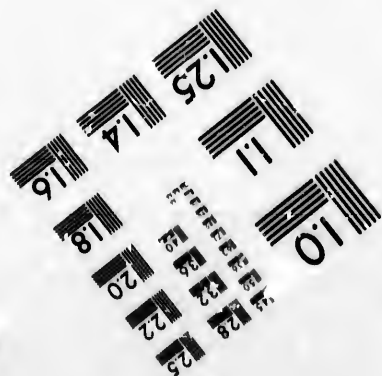
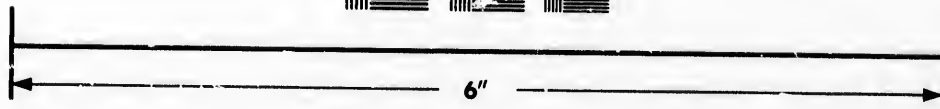
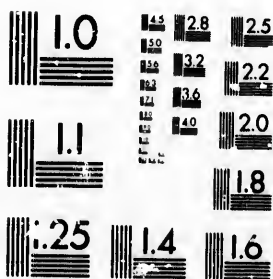


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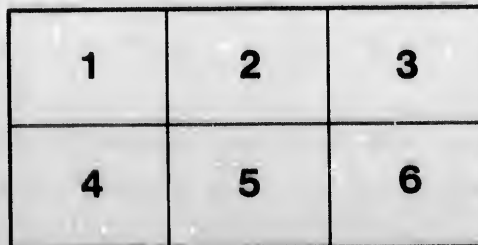
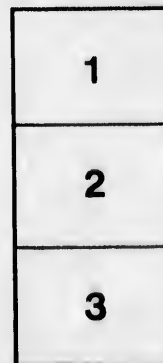
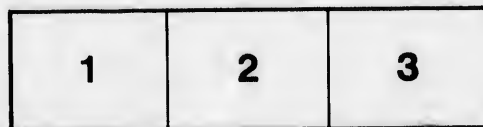
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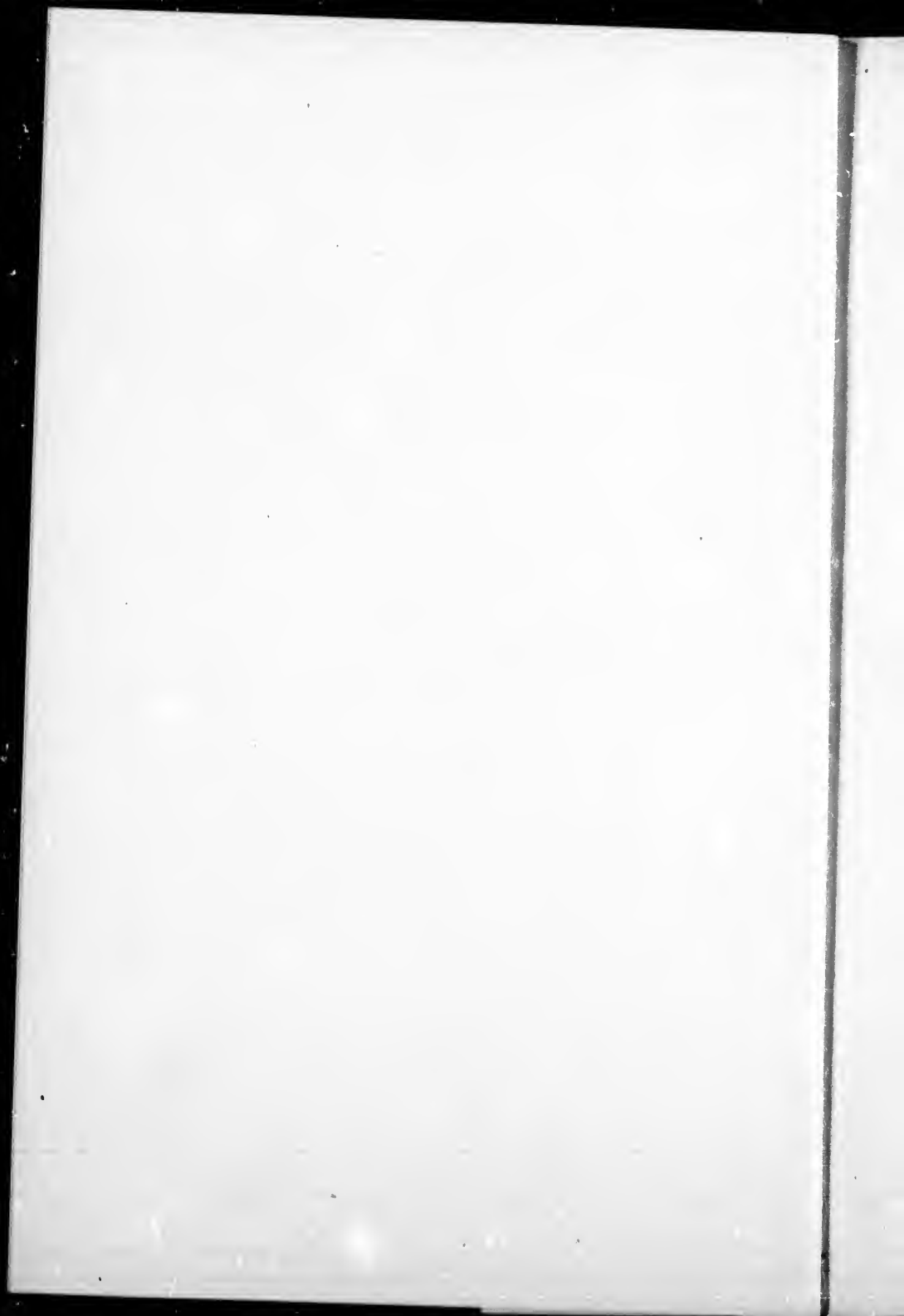
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SUNDAY SCHOOL OUTLINES

