

e) He shall furnish the Quarterly Conference with a statistical report and all other necessary information.

f) In all special cases where opportunity is afforded, he shall consult the preacher in charge for direction.

In the absence of the Superintendent all his duties shall devolve upon the Assistant Superintendent.

3. The duty of the Secretary shall be, to keep carefully and in good order the Records of the school, report at the close of each session, furnish the Superintendent with quarterly reports of the statistics of the school, and to do all the necessary writing of the school under its direction.

4. The duty of the Treasurer shall be, to receive and pay out funds as the school may direct, and he shall give a written account of the receipts and expenditures at the annual meetings of the school, or at any time that the school desires to know the condition of the Treasury.

5. The Librarian shall take charge of the Library and Periodicals of the school, subject to such regulations as the discipline requires and as the school may adopt.

SECTION III.

ARTICLE I.—DUTIES OF TEACHERS.

1. To be punctual in attendance at every session of the school, and, in case of necessary absence, to inform the Superintendent, and, if possible, provide a substitute.

2. To preserve order in their several classes ; to permit no scholar to go out without a sufficient reason ; and to report promptly to the Superintendent every violation of the regulations for scholars given below.

3. To make all possible exertions to promote the general objects of the school ; to visit their scholars at their homes, especially when sick or absent ; to report to the Secretary the state of their classes and the names of absentees ; and to secure in the highest practicable degree the advancement of their scholars, both in knowledge and piety.

ARTICLE II.—DUTIES OF SCHOLARS.

No one shall be considered a scholar until his or her name is reported to the Superintendent, and duly registered by the Secretary.

1. All scholars are expected to remain in the classes to which they are assigned, until the Superintendent shall make or consent to a change.

2. To be regular in attendance, and punctually present at the hour appointed to open school.

3. To rise and stand during singing, and to kneel and preserve perfect order during prayer.

4. To pay a strict and respectful attention to whatever the teacher or Superintendent shall say or request.

5. To avoid all whispering, laughing, and other improper conduct.

6. To remain in their seats until the School is regularly dismissed. In case of necessity, permission to retire may be granted by the teacher.

7. Immediately after the school shall be dismissed, to attend public worship, or to retire to their respective places of abode. In no case will they be permitted to stand around the church doors or windows.

THE LIBRARY AND ITS MANAGEMENT.

Books and papers are silent but powerful educators. A recent writer says: "Our most intimate companions are the authors of the books we read; they are with us when others are denied our presence; they enter our homes, and, unquestioned, cross the threshold of our most private chambers. The parent can guard his daughter against the wrong comrade, but how watch the author with whom she communes? The comrade can be seen; the author in his book is easily concealed and communed with in her chamber, when she is thought to be alone."

It becomes us, therefore, to inquire into the character of such companions. These silent molders of character should be watched with the greatest possible vigilance. If their influence is for good, they should be welcomed and encouraged in every way. If they quietly suggest words and describe deceptions, betrayals, plots and evil, and lead unconsciously in the paths of sin, they should be vigorously, but in a judicious manner, excluded from the home.

In discussing this matter it behooves us to look at things as they are, so as to know what position to take in the premises. It is painful to a conscientious Christian to see the widespread and demoralizing evil to be found in bad literature. It is appalling to think of the fact that thousands of our boys and girls, as well as matrons and lords of our homes, read in secret hot words of burning passions without a thought of wrong, which, if spoken in society, or in the hearing of each other, would crimson their cheeks with blushes. If

any should think that literature of this character is not abundant, the following statement will at once undeceive them. In New York city alone over 200,000 books of fiction, mostly trashy and hurtful, are printed every week. Many of these books are read by a number of different persons as they are handled by circulating libraries, and pass through several hands in the families. One single publishing house issues a catalogue of 260 volumes of this kind of books. Scores of presses are working night and day to supply the great demand for such reading matter. It is a sad fact that more of this class of books are sold than of all others combined. The New York Post Office authorities say that some time since a publishing house there alone sent to one retail book store in one day three and a half tons of this pernicious literature.

What must be the result of publications of which the heroes and heroines are the swaggering, foul-mouthed and vulgar frequenters of theaters, drinking saloons, gambling retreats, and dens of vice of every description! The readers of such stuff are continually associating, mentally, with criminals of the worst and most degraded classes. They are taught the bar-room style of language and conduct, "that quiet home-life is unmanly, and that reckless daring and brute force are the qualities most desired." We need only to read the daily newspapers to learn the results.

It is impossible to exaggerate the evil of pernicious literature. It is the menace of the Republic. Satan has put his hand on the most stupendous enginery in modern civilization — the printing press. The number ensnared in this way exceeds belief.

There is no one in this country more capable of get-

ting at the truth of this matter than Mr. Anthony Comstock. He has been the secretary and chief special agent of the New York Society for the Suppression of Vice, and Post office inspector. He knows whereof he speaks when he says, "All sources of demoralization combined do not equal that of pernicious literature Our youth are in danger ; mentally and morally they are cursed by a literature that is a disgrace to the nineteenth century. Let no man who cares for his kind henceforth be indifferent. *Read, REFLECT, ACT.*"

This man has been instrumental in suppressing tons of this kind of literature. He has done the world a great favor by writing up some of the results and revelations of his labor in book form, and given them in a grand work entitled : "Traps for the Young."

What can be done to guard our scholars from such an alarming evil ? The question presses itself home to every honest worker in the Lord's vineyard. As "fishers of men" we cannot afford to encourage, or even passively to allow this murderous traffic to go on. If we would do our duty, we must lift up our voices against it.

We must endeavor to crowd out the bad by introducing the good. Our motto must be, "Conquer by replacing." In this way we must answer the question whether the manhood, womanhood and childhood of our land shall sink to the level of the dime novel and the nickel literary slop, or rise to that of the choicest literature that the language can afford. The Sunday-schools of the world are among the mightiest agencies that can be enlisted in this matter. Hence a large burden of the responsibility of furnishing the world with good literature falls on them. Unfortunately, the

devil has in too many instances prostituted the Sunday-school library to his use in sowing tares among the wheat. Sunday-school libraries are not all pure. Almost any one of us can point to cases under our own observation, in which unsuspecting youths were led, by the reading of Sunday-school library books, to love novels and blood and thunder stories. This fact is so conspicuous that a few years ago some schools entirely discarded the library.

Fortunately, the number of excellent books, suitable for young and old readers, has been greatly increased. It cannot be said that there is no choice unless it be Hobson's choice — this or none. Probably forty publishing houses are actively engaged in the production of books for the Sunday-school library. Thousands of books are already on the market, and they are increasing at a marvelous rate. It necessarily follows that choice must be made. All admit that the simple fact that authors and publishers have found it to their financial interest to call their publications Sunday-school books, is not a sufficient guaranty that they are fit for a place in the Sunday-school library.

Who shall choose the books to be offered to our unsuspecting readers? The disciplinary direction of the Evangelical Association is that the preacher in charge shall, upon consultation with the officers of the school, provide the necessary teachers and books. The greatest responsibility therefore devolves on the pastor — a responsibility which he cannot afford carelessly to delegate to others. This is eminently proper, for, as Dr. Hart has said, "Next to the choice of a superintendent, there is no graver subject of consideration for a Sunday-school than the selection of its library books."

It is the pastor's prerogative to say, "No book shall come into the library until it has been read and approved by some one on whose judgment in such matters we can rely."

A well selected committee may be called to the assistance of the pastor in the onerous duties thus imposed on him. As above stated, the discipline provides that he shall consult with the officers of the school. The preacher and superintendent, especially, should consult in the appointment of such a committee, and, if they properly estimate their responsibilities, they will make the pastor chairman of the committee, and the superintendent next to him. The reading committee ought to consist of persons who have some education and literary culture. They ought to exclude books of slang, bad rhetoric, bad grammar, and sickly sentimentalism. They should also be strictly orthodox, and able to detect heterodoxy. All books must not necessarily be doctrinal, but none are admissible that quietly and adroitly sap away the fundamental doctrines of the church. One unorthodox book may make skeptics of many pupils. It is easier to lead them astray than to bring them back.

The committee should remember that a large portion of those for whom they are selecting books are young children. Heavy, dull, rhetorical orthodoxy is good in its place, but even the older members of our schools prefer sugar-coated pills to raw and bitter doses. Select something sparkling and pleasing; but safe and good.

The committee would do well to write out rules by which to be governed. The following may be helpful to such as need them.

