



THE TEACHER  
THAT TEACHES

BY AMOS R. WELLS



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**The Teacher That Teaches**



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BY

AMOS R. WELLS

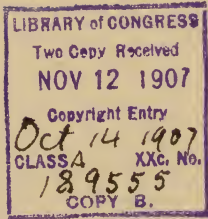
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## FOREWORD

THERE are teachers that do not teach.

To say that they are in the majority would be to get oneself into trouble; therefore I will not say it.

But, to put it in another way, there are multitudes of scholars that are not learning; and where scholars are not learning, teachers are not teaching. The only evidence that a teacher has taught is a scholar who has learned.

A teacher that does not teach may be entirely able to teach, if that is any satisfaction to anybody. So may a machine that has never moved be able to turn out some wonderful product. No one knows. One would like to know. The machine itself, one would think, would also like to know.

There is much talk about the difficulty of getting Sunday-school teachers; but that talk is foolish. We have teachers in abundance, if they all taught. But teachers that merely hold their scholars in leash till the school is luckily dismissed, teachers that blindly lead the blind, teachers that drag a dispirited way through a dreary duty, teachers that never really test their work, such teachers, and many other kinds that might be described, do not actually teach, or teach so far below their possibilities that it is next door to nothing.

We have teachers enough, I say, if they all taught. Indeed, our schools could probably be conducted triumphantly by half the present number of instructors, were they all genuine teachers.

Now, every teacher wishes to teach. Not in all the earth is there to be found a set of men and women more

## FOREWORD

earnestly desirous of doing Christ's will than the loyal army of Sunday-school teachers. It is not a matter of the will, but of the way. They want to teach; that is, they want to get results, in their scholars' growing knowledge, power, and character; but they do not know how.

In these chapters, therefore, I shall aim to do the one thing that chiefly needs to be done in all Sunday-schools, — and all other schools, too, for that matter, — namely, transform the teacher that does not teach into the teacher that teaches.

A sufficiently ambitious aim! And perhaps you think the avowal of it to be an egregious exhibition of immodesty. But it is not, for I am not proposing to do this out of my own empty head. I have known — and know — some very wise and skilful teachers. I have known — and know better every day, I trust — the best Teacher of all. If I can only picture in words these living teachers that teach, their principles of action and their methods of work, I am sure that the contagious example will teach other teachers how to teach.

There, at any rate, you have my purpose; and upon it I earnestly invoke the blessing of the one Teacher.

A. R. W.

AUBURNDALE, MASS.

# The Teacher That Teaches

## I

### HOW HE IS COMMISSIONED

THE first essential, if a teacher would teach, is that he be commissioned.

Now, what do I mean by that?

Simply this: that in teaching, as in all other work, whether of men or machines, the quality of the work, and therefore the quality of the product, depends upon the motive power.

I have a phonograph. By turning the knob a little way I can set the cylinder to revolving at half speed, and I get from the horn the tune the old cow died of. I must turn on the whole power, the cylinder must revolve at the original rate, the rate at which it revolved when it received the impression from the voice or the cornet; and not until it revolves thus fast does it make genuine music.

Oh, the wheezy, dismal, half-dead teaching to which many classes must listen! Turn on the power! Get the full impulse from the spring of all wise action! Let every teacher receive his commission!

I am not exaggerating this matter. No one can long observe any Sunday-school without separating the teachers into two classes, — those that teach with the highest motive and those that teach with some lower motive; and only the former really teach at all.

Not, of course, that the lower motives are bad ones; they are not. Some teachers are teaching because of a

## HOW HE IS COMMISSIONED

vague desire to be useful in the church. Others are teaching because their friends have urged them to. Others are teaching because they are clever and like to talk. Still others, because they are authoritative, and like to stand at the head of a company, however small, and issue commands, and put it through the manual of arms. And others — this number is largest of all — are moved by a sense of the great need of Christian teaching, and are kept at their tasks by a stern conscience, straitly responsive to the voice of duty. Some of these motives are nobler than others, but no one can call any of them bad.

### THE TRUE MOTIVE

Compared with the true motive, however, they are weak indeed, and it is no wonder that they cannot produce efficient teaching. What is the true motive? It is a very sacred thing. My pen hesitates as it draws near to a theme so exalted. It is the greatest thing in the world. It is the love of Christ.

For the prime essential of Sunday-school teaching that really teaches is — I say it with intense conviction — a vital Christian experience. Do you know, in every fiber of your being, the love of Christ? Does it pervade your soul, thrilling you, intensifying you, empowering you, as the electric current fills the wire with pulsing energy? Is there no hidden, eating sin or love of sin, which, like an electrolysis, allows this power to escape? Are you, in this glad, eager love of Christ, given up — entirely given up — to do his will? Is there to you, in all the world of pleasure and purpose, no ambition more appealing, no pleasure more entrancing, than to win some other soul to do his will? Has this love of Christ and of his will led you into a deep and tender love of Christ's children, for whom he died and for whom he lives and



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longs? Do you exist for one thing, — all else being secondary, — just to bring these two together and join them forever, Christ and his children?

If your answer to those questions is an honest Yes, then you have accepted the Great Commission; you are a missionary Christian. No others should teach in the Sunday-school. No others *can* really teach in the Sunday-school, however they may dub themselves teachers, and cheat themselves and the church with a pretense of teaching.

And all such, all those that have come into the love of Christ and of Christ's children and are eager to bring the two together, *should* teach in the Sunday-school as long as there are classes enough for them. Indeed, it would be quite impossible to keep them out. Pay? They would as soon accept pay for writing to their wives, or dressing their children! Praise? They are willing to drudge along, year after year, decade after decade, with ungrateful parents and careless scholars. Perseverance? The most pathetic sight on earth is the untiring devotion of such Christians to the souls they are trying, and often vainly and hopelessly trying, to win. Alas, that such devotion as any one may witness in any Sunday-school should so often fail of its full reward because it is blundering devotion, using blunt tools, and unable to release the angel it sees within the marble!

These chapters are to sharpen the tools, to give point and power to this devotion; but first the devotion must exist. And how is the teacher to know whether it exists or not? If his teaching is barren, if his scholars' lives are not transformed into beauty and lifted into strength, if he must sadly admit that he is not teaching because his scholars are not learning, how is he to tell whether or not this is the cause of his defeat, this failure of a

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vital Christian experience? How is he to test his love of Christ, his love of Christ's children, and his desire to bring the two together?

He need not test it, for it has already been tested, and proved. I know of no other motive than this love and this desire that will hold a Sunday-school teacher to his difficult task, in the face of failure, or seeming failure, for a series of years. In such a case you are not teaching for praise, since long ago you became hopeless of praise; nor because your friends insist upon it, for their pressure has long ago ceased; nor to exercise and exhibit your cleverness, for you perceive that you are not clever; nor even from a sense of duty, for you continually question whether it is not your duty to hand over the class to some one who can really teach it. And yet your heart cannot resign the task it loves. I say that such devotion, under such discouragements — and thousands of teachers are showing it — is the best possible proof of the love of Christ, the love of his children, and the ardent desire to bring the two together. Out of such material the most successful teachers are made. They have the will; they need only to learn the way.

No; the real Sunday-school problem concerns itself not at all with the teachers that have received their commission, but with the brilliant teachers that have not received it, and are not seeking it.

### THE PRIMARY PERIL

In all spiritual work the primary peril is pride. The teacher in a Sunday-school enjoys a superb chance to show off. He is not obliged, like the secular-school teacher, to bear the brunt of a six-hours' daily struggle with stupidity, obstinacy, and heedlessness. He need only be wise and shrewd, tactful and fascinating, for half an hour a week. If he succeeds in that, he has won



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his scholars' hearts and the delighted praise of their parents. No one examines his scholars to see whether he has really taught them anything. They are not promoted by strenuous tests. He has only to please them, and he will be a success — or, at least, an apparent success. It is the glib, shallow, easily satisfied and often popular teacher that is likely to be the main hindrance to a school; the teacher who has not received his commission, and who is not seeking it.

One of the principal problems of pastors and superintendents is to bring such teachers under the sway of the Great Commission. Ways of doing this are as various as the modes of conversion; for it is, essentially, a conversion. Sometimes it may be done by talks to all the teachers at the teachers' meeting, setting before them the one supreme motive that should animate their teaching. Sometimes earnest, private conversations or letters will be better. Always it is best to set up in the school some standard of results, testing each teacher's teaching ability not only by examining his scholars for what they have learned, but also by noting their progress in the Christian life.

### THE REMEDY

The surest remedy, however, for the uncommissioned teacher is the commissioned teacher. If the commissioned teacher can only be taught, in case he does not already know it, the thing which above all else he is yearning to know, namely, how to teach effectively, he will then create in the school a warm and vitalizing atmosphere which, if anything, will stir the true motive in the hearts of the teachers that now are teaching, fruitlessly, from other motives. So that the best thing to do for any school is the thing I shall try to do in these chapters, — show the commissioned teachers how to

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teach. Until such teachers really teach they cannot exalt the Commission, they cannot be an inspiring example for other teachers.

“But teachers are born and not made,” is the despairing cry sure to be raised. There is a measure of truth in that. Inherited ability renders it far easier for some than for others to succeed in teaching. And yet, as I hope to show, Sunday-school success of the highest kind is within the reach of any one of average intelligence, superb persistency, and a wholly consecrated heart. Teachers are sometimes born; in ten times as many cases they are made.

No, no! my opening word is this: Forget yourself. Forget your ability, whether much or little. Forget your failures. Forget your successes. Forget your associates, whether you surpass them or they greatly surpass you. All these thoughts will lead you wide of the mark. Remember one thing, and one thing only: your Commission. In your heart is a passionate love of the precious Redeemer, a longing akin to his for the souls he has redeemed, a burning desire to delight him and save them by introducing the one to the other. Cherish that. Take it up with confidence as your clew to the labyrinth of pedagogical perplexities. It will render you humble and teachable — the teacher's first qualities. It will inspire you with a wish for betterment. It will hold you to your purpose through a thousand failures. And finally — do not doubt for a moment — it will succeed.

For this will always find a way. The Great Commission gets itself accomplished. It never fails, when minds and hearts are wholly yielded to it. The chapters that are to follow I shall make entirely practical in a way different from this, but this also is entirely practical; indeed, it is the soul of practicality. And unless

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what has here been said is borne in mind through all our discussion of methods, that discussion will be profitless. For above all method is motive, and the teacher's constant task, a task in which he must never falter but at the risk of failure, is to keep true and ardent his initial love of Christ, and love of Christ's children, and desire to bring the two together,

## II

### HOW HE GETS HIS SCHOLARS

A TRUE Sunday-school class is not a congeries but an entity. It is a creation, formed deliberately and intelligently; it is not a work of chance.

The teacher that really teaches must create his class before he can teach it. He cannot really teach another man's class, though he may pretend to; but first he must make it his. This process of making it his may take two minutes or two years, it may sweep in all of the original members or include none of them; but the process must be a success before the teacher can really teach.

It is best, of course, if that is possible, for the teacher to form his own class from the beginning. Suppose he is thus fortunate; how shall he go about the work of class-making? How shall he obtain his scholars?

There is only one way, after all, to get folks to do things, and that is to ask them! If the teacher has really received the Great Commission, he will not hesitate to ask others to join his class. He is not inviting them to himself, but to Christ. He is not urging them to a conceited exhibition but to a feast. It is the worst of false modesty to shrink from Christian work for fear of seeming egotistical. Genuine modesty would so hide behind the message as to proclaim it fearlessly, to all men, and at any time.

But after the necessary asking of a few, which must be done by yourself in order to start the class, it is best that most of the succeeding invitations should be given

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by your scholars. They can praise the class and its work most convincingly. They can get closer to their friends than you can, as yet. Your scholars are your best recruiting agents, and the failure of many a teacher is because his scholars were not thus utilized.

### GETTING NEW RECRUITS

How can we do this desirable thing? How can we set the scholars to getting other scholars? There are many ways, and I will name a few of them.

Place beside each scholar an empty seat, which is to remain empty, a standing appeal, until he fills it with a new scholar.

Offer the reward of some attractive book for each new scholar brought in. Probably you yourself are not so far advanced in the Christian life but that a material reward would give you an additional stimulus for the performance of a spiritual duty; and why should you expect more of them than of yourself? Surely the coming of a new scholar, with all the possibilities, for time and eternity, involved in the event, is worth fifty cents!

Send your scholars forth two by two, like the disciples, each two to bring in other two, and arouse a little rivalry to see which two will first accomplish its task, and which will be the last.

Appoint two leaders from the class and let them "choose up" till all the scholars are on one side or the other. Call one side "the Reds" and the other "the Blues," or one side "the Washingtons" and the other "the Lincolns." These sides are then to make a strenuous campaign for new scholars, each striving to bring in more than the other side; and the side which, after a certain time, has brought in the most is to be entertained at a party by the defeated side. This plan is very effective.



## HOW HE GETS HIS SCHOLARS

### CLASS ORGANIZATION

But the best of all methods, if you would obtain and perpetuate a large and vigorous class, is some form of class organization. The plan I will describe is equally applicable to a class of boys or girls and to one of adults.

First you must have a brisk class name, and not a mere number. "The Friendly Class" is a capital name. Other good names are "The Ever-Readies," "The Bible Hunters," "The Bereans," "The Timothys," "The Investigators," "The Diamond Hunters," "The Search-Light Class."

Then, having a name, you must have a constitution. Let it be very simple, especially at the start. A constitution that grows is always better than a constitution that is made. But, long or short, let every member of the class have a copy. The constitution should provide for officers, — president, vice-president, secretary, and treasurer. The teacher should not hold any office but that of teacher, and the class should elect him annually with the other officers. If at any time he must be absent the class should elect a substitute teacher, and a delegation from the class should inform the lucky substitute of the honor thus conferred upon him! Regular business meetings should be held, and at these the class president, and not the teacher, should preside. The aim is in every way to throw responsibility upon the scholars, and make them feel that the success of the class depends upon themselves.