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Normal Studies

FOR TEACHERS' MEETINGS, NORMAL CLASSES,
NORMAL INSTITUTES, YOUNG PEOPLES'
SOCIETIES, AND INDIVIDUAL
STUDENTS.

BY

W. BOWMAN TUCKER, M.A., PH.D.

TORONTO:

WILLIAM BRIGGS,

WESLEY BUILDINGS.

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1898.

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PREFACE.

THIS is an age of specialization. Every department of the world's work demands it for the sake of the largest achievements. The Sunday School, therefore, is not an isolated case. The scholars of to-day are the teachers of to-morrow, and, inasmuch as they will be called to do voluntary work for the Master, the nobility and voluntariness of the work will require of them both their strongest and wisest efforts with a view to the best possible results. Trained Sunday School workers is the demand of the hour. The opportunity of the Young Peoples' Societies to-day is to train them. The best and most needed literary work to be done is along the line of Bible study, and the weekly meetings of the young people offer splendid opportunities for drills. A good foundation may here be laid for decidedly constructive Bible study, which may bring lasting blessing to the churches.

The author makes no pretence to exhaustiveness in the work here launched upon a sea that will not reveal the

result until the resurrection morning. He aims to be suggestive only, and ventures to thus appear in print only because of a desire to help others.

His efforts are not vague theories. Lines, squares or circles are forms that appeal to the eye as certainly as the landscape ; they may seem to partake more of mathematical precision, but if they fix attention, aid the memory, and direct the reason, by all means let the teacher risk being called mathematical. The accompanying lessons have been used in teachers' meetings and Normal Institutes, and have also been largely put in print before, so that they have the merit of having been tested ; and, not having proved a failure, they are now again humbly submitted to the public by

THE AUTHOR.

THE PARSONAGE,
Sutton, Quebec, March, 1898.

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CHAPTER I.

THE PRINCIPLES OF SUNDAY SCHOOL
WORK.

SECTION I.

THE SUNDAY SCHOOL.