Positive requirements.—1. Books should be sufficiently interesting to secure perusal by ordinary youths.

2. The interest should hinge on some points of duty and doctrine.

3. The books chosen should have a religious tone.

4. The religion taught should not be of a sentimental, but of a Scriptural character.

5. The books should "aim to set forth attractively the peculiar doctrines of the Gospel—faith in the Lord Jesus Christ, repentance for sin, and a holy life, as that life is described in God's word."

6. Several copies of superior books should be placed in the library.

7. It is better to replenish the library by the frequent addition of a few books, than by an occasional addition of a large number.

Negative requirements.—The other side of this code for a reading committee is here given as taken from the *Sunday-School Index*.

1. No book that is carelessly written.

2. No book that is weak and trashy in substance.

3. No book that contains erroneous doctrines.

4. No book that recommends or countenances what is of doubtful propriety.

5. No book that is dull and prosy.

6. No book that is above the comprehension of the scholars.

7. No book whose interest depends in any considerable degree on love and matrimony.

8. No book that is not distinctly religious.

9. No book whose religious teachings are not Scriptural.

To these may be added :

10. No book whose stories tell of the early death of all the good children represented in it.

11. No book whose stories tell of the hair-breadth escapes of young or old scoundrels.

12. No book whose heroes and heroines have noth-

ing but saloon and street etiquette to make them noticeable.

13. No book that will not in some way elevate its readers in intellect and good morals.

To facilitate the work of such committees the Publishing house of the Evangelical Association at Cleveland, O., makes excellent offers, and gives special discount through the Sunday-school and Tract Union to schools of the Evangelical Association.

HOW TO MANAGE THE LIBRARY.

Many a librarian has been puzzled to know the best plan for managing the library. Perhaps no better plan than the "pigeon hole and card system" has been originated. It costs something at first, but its advantages are evident. It simplifies and lessens the work of the librarian, and it is an effectual means of holding the books. The following description of the case is taken from the *S. S. and Its Methods*:

"*The library case* must be a practical expression of this idea—a place for every book, and every book in its place. Instead of open shelves, pigeon-holes should be fitted up after this fashion:



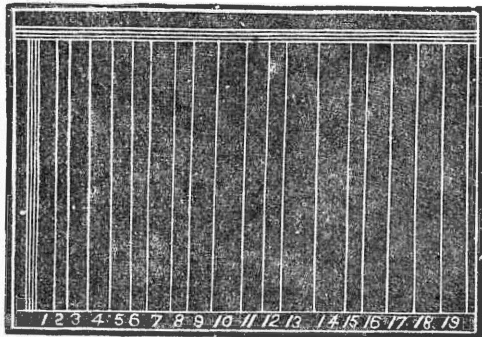
In grooves cut in shelves above and below insert thin partition-strips, two inches apart. Tin may be used, but wood is better. Cigar-box stuff may be used for this purpose. The pigeon-holes should be large enough to admit the books easily, space being left at the top

to facilitate handling. Number them plainly, from the upper left-hand corner of the case. Give each volume its place and corresponding number. Numeral labels, ready gummed, are very convenient, and cost but ten cents a hundred.

A *Catalogue* is now to be made out in alphabetical order, the library number of each book preceding its name and the number of its pages in this manner:

No.	Name.	Pages.
49.	Self-help	422

One or more copies of this catalogue will be needed for the use of each class. They are better in print, but on the score of economy, may be written. In a graded school, owning an extensive library, the books are classified in separate catalogues for the use of the different departments. A catalogue may be given to each scholar, so that selections may be made at home."



The above cut shows the plan of the receptacles for the books in the case.

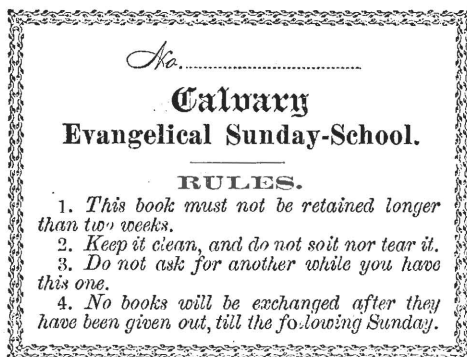
Two cards are necessary for the working of this system. The one is called the "Library Card," and is given to the scholar. The other is the "Library Check," and is retained by the librarian to be put into the pigeon hole from which the book is taken. The check

charges the book to the scholar who has taken it out, and as long as it remains in a given place the book belonging there is charged to the scholar whose name the card bears.

“Each scholar takes his ‘Library Card’ and catalogue home, and there, with aid from his parents, or a friend, he selects from ten to fifteen books, with any one of which he will be satisfied during the next four weeks. The Library Card is then placed in his book, and kept there as a marker, and is returned to the librarian on the next Sabbath with the book. Each scholar hands his book, with the card in it, as he enters the room, to the librarian, who is always to be found at the opening of the school at the outer door of the school-room, with a large basket ready to receive all the books from the pupils. When the school is opened the librarian carries these books to the library and assorts them, as he ascertains from each book-mark to whom and what class and name the book belongs. The book is then credited as returned, and the new one charged. If any scholar wants a book particularly that is on his list, he *underscores* it, and if it is in the library, it is given to him, and charged by means of the check. If any scholar is late, and the librarian has gone to the library he loses his exchange of books on that Sabbath, unless special provision is made for tardy scholars. The librarian keeps the account of all library-books, and charges them all to each name and class by the use of the check, and credits them when returned, and the teacher has no care of it. After the teaching is closed, the lessons reviewed by the superintendent, remarks made, prayer, singing, etc., then the librarian, by a notice from the superintendent, passes down the aisle and hands each teacher his lot of books, and the teacher passes them to each pupil according to the library card, and then the school is dismissed. No scholar opens his library-book or paper in the school. The teachers have no care of the books or their numbers, unless the scholar loses his library-card; in

which case his teacher, at the close of the school, accompanies him to the library, and obtains for him a new library-card and book. The librarian and his assistant charge and credit all the books while the teachers are teaching. Each class has a column or place in the register. This plan satisfies the scholar, he has his own choice, and never interrupts the teachers or the school for a moment, or diverts the attention of the school, and no time is lost. It works admirably."

All books should be labeled. The labels for the books of the circulating library may be something like the accompanying design.



Another approved method of operating the library is Ray's patent, called "The Check System Library Register." The description given below is taken from the *Sunday School Idea*.

"1. *The Checks.* These are small slips of tin, of the size of the accompanying engraving :

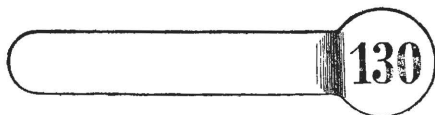


Fig. 1. Check for recording distributions of books.

At one end of the slip is a circular shield with a number painted on it. Near the shield the slip has a double bend or curve, creating a sort of shoulder. The tin check is to be inserted at the top of the book, between the leaves. The object of the shoulder is to prevent the check from slipping down too far, and to keep the number up in full sight.

The librarian needs as many checks as there are volumes in the library. The checks are numbered to correspond to the number of the books. Every book when placed in the shelf has its check inserted in the top.

2. *The Register.* This is something like a big portfolio, each of the pages being divided into five rows of twelve compartments each, making sixty to a page, see figure 2. Each compartment is numbered, and represents one person, who is technically known only by his number. The register is made with two, four and six pages, according to the size of the school. The full size when open is $15\frac{1}{2}$ by $28\frac{1}{2}$ inches.

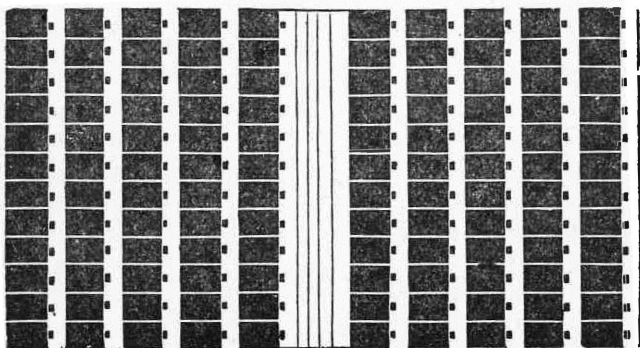


Fig. 2. Diagram of two pages of the Register

Here is a single compartment of the register :

17

	Jan.	Feb.	March.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.
1												
2												
3												
4												
5												

130

The perpendicular lines divide it into twelve spaces, one for each month in the year. The horizontal lines divide it into five spaces, that being the greatest number of Sundays that ever occur in one month. There are blank spaces therefore for every Sunday in the year. On the right-hand margin is a slit for inserting the flat part of the check. This slit forms a very important part in the economy of the business. It is the means by which the librarian charges a book or cancels a charge. If pupil or teacher No. 17, for instance, has called for book No. 130, the librarian, on finding said book, takes the check from the volume, and slips it into the slit as in the figure. There it remains as a charge against the representative of that compartment. When scholar or teacher No. 17 returns the book, all the librarian has to do in order to cancel the charge, is to take the check out of the slit, put it into the book, and replace the book into the library. The whole thing is

the work of a moment, and it requires the use of neither pen nor pencil. Besides this, it enables the librarian to see at a glance whether the applicant, No. 17, has, or has not, a book charged against him, and so to carry out with entire ease the important rule of giving no one a new book until the old one is returned.