The constitution should also provide for committees, and these committees are the nub of the whole matter. Three are enough to start with. One will be a social committee, to superintend the class good times which I shall describe in another chapter. One will be a "porch committee" or "skirmishing committee,"

## HOW HE GETS HIS SCHOLARS

whose duty it will be to keep an eye on the Sunday morning congregation, and draw to the class every available person in it. This committee will be most useful in case the Sunday-school meets immediately after the morning service.

The third committee, and one of much importance, is the membership committee. The members of this committee will call in the aid of the rest of the class, but they will be your chief reliance for maintaining and increasing the class membership. Occasionally this committee will canvass the entire town for new scholars, dividing the streets among them, and learning about every family where there is a possible scholar. When a single invitation does not persuade, each member of the committee in turn will try his hand. They will then send others, until "because of their importunity," if for no other reason, the new scholar is "compelled to come in."

Sometimes it will be well to present a written invitation, signed by the entire class. Sometimes the possible scholar may be brought to a class social, and thus interested in the class. Always it will increase the scholar's appreciation of the class if a formal blank application for membership in the class is placed before him for his signature. Hold up class membership as a privilege to be coveted.

The membership committee will pay especial attention to all new families that come to town; and it will be well even to startle them with the promptness of your invitation. A particularly good time for an effort to enlarge the class is when you enter on a new series of lessons; make that the basis of a fresh appeal to those that have refused before. Or, as you take up any new and very attractive plan, use that as an inducement for membership. The committee may go everywhere say-

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ing, "Hey, Tom! the Ever-Readies are going to make a model of the tabernacle this month. Don't you want to come in and do it with us? It'll be great fun."

Of course, each new scholar should be duly "proposed for membership" by the committee, and voted in at the next meeting. The committee should inform him of his election in a dignified note, and the next Sunday the chairman of the committee should clinch the matter by calling on the new member and accompanying him to the class, where he will sign the constitution in the presence of them all. Now, he "belongs"; and this sense of "belonging" is worth all the trouble of class organization, were there not many gains besides.

This plan will not run itself. The teacher must keep it up, and be ever on the watch for symptoms of laxness. It is best to call every Sunday for a report of the membership committee, and for suggestions as to possible members which the rest of the class may give to the committee. The teacher himself, also, will have many such suggestions to make, in private or before the class.

In addition to the getting of new members, a very important task for the membership committee is the work of looking after absentees. Some may think that the teacher, and not the scholars, should do this work. But I do not believe that the teacher's visits should be regarded by the scholars as disciplinary, but as inspired merely by friendly good will. Let the scholars hold one another to the mark in the matter of attendance, thus saving your influence for other matters, while at the same time they train themselves for similar duties in the mature work of the church.

The easiest and most efficient way to look after absentees is for the membership committee to divide the scholars among them, each to keep track of his "squad." Then, if Tom is absent, the teacher will ask, "John,



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why isn't Tom here to-day? He is in your squad, I believe." John makes a note of it, and at the next meeting of the class produces either Tom or a report of Tom. Of course, if Tom is sick, John will let the teacher know without waiting for the next meeting of the class.

And now it will be seen clearly what I meant at the beginning when I said that a true Sunday-school class is not a congeries but an entity. It will be seen how a class, thus organized and thus working systematically together, will soon come to have a character of its own. It will develop its own methods of work. It will form an *esprit de corps*. It will be as different from every other class as the scholars and teacher are different from all other teachers and scholars.

Of course, after all is said about these various ways of maintaining and increasing the class attendance, we are continually to remember that the basis of attendance is the interest that the teacher himself can arouse and maintain by his teaching. That is the real bait, and these various methods, these contests, committees, reports, and so on, are only the rod and line and float and sinker that get the bait within reach of the fish. They are only preliminaries and adjuncts, but they are necessary and powerful preliminaries and adjuncts.

One thing more is to be said, and it is the most important point of all. If it is necessary for the teacher, in his work for the class, to be inspired by the highest motive, love for Christ and for Christ's children and an eager desire to bring the two together, no less is it important to arouse this motive in the work that the scholars do for the class. If their search for new scholars is merely a zeal for bigness, or a desire to surpass some other class, or a rivalry among themselves, it will fade with the occasion or be dissipated if circum-

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stances reduce the numbers. Nothing can maintain their earnestness in this direction except a longing that their comrades shall be taught of Christ. And such a longing — never believe the contrary! — may be implanted in the breasts of boys and girls.

Animated by that same longing, the teacher himself will never be satisfied with a small class, while it is possible that it might be a large one. We talk of six-pupil teachers, twelve-pupil teachers, and so on; and certainly every teacher has a limit beyond which he cannot hold the attention of a class. But the teacher that really teaches, being ambitious not for himself but for the Kingdom of God, would always rather risk going beyond that limit than falling a degree below it!

### III

## HOW HE PREPARES TO TEACH

MANY teachers fail to teach because they do not prepare to teach. Their teaching, unlike the steady flow from a well-filled fountain pen, is like the output of a pen that is nearly empty — a few minutes of blotty spurts, then a rapid lessening of fluid, and finally nothing but dry scratches! Effective teaching is the overflow of a crowded mind, not the desperate drainings of a mind at its last ebb of information. The teacher must know much more than his scholars if he would cause them to know anything at all.

### THE TEACHER'S HELPS

The teacher's principal helps,<sup>1</sup> in preparing to teach, are six: a reference Bible, a good commentary, a Bible dictionary, an atlas, a Bible index or text cyclopedia, and as many teachers' periodicals as he can afford. For the Bible, the Revised Version by all means, if he really wants to know what the original writers wrote. For the commentary, as a general rule, the separate volumes of the Cambridge Bible. For the atlas, those in the Oxford, Cambridge, and International Bibles are excellent; with, as soon as it can be afforded, George Adam Smith's "Historical Geography of the Holy Land." For textual work, Walker's Concordance and Inglis' Bible Text Cyclopedia. For the Bible diction-

<sup>1</sup>The Cambridge Bible, 40c. to \$1.20 net per volume; Historical Geography of the Holy Land, \$4.50; Walker's Concordance, \$1.00 net; Inglis' Bible Text Cyclopedia, \$1.75; Hastings' Dictionary of the Bible, \$6.00 net per volume (5 vols.); Davis' Bible Dictionary, \$2.00.

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ary, Davis' if it must be small and if the great work of Hastings cannot be obtained.

In the use of these helps the Bible is first to be read, a big swath of it, reaching far back of the last lesson and far ahead of the next lesson, and sweeping in all the references. It cannot too emphatically be said that the way to become an original and skilful Bible scholar is to get all you can on any point from the Book itself before consulting any other book.

Mark your Bible as you proceed. If your Bible is too good to be marked, wrap it up in tissue paper and pay twenty-five cents for a Bible that will be useful. Underscore words relating to thoughts you wish to introduce in teaching, and place question marks in the margin indicating difficulties that have presented themselves for solution.

Next, the atlas, to fix the location of the lesson. Use the scale of miles to discover the distance from Jerusalem and other centers. Find what towns near you are the same distance apart.

Then, the Bible dictionary, where you will read the entire articles relating to the important points of the lesson, — such articles as "Agriculture" (for the parable of The Sower), "Hyssop" (for the crucifixion lesson), "Bethel" (for Jacob's vision). This reading will prove unexpectedly fruitful.

Next, the commentary, for the answers to the questions that have arisen as you have studied thus far, and for a flood of fresh light upon the whole matter.

Then, the teachers' "helps" for a comprehensive view of the whole subject, clarifying your mind, systematizing your knowledge, and suggesting the best modes of teaching the lesson. These books, magazines, and papers are strong in different directions. You will soon learn to rely upon one for effective illustrations, upon

## HOW HE PREPARES TO TEACH

another for masterly analysis, upon a third for teaching methods.

Finally, the concordance or Bible index for fuller Bible light upon the one theme which, as you will see by this time, is to be your climax for the lesson half hour.

I do not pretend that all this will not take time. A Sunday-school lesson is not made "while you wait." There is no royal road to teaching that teaches. You will need to begin on next Sunday's lesson as soon as you have taught this Sunday's. You will need to carry your books with you, on the cars, propped up before you on the kitchen table, laid by the side of your bed. Each time you go over a certain section of the Bible the work will be easier; but the first time especially do not expect success without enormous painstaking.

So much for the information. But, for any teacher, information is only half of preparation. Many teachers fail because they have not prepared *to teach*. You have studied the lesson as a scholar; very well. It is now necessary that you study it as a teacher. You have learned the lesson; it is now necessary that you learn how to make the scholars know what you have learned. It is a sad but very common mistake for a teacher to study his lesson and think that thereby he has prepared himself to teach that lesson. Teaching is an art, like the painter's; and Turner has not got very far when he stretches his canvas, lays out his brushes, and puts a supply of colors on the palette.

### TEACHING THE LESSON

Disregarding all philosophical refinements, there are five things that a teacher must do in really teaching any lesson to any class. He must get their attention. He must get them to tell what they know. He must get them to reach out for and lay hold on what they do not



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know and he does know. He must fasten in their minds what has been done. He must set them to work for the next lesson, thus providing for a continuance of the process. If a teacher, in preparing to teach, fails to plan for winning attention, eliciting expression, arousing interest, reviewing, and setting his scholars at work at home, his so-called preparation for teaching is a misnomer. He has studied the lesson; he has not prepared to teach it.

Let me give a few suggestions on each of these five points.

There are three divisions of a lesson that require special attention — the opening, the close, and — the middle! Practically, however, unless you succeed in the first, you may whistle for the second and the third.

There are many different ways of winning attention, and the wise teacher will use all of these ways in turn, remembering that variety is the best hook for a mind. For example, if you are teaching the story of Joseph's going to Egypt, a good beginning would be the rapid relation of Dr. Hale's capital tale, "Hands Off." Starting the lesson on Christ's birth, you might ask the brisk question, "What is the most wonderful event in the world's history?" Teaching the lesson on Jacob's ladder, you might begin with a pointed personal question addressed sharply to some member of the class, "Do you ever dream?" Or, a startling statement might serve as the lesson introduction; as: "You have heard of Shylock, who would sell his soul for a pound of human flesh. Well, that was fiction; but we are to study about a man who did sell his soul for a few pounds of flesh." Then will follow the lesson about the death of John the Baptist. Sometimes you will obtain attention by merely holding up an interesting picture, such as Hofmann's "The Child Jesus with the Doctors in

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the Temple," when you are teaching that beautiful lesson. Or, to use a device that is most effective but very simple, you might hold up a pencil tablet and draw hastily some simple diagram, such as the outline of a pair of stairs, rising and then descending a step or two and abruptly broken off, introducing the lesson on Saul's progress in noble ways followed by his rapid fall. In this matter of opening a lesson there is wide opportunity for ingenuity, and nowhere is ingenuity better repaid.

After the teacher has obtained his scholars' attention, the next step in the teaching process is to draw out what they know about the lesson. This also may be done in various ways, — by questioning them, by setting them to questioning you or one another, by setting them to writing, by getting them to bring in and discuss the results of their home work, by obtaining from them little essays or talks on set subjects, and in a number of ways besides, all of which are to be treated more fully in a later chapter. One of these methods must be chosen by the teacher, and usually it will be best to select a different way for each lesson.

The third step in the teaching process, and the most difficult of all, is to lead the scholars to reach out after more knowledge. A good teacher is known by his scholars' questions far more than by his own. The great problem of teaching is to arouse the spirit of inquiry.

For this end also no general prescription is possible. Sometimes it is reached by the teacher's intentional overstatement which is questioned. Again, a paradox will excite the temper of investigation. You may offer to solve, or try to solve, any difficulty that has arisen in their minds; or, you may tell them that there *is* a difficulty in connection with a certain verse or topic, and

## HOW HE PREPARES TO TEACH

ask if any of them has discovered it. You may call for additions to a certain statement or account until they have quite exhausted their information, and will be eager to see what more you can add. You may divide the class in two parts and propose a subject for debate, as, whether Joseph was justified in the measures he took with the Egyptians during the seven years of plenty, offering yourself to furnish ammunition to either side — *as desired*. One of the best methods for gaining this end of arousing in them an inquiring spirit is to set each one of them, in turn, to questioning you on a given subject. You will then praise the questions that are pointed and searching, and that praise will be a splendid stimulus to a wisely inquiring habit of mind.

The final steps of the teaching process are the review and the forward look, — such a look forward as shall set the class to studying, definitely and purposefully, at their homes. These matters must be treated carefully in later chapters, and are merely noted here.

These are the methods; but by these methods every lesson must seek two distinct ends: to better the scholar's life, and to increase his Bible knowledge. For each of these the teacher should definitely plan.

### THE TWO GOALS

Every lesson should have a distinct mental goal, easily attained, but clearly one step in advance. These goals should be set up, one after the other, on a straight road upon which you fixed at the beginning of the quarter. Each lesson, that is, must leave your scholars knowing one new Bible fact of importance, *and knowing that they know it*. These facts will be orderly and cumulative. For example, at the beginning of the quarter you proposed to the class that each week they learn one leading fact in the history of the divided



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kingdoms; or, at the beginning of a year's study of Christ's life, you filled the class with zeal to learn each week one of the prominent facts in the life of our Lord, promising that thus they would have by the end of the year such a working outline of the wonderful life as few Christians possess. You will write down and date in advance every step of the proposed course, and you will, of course, review persistently. Both you and your class will be delighted with the progress that is gained from a step a week, however short the step may be.