Definition.—What the Sunday School is, and what it should be, may differ as widely as facts and theories so often do differ, and the earnest worker has as a first duty to discover what the school should be, whether or not it is as it should be, and what can be done to make it so. We venture to give as a proper definition of the Sunday School, that it is *the entire Church of God engaged in the study of the Bible.*

The Work of the Sunday School.—The work of the Sunday School is in *form*, to study, teach and learn; in *principle*, it is to conserve and train for God all that belong to God among the children of Adam. Hence the work commences with the child's opening consciousness of the Church; it continues in the training of his young love and abilities in service; it ripens his manhood with the largest principles of truth for his governance in all duties; and it gladdens his mature age with the largest fellowship of God through the "deep things" which His

Word reveals. Thus it includes all ages, and its work is accomplished through the Primary, Intermediate, Junior, Senior and Adult classes.

The Authority for Sunday School Work.—This is in Providential indications, both *direct*, as by command, and *indirect*, as gathered from the testimony of human experience relating to the benefits of the work. Thus the development historically is along the line of *home training*, followed by organized *public* religious instruction and church schools. Hence the practice of Abraham in instructing his large household (Gen. 14 : 18 ; 18 : 19). Moses commanded the religious instruction of the young in such revolutions of the will of God as were then possessed (Deut. 6 : 20), as did also Joshua (Josh. 4 : 6, 7). Jehoshaphat and Josiah instituted reformations through the agency of revivals in Bible study (2 Chron. 17 : 7-10 ; 32 : 19-21). Upon the return from captivity Ezra the Scribe reinstated the Bible school (Neh. 8 : 25). In the days of Christ Palestine had many synagogue schools, which were for the purpose of religious instruction, and corresponded largely to the modern Sunday School. Thus Jesus was a scholar, and was found in the school in Jerusalem. When He commissioned the Apostles to evangelize the world, He made teaching the basis of their work: "Go ye," He said, "and teach all nations." The study of the Word has characterized the beginning of all the great reformations and revivals from the time of Martin Luther to the present. The Sunday School instituted by Robert Raikes gave an impetus to philanthropic effort, but it was for ragged and poor children, and was a substitute for day schools with paid teachers. The present movement is more properly allied to the Bible schools of ancient times with voluntary teaching, the Bible for the text, and old and young who are able to understand as the scholars.

Its Relation to Church Organization and Work.—Assuming that every child belongs to Christ, the school is a public effort to train him for Christ, and lead him into the activities of the Church. Assuming that every parent and adult is by right and necessity a Bible student, the Church is in the school. Church and school are thus inseparable—the school for instruction

and education of conscience, the Church for exhortation and conviction through conscience. There is no separation. The school is the training ground from which the Church draws its materials in the form of men and women for its larger aggressive enterprises. Hence the school should be in the Official Board of the Church in the person of its Superintendent, and the Church should be officially in the Sunday School Committee in the person of Official Board representatives.

SECTION II.

THE OFFICERS.

The number of officers will depend upon the size of the school and the amount of material available out of which to develop officers. One principle is to be resolutely kept to the front, viz., that as the Sunday School is a training school in which to develop all the latent working forces as auxiliaries to the Church, therefore there should be the maximum of offices with a view to giving the largest possible number of persons something to do. One person may at present fill two or more offices because his attainments are superior to those of any other in the school, and he may to-day do the work better than any other; but as we are training for the future it would be better now to have a division of labor and let someone do the work imperfectly. It will be better done in the end. The officers should be the Pastor, Superintendent, Secretary, Treasurer, Librarian, Organist and Usher.

The Pastor should give the Superintendent his fullest sympathy. He should be his assistant in the best sense, and in school and out should uphold him.

He should be a Sunday School missionary, making use of his pastoral opportunities for gathering recruits from the ranks of the neglected and the neglectful.

He should know all the officers and teachers and be loyal to each, and should endeavor to know every scholar and have a cheerful word for each.

He should recognize himself as having a larger call than any about him in the training of the young, and should thus consider it his duty to attend the school regularly.

He should not assume to be the only workman in the school.

He should attend and encourage teachers' meetings for the preparation of teaching methods. Here he should be wise and not assume to lecture. Others may lead; he may observe and guide, so that eventually he may trust.

As he is the greatest teacher in his church so he should teach in the school, and the Pastor's class should furnish recruits as teachers for future classes.