The object of the blank spaces is this: When the librarian finds that a particular scholar is irregular in his attendance or negligent about returning his books, it is sometimes important to record the time when a book is given out. In such a case, all the librarian has to do is to draw an oblique line through the appropriate space. Thus the register shows that No. 17 not only has out book No. 130, but that he took it out on a given Sunday in a certain month. This particularity of dates helps sometimes in the recovery of a missing volume. When a book thus doubly charged is returned to the library, the librarian not only removes the check (which cancels the general charge), but also draws a slant line across the other in the opposite direction; or, if the line is made with a lead pencil, he may erase it with a rubber.

Some librarians enter the date in all cases, but this is not recommended.

Now let us see what the librarian has to do:

1. The books and the library cards are collected at the door at the opening of the school.
2. The books being brought to the library table, he takes up one volume at a time, looks at its number, and then at his register to see against whom (or against what number) it is charged; removes the check from the register, puts it into the book, and puts the book into its place in the library. So he goes

on, book after book, until all the books brought in are disposed of.

3. Next he takes up a library card (similar to the one described on a previous page), sees what volumes are ordered on it ; selects one of them (the first that happens to be in) ; takes the check from the book and puts it into the appropriate slit in the register, and puts the library card into the book with the number of the applicant sticking out at one end to show to whom the book and card are to be given. He proceeds in this way, card after card, until all the orders are executed.

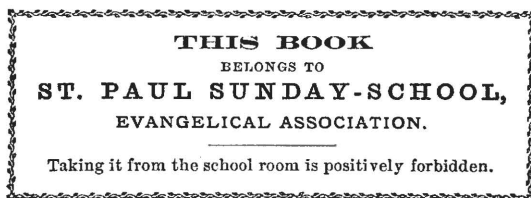
4. The books thus selected are then assorted into heaps for delivery, each heap representing a class.

5. The heaps are taken to the table or shelf at the door, and finally the books are handed by the librarian and his assistants to the individual scholars as they pass out.

It has taken a good many words to explain this process, but the process itself is one of the simplest and least embarrassing that it is possible to conceive."

Where the primary department is separate from the other departments of the school, it may be well to have a special library, and a special librarian.

Music books should be labeled on the outside with large, bold-face type somewhat after the following manner :



Librarians should keep them in charge and distribute to teachers, and the teachers to their classes, unless the teachers are provided with drawers or lock-boxes for Bibles and hymn-books. The librarian may hold the teachers responsible for the return of the books in good condition at the close of the school. If any of the scholars abuse them, they can be put to shame and punished by being refused a book for a Sunday or two.

Periodicals should be folded and distributed in the same way, and at the same time as the library books. Use them all, either in your own school, or somewhere else. The papers not needed may be distributed to poor families and the sick by teachers or class committees appointed for that purpose. In this way they will be doing good instead of accumulating into offensive piles of rubbish in the library.



CHAPTER XI.

WEEK-DAY WORK.

The hour spent in Sunday-school is the culminating point of our week's work. It is utterly impossible to do our best if we confine our efforts to the Sunday-school hour, or even to the hours of Sunday. He who depends on the efforts and opportunities of the Sabbath only, does not properly appreciate his duties nor his privileges. Officers, teachers and scholars will find plenty of work during the week, if they will but do it. Work that will not merely fill up the leisure hours, but will enable all to spend them both pleasantly and profitably. Indeed the opportunities for week-day work are almost without limit. It is a field that is ever widening. Every step of the way suggests another, or perchance a dozen. Until it has been tried, no one would dream of the multiplied opportunities for good work that open up before the truly consecrated worker. And ought not he, like his Master and Lord, make it his life effort to go about doing good? A listless loungeur may go into the vineyard and inquire, "What is there to be done?" but a live, earnest soul, set on fire of the love of God, will soon be led to exclaim, as he surveys the field, "Who is sufficient for these things?" Any outline of this department of the work must, from the very nature of the case, be merely suggestive.

OFFICIAL VISITATION.

"The teacher has a real errand to the home of every child." So says a prominent worker in the Sunday-school, and he has not said it without reason. A favorite maxim of Dr. Chalmers was that "A house

going minister makes a church going people." That is also true of a Sunday-school teacher or superintendent. There are few people who can not be drawn by the social chord which the Creator has placed within them. The agents of evil use it to draw men into the ways of death. Is there not much greater reason for using it in leading immortal souls to Christ and to life? There are many objects which may be kept in view in visiting scholars at their homes. Among them are the following:

1. A more intimate acquaintance with the pupils. The brief session of the Sunday-school affords comparatively little opportunity in this direction. The home life of the pupil ought to be known by the teacher in order to adapt his teaching to his real wants. The teacher ought to be conversant with the special trials of his scholars so as to know what he has to counteract, and with what they have to contend. He ought to see how they live so as to know what to correct, and what to encourage. He ought to know their weak points as well as their strong ones. He ought to know their associations not only at home, but also in the week-day school and on the street. It is well nigh impossible for the teacher to gain this information without week-day association and visitation.

2. Hunt up the sick and absent ones. The teacher ought to notice the absence of his pupils and to know the reason for it. In classes of ordinary size the absentee should be seen before the next session of the school. The time of attending Sunday-school is usually the formative period in habits for life. It is therefore important that the habit of regularity in the house of God should be cultivated. Occasional absence without notice may lead to habitual absence. Our pupils should

know that we miss them, and that they are the losers, when they absent themselves from this means of grace. The absence may be caused by sickness or destitution. A visit by the teacher at such a time will greatly increase his influence for good. It may be the only pastoral attention which the afflicted one may receive. A word of comfort and an earnest prayer offered by a kind-hearted Sunday-school teacher will go far toward opening a heart that previously was hard and stony.

3. To become acquainted with parents. We should never forget that, to succeed fully with our younger pupils, we need the sympathy of their parents. If we can make them feel that we are interested in their children we may be able to interest them in our work in case they are not already interested. If they are already with us in heart, the mutual sympathy of personal acquaintance will strengthen the hands of both parents and teachers.

4. To learn their temporal wants. Of these one cannot inquire in the school. A child is not free to tell in the class, of poverty and suffering at home. Closer and freer contact is needed for that. Besides, such conversation might unnecessarily break in on the lesson hour and interfere with the only opportunity of the week with some of the pupils for the lessons which ought to be driven home just at that time. The work of benevolence may be connected with this week-day visiting. In this line the work will be constantly enlarging. The family you visit may not be in need, but they may point to one across the way that is sadly in need of attention. If the teacher is not prepared to attend to the wants thus disclosed, he may report them to some society of organized charity, or to some benevolent

person of means who is able and willing to attend to them.

5. To learn their intellectual wants. The soul is reached through the mind. If the walls of the mind be hung with impure and ungodly pictures, the character will be contaminated with the evil thus presented. The literature of the home largely provides the mind pictures which shape the characters with which we have to deal. In many of the homes represented in our schools there is no good literature excepting that which is taken there from the Sunday-school. The newspaper may be there, but in too many instances that is little better than a *Police Gazette*, giving details of drunken brawls, thefts, murders and all kinds of wickedness. Shrewd advertisers circulate freely sample sheets of the most flashy and sensational story papers. The story is broken off at the most interesting and fascinating part. The unsuspecting family buys the balance of the story, and is led to the reading of nonsense and crime in the worst form. They have learned where to find that kind of reading, and because it is written in an entertaining manner they are led astray by it. They may know nothing of better reading matter.