As to the application of the lessons to your scholars' lives, I would use the same definiteness and the same long-reaching system. At the beginning of every quarter I would determine what distinct spiritual impression I would seek to produce with each separate lesson. I would make a list of these purposes — or it might be only a single purpose — and I would plan for every lesson some precise way of making this application to life. It might be by an earnest little talk at the end, closed with a word of prayer or with silent prayer. It might be by a tender little note for each of them, which is to be read after they reach home. It might be by a reminder of some recent event that has moved them, or by some reminiscence from your own past. It might be by the request that during the coming week they try to obey a certain precept of the lesson, and report their success at the next meeting of the class. The ways are many; the essential thing is that some way be definitely selected.

And that is the essence of this chapter. Do not rest content with mere information about the lesson, however full it may be. You have five distinct things to do with your scholars, and through doing those five things you have two definite goals to reach. In these seven points consists the teacher's preparation, as distinct

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from the preparation which he must make in common with the scholar. No lesson is prepared for teaching until, in these seven particulars, you have formed clear designs, and have thought them out so carefully that they are part of the vital frame of your lesson. These seven essentials are the parted spectrum, which combines to make the white light of perfect Sunday-school teaching.

## IV

### HOW HE INTERESTS HIS SCHOLARS

BEFORE I discuss more particularly the various phases of Sunday-school teaching, I want to treat the general but fundamentally important matter of arousing the scholars' interest in the class, in the work, and in the teacher himself. Until this interest is aroused, very little can really be accomplished. As Shakespeare says, "No profit goes where there's no pleasure ta'en," which may be rudely parodied for our purpose, "No learning goes where there's no interest ta'en."

Consider first the etymological meaning of interest, from the Latin *inter* and *est*, — to be between. Interest is an affair between you and your scholars. If you would interest them, you must get among them, be one of them; as the slangy but very graphic phrase of the day is, you must "get next" to them. And that, in one form or another, is really the teacher's first task after he has any scholars to inter-est at all.

The initial observation concerns the teacher himself, and has regard to a point that perhaps nine out of ten teachers entirely neglect and overlook. He must be interesting, if he would interest; that is, he must have an interesting personality. It is not what he *says*, so much as what he *is*, that will attract the scholars. The more there is "to him," the more he will be to them.

*Everything you do to make yourself more of a man, more of a woman, makes you a better teacher.* No development comes amiss, be it spiritual, mental, or physical. There is no breadth of culture but will tell even with

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little children. Whether it be the reading of Browning's poems or of Dickens' "Martin Chuzzlewit," of the autobiography of Franklin, or Dante's "Inferno," it will not be wasted upon the primary department. You may make no reference in your teaching to Mark Tapley or Beatrice, to Franklin or Caliban or Setebos, but you will be a better and more attractive teacher by as much as you are purer, stronger, and more kindly.

And then, how important is good health also, if one would interest others in any subject! It is well-nigh impossible to utter vigorous speech from a feeble body, to take broad views with a narrow chest, or keep a level head if the head is aching. I am not forgetting the splendid invalids of the world's history; but they have been wise and winning in spite of their sicknesses, and surely never because of them. Health is attractive and interesting, in itself. Feebleness, in itself, is uninteresting and repulsive.

Here is a teacher whose eyes are bright, whose skin is pink and white, whose lips are full and red, whose flesh is firm, whose nerves are strong, whose bearing is alert and vigorous, whose voice is rich and vibrant, whose entire being is well poised, buoyant, and alert, radiating a sunny good cheer.

And here is another teacher with dull eyes, a sallow, wrinkled skin, lips pinched and pale, muscles flabby, nerves a-quiver with pain or the sorry expectation of pain, with a dispirited, defeated air, a voice half whine, and a soul that is evidently staggering beneath many burdens.

There is no need to ask which teacher would interest, fascinate, and hold the scholars, and which, though a determined spirit might somehow win the victory despite all hindrances, yet would have a desperate struggle, constantly on the edge of failure.

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There are those that would count good health to be half a teacher. Certainly it is quite half of that imperial quality known as "personal magnetism," that glorious something which conquers by a smile, a gesture, and enables its fortunate possessor to do more with other folks by his mere presence than without it one could do by weeks of strenuous endeavor.

I was talking, the other day, with a college president who had been choosing a man for his faculty. One person in particular was recommended to him as possessing every qualification for the place, having a noble character and high ability. My friend entertained him at his home, and, after he had gone, asked his wife for her impression. It was given with reluctance: "He could never lead the boys." The president also had formed that opinion, and the man was not chosen. For all his scholarship and his beautiful character, he lacked personal magnetism.

In this case health was not at fault. Physical vigor is not the whole of personal magnetism. There is another half of that perfect quality which rises into the soul's domain. It is, as nearly as I can define it, the spirit of youthfulness. It is that young heart which serenely holds the years in subordination, and sees life as fresh at eighty as at eight. It is an endless capacity for enjoyment, which makes a sport of the dreariest task, and dances after any plough. Young people leap akin to such a spirit, and old people at the sight of him get happy visions of eternal youth.

Men are in the habit of speaking about personal magnetism as if it were a fortunate gift, wholly beyond the reach of those that have not received it at birth. But if I am at all right in my crude analysis of it, if, roughly speaking, it is made up of a healthy body and a youthful soul, then certainly we can all work toward



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it with some prospect of attainment. For the laws of health are simple, as are all God's laws, and if the heart of youth were not to be gained, Christ would not require, of those who would enter the heavenly kingdom, that they should first become as little children. No; an interesting personality is within the reach of any teacher, and it is to be obtained, as all other good things are obtained, by sensibly directed effort.

Next to an interesting personality, if a teacher would interest his scholars, he must be interested in what he is teaching. Interest in any matter is contagious. Let a man stop on the street and stare upward at a certain chimney, and soon the entire streetful will have stopped and will be staring at that chimney. Interest is one of the most easily communicated of all emotions; only, it must be genuine interest. No one can feign it successfully.

This interest in a subject is born of knowledge. One soon comes to like what one thoroughly understands. To put it jinglingly, inspiration springs from information. If you saturate yourself with any lore, you will soon come to have an enthusiasm for it.

Then, let the enthusiasm have full swing! Some teachers are stupidly afraid to make manifest the depth and intensity of their interest in the Bible, and no wonder they fail to interest their pupils. They assume in their teaching the dictatorial attitude: "Take it!" or the impersonal attitude: "Take it, or leave it!" Their bearing is limp. Their face is a dull mask. Their voice is level and monotonous.

Now every teacher should watch the children when they are really interested in a matter. How their faces shine! How their eyes sparkle! How their voices ring! How brisk are their questions, how gay is their laughter, and how animated is every attitude and gesture! Thus

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will a true teacher dare to be enthusiastic. The Bible will plainly be his great delight, and he will easily, therefore, inspire that joy in others. He will be bold to exhibit his interest.

In one other matter besides the Bible the teacher must be interested, if he would interest his scholars; and that is the art of teaching. It is the art of arts, the art by which all knowledge is perpetuated and grows, the art by which all character comes to fulness of beauty, the art of Jesus Christ. Its theories and the practise of it are alike fascinating, and the true teacher will be its eager devotee.

Then, the teacher that would interest his scholars must be unfeignedly interested in them. Unfeignedly; this interest also cannot be pretended successfully. And, as I said about interest in the Bible, so I say concerning an interest in children, — it is born of knowledge. The more you know about them, the more you will love them; and the more you love them, if you express that love, the more will they love you.

Your teaching, if it would interest, must be based upon some interest the scholars already feel, as a house is founded on what is actually beneath it. Neglect of this rather obvious principle produces teaching which is fittingly said to be “in the air.” If you are not in touch with some present interest of your scholars, you are not at all ready to teach them. Whatever it is, — dolls, League base-ball, the circus, marbles, an automobile race, — you must begin with that or not at all, and conduct them from their interest into your own.

There is one interest of all children — and grown-ups, for that matter,— on which you can always rest at least one corner of your pedagogical structure, and that is their interest in one another. Thence comes the vast advantage of the recitation or conversation over the

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lecture as a means of instruction. Your scholars will probably be far more interested in what their comrades say than in what you say, and the wise teacher has continually to bear in mind that even a blundering expression of some fact or truth which he elicits from a scholar is more likely to win the attention of the class than the most finished and exact expression that he himself might utter.

And, finally, every scholar is supremely, and with wholly natural egotism, interested in himself. The wise teacher must remember that interest, if he is to interest the scholar. That is why, throughout these chapters, I shall be constantly suggesting things for the scholars to *do*. No one really knows a truth, however often or however interestedly he hears it, until he expresses it himself. His own expression of it, whether by tongue or hand, is more interesting to him than any expression by the teacher or even the other scholars. So that, after all is said, without in the least lessening my insistence that the teacher should have an interesting personality, an interest in his subject, his art, and his scholars, and a knowledge of their interests, yet the chief emphasis is to be laid upon their interest in themselves, in the words they themselves speak or write and the things they make with their hands. And therefore to the development of that interest by the teacher, and the utilizing of it toward the learning and the practise of the Bible, the greater part of these chapters will be directed.



## V

### HOW HE USES HIS SCHOLARS' HANDS

SUNDAY-SCHOOL teaching, like the teaching in secular schools, has progressed backward. In the early days the teacher led the scholar through Eargate alone, merely talking to him, or, at best, questioning and answering. Later, we learned to lead our scholars through Eyegate, utilizing the inestimable aid of pictures. It is only recently that our Sunday-schools have found a third portal to the scholars' interest and understanding, Handgate, the use as pedagogical assistants of the scholars' own hands, doing something, making something.

Now our own hands are our first teachers. Before the baby learns to look intelligently at objects, and still longer before he learns to listen intelligently, he is feeling intelligently, and has a touch-knowledge of everything within his reach. Passing from babyhood, the child is a materialist, ever judging the unknown from the known, keenly alive to things of sense. It was so with the childhood of the race. The Hebrews were taught to *make* the ark, the showbread, the laver, and so they gradually arrived at the ideas of divine protection, communion, and purity. Even in our most mature days, Handgate is the most effective mode of approach to truth. A thing *made* is never forgotten.

And so I should be slow to name the age at which the hand work I am to outline should cease in the Sunday-school. But at any rate, there is no doubt where it should begin, — in the kindergarten department. Such

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a department should be maintained in every school, even those that have only one room for the school sessions, and that room the large auditorium of the church. In such a case the best plan is to obtain for the kindergarten a room in some private house near by, where the youngest children may meet apart from the distractions of the school, and where the kindergarten material may be stored and displayed.

Of these tools for hand work the best known, and one of the most useful, is the sand map. This is easily made, being merely a shallow, oblong tray, filled with damp sand. On this delightful arena the entire form of Palestine may be built up, with its mountains, its rivers and lakes made of mirrors embedded in the sand, its forests of cedar twigs, and its cities of white block houses. Thus you may attempt ambitiously the scenes of Paul's travels even to Italy, or you may confine yourself to Jerusalem with its hills, the Goliath-David valley, or the road from Jerusalem to Jericho. Men will be simply pegs of different colors, moved about as the events proceed. Great vividness may be given to the lesson by this device. The teacher should do the work first by himself, and then before the class; but he should not be satisfied until the scholars themselves have done it — nor, for that matter, will *they* be! To that end you may well have several sand trays, that many may work at once, and also that old work may be kept standing occasionally while you pass on to new.

Another most profitable field for hand work is the drawing of maps, — the rapid, free-hand drawing in the class, the more careful and elaborate drawing at home, the copying of a map drawn by the teacher in the presence of the class, the drawing of maps altogether from memory. Few teachers make full enough use of outline maps, of a country or a part of a country, drawn

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swiftly by the class upon paper tablets, merely for the purpose of locating certain places and tracing certain events. Thus each journey taken by the character you are studying should have its map. Thus each change in the nation may be separately and graphically chronicled. Thus the map of a country or a smaller region will be drawn so persistently that its outline will become a permanent part of the scholars' minds.

Almost endless are the uses that may be made of the outline map in the hands of your scholars. Symbols of events may be attached to the map here and there, — the picture of a jar or a bunch of grapes at Cana, the picture of a dagger on the Jericho road, the outline of three crosses by the Damascus gate of Jerusalem. Colored paper stars may be stuck on here and there, — blue where Elijah was, red for Jezebel, pale pink for Ahab. The map may be placed on a board, and pin-mounted paper banners bearing the names of the lesson characters may be moved from place to place as the events develop. Or, colored yarns, leading from one pin to another, may indicate the routes followed by the various characters. Numbered "stickers" may be placed here and there: 1, where the first recorded event of a certain man's life occurred; 2, where the second event took place, and so on. These uses of the outline map will multiply as the teacher goes on in the work.

A third kind of map which every scholar should make is the permanent raised map. This may be made of paper pulp, or putty, or clay, and the fashioning of it will prove a very charming occupation for you and your pupils. For this purpose you will merely need to translate into actual elevations and depressions the physical maps given in most teachers' helps. Use paint to bring out the features clearly, coloring the water blue and the forests green, and putting in dots of white for the

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towns and cities. Thus you may make, as the lessons require, relief maps of the Holy Land, of the scenes of Paul's travels, of Jerusalem, of the Sea of Galilee, of the Sinai region, of Egypt.

These same materials — paper pulp, putty, and modeling clay — may be used to form from pictures a great variety of objects that will profitably illustrate Eastern customs. Thus the class will be pleased to fashion models of stone water-jars and leather water-bottles, of the hand-mill, the sheepfold, a house with the inner court and the outer stairs, an altar, a candlestick, the temple itself, a lamp, the stone rolled away from the grave.