The Superintendent.—He should be a man of three things—natural intelligence, executive ability, large sympathy. Added to these should be personal piety in a marked degree, a love of God's Word, and enthusiasm in the study of it. He should be a member of the Church to which he recognizes his accountability, and in which he places a proper example before his teachers and scholars. He should be a visitor to the homes of the scholars, that he may win the sympathy and support of families. In the school he should give due prominence to punctuality, order, system and thoroughness. He should promote and encourage the Teachers' Meeting, both for his own and the teachers' good—making himself stronger in their sympathy, and making them stronger for work by particular preparation. Personally, he should be an earnest, even-tempered, progressive Christian, with a happy word for all. He should be elected annually, so as to reassure him of the Church's confidence and remind the Church of her responsibility.

The Secretary should understand how to keep his books clearly, completely, correctly. He should watch over all class-books, and make up for each Sabbath an accurate summary. He should keep a complete roll of scholars. He should attend and keep the records of the teachers' meetings.

The Treasurer.—His work is to receive and disburse the funds, and to develop systematic giving. He

should make correct observation of what is needful to the accomplishment of the school's purpose, estimate the average contribution to meet it, and seek to persuade the school to furnish this Sabbath by Sabbath. And this he does not more from the standpoint of present utility than from that of the future and larger Church which he is in part training.

The Librarian should have the care of all literature, including books and periodicals. He should be a wise reader, and able to judiciously advise the committee that selects the library. He is to keep good records, and look well after hymn-books, Bibles, and missing library books. He should have on his shelves a liberal supply of catechisms.

The Organist.—Her work relates to the general musical education of the school, and the particular singing of individual hymns. She should be a lover of music and of children, able to promote harmonious and congregational singing by wise and frequent drilling, encouraging all to sing, and able to select and previously prepare devotional and spiritual music.

The Usher.—He is not by any means the least important. If the school is large there should be more than one. He should be ready to welcome strangers, make them known to the Superintendent and Pastor, and assist in seating them.

The Selection of these officers should be confided, not to the school, but to the Sunday School Committee, composed of the officers and teachers and the representatives of the church officials.

SECTION III.

THE SUNDAY SCHOOL TEACHER.

His Importance.—The teacher is as essential to the school as wheels are to a watch.

His Aim.—Everything that he accomplishes depends upon his aim. He should look high and wide. He may aim to promote the *popularity* of the school, and become

an entertainer; or the *attachment* of scholars to the school, and talk loyalty; or *intellectuality*, and be all matter in his teaching without affection; or to advance his church, and denominational loyalty becomes the theme and directs the effort. His *true* aim is to help the scholar to understand, believe and accept Christ as his Saviour.

His Call.—This is twofold—Divine, through an inward impression and conviction that he should be working for Christ; human, through the existence of a class needing a teacher and the Superintendent's nomination with the Committee's sanction.

The Evidences of His Call are: 1. Love for Christ. 2. Possession of necessary qualifications. 3. Aptness to teach. 4. Possession of good sense. 5. Good address. 6. Self-control. 7. Patience. 8. Perseverance. 9. Actual success.

His Qualifications.—These are: Personal—such as the possession of the “new life,” a moderate literary attainment, a good knowledge of the Bible and an understanding of its spirit, a love for souls, and an ability to communicate to others so that they learn; Social, which enable him to attract. In his study the teacher is a *student*, before his class he is a *friend*.

His Preparation.—This is Personal and Professional. First, in devotional reading of the Book and in prayer he should seek to be fed, that his Christian experience may be promoted; secondly, he should make use of such helps as may be available in the professional preparation, both to gather knowledge and master the art of teaching. His helps are Literary, Social and Personal—Literary, the Bible, and especially a Teachers' Bible, with references, maps, concordance, index, dictionary of the Bible and notes, besides such Lesson Commentaries as are at hand, but “a good reference Bible is the best Commentary” generally; Social, the Teachers' Meeting; Personal, his own eyes and ears and powers of observation and reflection. In the preparation of the individual lesson he should form a plan of study and a plan of teaching—the first will require analysis,

and the second will require synthesis and illustration. Then he should have subject and self under full control.