The teacher, in his friendly visits, can learn the mental food on which his pupils feed. He can do much toward encouraging the good and counteracting the evil. He can point out the danger of the latter, and picture the benefit of the former. He will learn what books from the Sunday-school library to recommend. He can carry some little book, or tract, or paper with him and leave it with the family. This will be a reminder of the visit, and may stimulate to reading something both good and useful.

6. To gather strength and encouragement. Many parents will thankfully greet the teacher of their little ones with a hearty good will and encouraging words. The gratitude of the faithful, pious parents of our pupils will make our hearts glow with a new warmth, and pulsate with a new life. Their "God bless you for the good you have done my child," makes us feel as if our arduous labors had not been in vain.

Week-day work includes the meetings of various special societies, committees, etc. See "Auxiliary Societies," "Special Occasions" and "Teachers in Council." As every school has special circumstances calling for special work, so the week-day operations vary with the schools. The true pastor and superintendent will keep their eyes open and plan work for the week as well as for the Sabbath. It may be difficult to secure so general an effort as should be made. It may be that many busy persons will think that they have no time for it. But we must not forget that it is our business at least to try to keep ourselves and others busy all the while for the Master.

Scholars, as well as teachers and officers may be enlisted in week-day work. The territory of the school may be districted for visiting and benevolent work, and committees appointed, under the chairmanship and direction of teachers or older persons. Wise counsels and a little encouragement will often enthuse young persons with a remarkable zeal for such work.

CHAPTER XII.

TEACHERS IN COUNCIL.

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend (Prov. 27: 17). Where no counsel is the people fall; but in the multitude of counsellors there is safety (Prov. 11: 14). Without counsel, purposes are disappointed; but in the multitude of counsellors they are established (Prov. 15: 22). Solomon was evidently a believer in conventions. While he excelled in wisdom he felt, or at least recognized the need of counselling with others. Those who are most thoroughly interested in any given cause, and the most proficient workers, are generally at the conventions, both hearing and asking questions.

We see announcements and reports of conventions of all kinds and for all purposes in the social and business world. Farmers, mechanics, laborers, societies, editors, physicians — all trades and professions, have their occasional or stated gatherings for consultation, instruction and the general promotion of their varied interests. If we want a carpenter to build an ordinary shed for us, we expect him to have such training in his trade as to be able to make a creditable job. Is the work of the teacher in building the character of our children of less importance than that of the architect or mechanic who builds our houses? Dr. John S. Hart asks, "Shall the children of this world always be wiser than the children of light? Shall worldly men be more careful of risks, where only a few dollars are at stake, than the people of God where the stake is eternal life?" Surely our work for immortal souls is para-

mount. "For what shall it profit a man if he shall gain the whole world and lose his own soul?"

If the work of soul-saving is paramount, then preparation for it is also of greater importance than preparation for temporal employments. Yet for the latter there are schools and institutes, with professional instructors for the various departments of science and art. For the former so little specific work is done that one might easily be led to the conclusion that their work is of an indifferent character and value. It ought not to be so. It need not be so. It is not so in all cases. Conventions, and institutes, and teachers' meetings and normal classes have been called into existence to bless our Sunday-school interests and to multiply our feeble efforts. Their work will not be done until all our workers are perfect, knowing all about the field, the seed and the sowing, nay, until the last sheaf of the harvest is gathered into the garner of God.

The benefit of the various councils of Sunday-school workers is manifest and abundant. Mr. Eggleston says, "They have given currency to improved modes of working, they have brought about a better state of feeling between the Christian denominations, they have given Christian people a better appreciation of the superlative value of the Sunday-school as a place of Christian labor, and they have produced continued and organized effort for Sunday-school extension." What is true of conventions, etc., in a general sense is also true of them in reference to our work in the Evangelical Association. They have developed our workers and through them our work. They have given us more enlarged ideas of our duties and privileges, and have secured for us more efficient service.

The *Sunday-school Teacher* makes the following statement of the purpose of a Sunday-school convention. They are :

“1. On surveying its fields, to ascertain *a*) what has been done, *b*) what needs to be done.

2. To stimulate its workers, *a*) to more work, showing where it is needed, *b*) to better work by showing better methods.

3. To instruct its workers in the Bible and its uses *a*) by Bible reading, *b*) by instructional addresses.

4. To inspire its workers, *a*) by meetings for prayer and experience, *b*) by promoting acquaintance and social interchange.”

They may be arranged to include an entire conference district, a presiding elder district, or be entirely local in their character. All ministers of the Gospel, whether local or itinerant, and officers and teachers especially, ought to avail themselves of their privileges. The topics for discussion should not be speculative, but eminently practical. The best workers are usually earnest and busy people and do not wish to lose time in vain and speculative discussions.

The exercises of an institute differ from the speeches of a convention, “just as an actual plow differs from the picture of a plow. They require work instead of talk. At an institute some one teaches a Bible class instead of telling how a Bible class should be taught. The teacher is watched, criticised, his methods commended or condemned. Some one resolves the institute into a school, and shows how in his own school he calls to order, opens, conducts and closes a session. This gives rise to a comparison of programmes and plans. A teacher or minister gives a lesson in sacred history or geography. All present are students.” So the exer-

cises actually represent the exercises of the school, even to the drilling of a veritable primary class. To these are added carefully prepared lectures on practical subjects which give direct instruction in the immediate work of the school room. Conversations may be introduced on various topics with advantage, even if long speeches are crowded out thereby. Specimen teachers' meetings and normal classes will prove both interesting and profitable additions to the programme.

TEACHERS' MEETINGS.

No teacher can afford to commune only with himself. By such selfishness he becomes dwarfed and greatly curtails his usefulness and his attainments. The wide awake teacher seeks the association and assistance of others. He who thinks he knows all he can learn has not gone far in the way of knowing himself to say nothing of knowing all things necessary for a teacher of others to know. Faithful and devoted teachers are constantly inquiring, "What shall we teach, and how shall we illustrate the truths taught so that all our pupils will be able to grasp and retain them?" It is the office of the teachers' meeting to answer these questions in a general way and with special reference to the lesson of the succeeding Sabbath.

NORMAL CLASSES.

The word "normal" is taken from a Latin word meaning a square for trying right angles, hence a pattern, rule, model, authoritative standard. A normal class is a school which teaches a standard by which to perform a given work. This is a recognized necessity in secular teaching. Some of the States have provided

normal schools in which to train applicants in an approved mode of teaching, and those so trained are usually given preference in the selection of teachers for public schools. Dr. Vincent, one of the foremost Sunday-school workers in the world says :

“The most imperative demand of our times in Sunday-school work is for a Normal Class in each church to develop the teaching-power of the pastor, to elevate the standard of teaching in the Sunday-school, and thus make our age an age of thorough, earnest Bible study. To this added the presence of the Holy Spirit, and then we shall see the Church of our age

‘Strong with the strength of truth,
Strong with the strength of youth,
Armed as with Moses’ rod,
Armed with the Word of God.’ ”

The General Conference of the Evangelical Association in October 1883, recognized the importance of Normal Classes and recommended the publication of normal class text books at the earliest possible date; the formation of classes for the regular study of this course, in all our congregations or Sunday-schools, where it is possible, the pastor and Sunday-school superintendent, or any person on whom they may agree, acting as teachers. Any person having completed this course of study shall, after a satisfactory examination, receive a certificate of graduation, signed by his teacher and the German and English editors of our Sunday-school literature.

The above instruction of General Conference as to text-books has been carried into effect. The course of study is suggested by the list of the books especially prepared it as given on the following page :

No. 1. Lesson Outlines.

This book has 115 pages, and contains the Outlines of forty lessons on BIBLE STUDY, CHURCH HISTORY and MODES AND METHODS OF WORK. Price in flexible cloth covers 50 cts.

No. 2. Introduction to the Books of the Bible,
and their Historical Connections. One hundred and twenty pages. Price, in flexible cloth covers 50 cts.

No. 3. Biblical Geography.

This book gives Geographical Descriptions of Bible Countries, Cities, Mountains and Waters. 130 pages. 10 Colored Maps. 25 Illustrations. Price in flexible covers 50 cts.

No. 4. Book of Chronology.

It contains 52 pages of Chronology and gives the contemporary events of Sacred and Profane History. Price in flexible covers 30 cts.

No. 5. Church History,

gives a complete Summary of Church History. 130 pages. Price in flexible covers 50 cts.

No. 6. Biblical Antiquities.

148 pages. 100 illustrations. Price in flexible covers 50 cts.