Wood is another most useful material for these illuminating exercises. The girls will like to whittle quite as well as the boys. Models of Oriental tables may be made of wood, also a throne, a chariot, an ark, a spear, rollers for a book, cubits of different lengths hinged together, poles for a tent, the girls furnishing the cloth.

Many excellent models, too, may be made of paste-board, — a house, a table, a throne, and the like. These may be appropriately painted, and they will give a capital idea of the originals.

The making of Eastern costumes is a pleasant and instructive occupation, and the costumes, when made, are very useful in Sunday-school work. The garb of a Jewish maiden, of a high priest, of a sheik, of Pharaoh himself or Cæsar, may be quite plausibly imitated from pictures. The girls, of course, will be in their element here, but the boys will like to make a set of Roman armor.

Bible-marking is one of the most useful forms of hand work, because it bears so directly upon the studies of the scholars. It leads the scholars to use their Bibles, and to study each lesson at home. For this work every



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pupil should have a permanent Bible, with good paper and type and in the Revised Version, a Bible to be carried with one throughout life. The simplest — and, I think, the best — form of Bible-marking for the class is this: Let the teacher discover, a week in advance, the leading topic of the coming lesson, and announce it to the class. It may be Temperance, or Courage, or Salvation. Each scholar will then bring from home two or three Bible verses, the best he can find, upon this topic. These verses will be read in the class, those that are not to the point will be weeded out, and the rest will be marked in every Bible. The marking will be by the use of appropriate letters in the margin, such as "Tem" for Temperance, "C" for Christ, "F" for Faith, etc. Some would prefer the use of colors, such as a red cross for Salvation, a red line for Courage, blue for Hope or Heaven, green for Life and Growth, and so on. This plan, however, is far from flexible and comprehensive, and one is liable to forget the meaning of the symbols. Colors may be used to indicate quickly to the eye a few leading topics, such as "Christ," but the system of lettering is more practical for a standby.

Every good teacher knows the value of diagrams; but these are twice as valuable if made by the scholars as well as the teacher. The description of what is wanted should be given a week in advance, with perhaps the exhibition of a specimen diagram of the kind, and the pupils will be expected to construct similar diagrams very neatly at home and bring them in the next Sunday. Sample subjects for these diagrams are the lists of kings of Judah and Israel in parallel columns; the crossing of the Red Sea; the position of the armies, brook, etc., at the scene of David's combat with Goliath; Paul's shipwreck; the prophecies of Amos, circling inward among the nations to sweep down upon Israel; the ground plan

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of the tabernacle and of the temple; genealogical trees; a tabular showing of the place, time, persons, teachings, of a series of lessons. A succession of diagrams, with short lines of different colors and in different positions representing the various characters, may be made to show the progress of an event. Thus a circle will represent the Pool of Bethesda, vertical lines the friends of the sick folks, horizontal lines the sick themselves, and one horizontal line by itself, the poor man who had no friend, while Christ (a short red line) surrounded by his disciples (blue) is shown approaching. Another diagram will show Christ standing by the sick man, and a third diagram will show the sick man on his feet! In this way the parable of The Good Samaritan may be drawn, that of The Prodigal Son, the stories of Bartimæus and of Zacchæus, and, indeed, all Bible events.

Among the scholars will be those that can successfully copy pictures, even those of considerable difficulty. Get them to make large copies, for exhibition to the class and to the school, of the small drawings in books, such as that of a juniper-tree, an Eastern house, the restored temple, a cedar of Lebanon, or even Tiberias.

Others of the scholars can letter well, and this skill should be utilized in making for the class illuminated texts, that will fix the truths of the various lessons, or especially handsome diagrams and lists, to be kept before the class during an entire quarter. All of the scholars can do something of this work. A teacher makes a tactical blunder when he himself prepares any diagram or other device for exhibition before the class; he should get his scholars to do it for him.

Even the tiny folks, too young to make letters or do much of the other work I have indicated, may be set to cutting from paper shapes appropriate to the different lessons, such as a lamp, a dove, a cross, a star, a palm



## HOW HE USES HIS SCHOLARS' HANDS

branch, a boat. They may be given outline pictures or maps to color, or suitable Biblical designs to prick out or to embroider simply in bright worsteds. There is no method of the secular kindergartens but may be adapted to this highest of all uses. I do not speak here of the making of scrap-books, the writing of biographies, the collection of pictures, the filling out of blanks and similar methods, because, though they involve hand work, they are chiefly head work, and will be treated more appropriately in another chapter. There are, however, many kinds of hand work that I have not discussed, which the quick-witted teacher will hit upon, if he once enters this fruitful field. This hand work, too, leads naturally on to head work, such as the writing of essays upon topics in which the scholars have become interested through these manual labors.

Finally, let me urge the holding of an annual exhibit of what the school has turned out by these exercises of hand and head. Let each scholar's work be plainly marked with his name, and perhaps some rewards may be conferred upon the most meritorious. The parents will be interested in the exhibition quite as much as the children, and opportunity should be taken, while the company is gathered together, to talk to them about the value of Bible study, and invite every one to join the school.

## VI

### HOW HE USES HIS SCHOLARS' EYES

NEXT to the hands of the scholar in teaching value come the hands of the teacher. In olden times this value of the teacher's hands was readily admitted, a hickory switch or ferule being placed therein! But now we place there a bit of chalk.

It has come to be a classic story, how the lecturer, holding a crayon, advanced to the blackboard, touched it with the crayon, and then looked around to find every eye fixed upon him eagerly. "That's all," he calmly said, dropping the crayon. He had merely sought to give his audience a lesson in the power of chalk to gain attention.

That position, chalk on blackboard, is typical of the wise teacher. He will quite as often be doing something interesting as saying something interesting. He will know how to appeal to eye curiosity.

The first delight of young people is in making things; the next, in seeing things made. Nor do I care to omit old folks from that statement. The best advertisement a shopkeeper can put in his show-window is a man or a woman doing something. Processes are always vivid and fascinating, and the shrewd teacher will be skilled in the art of insinuating truth along with some visible process.

So that a picture shown is not as useful to the teacher as a picture drawn; and yet there is action in merely showing a picture, producing it briskly from its concealment, and holding it out with evident zest. The teacher has stopped talking! The teacher has appealed to a

## HOW HE USES HIS SCHOLARS' EYES

new sense! To the extent of that new sense the teaching is at once re-enforced.

Every teacher, therefore, should have a collection of pictures, and he will come to value this collection next to his Bible. In the first place, he will be assiduous in gathering pictures of Bible localities. The Jordan, Bethany, Nazareth, the Mount of Olives, the Sea of Galilee, Lebanon, Bethlehem, — a minute with a good picture of one of these is better than an hour of the best description. Admirable half-tone prints may now be obtained for a cent apiece, or even for half a cent. In addition, these pictures may be cut from illustrated periodicals, and mounted on cardboard. This is an age of pictures, and to be without them in our Bible teaching is a disgrace.

These pictures will be held up by the teacher for general examination, and then passed around for careful inspection. Write plainly on the card a fact or two about the scene, and you will find those facts remembered, though all the rest of the lesson is forgotten. Useful reviews may be conducted by means of the pictures. Bringing them forth, at haphazard, you will ask, "Where is this scene? What happened here? Who were the actors in that event? What is the most important thing said? What is the chief teaching of the event?" Besides these uses, the pictures may occasionally be given to the scholars to carry home and set up in their own rooms, where they will teach Bible lessons every day, all the year round.

But your collection of pictures must be far more than geographical. It will include representations of everything Oriental that can be represented in pictures, — Eastern customs, costumes, houses, furniture, utensils, and the like. These will be gathered and mounted, and will be used like the others.

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Then, too, there is a rich field in the ideal scenes, from the hands and hearts of the great painters. All the Bible, from cover to cover, has been pictured on the canvases of the masters, and photographs or half-tone engravings of these works of art, colored or black and white, may be bought for a trifle. Gather all you can of these. Do not rest with Raphael's picture of an event, for it is of great interest to see how Murillo also viewed it, and Botticelli, and Rembrandt, and Plockhörn, and Hofmann. Get a few neat frames with movable backs, in which these pictures can be placed, behind glass, for effective exhibition. You will thus draw to your side, as assistant teachers, some of the mightiest men the world has seen. Will it not be well worth while?

Of course, in your wise zeal for these home-made collections, you will not neglect the illustrated books where such collections are ready to your hand. Not to speak of the superb works of Doré and Tissot and Bida, there are many less expensive books of recent publication, such as Farrar's "Christ in Art," Mrs. Clement's "Heroines of the Bible in Art," Dr. Barton's "Life of Christ," Howard's "Story of a Young Man," and "Ian Maclaren's" "Life of the Master." There are innumerable volumes of travel in the Holy Land, and most of these are well illustrated. Such books, open at the proper pictures and passed around the class, will happily illuminate many a lesson.

Larger classroom pictures are not to be forgotten — if you are lucky enough to have a classroom in which to put them! They should be changed every quarter, and should fit the quarter's lessons. After they have served their purpose in the classroom they may be loaned to the scholars, and will accomplish a second blessed service in their homes. Sometimes a most in-



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teresting frieze of smaller pictures may be accumulated in the classroom, and the teacher will be amazed to see how often he and the scholars refer to them. Even if the class has no room, but is housed only in a church pew, the teacher may clamp the picture for the quarter to the pew back, and gain all the advantages that I have pointed out.

You will not wish to neglect the art of the sculptor, either. You can obtain photographs or half-tone pictures of the great statues like Angelo's Moses. You may be fortunate enough to own miniature copies of these works. And thus you will add another great realm to your pedagogical domain.

But, as I have intimated, the teacher will be his own artist, however widely he may draw upon the artistic work of the world, and however little skill he may have in any other kind of drawing. To that end, he will own a blackboard. The most useful is the flexible blackboard, that can be rolled up and carried home. A valuable adjunct is a permanent board fixed to the wall, especially if a second board is hinged to it, so that hidden drawings may be disclosed, and more surface be available for work. These blackboards can be bought at a low price, or easily made. They can be fastened to a pew, if your class meets in a church auditorium.

Lacking a blackboard, use any board upon which you have tacked a lot of large sheets of paper. Tear them off and throw them away as you are through with them. You can even get good results from an ordinary pencil-tablet, held up before the class or used on a table in the center of bobbing heads. Don't give up for lack of an equipment.

Every lesson should be summarized, in some simple way, to the eye. This eye summary should take con-

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stantly varying forms. For instance, the story of Zacchæus:

Curiosity.

Pride.

Repentance.

Purpose.

*Has Christ come to your house?*

Those four words written in a bold hand as the incident is developed, and that question, dashed off as a clincher at the end, will add eye emphasis to your teaching. Or, a little more elaborately, perhaps:

A Little Man.

A Great Guest.

A Great Reform.

Or, still more elaborately, a crooked line representing Zacchæus' crooked life. This is changed, as the lesson proceeds, into the crooked bough on which Zacchæus climbed. Then an eye appears below, and a straight ray flashes from the eye along the crooked bough. You rub the bough out, as the climax of the story is reached, and draw a straight life-line, parallel to the straight line from the eye of the Master.

The making of charts is a high art. In no way can history be more accurately and impressively presented than by a well-constructed chart. By the study of published charts as he gets sight of them, and by determined practise, the teacher may attain this art himself.

All our lessons may be made subjects of charts, — not merely the lists of kings, the events of Christ's life and of Paul's, the genealogy of David, but lessons that no one ever thought of charting. Is it a parable? Classify the parables, and assign to its proper group the one you are studying. Is it a miracle? Do the same. Is it a bit of biography or history? Make a table of



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events. Is it a section of an epistle or prophecy? Analyze it in tabular form.

It is my favorite custom, in teaching a lesson, to place before the class a large sheet of manila paper, upon which is printed, in the biggest of clear, black letters, a complete outline of the lesson I wish to teach, — every point of fact to be discussed, every difficulty to be solved, every truth to be brought out. The class see the work before them, and gird their minds to accomplish it. They watch the progress of affairs. They note where I am, and have an interest in seeing me arrive at the goal, and in getting there with me. Sometimes this lesson brief may be covered with sheets of blank paper and gradually disclosed. Sometimes a series of questions may take its place, each on a separate sheet, and only one question in view at a time. Generally, however, the entire outline may best be disclosed at the start.

I have already described in these chapters what I may call “ diagrams of action ” — series of exceedingly simple picturings of events in which short lines of different colors represent men, and the crudest outlines are kindly accepted by the children's accommodating fancy as boats, houses, thrones, and dungeons. If the teacher can really draw well, he has a marvelous aid. If he cannot draw at all, still let him draw! Probably also I have said enough about the use of sketch maps, those invaluable instruments which the wide-awake teacher will turn to any number of surprising uses.

Just a word as to the value of color. Even if your appeal to the eye is to be only three words, those words will be more certainly remembered if they are red, white, and blue! The teacher will revel in all the hues obtainable, of chalk, pencil, ink, and even paint, and will learn to use colors harmoniously, so that eyes may be trained as well as minds.

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And a word, in closing, about object-teaching, so-called. I believe heartily in the use of objects when they are the genuine articles, or good copies of them, or even such copies as the scholars themselves may make. Every bit of real matter from the Holy Land that the teacher can show the class is a wonderful enrichment of the lessons. Nowadays one can easily get pressed flowers from Palestine, cones from the cedars of Lebanon, such a husk as the prodigal hungered for, the dress of a Syrian girl, a shepherd's rod and staff, a wooden plow, a bit of rock from Mars Hill, the model of an ancient roll, or lamp, or clay cylinder, or the seven-branched candlestick.

With the use of objects less natural and genuine I have little sympathy — such objects, I mean, as a silvered pasteboard star to “illustrate” the Christmas lesson, or a stuffed dove to “vivify” the account of Christ's baptism, or a little cloth bag to “represent” the journeys of Joseph's brothers after corn. All such artificial contrivances are to be classed with the Sunday-school rebuses, acrostics, and other blackboard acrobatics whose day is happily passing.