Lesson Helps should be accepted as helps only, not as substitutes, otherwise they become hindrances; they are to be guide-boards, not crutches; suggestors, not dictators. There should be: 1. Personal examination for discovery of possession or lack of knowledge. 2. Comparison of passages and authors. 3. Discrimination. 4. Conclusion.

His Work.—1. To teach—not to exhibit his store of information, nor amuse, but to deposit truth in the learner's mind. 2. To lead to personal conviction of duty by applying the teaching to the scholar. 3. To be a sub-pastor by visiting scholars and parents, looking up absentees, and by keeping before his scholars the privileges and duties of church membership. 4. In school to be the assistant of the Superintendent by maintaining order in the class, keeping class records, and encouraging the class to take part in all school exercises. 5. He should promote home preparation of the lesson, and encourage Home Class membership where attendance upon the exercises of the Sabbath School may seem impossible.

SECTION IV.

THE TEACHERS' MEETING.

1. **What It Is.**—(1) Not a large Bible Class, (2) nor a substitute Sunday School, (3) nor a whimsical and uncontrollable adjunct, (4) nor a business meeting, (5) nor a social entertainment gathering. But (1) it is a *vital* part of Sunday School organization—the head and heart moving the hands and feet. (2) It is the channel of communication between the workers, and should be kept open, otherwise there may be cessation of interchange of ideas with the result that the school ceases to be a unit and becomes a confederation; consequently is weakened. (3) It is collective—held for the twofold purpose of collecting material and methods, information

for the teachers, and plans of teaching the information to others. It is like a council of war which has its ammunition at hand, but meets to plan the campaign. (4) It is critical and effects a threefold test—*first*, of the teachers' orthodoxy, thereby aiming to secure unanimity in the subject-matter of teaching; *secondly*, of their purposes, thereby aiming at definiteness in teaching; *thirdly*, of their preparation, thereby aiming at directness through well-understood plans.

2. When It Should be Held.—For the reason that it is to be chiefly a conference on *methods*, and therefore assumes that the teachers have studied their lessons before assembling, it follows that it should not be held earlier than the middle of the week, and the end of the week might be better so as to allow of ample time for the study of the material of the lessons.

3. Where It Should be Held.—By preference, if possible, in the same place every week, central and comfortable, with a blackboard and a working library. The library may contain Dr. Smith's Old and New Testament Histories and Bible Dictionary, Whitney's Handbook of Bible Geography and a good Teachers' Bible.

4. Who Compose It.—The Teachers' Meeting includes in its membership: (1) The *Pastor*. He should attend when possible, and if he desires it act as leader, but the meeting may proceed without him, and others may beneficially act as leaders even in his presence. (2) The *Superintendent*. He is the one who, being the most immediately benefited, should be the most ardent in originating and sustaining such a meeting. It is pre-eminently his meeting. It is his cabinet council. (3) The *Officers and Teachers* of the school. These having before them the formation of plans for the most effective presentation of God's truth must, in proportion to their zeal for the work, become energetic and enthusiastic in the support of the weekly meeting. (4) Finally there are the *Senior Scholars* who may be called of God to teach, and from whose ranks the teaching staff of the future must be drawn. These should have a place in the meeting with a view to training and development.

Principles of Sunday School Work. 17

5. The Necessity for the Teachers' Meeting.—

This arises from many considerations.

(1) Needed as a medium of Discovery. As the microscope aids the naturalist, so here the Superintendent is assisted by opportunities for analyzing and determining the character, gifts and graces of persons who may become teachers.

(2) Needed as a medium of Preparation. The secular teacher is prepared through the agency of Normal and Model schools, and under the supervision of experienced teachers. Sabbath School work is equally responsible, and requires equal efficiency, at least in the knowledge of the one text-book, the Bible, and Bible knowledge being for eternity, the excellency of methods of instruction should be no less marked.

(3) Needed as a medium of Text-Book Analysis. Teachers should practise self-help in Bible study. Bible analysis, Bible comparison, connective links and Normal drills will largely remedy many defects in Sunday School teaching. In this respect the teachers' meeting is a miniature Normal Institute.