No. 7. Divine Origin of the Bible.

It has eighty pages in four chapters: *Inspiration of the Scriptures.—Authenticity of the Scriptures.—Fulfillment of Prophecy.—Biblical Interpretations.*

Price in flexible covers 40 cts.

No. 8. History of the English Bible.

70 pages. Price in flexible covers 40 cts.

No. 9. Natural History of the Bible.

124 pages. Illustrated. Price in flexible covers 50 cts.

No. 10. Modes and Methods of S. S. Work.

170 pages. Price 50 cts.

The entire set of the books will be sent for \$4.00.

A PLAN OF STUDY is sent *gratis* with the books.

It is hoped that the object in view will be accomplished. In order to do this there must first be a desire to learn for the sake of the personal benefit arising from such a course, and for the purpose of becoming more efficient in the work of teaching.

This Normal series has been prepared especially for those who are already teaching, and those who are preparing for the work of teaching in the Sunday-schools of the Evangelical Association. It is certain that if the course is thoroughly studied our teaching will be much more efficient than it has been hitherto, because our teachers will be better prepared for their work. Pastors who have the promotion of their own work at heart will see the need of this course and will endeavor to introduce it everywhere. Faithful and efficient Sunday-school teaching is a most desirable and efficient supplement to the work of the pulpit.

Classes may be organized by any Sunday-school of the Evangelical Association, by any number of its members, and by families with only parents and children as members, provided that they adopt the prescribed course of study and that the organization and officers be reported to the editors of our Sunday-school literature. Even individuals may secure the benefits and honors of the course by sending on their names to the editors, and pursuing the required studies.

CHAPTER XIII.

AUXILIARY SOCIETIES.

It is often found to be expedient to put wheels within wheels. The Sunday-school may avail itself of this principle by the organization of auxiliary societies. There are some principles of such importance as to justify special organizations in their interest. Such are the missionary and temperance causes. The one is designed to aid in bearing to the ends of the world the most glorious tidings ever proclaimed to man, because it informs him of his greatest good ; the purpose of the other is to battle against the most destructive foe of human peace and happiness, and consequently the greatest evil with which men must contend.

MISSIONARY SOCIETIES.

The General Conference of our Church in one of its quadrennial sessions passed the following resolution :

“Resolved, That we recommend to the officers of Sunday-schools, to introduce the Missionary cause into schools in every appropriate manner, such as missionary prayer-meetings, missionary collections, etc., and thus implant and develop a missionary spirit in the youth.”

The education of our youth in missionary intelligence and sympathy is an object worthy of some extra effort in our Sunday-schools. The Church of Jesus Christ is virtually a missionary Church. Its mission is to bear the tidings of salvation to the ends of the world. It is

well for us to impress this idea very early on the minds of our children and youth. Sunday-school missionary societies, properly conducted, will contribute much in this direction.

In most schools the regular meetings are held monthly. The officers of the society are a president, a vice-president, a secretary, a treasurer, and collectors. At the regular meetings, the exercises consist of Scripture reading, singing, prayer, reports of secretary, treasurer and collectors, and other necessary business. Special exercises may be thrown in, as brief addresses by the pastor or others.

In some schools the classes are organized into special mission bands. The teachers take the special supervision of the bands upon themselves, appoint such officers as may be deemed judicious, see that the regular collections are taken, and promptly reported to the secretary and paid to the treasurer of the society. The teachers may appoint committees to make these reports. This will beget a class rivalry, which, if properly regulated, will be healthful to the cause. The classes may have special names and mottoes and banners. It will not be out of place to suggest a few names, as "Earnest Workers," "Buds of Promise," "Willing Hearts," "Cheerful Givers," "Modest Workers," "The Sowers," "St. Paul Band," "Dr. Krecker Band," "Tokio Circle," "Hinoyeki Circle," etc. These last two, it will be noticed, are names of our mission stations in Japan.

The annual anniversary is made a special occasion. Suitable recitations, dialogues, hymns and addresses are so arranged and given as to pass an evening pleasantly and profitably. Letters may be read from missionaries,

and reports of the society's work for the year are read. Care should be taken to conduct everything in such a manner as to evince a missionary spirit.

The objects of these societies, besides cultivating a missionary spirit among its own members, are, to support missions; to plant mission Sunday-schools in destitute places, and to supply poor schools with necessary apparatus for work.

TEMPERANCE SOCIETIES.

Prominent legal authority and eminent jurists charge at least 84 per cent. of all crimes to the cause of strong drink. The annual report of the Workhouse and House of Refuge for the city of Cleveland for 1884 shows that *nearly eighty four* per cent. of the entire number of prisoners (1925), including the women, owe their degradation wholly or in large part to the use of intoxicating liquors.

No earnest Sunday-school worker can refrain from pressing home to himself and others the practical and momentous question, "What is the Sunday-school doing to save the world, and especially the young from the awful curse of intemperance?" Thousands and tens of thousands, within reach of the church, are going astray. Can we afford to fold our hands and stand idly by? There is an appalling exodus even from the Sunday-school to the bar-room. We ought to, we can do more than simply to hold up our hands in holy horror at the sight. The church, the Sunday-school must throw herself in the way of this stream, and direct it into another channel. As long as this is not done, the guilt and the blood of the fallen, unsaved ones clings to our skirts.

The doctrine of the Evangelical Association on this question is eminently proper, because eminently Scriptural, and conspicuously right. She declares that "none of our members shall be allowed to make or prepare, or deal in, or use as a drink, spirituous or intoxicating liquors, except as a medicine. Much less shall any one of our preachers be suffered to practice any of the above particulars prohibited; neither shall they be allowed, in any wise, to countenance or encourage the making or selling of such liquors." These excellent principles must be enforced both by example and precept. Our Sunday-schools have their part to do in this work, or rather, the church through the Sunday-schools.

Against such an enormous evil it becomes us to put forth special efforts. Even the Roman Catholic Church has organized total abstinence societies in order to save her communicants and her children from the curse of intemperance. Should we be less zealous? Verily not. What shall we do in reference to this particular subject? Shall we leave it with each teacher to teach what and when he chooses, in reference to temperance? If organization is worth anything elsewhere, it is also in this cause. Temperance societies in Sunday-schools are no experiment. They have been used with excellent results. It is not their province so much to reach down into the gutter and bring thence those who have fallen into its filth, as to save our children and youth from going there. Because of this fact there are those who can not see the practical good that has come out of them. Is it not a thousand times better to save our army of innocents from going there, than first to let them go, and then to go after them and try to bring

them back? Some of us have tried to rescue those who had already fallen. But, oh, what work it was! Before we could safely feel that we had brought them up, they were down again.

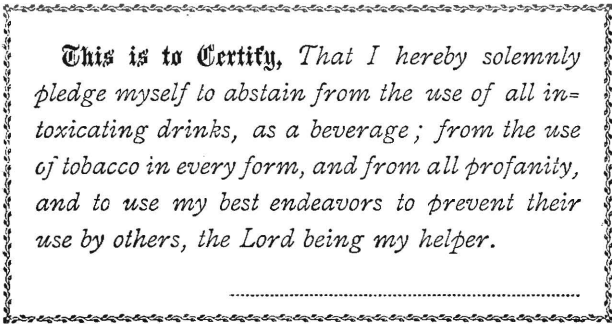
But should we pledge the children? What good will it do? Much every way. They do not understand and will not keep the pledge, is asserted by some. Fortunately, that is not all true. In a certain school a pledge was introduced. A little boy four years old gave his name. Not long afterward his mother was so unwise as to put intoxicating liquor into mince pie. When a piece was offered the brave little fellow said, "No, I have signed the pledge. I dare not eat any of that pie." It was his mother, and not the little boy, who said, "There is no harm in it." Did not the little child show greater respect for the pledge than the adult did?

Experience and wisdom point in the direction of total abstinence pledges and temperance societies in Sunday-schools. The work may be very simple and occupy only five or ten minutes once a month. Attention may be called to the fact that it is temperance Sunday, enforce temperance principles by a few well chosen remarks, exhibit the pledge with its roll of honor, and solicit new names. The teachers can do that work and report the names publicly to the superintendent who puts them on the roll, or directs the secretary of the school to do so. Any superintendent who has the temperance cause at heart in the least degree, ought to do that much. An organized society, with a constitution to regulate it, and officers to govern it and to see specially to keeping up the interest and to increase the

membership is better. The importance of the cause demands it.