The purpose of the appeal to the eye is to win and hold attention, to be sure; but it is also to teach some truth. And if the eye work does not teach, or teaches an untruth, to what end is the attention, however eager it may be? But the teacher who uses the scholars' eyes wisely and well has thrown out a new hook, draws the scholars with a fresh and strong bond.

Every lesson can make such an appeal, if not in one way, then in another; if not by a picture, then by an object, or a chart, or a diagram, or by a sentence printed or written. For every truth there is somewhere an Eye-gate. Let the teacher give himself no rest until he finds it.

## VII

### HOW HE USES HIS SCHOLARS' EARS

It is always hard for the wise teacher to know how much he should talk. Undoubtedly most teachers talk too much; I have never seen a teacher that talked too little.

Monologue gives a pleasing sensation of teaching, but dialogue alone is likely to produce the fine reality. It is easy to harangue, to lecture and exhort, and classes may be kept together by that process; they are kept together, but they are not advanced.

The farmer uses plough and harrow and hoe; he plants the seed and cultivates the young shoots. The greater part of the farm work, however, is done by the growing things themselves; and the farmer's work is only to put them where they can grow, remove the hindrances to their growth, and bring to them the food they need. A farm will do more work in a spring day than the farmer in a year.

The true teacher is like the farmer. His words are like the seed. His own work is to get the seed into the scholar's mind, and to stir up that mind and stimulate it that it may respond with a harvest, thirty words for his one word, or sixty words, or a hundred. He is so to use his scholars' ears that they may use their brains and their tongues; no more.

#### QUESTIONS, GOOD AND BAD

Therefore the teacher's most valuable tool is the question. A question is a direct challenge to thought.

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It is a demand for expression. It is to the mind what the cultivator is to the field — it lets in the air, the sunlight, and the rain. The teacher who has become master of the interrogation-point is all but master of the pedagogic art.

But the interrogation point is a crooked little affair, not at all easy to master. Some kinds of questions are no better than flat declarative sentences. One of these is the leading question, that puts the answer into the scholar's mouth: "Rehoboam was a king of Judah, wasn't he, Tom?" That question makes no demand whatever upon Tom's mind. Another false question is the one that can be answered by "yes" or "no": "Did Solomon's Temple face the east, Jennie?" That lassie's curly head is not much troubled to find the appropriate monosyllable. Still a third variety of profitless question is the one that is fired pointblank into the air, vaguely addressed to no one in particular. And it gets the answer a letter would get if addressed the same way.

No; questions should usually — not always — be addressed to individuals. In adult classes it should be understood that no one will be questioned until he has given consent to the process, but the teacher will seek constantly to enlarge this list of active members. In younger classes all should be questioned by name, save when it is best to unify interest by presenting a query to the entire class.

Questions should be well considered, more carefully planned than any other feature of the teacher's preparation. While gaining the questioner's art, it will be labor well bestowed to write out a set of questions every Sunday. These questions should be varied, brisk, pointed, couched in natural terms. "For what classes of persons does the Fourth Commandment prescribe a



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Sabbath rest?" That's poor. "Who does the Fourth Commandment say should rest on Sunday?" That's better. "What future event was Christ anticipating when he enjoined his disciples to 'watch'?" Wretched. "Christ told his disciples to 'watch.' And why?" That's not so bad.

### CLEAR STATEMENTS

It would be easy to fill the entire chapter with a discussion of this important matter of questions, but I must pass on to another branch of the teacher's art only second in importance, and that is the faculty of clear statements. A confused, unmethodical and awkward presentation of facts and principles is like an impediment in the outlet pipe of a cistern; it renders largely nugatory whatever fulness of information and earnestness of purpose may crowd the reservoir back of it. And more teachers are thus afflicted than realize it.

The remedy, and the only remedy, is practise. No teacher can be sure of his lesson till he has rehearsed it. He should go over the points he wishes to make till the order of them is fixed in his mind. He should repeat to himself the leading statements till he is certain that he can express them forcibly and with crystal clearness. No stupid committing to memory, of course, but a persistent committing to *mind*.

The test of the statement is the question, and no teacher can be at all sure that he is understood till he has received back from his scholars what he has been telling them, and in such wise as to indicate their comprehension of it. Thus their statement tests his statement, as the answer of a sum in arithmetic proves or disproves the process.

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### HOW TO TELL A STORY

I rank third in the essentials of the teacher's art, the ability to tell a story. By telling a story I do not mean merely the giving of a complete narrative, but the picturesque presentation of any fact or truth. There is a dull way of saying anything and there is a sparkling way. Teachers that teach must learn the sparkling way.

For instance: "A dream came to Pilate's wife as a divine message, telling her that Jesus was an innocent man, and that Pilate ought not to put him to death. Therefore she sent word to her husband about the dream, and urged him to spare Jesus." That is the dull way. Try it thus: "Pilate's wife woke up with a start. Her mind was full of a horror, at first she didn't know what. She groped around in her mind, and at last, bit by bit, it all came back to her. She had been dreaming of Jesus. She had seen that wonderful face more than once during the past week. She had heard some of the wonderful words that fell from his lips. And in her dream she had seen that face, so loving, so heroic, so godlike, with streams of blood flowing from the forehead and down the cheeks. Still trembling from her dream, she called a Jewish attendant. 'Miriam,' she asked, eagerly, 'what's the latest word about Jesus, that Galilean, you know?'" Thus the story will proceed.

The basis of picturesque statement, as of clear statement, is full and accurate knowledge. You must be quite at home in the event and with the characters. You must know what clothes were worn, what sort of houses were entered, what utensils were used. These details must be so familiar as to come readily to mind when wanted. You are to give the impression of a



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bystander, eagerly telling what he has seen with his own eyes and heard with his own ears.

But every kind and amount of information is dead without imagination. The godlike faculty of the poet must be present also in the teacher. He must be able to put himself back in Bible times, and see and hear and breathe in them. It is partly a matter of sympathy with characters and truths, and it is partly a matter of brooding over them. It is like the practise required for clear statement. He must rehearse in his fancy, over and over, the series of events, "playing" this, guessing that, each time piercing a little more deeply into possibilities, until the story is his as if he had lived it; until, to all purposes, he *has* lived it. Then he can tell it, and be convincing.

Nor let it be forgotten that abstract truths, as well as the events of the past, must be clothed in this garb of imagination if they are to lay hold upon the children's interest. The teacher is to see pictures in every cloud. Abstract truth, remember, is just as true when concretely presented. "If a man asks for your shirt, give him your coat too"; that way of putting it is perfect ethics as well as engaging imagery. How much weaker would have been the hold upon men if Christ had said, "In responding to people's demands, the dictates of brotherly love require a willing surrender of even more than is demanded"!

The test of this story-telling, of this picturesque presentation of truth, is precisely the same as the test of the clearness of one's unadorned statements. If the children can give you back your picture, then you have made them see it, and not otherwise. The equivalent of the question must try your work, here as everywhere, and prove of what sort it is.

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### MAKING THE TEACHING COUNT

There is one other element in the teacher's appeal to the ears of his scholars that is essential in all wise teaching, — the application to modern life, and especially to *their* life. Much teaching stops nineteen centuries back. In the minds of many pupils the parable of The Sower has no more relation to their own conduct than the fable of Romulus and the wolf. David kills Goliath without leaving them a whit the stronger to slay their giants, and Moses crosses the Red Sea without giving them the least lift over their troubles. It is information, interesting information, but not inspiration.

The teacher that would teach must never study a lesson alone. Always his scholars must be present before him, vividly and individually. "Ah, Lizzie, here's a bit for you!" he must say, delighted. "Yes; and, Theodore, this must have been put in expressly for you."

These applications to the scholars' lives must be made with superb tact. Sometimes each scholar may be asked to pick out from the lesson some thought that comes closest to his own life, and tell it to the class, or write it down and hand it to the teacher. Sometimes the teacher himself may write it down, and give it, as a sacred personal letter, to the scholar. Always it is the climax of the lesson, never to be omitted, though, perhaps, never to be dwelt upon long.

As the scholars' intelligence and interests widen out, so these applications will enlarge themselves and multiply, taking in history, society, business, and reaching to the ends of the earth. All, however, will have the same end, the end of life, the purpose to exhibit the Bible as a living volume, as true to the needs of to-day as of B. C. 1000, and as vital for America as for Judea.

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So that, as the Bible is all-embracing in its relations, Bible teaching is the most comprehensive branch of education. The Sunday-school teacher finds no knowledge amiss, and he is constantly stimulated to explore new realms of science, literature, art, and experience. The teacher who really teaches the Bible has for his theme the earth and heavens, things animate and inanimate, things visible and invisible, time and eternity!

## VIII

### HOW HE USES HIS SCHOLARS' TONGUES

THE scholars' tongues are far more important than the teacher's. The one severe and constant problem of the wise teacher is how to get his scholars to talking wisely. This is because back of wise talk is knowledge and thought, and back of knowledge and thought must be study.

Many teachers are satisfied, or at any rate seem satisfied, with studying themselves, while they get no study from their classes. Their lessons are like sunlight falling on a mirror instead of on the soil, being merely reflected back instead of springing up in growing life. It is not what the teacher gives out that counts, but what he gets back; and he must so give out as to get back the thing that counts.

And therefore the wise teacher must plan every lesson, having two things in view: first, his own work; second, his scholars' work, and how to get it. The second half is rarely considered at all, and yet it is in no way less important than the first.

You cannot get home study save by setting definite tasks. The fundamental method is to fix a program for it, one which each scholar will keep in his Bible, neatly written or printed, and will follow faithfully till it becomes second nature. This program, which must fit all lessons, will be something like the following:

1. Review the last lesson, recalling its chief events and most important teachings.
2. Read rapidly the portion of the Bible intervening

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between the last lesson and the present, and note the happenings.

3. Read the lesson text.

4. Ask yourself whether all its expressions, allusions, and thoughts are perfectly clear, and mark those that are not.

5. Read whatever lesson commentary you have, and cross off the difficulties that it solves.

6. Ask yourself these questions: When did the events of the lesson occur? Where? What persons were involved in them? What were the events? What are the teachings for your life and for the modern world?

7. Finally, perform the special task that may be assigned you in connection with the lesson.

This program the teacher should go over with his scholars until he is sure that they understand every part of it thoroughly. Nay, he should sit down beside each one of them, in their homes or his own, and study lessons with them until he is certain that they know how to study in the best way. At such times, too, the teacher will show the scholar how to use the concordance, the Bible index or text cyclopedia, the Bible atlas, and the Bible dictionary. Comparatively few scholars in our schools, it is to be feared, have a firm grasp of the splendid tools for Bible research that are within the easy reach of all; and the teacher is the one to instruct in the use of them.

The teacher that would get real work from his scholars must give them very simple tasks. Remember that they are beginners; and remember, too, how little time you can count upon. Very small gains in Bible knowledge, if the teacher sees that they are actually made, and made steadily week after week, mount up surprisingly in the course of years. Such a task might be, for instance, the learning in chronological order of the events in



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Christ's life, taken one a week. Or, you might set out to imprint upon the scholars' minds the characteristics of a single great man as brought out, one at a time, in a series of lessons. Or, your goal might be a knowledge of a single Bible biography, or the outline of a single book of the Bible, each week bringing its written paraphrase of a chapter, or original title for that chapter.

These home tasks, as already indicated, should be made cumulative; they should possess a serial interest; they should be complete, as far as they go. Set up as a goal that the class shall know in order *all* the leading facts in Christ's life, or an *entire* outline of John's Gospel, or *every* parable on a certain theme, or a *full* sketch of Jewish history, or *all* the Bible passages bearing on temperance. The air of finality will please the scholars. Their ambition will be excited. They will have zest for their task, as for something manifestly worth while.

This home study should be linked to the work in the class, and thus both will be stimulated. There are many ways of doing this. For example, the verses may be assigned to different scholars, each to prepare a set of questions on his verse, which the teacher will use in the class. Or, each will study with a view to teaching the lesson to his comrades, it being decided by lot just which one shall have that honor. Each may be asked to prepare some diagram illustrating the lesson, or arrange a chart for a series of lessons. Topics for brief essays bearing on the lesson may be distributed. Paraphrases of the lesson text may be written. A life of some Bible character may be constructed, a chapter a week. Large portions of Scripture may be committed to memory at home and recited in the class. A class debate may be arranged on some question suited to the lesson such as, "Which was the greater man, Moses or

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Paul?" "Were Joseph's measures regarding Egyptian grain just and wise?" "Which was the most wonderful miracle?" "Which is the most helpful parable?"

Besides debates, there are many varieties of contests that may be carried on in the class, greatly to the benefit of home study. One of these is a question tournament, the class being divided into "sides," which fire lesson queries at each other. Another fashion of question tournament is conducted like a spelling-match, the teacher being the questioner. Or, the questions, written upon slips, may be drawn in turn by the two sides, the slip becoming the property of the side that answers the question. The members of each side should study together in preparation for the tournament.

Among the tasks to which the scholars may be set as a part of their home study is the writing of lesson stories. For instance, if the lesson is the crossing of the Red Sea, you may ask one scholar to prepare some such narrative of the events as might be written by a soldier in Pharaoh's army. Others might write out the same story in the character of an Egyptian farmer who watched the events from the hill, or a Hebrew boy who was among the hosts that Moses led along that wonderful way. On another occasion, if your class is old enough and daring enough, you may ask them to write out the lesson in rhyme. At still another time, have the scholars prepare "lesson condensations," — the lesson events being packed into ten words; or "characterizations," — the persons of the lesson being described in a series of pen-pictures. Sometimes you may divide the characters among the scholars, telling one pupil to come ready to answer all questions relating to Elijah; a second, all relating to Ahab; others, those concerning Jezebel, Obadiah, Mount Carmel, or the priests of Baal. Sometimes you may distribute a set of questions on the lesson

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prepared in duplicate, as a guide for home study. A brisk way to use such a set of questions in the class would be to number them and then to have the scholars draw by lot a series of numbered slips, each number indicating that its bearer is to answer the corresponding question when the teacher asks it. It will be observed that the real goal of all these plans is the home study for which they call, but the special incentive to home study is the requirement that some definite results of it shall be brought to the class and exhibited before the other scholars.