(4) Needed as a medium of Unification. There may be one lesson to teach, but a variety of methods; one school, but many classes. The work of the meeting is to discuss methods of unifying the school and the teaching. Doctrinal views should harmonize. Members of the same family ought not to be learning conflicting theories. Besides, the strongest point in a lesson should be brought to the front. Teachers should be moving with one definite aim, along consecrated lines—one in purpose, one in teaching. Here also is effected a unification of teachers in one of the best social relationships of the Christian Church.

(5) Needed as a medium for securing Efficiency. As in other departments of work, so in the Sunday School, the best is needed, the best is demanded, the best is desired and deserved, and this best can be secured by special and organized effort therefor.

6. The Practicability of the Teachers' Meeting.—Here we may note objections. (1) "We have no person besides our pastor who is sufficiently qualified for leadership, and he has too many engagements." But

teachers study. Their scholars are critical. And if willing to talk to such, why not talk to sympathetic and helpful fellow-teachers? Besides, leadership is not of necessity determined by learning. The enthusiastic Superintendent should be able to gather about him at least one or two earnest teachers yearning for improvement.

(2) "Ours is a country community, and we are too scattered. It is difficult to gather all our teachers during the week into any one place." Then have simultaneous meetings in two or three places. Better this than nothing. But unity is strength.

(3) "We have so many meetings during the week. Our evenings are all taken up, and we cannot spare the time." In reply, Sabbath School work is the most important lay work in the Church. Teaching should be specialized and exalted. "This one thing I do." If something must give way during the week, let it be anything rather than this one thing of preparation for teaching. Better precede a Young People's meeting with a Teachers' meeting than not to have it. Moreover, no Young People's work can do without the Sabbath School Bible study, and therefore ought not to interfere with teachers' preparation.

To sum up, "Where there's a will there's a way," and earnest workers will find it quite possible and practicable to set apart a time and place weekly for seeking efficiency in this holy and honorable work.

SECTION V.

THE TEACHER BEFORE HIS CLASS.

Assuming proper qualification and previous preparation, the teacher comes to his class: 1. With a CONSCIOUSNESS OF STRENGTH. 2. With a SUITABLE MOOD, such as cheerfulness, confidence and loveliness. 3. With a DEFINITE PURPOSE to win, instruct and lead. 4. With a conception of certain FUNDAMENTAL PRINCIPLES of instruction.

The personal bearing of the teacher, the expression of his face, the tone of his voice, his at-home-ness will have much to do with his success.

Having the management of his class for half an hour, he must needs be methodical and steadfast in order to achieve the best results.

He should aim at winning the attention and opening the way to the heart, and this he may do in part by his own attentiveness and partly by raising the question of home preparation, by the memory exercise, and by objectiveness and definiteness.

He should make sure of giving instruction. This assumes that he has the necessary information, and that he has the ability to give. He must needs impart, Illustrate, Interrogate and Reproduce. Let him play on Memory, Imagination and Reason. Let him avoid being "over the heads," giving too many things, or being confused and indistinct.

He should make sure of leading the learners to Christ by an evident personal application of the instruction.

A more particular analysis will furnish him with such principles as the following, viz. :

Adaptation.—As the flowers of the tropics will not bloom in the Arctic Circle, so childhood must not be expected to comprehend that which might be better fitted for age and experience. And there are differences in childhood itself, occasioned by : 1. Natural aptitude. 2. Home training. 3. School education. 4. Social relations. 5. Experience gained by age and by direct spiritual influence. The wise teacher will consider each of these in each of his scholars.

Co-operation.—This involves education by destroying passivity, and leading out the learner to action. Hence the question and answer methods are superior to the lecturing. The scholar, too, should have the liberty of questioning. He should understand that he is assisting the teacher, and, as a result, intellect, conscience and heart should be aroused.

Definiteness.—This is materially aided by *definition* and a *clearly set purpose*. Earnestness and sincerity in the teacher will largely assist him in determining how best to reach the heart through the instruction; the result will be clearness in the instruction. Then facts, doctrines and duties will be brought to the attention

without being fettered by incorrectness, incoherency or uncertainty.