The meetings of the society ought to be at least monthly. They should be devotional, instructive, enthusiastic, and social. The exercises should be varied by Scripture-reading, prayer, songs, addresses, and the circulation of the pledge at every meeting.

The accompanying pledge, used in some schools, may be helpful to others.



*This is to Certify, That I hereby solemnly
pledge myself to abstain from the use of all in-
toxicating drinks, as a beverage ; from the use
of tobacco in every form, and from all profanity,
and to use my best endeavors to prevent their
use by others, the Lord being my helper.*

.....

YOUNG PEOPLE'S SOCIETIES.

We need something in our church machinery distinctively for young people. In some of our sister churches this want has been met. The young people have been made to feel that the church was in sympathy with them. We who are older may wisely shake our heads, and call our young people too fast and too visionary. There is more truth in such accusation than is pleasant to admit. But we must meet men as they are, and not as they ought to be. It is the duty of the church to go to them and bring them up to the best standard of church piety.

This cannot always be done with one stroke. And even when we have led the young to the church altars, the work with them is only fairly begun. Many have been literally driven away by such regulations as were intended to make them a score of years older than their years indicated. Too much of this work has been done. The church should call a halt, and consider measures that will hold the young people.

Lamenting over an unpleasant thing does not make it any better. While we have been lamenting over this matter, the world has been busy in its work of alluring into the ways of death the very persons whom we had hoped to save.

What shall be done? That question has come from different parts of the church. Surely, there ought to be some means by which our young people can be more effectually enlisted in the service of the church than has yet been the case. Something by which they can be interested, and trained for God and usefulness. Something that will at least vie with worldly attractiveness without its poison and its destructive influences. Something that will be positively moral in its influence and elevating in both a moral and an intellectual sense. Something that will attract the unconverted, and train young Christians to lives of devotion to the cause of Christ. Something that will make them feel that the church has employment for them, and that it is a pleasure to work for her.

The Sunday-school in some measure answers this purpose. It can be made to do better service in this direction than it has in the past. Experience has taught, however, that we need something additional. An organization that will give more week-day employ-

ment and entertainment than is usually given by the Sunday-school.

Practical answers have been given to the puzzling question, "What shall we do?" by the organization of young people's societies. Rev. S. S. Condo of the Ohio Conference, may be looked on as a pioneer in this work in the Evangelical Association. While pastor at Akron, O., he felt a special need in this direction. It cost him much thought, prayer and inquiry as to the best method for holding his young people. Other churches were getting them interested and drawing them away. Grieved because of this loss of the hope of the church for the future, he was at last led to the conclusion that he must organize against it as some other churches had done. The result was a "Young People's Society," which aimed so to interest and engage the young under the direction of the pastor as to make them feel that the church was their home, and that their interests were identical with hers. The society was kept under the direct supervision of the pastor, although the officers and committees consisted of youths of both sexes. The constitution under which they operated gives the object and character of the society, and for that purpose it is here inserted.

CONSTITUTION OF Y. P. S.
OF THE
CALVARY EV. CHURCH, AKRON, O.

NAME.

This society shall be called the *Y. P. S. of Christian Endeavor*.

OBJECT.

Its object shall be to promote an earnest Christian life among its members, to increase their mutual ac-

quaintance, and to make them more useful in the service of God.

MEMBERSHIP.

The members shall consist of two classes, *Active* and *Associate*.

Active.—The Active members shall consist of all young people who sincerely desire the accomplishment of the results above specified. They shall become members upon being elected by the society, and by signing their names upon the book, thereby agreeing to live up to the Constitution.

Associate Members.—Any young person who is not at present willing to be a decided Christian may join this society as an Associate member. Such a one shall have the privileges of the society and shall have the special prayers and sympathy of the Active members, but shall be excused from taking part in the prayer and experience meetings. It is hoped and expected that all Associate members will in due time become Active members, and the society work and pray for this end.

The Lookout Committee shall, by personal interview, satisfy themselves of the fitness of young persons to become members of this society, and shall propose their names at least one week before their election by the society.

OFFICERS.

The officers of this society shall be a President, Vice-President, Secretary and a Treasurer. There shall also be a Prayer-Meeting Committee, a Lookout Committee, a Social Committee, a Missionary Committee, a S. S. Committee, a Relief Committee and a Flower Committee, each consisting of five members, or such a number as the society may determine.

DUTIES OF OFFICERS.

The duties of the officers shall be those that usually belong to such positions.

The Prayer-Meeting Committee. This committee shall have in charge the prayer-meetings and shall see that a topic is assigned, and a leader appointed for each meeting.

The Lookout Committee. It shall be the duty of this committee to bring new members into the society, to introduce them to the other members, and explain to them their work, and to affectionately look after and reclaim any that seem to be indifferent to their duties.

The Social Committee. It shall be the duty of this committee to provide for the mutual acquaintance of the members by occasional sociables of a Christian character, and to provide for any worthy entertainment that may be desired by the society.

The Missionary Committee. It shall be the duty of this committee to raise money for benevolent objects by voluntary contributions or by entertainments. It shall be the duty also of this committee to provide for missionary-meetings, and to interest the members in missionary work and intelligence, and secure as much money as possible for these and other worthy objects, and pay over the same to the treasury.

The Sunday-school Committee. It shall be the duty of this committee to bring into our Sunday-school those who do not attend elsewhere, and to co-operate with the pastor, superintendent and officers of the school in any ways suggested for the benefit of the school.

The Relief Committee. This committee shall seek out cases of sickness and suffering among the members, and enlist others to join them, and together as far as possible, relieve all those who are in want.

The Flower Committee. This committee shall provide flowers for the pulpit when practicable, for the sick-room, and for funerals, and assist in decorations as much as possible.

Committee Reports. Each committee shall make a report to the society at the monthly business meetings.

THE PASTOR.

The pastor is a member of all these committees ex-officio, and all the proceedings of the society shall be under his supervision.

BUSINESS MEETINGS.

A business meeting shall be held each month at such time as may be most convenient, the date to be fixed by the society. Special meetings may be called by the President when necessary.

COMMITTEES.

All members of the committees shall be appointed by the President, with the approval of the society.

OFFICERS.

The officers shall be elected annually by ballot.

ABSENCE.

If any member is absent and unexcused from three consecutive monthly meetings, such a one ceases to be a member of this society, and the name shall be stricken from the roll.

MISCELLANEOUS.

This constitution can be amended by a two-thirds vote of the society, provided that notice of such amendment is given in writing, at least one week before the amendment is acted upon.

The formation of literary societies among the youth is another effective means for the elevation of the standard of reading. Our young people must be taught to read the better class of books. An excellent way, suggested sometime since in the *Homiletic Monthly*, has been tried successfully by a number of clergymen. The following is the plan. A clergyman encourages, in his congregation or town, the formation of a literary society or circle, which will have for its object the cultivation of a taste for higher literature. The society is

called by one of a number of suggestive names, as The Bryant, The Avon, The Hope, The Everett, etc. The subject announced for a meeting is, say, Macaulay. A member is appointed to read or extemporize a brief sketch of the life of this author; another to give an analysis of his style; the remainder to read extracts from his Essays or other writings. In the same way Carlyle and Thomas a Kempis and Ruskin and Tennyson are discussed. In twelve months it will be surprising to see what advance in the knowledge of books and in literary taste has been made.

"Pilgrim Bands" for children under fourteen years of age have been tried and found helpful. It may not be necessary to have a constitution. The pastor, with such assistance as he may see fit to engage, may take the matter in hand. The design is to begin early to train the little pilgrims in such work as will fit them for early usefulness and intelligent application in the church. As a matter of course all these societies ought to be under the supervision of the pastor, and be of a positively religious character.

CHAPTER XIV.

SPECIAL OCCASIONS.

It is not an easy matter to find two leaves precisely alike. Corresponding to this, the Author of Nature and of our beings has implanted within us a desire for variety. Who does not tire of having "the same old thing over and over" in the same form? The same law holds good in our Sunday-school work. It becomes us to be "wise as serpents and harmless as doves." Give variety, but avoid novelty for its own sake. A thing is not bad simply because it is new, nor is it good if it has nothing but age to recommend it. Propriety and usefulness must be consulted as well as novelty, and a desire to please. Nothing harmful or sacrilegious should be introduced into any religious service.