Whatever considerations emphasize the importance of the scholars' tongues in ordinary lessons are of double weight in the matter of reviews. The review is more than a repetition of old lessons. Reviewing is renewing. It vitalizes the whole series of lessons by putting them in touch with one another, into just relations with one another. A review is a wider view of old views. It is the mountain-top survey after we have trudged painfully up from the valley.

Reviews are always delightful if they follow thorough preparation. It is a joy to tell what one knows. And yet even with the best of teaching and studying in ordinary lessons the reviews call for some new methods if they are to be successful in the highest degree. If, for example, you have been learning in order the events of Christ's life, review them by numbered pins fastened in the proper places on a map. If you have been studying Christ's journeys by tracing them on the map, review by describing them orally; or by giving word-pictures of the scenes, the class naming each place as you describe it.

Each review, while it takes a fair survey of the chief points of the lessons, may well have a specialty of its own, and a distinctive name. You may announce a

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“problem review,” based largely upon the knottiest questions that have come up during the quarter. Or, a “character review,” chiefly devoted to characterizations of the persons of the quarter, and questions tracing each in turn through all the lessons. Or, an “essay review,” each scholar presenting a brief essay on some theme so comprehensive as to call for a study of all the quarter’s lessons. Or, a “picture review,” the scholars being confronted, one after the other, with a series of pictures illustrating the quarter’s lessons, and being required to give five facts about each. Or, an “applications review,” the lessons being surveyed with an eye especially to their bearing on modern life.

Finally, a word about examinations. I feel strongly about this matter. The failure of our Sunday-school teachers to test their work is responsible for most of the weaknesses of our schools. It is here that we are chiefly and markedly inferior to secular schools. Teachers everywhere are cheating themselves into the belief that they have taught and scholars are cheating themselves into the belief that they have learned, when the most simple of honest tests would expose the lamentable failure of the one and ignorance of the other.

The teacher that really teaches will not rest satisfied till he has proved to himself that he has taught and to his scholars that they have learned. Examinations will be a matter of course in his class. Sometimes they will be oral, a careful record being kept of the success or failure of each scholar; more often they will be written. They will be very frequent, sometimes occurring every week. That they may be frequent, he will generally use questions that, while searching, can be answered perfectly in very few words. These questions will be framed very carefully, and of course they will be written out in advance. The scholars will be given no hint



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what questions are to be asked, but the examination will be an honest attempt of the teacher to discover the state of the scholars' knowledge, and of the scholars to reveal it.

Such recitations as I have outlined, attended by such examinations, will certainly advance the scholars in Bible knowledge. They will "know, and know that they know." Bible knowledge is the basis of all joy, and this certainty of Bible knowledge affords a sure foundation for character and happiness, here and hereafter.



## IX

### HOW HE WINS HIS SCHOLARS' HEARTS

THERE are what I call "body teachers," teachers whose entire ideal, or at least their total achievement, is to keep the bodies of their scholars still while they propel sound-waves against their ears.

And there are what I call "head teachers," teachers whose aim is solely to impress certain facts upon their scholars' memories, press them in and clinch them on the other side, while they make no effort to influence their scholars' lives.

And there is a third class; I call them "heart teachers." These teachers may or may not accomplish what the first two sets of teachers accomplish, but one thing at any rate they do: they win the admiration and love of their scholars, and profoundly influence their purposes and characters.

Now the last is the only real kind of teachers. Even in the army, where the old ideal of a soldier was merely of an obedient machine with thought and personality eliminated, they have come rather to prefer warriors with heads. In our colleges, though still in some institutions a fine intellect is considered the ultimate good, and everywhere in the educational world, they are coming to see that manhood is more than mathematics and life than languages. How much more, then, is the heart teacher needed in Sunday-schools, whose aim is eternity, whose ideal is that character which alone means happiness for eternity!

This heart teaching is more than the winning of in-

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terest, which has already been treated in these chapters. The topic is akin to that, and involves a repetition of some of the principles there adduced; but it goes far deeper. It has to do with a permanent relation of which that is only the beginning. Many teachers win interest that do not win hearts. Often they are contented, but they never should be.

With some teachers this winning of hearts is easy, instinctive. They are not obliged to plan for it or even to think about it. One may say that they cannot help it. Often they cannot control the wriggling bodies and tongues of their pupils. Often they do not give wise instruction or instruction that endures. But the scholars love them, and imitate their beautiful characters, and so they do immense good. One would wish them to be body teachers and head teachers as well as heart teachers, but if they do their best along these lines, all honor to them, and heaven send them to teach my child!

With other teachers this winning of hearts is the hardest part of their Sunday-school work. They love children, but children do not "take to" them. They love, but they do not understand how to win love; they are not "made up" that way. This is a most unfortunate and grievous condition. Such teachers have a Tantalus experience: their lips repel where they would kiss. This chapter is primarily for them; though it will be useful also, I hope, to the first class, in pointing out helpful ways of associating themselves with their scholars' lives.

The first suggestion I would make is, Know your scholars. If they do not seek you, still do you seek them, and persistently. Visit their homes assiduously. Begin by getting as close as possible to their parents. This kind of teacher can often win adults more easily than children. Often leave behind you, on these visits, some pleasant reminder. It may be a little cake, or a

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flower, or a loaned story-book. You have taken a long step when the children have come to associate you with happy experiences.

The sicknesses of your scholars, disagreeable enough for them, you may turn decidedly to your own advantage, and ultimately to theirs. Then is the time of all times to visit them. Never are they so easily won. Your attentions will reach their hearts, — your thoughtfulness in coming, the fruit you bring, and bright jellies, and jolly pictures to look at, the stories you read to them, and, as the little patient convalesces, the counterpane games you play together. Yes, indeed; then is the wise teacher's chance.

Having come as close as you can to your scholars at their homes, try your own. Do not give them a general invitation to visit you, for they will not come; invite them for a definite afternoon or evening. Invite them all together at first, since some will be too bashful to come alone. Three forms of entertainment will be your staples. First, of course, good things to eat and drink, for palate popularity with children is the easiest approach to heart popularity. I do not say how it is with adults! Second, singing; and you will need a supply of merry song-books, enough to go around. Third, games: outdoor sports and indoor sports of all innocent kinds; and every wise teacher of children will be an encyclopedia of these. Add to this some little token of love given to each at parting, and you will have made a very attractive niche for yourself in their memories.

After they have come to your house in a body often enough to feel at home there, you may begin to invite them separately, and thus take another step nearer them. To avoid jealousies, let it be understood that all are to receive this honor, in turn. It is an especially good plan, as I have already said, to invite them thus

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singly for the purpose of studying the next lesson with them, always crowning the study hour with some especially jolly time.

And let me say emphatically that *any* good time that you and your scholars can enjoy together will strongly contribute to win for you the fun-loving hearts of the children. Take the class off, quite frequently, on hilarious excursions. The goal may be a museum, full of objects that throw light on the Sunday-school lessons. It may be a public library, whose workings you want to show to the scholars, to interest them in books. It may be some historical spot, — an Indian mound, a battle-field, the home of Paul Revere or of Alice Cary. It may be some point of scientific interest, — a quarry full of fossils, the woods where certain rare flowers are found, a gravel bank with a boulder full of garnets. It may be a glass factory, or a watch factory, or a woolen mill, or a paper mill, or a ropewalk. It may be a pedestrian tour for exploring the country; and if you can go on bicycles, so much the merrier.

One could fill a book with plans for good times with Sunday-school classes! Think of the delectable picnics you may enjoy, the sprightly athletic contests with other classes, the tennis tournaments, the river outings, the Hallowe'en parties, and the other seasonable festivities of the jovial year! I cannot tarry for particulars, nor is it necessary, since there are so many books that are helpful here. Perhaps I have written enough to emphasize my conviction that teachers should play with their scholars as well as pray for them.

Another mode of approach to scholars is through the post-office. Letters have not become to the children the commonplace affairs they are with us. To a boy or girl, a letter is an event; and the shrewd person who has written it is at once placed on a pedestal in their regard.



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There are many occasions for letters: when you go away on a visit; when they go away; tender letters on their birthdays; jubilant letters when they win honors in school or promotions in business; letters of loving sympathy and Christian consolation when their dear ones pass away; letters on the anniversary of their joining the class, or the church; letters to point out some truth, in the last lesson or the next one, that has especial pertinence for them. The wise teacher will be quick to seize upon any excuse for a letter to his scholar.

These letters need not be long or elaborate; they need not take much time to write. The one essential is that they have the heart quality, since they are to reach hearts. "Let yourself out," in them; write your innermost thoughts and hopes and prayers for the scholar. Those letters will be treasured, often, among the most precious possessions of the fortunate recipients.

A still closer approach to your scholars' hearts may be made by private talks with them. Here is where many teachers blunder. Why is it that they cannot talk naturally with children? Why do they think they must imitate a child's way of talking? Be yourself always, and most of all when talking to children. They are quick to feel any insincerity, and sure to resent it.

And, in order to be yourself, talk of what really interests you. That is the only thing you *can* talk about interestingly. If you can get up an interest in what already interests the child to whom you are talking, so much the better; but at any rate you will be sure of your own interest.

Don't be afraid of talking "over the heads" of the children, if only you talk simply and spiritedly. They understand far more than they are ordinarily credited with understanding; and the parts of your talk that are really a little over their heads they like to stand on tiptoe



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after. Thus they grow; and thus, also, they are complimented, and proud. I shall never forget two talks I once heard Bronson Alcott give to a set of young folks. In the morning he talked to them on some themes of high philosophy, but in language crystal-clear. In the evening he talked familiarly and charmingly about his author friends in that wonderful town of Concord. Both talks were enjoyed, but the morning talk was enjoyed the most and remembered the best. In talking with boys and girls it is far better to be serious (though that is not at all necessary) than to be trifling. You will win their hearts most certainly by taking them with you to the deep places, and the high places, of life.

Perhaps, however, when all is said, the matter most important for a teacher to consider, if he would win hearts, is his manner. Some manners are repugnant to children. There is the fussy teacher, whose nervous ways set the children's nerves a-quiver and stir up every tendency to mischief. There is the nagging teacher: "Johnny, how often must I tell you not to do that?" "Lucy, what shall I do to you if you don't behave better?" There is the timid teacher, secretly afraid of her young charges, who shuffles her papers, and bites her lips, and looks askance as she asks her questions. There is the goody-goody teacher, whose prim perfections and staid exhortations affect the children like the atmosphere of an ice-house. There is the putty teacher, with limp form and expressionless face, so nearly devoid of character herself that the characterful children look upon her with mingled disdain and pity. If you belong to any of these sorts of teachers, you will try in vain to win the hearts of your scholars.

The teacher that children love best is quite certain to be healthy, for the buoyant life of children cannot understand physical weakness. He or she is quite certain

## HOW HE WINS HIS SCHOLARS' HEARTS

to dress well, and to deem a bright ribbon, a becoming necktie, a rose in the hair or the buttonhole, the means of grace they assuredly are. He is certain to laugh easily, and to carry smiling eyes. He is certain to be brisk and vivacious, not only in words, but where this alertness is most often lacking, in the muscles of the face. He loves the children, and so is never angry with them for their faults; he loves the children, and so never overlooks their faults. He is calm and confident inwardly, and therefore outwardly. He is humble as a child. He is frank and bold as a child. He is aggressively individual as a child. The teacher that wins child hearts is all this.

Now, if a teacher has a manner very different from this, can he change it? His manner is the way he was born; can he make himself over?

Yes, or Christianity is wrong in saying that we must be born again. Yes, or Christianity is wrong in bidding us to become as little children.

We can watch the teachers that naturally or by training win the children, and we can see how they do it.

We can watch the children that are popular with other children, and see why they are popular.

We can be much with the children, especially in their recreations. The teachers that are not winsome to children are those that play few games if any; their spirits are not recreated.

We can study the kindergarten, and all good secular schools. If we cannot get their full training, we can at least visit them and observe their methods.

We can watch the mothers, for a mother gets closest to the heart of a child.

Above all, we can learn from the children's Christ. He will bestow upon us, as he comes to dwell in us, the splendid child qualities, — frankness, courage, calm-

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ness, cheer, humility. The primal secret of hearts is with him, and only portions of it flash out here and there in the lives of his men and women.

And ah, the glorious reward, when we have learned from Christ how to win the hearts of his children! To have the dear young folk looking for you, clap hands and run as you appear, flock eagerly around you, drink in your words, quote you, copy your example, and follow you into the Kingdom! To win this glad result is worth all pains and persistence and prayer, even to the reconstruction of your life, the making over of your soul.

## X

### HOW HE LEADS HIS SCHOLARS TO CHRIST

THE primary purpose of Sunday-school teaching is to lead the scholars to Christ. Instruction in the Bible and in the conduct of life is always secondary until this first great aim has been accomplished. Failing in this, the true teacher is never satisfied, however much his scholars may have learned about the kings of Judah or the geography of Palestine.

When the evangelistic purpose is thus made primary, it is never at the expense of the literary or historical study of the Bible. Indeed, that motive more than anything else will serve to vitalize facts and energize the teacher. The Bible will be studied eagerly and thoroughly quite in proportion as the scholars are Christians, and the teacher will labor zealously quite in proportion as he labors to make his scholars Christians.

