

9. BY THE CHRISTIAN CHURCH. Passing by the teaching of Jesus and His Disciples, consider the Christians meeting on the first day of the week, but after the fashion of synagogue worship. The gospels and epistles were added to the lectionary. Organization by elders was universal. The Sunday-school arose out of *catechumenical classes* for preparing young people to enter into full church membership. Justin Martyr, Tertullian, and other early writers indicate the simplicity of service in the primitive Church, in which the elders read portions of the Old and New Testaments, exhorted, and prayed, according to their ability.

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## CHAPTER VI.

### ON THE TEACHING PROCESS AS EXEMPLIFIED IN THE BIBLE IN QUESTIONING, METAPHOR AND SIMILE, OBJECT ILLUSTRATION, PARABLES AND PRACTICAL APPLICATION.

The Bible nowhere sets forth the art of teaching, but it furnishes the best examples of it. Its methods are :

1. QUESTIONING. This is of 3 kinds: *Introductory*—To convince of ignorance and stimulate desire for knowledge. *Final*—To recall and impress on the memory, instruction given. *Mediate*—To arouse attention and stimulate thought. The last is most important. Bible narratives are only skeletons of conversation held. Christ taught by the question: *Whose image and superscription is this?*—and to the lawyer: *What is written in the law? How readest thou?* Also, to Simon, *Tell me, Simon, which of them will love him most?* To the young ruler, *Why callest thou me good?* To the Pharisees, *What think ye of Christ? Whose son is he?* Thus he led them to the truth.

2. METAPHOR AND SIMILE. The first means transference; the second, likeness. Both are figures of poetical comparison; but in the simile the word *like*, or its equivalent, is employed, while in the metaphor it is suppressed. The metaphorical language of the Bible, being based on oriental customs, is sometimes hard to understand, but most of it is adapted to all times and countries. See Deut. 32: 2; Jeremiah 23: 29; Hos. 6: 4; Prov. 4: 18; Dan. 12: 3. Paul takes his imagery from the Grecian games (I. Cor. 9: 24, 27, etc.). Other similes and metaphors are found in Psalm 18: 1, 2; Phil. 2: 15, 16; Eph. 4: 14; Jude 12: 13.

3. OBJECT ILLUSTRATION. Such were the sacrifices and the Mosaic ritual generally. They were kindergarten teaching. See, also, I. Kings 22: 11; Zech. 11: 3, 14; Amos 8: 1, 2; Jeremiah 24; 13: 1-11; 18: 1, 10; 27: 2; 28: 10; Ezek. 37: 1, 14. Sometimes objects are employed, not as symbols, but as direct examples. Such are the ants, conies, locusts and spiders of Prov. 6: 6, 8; 30: 25-28. Jesus taught by the lilies, the birds, and the sower of seed. Paul taught the Corinthians through the rites of the Passover (I. Cor. 5: 6, 8).

4. PARABLE. This is a comparison, or short story, in which natural incidents convey spiritual truth. Lengthened, it becomes an allegory. A fable stops short at moral truth. O. T. parables are, Judges 9: 8-15; II. Kings 14: 9; II. Sam. 12: 1-14; II. Sam. 14: 5-11; Isaiah, 5: 1-7; Ezek. 17: 3-10; 19: 2-9; 24: 3-5. Our Lord's teaching was chiefly by parables. They are between 30 and 40, and are drawn either from Nature or from the Incidents of Social Life. They impress the mind more than all other teaching. The good Samaritan and Prodigal have become proverbial expressions. The recorded teaching of the apostles is not parabolic. Yet we have Paul's allegory (Gal. 4: 21-31; 5: 12).

5. PRACTICAL APPLICATION. The wise teacher applies truth practically to need and duty. Especially necessary for children. Bible applications are Nathan's *Thou art the man*, Jesus, *Go thou and do likewise*, the sermon on the Mount, &c. The discourses of the Acts of the Apostles have pointed applications. So have the Epistles, as in Romans, Galatians, Thessalonians and Hebrews. An important practical application is that of I. Cor. 15 which shows how vain Christian work would be if death ended all. *The Christian worker works for eternity.* Such a worker is the Sunday School Teacher.