This craving for variety may be lawfully gratified by a change in the programme of the school, or by varying the different parts of the regular order of exercises. For instance, in reading the lesson for the day, it is wise usually to read it in concert. But occasionally different classes may read alternate verses, then the school may be divided into sections for reading, or the superintendent may read the first verse, the other officers the second verse, the teachers the third verse, and the scholars the fourth, etc., etc. In singing, an occasional verse may be read in concert instead of being sung, or as an occasional hymn may allow, it may be sung responsively by teachers and scholars, or by different sections of the school. An occasional solo, which has been quietly rehearsed, will prove interesting.

Sunday-school prayer-meetings have been made a great blessing in some instances. Rev. F. E. Clark says, "In the Winter of 1880-81, in connection with some Sunday-school prayer-meetings quite a large number of boys and girls of my congregation seemed hopefully converted. Their ages ranged from ten to eighteen, most of them being over fourteen years old." What has been done by one school may be done by another with a greater or less degree of success.

Neighborhood prayer-meetings may be made to grow out of the Sunday-school prayer-meeting. "A score or two of friends and neighbors meet on a week-day evening, in a tenant-room, or house convenient, and there two or three of the Sabbath-school teachers conduct a familiar religious service, which, if appropriate and interesting, often results in conversions, and bringing into Christian associations and influences, and sometimes leads to the reformation, of a whole neighborhood. Our young women teachers sometimes conduct these meetings with great success and profit. A good mission-school of teachers has sometimes sustained a dozen weekly neighborhood prayer-meetings." This is the testimony of Mr. Pardee in the *Sabbath-school Index*.

Teachers' prayer-meetings are both appropriate and advisable. They may be held for a few moments either preceding or succeeding the regular session of the school. When preceding the school they prepare the teachers for their work of sowing the seed. The after-prayer-meeting is designed, to some extent, to water the seed that has been sown. The earnest pleadings of anxious teachers for God's blessing on the lessons taught are impressive and must be productive of good.

Quarterly meetings for review and entertainment have been used to good advantage. Strangers who never came near the school have by them been made to feel warmly toward it. Parents have become more interested in it because they saw that some one had taken pains with their children. The rehearsals for a public review fastened the lessons of the quarter the more securely in the minds of the scholars. The exercises should be varied by Scripture-reading, prayer, essays ; lessons reviewed by teachers, by classes, by the whole school ; different parts, as the geography, the history, the biography, of the lessons made specialties by different persons. Add to these, addresses, solos, duets, quartets, choruses, etc. If it is to be a success, prepare for it by frequent rehearsals.

Church festivals, such as Christmas and Easter, may be improved by special entertainments or exercises. Write to Lauer & Yost for exercises especially prepared for such occasions.

Anniversaries, commemorative of the organization of the school, or of any of the societies connected with it, are calculated to enhance the interest of all in these different objects. The number of special occasions which may be named and arranged with profit is greater than can be here enumerated. Lectures, magic lantern or polyopticon exhibitions, concerts, picnics, excursions, etc., will all suggest themselves to wide-awake Sunday-school workers. In all Sunday-school entertainments never lose sight of the fact that it is a religious institution.

CHILDREN'S DAY.

Children's day has become the great annual Sunday-school anniversary of the year. The Robert Raikes'

anniversary in 1880 suggested to the minds of some the idea of an annual Sunday-school day. Two other churches had already set apart such a day in their church calendars. Rev. H. J. Bowman, then editor of the *Living Epistle* and English Sunday-school Literature, advocated such an anniversary for the Sunday-schools of the Evangelical Association. The proposition met with favor, and the last Sunday in June 1881 was set apart as "Sunday-school Day." In the Spring of 1882 the Sunday-school and Tract Union of the Evangelical Association sent a memorial to the various annual conferences, asking them to take this matter into favorable consideration.

All the editors, the executive Board of the Sunday-school and Tract Union, and nearly all of the annual conferences sanctioned and encouraged the movement. It received so much favor that it is considered a permanent arrangement.

In order to encourage the movement, the S. S. and T. Union wisely directed the editors of our Sunday-school literature to prepare an order of service for the day which had so suddenly grown into popularity. These programmes were printed at the expense of the S. S. and T. Union and furnished free to all Evangelical Sunday-schools that would use them, provided that they would pay the postage on them.

The General Conference of 1883, in session at Allentown, Penna., unanimously passed the following preamble and resolutions :

"Inasmuch as the so-called 'Children's Day,' on which occasion collections were lifted for benevolent objects, has during the present year met with such gratifying results as to bring into our missionary treasury the sum of about \$4000.00 ; therefore

Resolved, That we take pleasure gratefully to acknowledge the liberality of our Sunday-schools thus expressed ; and

Resolved, That in the future the last Sunday in June be annually observed as Children's Day in all our Sunday-schools, and that the editors of our Sunday-school departments provide the proper programmes, etc., and the Sunday-school and Tract Union furnish them free of charge to all our Sunday-schools."

Thus the "Sunday-school Day" has become the "Children's Day." It is one of the gladdest and most enjoyable days of the year, and is a regularly established institution of the Church. On this joyous day happy hearts and tongues sing and speak and read and pray in the interest of the Sunday-school and Tract cause, the Missionary cause, the Orphan cause, and other good purposes. Beside the immediate joys of these anniversaries, they have brought forth rich fruit through the contributions of the thousands of children, which have aided in spreading the Gospel not only in our own land, but also in Germany, Switzerland, and Japan. The gifts of 1883 amounted to about \$5000.00, and were mostly applied for missionary purposes. In 1884 the schools raised about \$6000.00.

These gifts were principally used for building churches in the foreign and heathen Missions of the church in Europe and Japan.

Since the editors of our Sunday-school literature are required by General Conference to provide the annual programmes, and the S. S. and T. Union is to furnish them free of charge, there can be no reasonable excuse for a failure to observe the day, and to make it interesting. It will be to the credit of pastor, superintendent, and school to make such a use of this day as to

benefit the school and to help the various benevolences of the church by this project. To make it a success the preparation should not be postponed until a week or two before the last Sunday in June. Assign the various parts, selections, addresses, etc., in good time so that they may be well committed and thoroughly practiced. Determine to make it a success, and then prove your determination by early, frequent and patient rehearsals.

The good which will be done by the Children's Day must remain unmeasured to us. How many children and older people have by this means already been, and shall yet be, converted and saved, we cannot tell in this life. We shall learn more about it when we get to heaven.



CHAPTER XV

THE REWARD OF FAITHFUL SUNDAY-SCHOOL
WORKERS.

Fellow worker, "your labor is not in vain in the Lord." It is not in vain in reference to the work itself, to the worth of the objects of our care and labor, or the reward and the harvest which is quite sure to come at the end of the seed time. Perhaps the first item to be treated in this chapter is the material with which we are called to labor. The following article on this subject is taken from the editorial columns of the *Evangelical Sunday-school Teacher* :

OUR MATERIAL.

"We are not like the sculptor when he walks about the quarry. His purpose may be determined. One by one he marks the rough blocks that await his chisel, and decides what each shall be. 'This,' he says, 'shall be an Apollo, that a Hercules, that a Venus or a Sappho, and from this I will make a cherub.' He sees, in his mind, the perfect forms of beauty which shall stand grouped in his gallery.

"But it is living men and women that it is given us to mould; we are to bring them forward in the beauty of well-formed characters. What they shall be we know not. Of this only are we certain, that progression is the law of their existence, and as we start them in a course of development, so will they continue.

"These children may be arranged into three classes : first, there are those whose worldly circumstances are prosperous, or comfortable at the least, and whose parents, one or both, are pious. These are, of course, the most favored in all that relates to their improvement and best welfare. They are the children who enjoy the blessings of a Christian home and the restraints of

wise parental government and counsel. They are allowed the advantages of well-conducted schools, and furnished with books adapted to their wants.

"Next to this class is another, yet more numerous, who are also in good outward circumstances, but whose parents are not pious, and neglect all religious duties to their children. They are not faithfully instructed in what relates to practical religion. They are not daily surrounded with religious influence, which tends to draw the soul to virtue and to God. The worldly atmosphere neutralizes, to a great extent, the effect of the faithful teacher.

"Then there is a third class which takes in the remainder. These are the children of poverty, of ignorance, of irreligion, and of false religions. They throng the corrupt and wretched portions of our cities. They are found in the waste places of older States, and scattered through the rude and recent settlements of the new. A large portion of them are, by the circumstances of their birth, almost destitute of all improving influences. They will not enjoy them, they cannot enjoy them, except they be brought within their reach by those who are born to a happier condition. . . .