Ah, but how to do it! The great majority of Sunday-school teachers, I am sure, ardently desire to accomplish this end, but many of them shrink from the task in perplexity and fear. They feel weak and inexperienced. They are afraid of their scholars. The very tremendousness of the issue terrifies them. With the best intentions in the world, many a teacher nevertheless pusillanimously allows this fundamental matter for years to go by default.

In the first place, they are troubled by the question of time. There is a moment, they feel, when they might successfully urge the claims of the Saviour; but they do not recognize the moment. Or, they recognize it only to let it pass.

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Such teachers need to act upon Paul's injunction, and boldly set themselves to do evangelistic work "in season and out of season." It is far better to hit the wrong time occasionally or even often, than never to hit the right time. Better make a mistake now and then than never make a convert. Often the blundering attempt to lead souls to Christ is more effective than the practised efforts of a skilled evangelist. The person addressed may be offended, but the offense will serve only to attach the plea more firmly to his memory. More often, indeed, the patent fact that the effort to win him to Christ is an awkward effort, put forth painfully and shrinkingly and at an unsuitable time, appeals to a scholar with peculiar force, and leads him in spite of himself to think more highly of a religion which thus impels its believers to do hard things for their Master.

Some lessons, to be sure, adapt themselves beautifully to soul-winning, and others not nearly so well. It is better, of course, to use the appropriate lessons as bases of evangelistic appeals, other things being equal. But other things may not be equal. At some other time, when the lesson theme is not nearly so favorable, the hearts of your scholars may be manifestly impressionable. Then is the time to push for a decision, no matter what the subject of the lesson may be.

Indeed, the teacher, if his mind is really bent on soul-winning, can apply to that great theme any lesson the International Committee proposes, and without forcing it. Gideon's band: Christ is ready to transform your weakness into power and victory. Are you on his side? The fall of Jericho: Lay siege to your sins! Satan's fortress will fall, but not by might nor power; only by God's Spirit. Have you joined his army? The creation: Christ was in the beginning with God. Christ brought all things into existence. He can give you a



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new birth, into a fresh, pure life that will be glad beyond your imagining. Will you not submit your life to his creative hand?

In urging you not to wait for lessons with distinctively evangelistic themes, and in insisting that all lessons may be turned to evangelistic account, I would not be understood as advocating the continual dwelling on this subject. That would tire the scholars, and would seriously detract from the force of your appeal. It is far better to return to the charge after an intermission. The scholars will soon see how deeply you have at heart their spiritual welfare, and that you will never be satisfied till they become Christians.

Seek the guidance of the Holy Spirit in this matter, more than in any other phase of your teaching. Be quick to take advantage of any special occasion for seriousness in your class, as from the death or dangerous illness of some comrade, or from some recent great disaster. If any discussion of a truth seems to reach unusual depths in your scholars' souls, be quick to plant there the seeds of salvation.

With all this readiness to take advantage of unexpected opportunities, the wise teacher will also bestir himself, and *make* opportunities. He will *plan* for evangelistic work, and this planning will render him all the readier for the unexpected chances when they come.

He will note the lessons ahead, perceiving which are likely to give him the best evangelistic openings. Thus he will form an evangelistic schedule, a list of Sundays when he will make definite pleas and look for definite results. He will work up to these lessons by brief suggestions, dropped here and there in preceding lessons. In preparation for them he will go so far as to write out the questions he will ask to lead up to the great confession; like these, perhaps: "What is

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our Sunday-school for, Jennie? What is its real purpose, after all? To teach the Bible? Yes; and what more? To teach about God? Yes; and what is the chief fact about God that the Bible discloses? His love for men? Yes; and how did God show that? What do you think, Thomas? Do you agree, John? What did Christ do for the world to show it God's love, Richard? Yes, he died for the sins of the world; and does that include you, Lucy? Yes, if you accept him as your Saviour, if you trust him and love him and intend to obey him in all things. And you do, do you not, Fred? And you, Susan? And you? And you?"

They may have questions to ask. Imagine what they will be. Perhaps: "How can I be sure that I love Christ?" "How could Christ die for my sins?" "What is it to be a Christian?" "Why can't I be just as good a Christian outside the church as in it?" Think of all these questions you can, and form for each the most convincing reply you can. Go over in your fancy the entire conversation. It would greatly aid clearness of thought and force of expression if you would write it all down. It is quite impossible to plan too carefully or with too much painstaking.

In carrying out your plan, do not be afraid either of your theme or of your scholars. Your fear will inspire in them both timidity before you and shrinking from the subject. Approach the matter in an easy, familiar way that at the same time may be very earnest. Earnestness need not be oppressive solemnity, and easy friendliness is very different from triviality. You are seeking to introduce your dearest heavenly Friend to your young friends on earth. There is nothing tragic in that proceeding! You are inviting your scholars to enter a palace, to sit down at a feast, to view and possess forever a gallery of lovely pictures, to hear splendid

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music, to accept a rich inheritance of wealth. Get the ringing voice, get the happy face, that you would have if you were actually doing these things in the infinitely lower worldly sphere.

Appeal to the heroism of this scholar and that. Urge him to be the first of his class to start in the Christian life, or the first at this particular time. Press upon him the thought of the great good he may do by thus setting the example. It will be something of which to be proud forever!

Arrange for private talks with your scholars. Send for them by letter to come to your house in turn. Or take walks with them by appointment. Do not appear to take them by guile, but tell them what you want to discuss.

Write letters to your scholars, urging them to become Christians. Write letters to all of them, but write to each a different letter, a letter so full of personal touches as manifestly to be intended for him alone. These letters will always be cherished. You will hear from them years afterwards, if not immediately. Request an answer, however, — a letter in reply, or an opportunity to talk the matter over; or tell them that you intend to present the subject to the class at the next meeting, and urge them to give you an answer then, orally. The post-office may be made an efficient assistant teacher in all our Sunday-school classes, and in no point is it more helpful than in evangelism.

These letters should be frank, coming boldly to the central theme, and not beating about the bush. They should be bright and cheery. They should be confident, treating the scholars as those that are already Christ's dear children, and need only a word to bring them to open confession.

For example: "*Dear Tom:* There's something I've

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been wanting for some time to talk over with you, but I haven't had a very good chance, so I thought I'd call in the aid of Uncle Sam's mail-bag. I think the time has come for you to join the church. You think so too, don't you? I know you love our dear Redeemer. I know you understand what he has done for you, and is doing for you all the time. I know you want to do his will. And I know you understand that part of his will for you is that you confess him before men. You want to be a manly man, a courageous man, and I do not think you will let any unmanly timidity keep you from doing your duty. You want to see yourself on the side of all that is heroic and pure, and against all that is weak and corrupting. And you know that that side is the Church of Christ. You certainly mean to take this step of church-membership sometime. Why put it off? Hasn't Christ a right to *all* your life, and a right to have it at its best? You may have some difficulty. If you have, tell me what it is, and I will show you how to remove it. But I hope you will write at once and tell me that you are all ready to join the company of Christ's avowed followers. Christ will be made very happy by your decision, and so will

“Your loving teacher,

“ANDREW CARPENTER.”

Utilize the sense of comradeship that is so blessedly strong in young people. Say to Edward, “You start, and you will have all the others with you.” Ask Nancy, “Will you join the church at the next communion if Ethel will?” Ask Ethel, “Will you join if Nancy will?” Of course, this is an appeal to a lower motive, and is to be used only in connection with higher motives; but the sense of comradeship is not, at any rate, an unworthy motive.



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Get the help of the scholars that are Christians. Young people are ideal evangelists to young people. Lay on their hearts this soul-winning work as something which they know their Lord wants them to do. Send each after some special friend. Make the task very definite, and call for a report after a given time. Suggest ways of broaching the subject, — opening questions, such as, “ Say, Tom, why don’t you join the church ? ” A few practical hints for the work, very simple and specific, are better than an hour’s exhortation to do it.

Get the help of the parents. Sometimes this may best be sought by a letter; sometimes, by a conversation. Tell the parent that you think his boy is ready to join the church, and you want to know whether *he* doesn’t think so, too. Many parents — Christian parents at that — have never spoken to their children on this, the one essential theme. You may find it best to suggest, tactfully, some way in which the parent may start the talk; as by telling the child that you have been talking to him about the matter or by showing the child the letter that you have written.

Get the help of the pastor. Suggest that just a word from him to Jack will probably win his decision. No more than “ Isn’t it about time you came out for Christ, Jack ? ” or, “ Aren’t you ready to join the church, Jack ? ” And then, later, the teacher must be sure to go to the pastor and ask him what the answer was! Sometimes the pastor may think it wise to start a preparatory class for instruction in regard to church-membership, and the chance to invite their scholars to join such a class will open the teachers’ way for many earnest talks with their pupils.

Get the help of books, of tracts, of cards; cards bearing conscience-moving Bible verses, tracts on the duty of confessing Christ, books on Christian evidences.



## HOW HE LEADS HIS SCHOLARS TO CHRIST

Get the help of an evangelistic spirit aroused in the whole school. Some strong speaker may present at every session of the school one reason why every scholar should join the church, or one answer to an objection commonly made when persons are asked to confess Christ. In many schools it has been found exceedingly helpful to turn the entire lesson hour, or at least the latter part of it, into an evangelistic service, it being made certain, of course, that the parents will not object. A wise speaker will give the invitation to the Christian life very clearly and tenderly. Some prayers will be offered by the teachers and older scholars. The scholars that wish to confess Christ may be asked to rise, or to lift their hands, or to sign cards that are passed; or, the cards may be taken home, to be signed on consultation with the parents.

After all, however, though these efforts for the entire school are eminently useful, and though the teacher may obtain all these other aids that I have mentioned, yet the teacher himself is the final evangelist. No; not that, either, for the final evangelist, back of the teacher, back of all other agencies, is the Holy Spirit. If he is not with you, the most determined work will absolutely fail. If you have won his co-operation, every attempt you make will be unexpectedly and gloriously successful. Pray for his powerful presence, work as you pray, trust as you work, and you will not fail of many precious jewels for your crown.

## XI

### HOW HE DEVELOPS HIS SCHOLARS

LEADING the scholars to become Christians and join the church is only the beginning of the highest work the teacher can do for them. He must go on to develop these immature church-members into full-orbed Christian manhood and womanhood. He must lead his scholars in the church life which they have entered. He must make them independent and originating Christian workers. I do not mean that he alone is to do this great work; but it is to be one of his aims, and he is to plan and labor with others for its accomplishment.

How will the teacher develop his scholars into church-workers?

In the first place, by holding church work constantly before them as worthy of their energies and ambitions. I believe that every Christian should have a religious specialty just as much as a worldly calling. The young people are not long in selecting their secular occupations; this one will be a lawyer, that one a teacher, another a housekeeper. Why should not a young Christian be led to look forward with equal definiteness and equal zest to becoming a Sunday-school teacher, or a worker with boys, or the superintendent of a Junior Christian Endeavor society, or a regular visitor of the poor and the sick in the hospitals, or a church musician, or a leader in the social life of the church? Any one of these purposes is an ambition quite as lofty, quite as educative, as the aim to become a merchant.

Young people do not allow others to choose their life callings for them. Why should they wait for others to

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impose upon them religious occupations? Why not manfully select them, and enthusiastically prepare for them?

To be sure, a mistake may be made, and the girl who thought she would like to be a primary Sunday-school teacher may turn out to be the leader of young people's mission-study classes. Just such mistakes are made when young people look ahead to secular callings. But changes in plan are not to be avoided by any method, and the impetus and preparation gained by a far look ahead are priceless advantages in both religious and secular spheres.

The wise Sunday-school teacher is a statesman for the church, holding the church's future very largely in his hands, as the secular school teacher holds largely in his hands the future of the nation. He will not rest satisfied, as do so many teachers, with landing his scholars in the church. He will study the character of his scholars, and make up his mind what they can best do for the church, now they are in it. He will hold earnest talks on the subject with the whole class, urging upon them the adoption of definite religious businesses. He will discuss the matter with one individual scholar after another, striving to clarify their minds, stimulate their ambitions, and fix their resolutions.

And the wise Sunday-school teacher, being a statesman for the church, will be studying the church as well as his scholars. "What kinds of workers does the church most need from my school? from my class?" he will anxiously ask. "What are the local needs, the national needs, that the churches should meet?" And he will ever remind himself that he may be training just the men and women to meet those needs with pre-eminent service. At any rate, he will try, and he will endeavor to persuade his scholars to try.

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These important decisions and designs ought not to be formed by the teacher alone. The pastor, the church officers, all the church members, should be interested in determining what sort of product should be sought from the Sunday-school. If they have no aim for the school, who should have? If they have no plan, how can the teacher be expected to form one on his own responsibility? It is foolish, it is unjust, for the church to expect definite results from Sunday-school work as bearing on its own great work, unless and until it entertains definite expectations, and makes those expectations known.

This long look ahead on the part of the scholars, this adoption of clear-cut religious specialties toward proficiency in which they are working, will do much to retain the scholars in the school at the critical age when so many begin to think that the Sunday-school is an outgrown relic of their childhood, to be cast aside with their entrance upon manhood and womanhood. They will not have this feeling if the school has introduced them to their life occupations in religion, occupations that will test the most mature powers, occupations in which they see that their Bible training is absolutely necessary for success. The very time when most young people leave Sunday-school is the time when they are most interested in the selection of a secular calling and in preparation for it. They may be equally interested in the choice and mastery of a religious calling.