Illustration.—In all infancies — of nations and churches as well as individuals—the teaching has been by means of object lessons, but as manhoods have awakened and have aroused themselves to effort, the teaching has become more subjective and essentially intellectual or spiritual. This shows that the most difficult work—that of arousing—is accomplished by appeals from objects to the mind through the eye. The eye takes forty impressions to the brain while the ear takes one. The teacher may, therefore, make a legitimate use of all familiar objects with which to make truth clear. With the advance in age he may also appeal to historical and social circumstances, thus exercising and illustrating through the memory and the imagination. He must beware of illustrating for the sake of entertainment.

Repetition.—By this means playing upon the reproductive faculty of the mind, he holds up a truth, a fact, an incident, a lesson to be considered from different standpoints and relations, until the scholar has *explored* and knows. Just as repeated walking over the grass-plot on one line wears out a foot-path, so does repetition deepen the mental impression. Reviews should, therefore, be frequent. 1. The **INTRODUCTORY** review preceding the lesson, and on the last or previous lessons. 2. **LESSON** reviews during the lesson on the steps taken, and at the close on the lesson and its relations as a whole. 3. **SCHOOL** reviews every Sabbath on preceding and present lessons. 4. **MONTHLY AND QUARTERLY** reviews. 5. **HALF-YEARLY OR YEARLY** examinations.

Variation.—As the frequent walking over the grass-plot on the same line will kill out the grass, so monotony antagonizes the teacher in his class. Methods, plans, illustrations, phrases, names even, should not be followed relentlessly Sabbath after Sabbath. Too much change may be indicative of fickleness, but too little may surely indicate a place for a tombstone.

SECTION VI.

NORMAL WORK.

What It Is.—An attempt to get the largest possible teaching power in the shortest possible time, and to gain for the scholar the clearest and fullest instruction in the most effective way. To be normal is to be natural.

Its Range.—It includes the teacher as a student, and the teacher as a teacher; or, what to teach and how to teach. He has two subjects, the boy and the Book. In one he studies child-nature and the best way of approaching it; in the other he studies the Bible with a view to a larger understanding of it. How best to organize and conduct the Sunday School; how best to teach the class; how best to help others acquire a large and correct knowledge of the Bible, of Biblical history, of the life of Christ, and the history of the Christian Church—all fall within the range of Normal work. Its aim, in a word, is better schools, better scholars, better teachers, better Bible knowledge, with a view to better churches and a better world.

Who Should be Normalites.—Ministers, Sunday School officers and teachers, senior scholars in training for teachers, Epworth Leaguers and Christian Endeavorers.

When Should Normal Work be Pursued.—To a small extent every Sabbath and largely with the senior classes, at teachers' meetings, in local Normal Institutes, in special and general institutes and conventions, supplemented by home studies and followed by examinations.

Where Normal Work May be Accomplished.—In cities, towns, villages, rural sections and homes; in churches, halls, schoolrooms or parlors; it does not depend on numbers or fixtures.

Why Normal Work?—1. Because if a work is worth doing voluntarily it is worth the best voluntary

effort. 2. Because the intelligence of the young being trained by the best in the secular school must not be left to treat with disrespect the mental furnishings of the Sabbath School. 3. Because the Bible is so large and human life is so little and so busy that the best methods are needed for the accomplishment of the most in the time available towards grasping the knowledge it contains, and which constitutes a training for eternity. 4. Because with the endeavor to follow definite lines of study the Sunday School lessons are often disconnected and partial, and can only be unified by the means of a larger outlook.

What the Methods are.—Drills including direct statements of facts, which may be represented only by letters on a blackboard outline, questions and frequent reviews. Two classes of lessons are to be followed, usually designated as the Normal Bible Drill and the Normal Training Lesson. As a method of analyzing and treating a subject the "Five W's" have been proposed, thus:

WHO
HEN
HERE
HAT
HY **?**

Or, as sometimes otherwise put, the "Three P's" and the "Two D's":

PERSONS
LACES
ERIODS **AND** **D**OCTRINES.
DUTIES.