"They must be cared for, says Christianity. Christ himself cares for them. Angels care for them. . . . This work is well begun by the church through her mission schools. Precious trophies of the grace of our Redeemer are being gathered from the very refuse of the world. Yet vastly more is to be done, or thousands upon thousands, nurtured in ungodliness and guilt, will grow in the deepest moral degradation, to curse the land by their deadly influence. What a privilege to be a teacher in the Sunday-school, and assist in elevating humanity!"

Surely such work is a reward in itself. The consciousness of doing something to make another better, happier and more useful is a precious reward to a conscientious Christian, whose eager desire is to do good.

Look at this picture by Dr. Asa Bullard: "See that little group listening to the words of piety and affection

as they fall from that devoted teacher's lips. See! here and there the tears of penitence are silently stealing from eyes that never wept for sin before. Hear the half-stifled but earnest inquiry, 'What must I do to be saved?' Hark! Do you hear those seraphic strains? How they rise and swell! Oh, listen! What a tide of joy rolls through all the plains of heaven! It is the angel's song of rejoicing over those newborn youth. Teacher, such is thy hire.

"See that little girl returning to her miserable home and more miserable parents. Hear her telling them of the blessed Bible she now loves to study; and of the dear Saviour who is now precious to her soul; see her tears; hear her tender expostulations. How affectionately she entreats those parents to repent and learn to pray. How she has fallen upon her knees, and her voice half choked with sobs, is ascending in earnest prayer to God, who hears the young ravens when they cry. This is too much. Those eyes for the first time begin to weep over sin; those hard and icy hearts now begin to warm and soften—they melt. Yes, her parents repent and are forgiven! How great the change! That house, before, the abode of wretchedness and woe, has become the dwelling-place of comfort and holy joy. It is a little bethel from which goes up the morning and evening incense, and where ascend and descend the angels of God. A holy influence emanates from that converted family, it pervades the neighborhood; and now, where seldom was heard the voice of praise and prayer until it fell from the lips of that little child, you may see the multitude assembling from Sabbath to Sabbath to engage in the worship of the sanctuary. Teacher, what a hire for the prayers and self-denying labors it cost you to establish and sustain a Sabbath-school in that neglected neighborhood! Did you anticipate such a hire? Did not the great Master of the vineyard more than fulfill his promise, 'Whatsoever is right, that shalt thou receive?'"

Little May was not allowed to attend Sunday-school.

Her parents were enemies of the church and its supporters. An infant class teacher met her at the birthday party of a neighbor's child. The teacher sought May's acquaintance and endeavored to captivate the child's affections. Before separating she very cordially invited her to come to Sunday-school. May was pleased and promised to come. Her conduct at first showed that she knew nothing of the requirements of such a religious service. She was delighted, however, and came again, and again. Being idolized by her parents she was allowed to attend regularly, because she wanted to do so. The hearts of the parents began to be drawn towards that teacher for the interest taken in their child. May became an apt pupil and learned to love the dear Saviour of whom she heard her teacher speak. She spoke of Him at home. Sickness after a while invaded that ungodly home. May was the unfortunate victim. She spoke frequently of her teacher and of her Saviour. Her words and actions proved that she had given him her heart. The death-messenger came to her and beckoned her to follow. She did follow until she had yielded her mortal body to death's embrace, and then her immortal spirit sped homeward to God. The parents grieved and fretted, and almost censured Providence for cruelty. But for the influence of May, their hearts might have become more and more hardened. Her admonitions, by the aid of the Holy Spirit, softened their hearts. They yielded. They knelt at the altar of the very church they had so despised and opposed, and humbly sued for mercy. It was graciously given, and they were born into the family of God and received the Spirit of adoption. Since then they have been earnest and leading members of the church. The care-

ful efforts of that teacher, beside many other fruits of her labors, have brought forth this also, that one blood-bought soul is safe in the upper fold, and two more are on the way and earnestly striving to take others with them. Teacher, does not that encourage you to go on?

Being instrumental in preparing others for work is another of the rewards.

The honor of the work may also be reckoned as a reward of the teacher.

"It seems to me," says Rev. Charles H. Spurgeon, "that every Sunday-school teacher has a right to put 'Reverend' before his name as much as I have; or if not, if he discharges his trust, he certainly is a 'Right-Honorable.' He teaches his congregation and preaches to his class. I may preach to more, and he to less; but still he is doing the same work, though in a smaller sphere. I am sure I can sympathize with Mr. Carey, when he said of his son, Felix, who left the missionary work to become an ambassador, 'Felix has drivelled into an ambassador'; meaning to say that he was once a great person as a missionary, but that he had afterward accepted a comparatively insignificant office."

Fellowship may be put on the teacher's list of rewards. He has fellowship with children, with the best and most earnest Christian workers, with Christ the Master of all teachers. Fellowship with children keeps one young and fresh. Dr. Kerr, of York, Pa., is a veteran Sunday-school superintendent, having served some forty years in that office. If it were not for the almond blossoms on his head and the wrinkles of age in his face, one might take him to be a young man, although he is pressing rapidly toward three-score and ten. This is no doubt partly due to his association with the young. Fellowship with the good and excellent of the earth elevates and enthuses one for the blessed work

of saving souls. Fellowship with Christ insures strength and grace and wisdom and eternal life.

The perpetuity of the work is a splendid inducement to labor on. Workers in marble, metals and diamonds, may well feel that they are giving shape to something that will not readily yield to decay. Yet their work is only for time. The richest diamonds will waste away when the elements shall melt with fervent heat. But he who assists in polishing jewels for the crown of Jesus Christ, the world's Saviour, has the consciousness that his work has not been of such material as shall be destroyed by the fire-test. He who has aided in building the temple of God knows that he has built of indestructible material on a sure foundation, that his work shall abide which he hath built thereon, and that he shall receive a reward (1. Cor. 3: 14).

The teacher's hope of reward is sure. This also emboldens and encourages him. It is said that Dionysius, the tyrant of Syracuse, caused musicians to play before him and promised them a great reward. When they came for their reward, he told them they had it already in their hopes of it. Not so with Christ, the Conqueror of sin, death and hell. He says, "My reward is with me." "The laborer is worthy of his reward." "Rejoice and be exceeding glad, for great is your reward in heaven." "Thy Father shall reward thee openly." Paul assures us that "every man shall receive his own reward according to his labor." And St. John adds, "Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward."

The triumphant death of those whom we teach is an exceedingly great reward. More than three hundred

years ago the sad, tragic martyr death of Lady Jane Gray took place. She had been truly taught by Roger Asham. She not only embraced the truth he taught, but when Bloody Queen Mary had signed her death-warrant, and sent priests to dissuade her from it, she nobly and firmly replied, "God forbid that I should forsake my faith." Her faithful teacher called on her after she had received the news of her death-sentence; she said to him, "Do me one last favor. Be present at my ending, and see how she, whom you have taught to live, will die." From the scaffold to which she had mounted for execution she said to the spectators, "Good people, I am come hither to die. . . . I pray you all to hear me witness that I die a true Christian woman." Was not that teacher greatly rewarded? Many a faithful Sunday-school teacher has been permitted to see his teachings tested by death, and that the Gospel they taught is the power of God unto salvation in death as well as in life.

Another reward is the fact that the "old, old story of Jesus and his love," by which he has taught his pupils both how to live and how to die, will do as much for him in the conflicts of life and amid the gloom of death, as he has promised that it would do for them. He shall realize in his own experience that the word of the Lord is a rod and a staff to him when called on to tread the valley of the shadow of death.

Joseph Addison, the celebrated poet and author, was a sincere Christian. He published a work entitled: *Evidences of Christianity*, which was calculated to do much good. When on his death-bed in 1719, he sent for his pupil, Lord Warwick, who had been a dissolute youth. The dying man said to his pupil, "I have sent

for you, young man, to show you with what calmness a Christian can die."

A brother poet alluded to that scene in the following couplet :

"He taught us how to live, and—oh! too high
The price of knowledge—taught us how to die."

When the toil and the sowing are all over, the teacher shall be able to say with the apostle Paul, "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." And on the other shore he shall be able to sing with those whom he has led to Christ, and with the redeemed of all ages and from all climes, this glorious song :

"Unto Him that loved us, and washed us from our sins in His own blood, and has made us kings and priests unto God and His Father ; to Him be glory and dominion for ever and ever. Amen."



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