This phase of the Sunday-school work belongs also to the young people's society, and Sunday-school teachers should co-operate to this end with the leaders of that organization. But those leaders are usually young folks themselves, and more in need of guidance than capable of guiding others in this important matter. When by the help of his teacher the Sunday-school scholar has



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selected his specialty, the line of religious work along which he wishes to develop, the young people's society affords the best possible training school. His work in that society should be under the advice and encouragement of his Sunday-school teacher.

Also this phase of the Sunday-school work belongs certainly to the pastor. He should have a personal interest in the practical development for Christ and the church of every boy and girl in the school. That is his nursery, his most profitable field of service. He cannot, of course, do all the work. The Sunday-school teachers must be his lieutenants. But those teachers should be in constant communication with him about their scholars, and should carry out, as far as possible, his desires for them and his hope for the church through them.

Especially, he can help the teacher by actually introducing the scholar to definite work for the church. He can get him to post church notices about the town, to obtain subscribers for missionary and other church periodicals, to help in caring for the poor and the sick, to try to bring into the Christian life some one of his comrades, to see that church news is sent regularly to a certain paper, to help care for the grounds about the church, and do numerous other tasks which the pastor should have ready to suggest to his young friends. This practical beginning of church work ought to be made in youth. If it is made then, how many years of vigorous manhood and womanhood will be saved to the church!

Two other persons should, if possible, be joined with the teacher in this religious development of the scholar, namely, his father and mother. If they are genuinely Christian, they will, of course, take the first steps themselves, and Sunday-school teacher, pastor, and leaders in the young people's society will be only their ready



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assistants. Too often, alas! the parents have taken no thought of their child's religious future, and are far more anxious that he should turn out a smart lawyer or a shrewd business man than that he should prove to be a splendid toiler in the Lord's vineyard. Too often, if they entertain any thought of the matter, the utmost goal of their desires is that their child should be induced, in some way or other, to join the church.

Yet even such parents should be approached by the teacher with his plans and hopes for their child's religious progress. Sometimes this very discussion will show them their own short-sightedness. It may make them more zealous Christians, for themselves as well as for their child. At any rate, it is well worth trying. The Sunday-school should make it perfectly plain, at every stage of its work, that it is not usurping any function of the home, though it is often compelled to exercise the necessary functions which the home has sadly neglected.

But, while the teacher will win all these assistants in the responsible task of developing his scholar for Christ, yet the scholar himself is the chief person that is to be interested in the work. You want to make him an originating Christian, a church worker that does not constantly need to be prodded into activity. And so a need that he himself sees will do more for him than twenty that you point out, and a task that he voluntarily assumes will develop him far better than any task that is urged upon him.

Train your class to watch the church and its affairs with a feeling of responsibility for them. A modest sense of their youthfulness should be felt, of course, but they should be taught to recognize the responsibility of every Christian, in proportion to his ability, for the progress of the Kingdom.

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And so you will often discuss in the class the needs of the church. You will often ask your scholars, "What ought to be done? How can affairs be bettered? What will *you* do about it? How are you going to put into practice the Bible truths you have been learning?" They may perceive that the church needs new members, especially young people; or that the prayer-meetings need enlivening; or that the singing is dispirited; or that the churchyard is rough and unsightly; or that the town paper is bare of religious news; or that the cushions in the pews are growing shabby; or that the hymn-books are torn; or that the church needs new paint. Whatever is suggested as needing to be done, do not thrust it aside as beyond the possibilities for your class. A great and blessed surprise may be in store for you. It is a Christian heresy, believe me, to doubt the capacity of the young for either high thinking or noble action! Give them a week to meditate upon the matter and talk about it among themselves; then let them bring their plans to the class next Sunday. My word for it, you will learn something about your scholars!

The task may be too large for one scholar; then join the entire class in its fulfilment, and thus knit the class more firmly together. Or, it may require the co-operation of several classes to accomplish it, and in the fusion of forces your scholars will get their first lesson in Christian statesmanship. Or, your scholars may need to reach out and win the aid of the entire church; and in the effort they will develop wonderfully. Some church work may be found even for the youngest and least experienced, and more and harder work for the older scholars; but there are tasks for all, and tasks that they can accomplish.

I am not forgetting, in all this, that the main thing

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is not to develop the power to do church work, but to develop character. If a fine character is formed, fine deeds flow from it. Only, I have emphasized the value of definite church work because I realize its efficiency in the development of a fine character.

Nevertheless, no teacher can do his best for the scholar unless he studies his character, and sees what he lacks of a well-rounded Christian growth. Is it industry? urbanity? initiative? unselfishness? Whatever it is, the teacher should find it out.

Then, get your scholar to perceive the deficiency. Win his co-operation for his own progress. Set before him a definite goal in character building, and definite means of reaching it. Call upon him to report to you frequently how he is getting along in this central task of his life.

Finally, the purposes and ambitions of the scholar for his secular calling may be made to help him powerfully toward his spiritual goal. He may not himself know what he intends to be, whether preacher, physician, teacher, or merchant; but if he knows, you should know. And knowing this, you will have additional motives to which to appeal. He wants to be a merchant. Show him how essential is character to success in that calling. Show him how politeness and helpfulness win customers. Introduce him to the wealth in the book of Proverbs. Get some Christian merchant to talk to your class on the Bible as a business guide. You will be surprised to see how eager your scholar is for anything that will aid in his chosen calling, and how much higher respect he has for godliness when he finds it to be profitable also for the things of the present world.

No man can engage in a task more fascinating than the development of human character. The sculptor chisels at the block of marble till he releases the image

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of beauty that he, and he alone, saw imprisoned within it; but, when released, it is only a beautiful image. The work of the true teacher, however, comes nearer that of the Creator, who breathes into stolid clay the very breath of life, and it moves, speaks, loves. The statue will crumble back into the dust from which it sprung, but the life you have molded will endure, growing stronger and lovelier and wiser, forever and ever.

L. O. C.

## XII

### HOW HE PASSES HIS SCHOLARS ON

THE one excellence above all others which the lover of Sunday-schools envies the secular school is its universal enjoyment of the system of grading. No single factor contributes more to its success.

Some Sunday-school teachers oppose any attempt to introduce a graded system into their school. They make it a boast that the same scholars stay with them for ten, fifteen, twenty years. They are second parents to their scholars, and barely admit the natural parents to a partnership in the sacred trust. They cannot endure the thought of parting with the scholars that have become so dear to them.

The ideal relation between Sunday-school teacher and pupil is indeed very precious, and of course the passage from teacher to teacher does, to some extent, destroy the force of it. And yet, if a person may possess more than one helpful and treasured friend, why may not one scholar maintain beautiful relations with a number of teachers whom he has enjoyed in succession?

However that may be, the retention of one teacher by one class produces in the Sunday-school the same mischievous results it would produce in secular education. As well expect the primary school-teacher to carry the little tots from the alphabet through the university as expect a single teacher to preside with the greatest helpfulness over one set of scholars for fifteen years.

Consider it from the side of the teacher. Some teachers are naturally fitted to instruct small children.



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Others would fail ignominiously there, but succeed as teachers of adults. Some are best for boys, and some for girls, while others are adapted to mixed classes. Some do their good work with large classes, but there are eight-scholar teachers, and four-scholar teachers.

Again, from the side of the scholar. Some ages need women; later, the boys especially need men. College students will not remain in a class where the methods of teaching are suited to ten-year olds. Business men enjoy a mode of treatment different from one that is appropriate for freshmen and sophomores.

Besides, a succession of teachers enriches the scholar with the best that each can give him. From one, the scholar may learn to be accurate in his thinking. A second will teach thoroughness; and a third, perseverance. One teacher will give him spiritual insight; another, mental breadth and outreach; another will fire him with an earnest purpose. One teacher will give him the discipline he needs; another will inspire him with his personal character.

A graded school brings to bear a fine incentive to study that is quite lacking in the hodge-podge of classes that constitutes the ordinary Sunday-school. Each grade will have a definite work to do, a distinct goal to reach. The scholars will be able to note their progress, as they pass from grade to grade, and the whole school will thrill with a consciousness of achievement.

Of course, a graded Sunday-school must have a curriculum, as carefully drawn up and as strictly followed as the secular school's course of study. Every grade will have its minimum requirement, and scholars are not to be promoted to those grades without proof that the requirements have been met. Age must not be allowed to decide promotion, the pressure of personal influence must be stoutly resisted. Promotion must

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be for knowledge alone, if the graded system is to succeed.

What these minimum requirements should be, or, indeed, how many grades shall be formed, must be determined by each school for itself. You will certainly have four grades at least, — primary, intermediate, senior, and adult. The primary graduates should know the principal facts in the life of Christ, and the outlines of the lives of perhaps twelve of the leading Old Testament characters, — Adam, Noah, Abraham, Jacob, Joseph, Moses, Joshua, Samuel, David, Solomon, Elijah, Daniel. They should understand the simplest theological truths, and they should have committed to memory a large amount of Scripture, — the Commandments, Beatitudes, several psalms, several parables, and many other famous passages and single verses. All this should be fixed upon distinctly, and both teachers and scholars should understand clearly what must be attained before graduation.

In the same way the requirements for the intermediate department should be determined. They would include all the leading facts in the life of Christ, in chronological order; an outline of Old Testament history; a fuller knowledge of doctrines, with some catechism work or its equivalent; the fundamentals of Bible geography; a general knowledge of the contents of the various books of the Bible.

The senior department will carry farther all these lines of study, and will make a beginning with the prophets of the Old Testament and the Epistles of Paul. It will learn something of how the Bible was formed, and of how, through manuscripts and translations, it has come down to us. Bible geography and Bible antiquities will be studied with some thoroughness. The topical study of the Bible will go hand in hand with

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the broader development of doctrine. The correlation of Bible history with secular history will begin. The pupil will enter upon the study of the Bible by books, and will gain some knowledge of the various literary forms to be found in the Scriptures.

The work in the adult department will be largely specialized and elective. Now the students will choose to spend a term on Isaiah, now on the letter to the Romans. Again, they may devote a year to Church history. Still again, they will trace through the Bible the development of the great Christian doctrines of sin, atonement, sanctification, the divinity of Christ, the influence of the Holy Spirit, the immortality of the soul, and the like. If the work in the lower grades has been well done, the scholars will have gained powers of original research, and will be able largely to construct their own courses of study and make their own discoveries in the exhaustless fields of Holy Writ.

The graded system, thus sketched with admitted crudeness and clumsiness, will not be the same for any two schools, very likely; and even in the same school changing conditions will cause it to vary from year to year. Uniformity is not only undesirable, it is harmful.

Moreover, in transforming the old, haphazard ways into this orderly and constructive method, half-steps and quarter-steps must be taken patiently, and only a distant approximation to the complete system can be achieved at first.

Obviously, the beginning is to be made in the primary department, and from there the system will work upward. Set a standard for the primary scholars, a sum of knowledge which each must attain before passing to the intermediate department. Keep these requirements constantly in view of teachers and pupils. Do not allow favoritism to determine graduation, or influ-

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ence, or considerations of age; insist on fulfilled requirements.

When a group is ready to graduate from the primary department, do not allow these pupils of known and tested accomplishment to become merged in the heterogeneous assembly of "the main school." Get a special teacher for them. Add to them only those scholars, if any, whose knowledge has been proved, by examination, to be equal to theirs.

In this way you will proceed, forming grade after grade as the lower grades push on, until after some years the entire school is graded. The scholars now in your school will slip into their proper places as they are reached by the ascending column; and what their proper places are will be determined by examinations.

These examinations should be so frequent that the scholars will lose all fear of them. Do not call them examinations, but tests. Do not always grade the papers, or keep a record of the scholars' percentages. Make it perfectly plain that you are no taskmaster, but a friend, helping your scholars into knowledge which they are to enjoy with you. Thus you will always revise the papers with the scholars, after you have examined them at home, and you will repeat the questions again and again, until they are answered correctly by all the class. Your object is not to convict the scholars of ignorance, but to teach them.

The examinations should be as thorough, in manner and matter, as any of the secular schools. Insist on absolute honesty; copying from each other's papers, bad enough anywhere, is a fatal anomaly in Sunday-school. These should always be surprise tests, the scholars not knowing either when they are coming or what is to be their scope. Pencils and paper should be furnished the scholars. The questions should be so



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framed, as far as possible, as to call for one-word or two-word replies, so that little time will be spent in the exercise. The teacher will merely read the questions, the scholars writing the answers without special consideration.

In this way the scholars see just what they have learned and the teachers just what they have taught. At first, in probably all schools, the result will be dismay and discouragement, for it is to be feared that few teachers realize how little of what they fondly think their pupils have grasped they really do retain. But if, in spite of discouragement, the plan is continued, it will gradually build up substantial and confident knowledge. The teacher will attempt much less but will do it thoroughly, and will be delighted to see how much is gained when small accretions of knowledge are accumulated with systematic persistence.

Teaching thus tested, a school thus graded, will win the respect and inspire the enthusiasm of the scholars. It will stand comparison with secular schools and teaching. The Sunday-school will gain an *esprit de corps*. It will become an organized whole, an army from a mob.

As the teacher thus passes his scholars along to the grades next beyond, his interest in them continues, and his relation to them should remain close and continuous. No teacher worthy of his place will be jealous of the former teachers' influence over his scholars, but will rejoice in it. This is one of the advantages of the graded system, that it brings to bear on each young soul the influence of many minds and characters. The teachers should often meet to consult together about these pupils of whom they have come to have a common knowledge, and in whom they feel a common interest.

Indeed, the teacher that has really taught, that has actually led a scholar along these lofty paths of the



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spirit, will never wish to abandon the friendship thus formed. Whoever has put a soul in touch with eternal truth has established an eternal relation. He has founded an endless alliance. The scholar's gratitude will grow rather than lessen through ages of ages. Bible lessons really taught have no termination, but go on as life goes on, widening and deepening with the process of time and of eternity.





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