The following chapter is a partial treatment of the Bible, affording some Normal exercises, and suggesting what may be done by following up the method.

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CHAPTER II.

THE BOOK.

NORMAL DRILL No. 1.

THE BIBLE.

$$\text{The } \mathbf{B} = \left\{ \begin{array}{l} \text{O. T.} = \left\{ \begin{array}{l} \text{H.} = \text{G.} = \text{E.} = 17 \\ \text{D.} = \text{J.} = \text{S.} = 5 \\ \text{P.} = \text{I.} = \text{M.} = 17 \end{array} \right\} = 39 \\ \text{N. T.} = \left\{ \begin{array}{l} \text{H.} = \text{M.} = \text{A.} = 5 \\ \text{D.} = \text{R.} = \text{J.} = 21 \\ \text{P.} = \text{R.} = 1 \end{array} \right\} = 27 \end{array} \right\} = 66.$$

1. The Bible—the “Book of books.” The word is derived from the Greek *βιβλος*, which applied first to the inner bark of the *papyrus*, then to the paper made of this bark first in Egypt, and later to the coats or fibres. “Thus, ‘a bible’ was originally any book made of paper derived from the papyrus or paper-reed.” The first to use the word as applied prominently to one book was Chrysostom, who flourished in the fifth century.

2. The Bible consists of two great divisions known as the Old and New Testaments, each of which supposes the existence of the other, and are to be taken together as constituting the rule of Christian faith.

3. Both Testaments are divisible into three classes, indicating both their nature and their purpose, and known as History, Doctrine and Prophecy.

4. In the Old Testament the historical books include from Genesis to Esther—in all 17; the doctrinal or devotional books include Job, Psalms, Proverbs, Ecclesiastes and the Song of Solomon, or from Job to Solomon—in all 5; the prophetic books include the five major and twelve minor prophets, or from Isaiah to Malachi—in all 17. These make a complement of 39, which may be represented by the letters O-L-D (3) T-E-S-T-A-M-E-N-T (9). They were written by at least 21 authors, and between B.C. 1491 and 397.

5. In the New Testament the historical books include the four gospels and the Acts—5 in all; the doctrinal books include thirteen Pauline and eight general epistles—21 in all; and the only prophetic book is Revelation. These, making a complement of 27 books, were written by nine authors, and within the last sixty years of the first Christian century. Together the Bible comprises 66 books, representing 30 authors and covering a period of nearly 1,600 years in its composition, yet reflecting the unity and inspiration of its authorship in its evident unity of thought and purpose.

NORMAL DRILL No. 2.

OLD TESTAMENT HISTORY.

4	Books	G.	marking	4	Epochs	C. = P.
		E.				L. = E.
		L.				I. = P.
		N.				C. = P.

The first four of the books of Moses are Genesis, Exodus, Leviticus and Numbers. These mark four distinct epochs.

1. **Creation.**—Set forth in Genesis, wherein the beginnings are exhibited of all creatures, of families, of nations, and particularly of the chosen family. Otherwise put, the great idea is Production.

2. **Liberation.**—The story of Exodus, in which the growth and enslavement of the chosen family are outlined, and leading up to Divine interposition and deliverance—a type of God's work in the spiritual sphere. Liberation results in the Extension of the influence and knowledge of God among men.

3. **Instruction.**—Contained in the last half of Exodus and the book of Leviticus, and set forth in the Law received from Sinai and the symbols of the Tabernacle. In this is manifest a movement towards the Perfection of the nation and of the individual.

4. **Correction.**—Bringing in the disciplinary wanderings recorded in the book of Numbers, and marking Progress from captivity to Canaan, from wandering to rest, from poverty to plenty.

Thus are outlined the beginnings of Israelitish history.

A community of slaves converted into a nation.

DELIVERED.
DIRECTED.
DEVELOPED.

NORMAL DRILL No. 3.**OLD TESTAMENT HISTORY.****7 Jewish Feasts**

SABBATH	=	R.
PASSOVER	=	D.
FIRST-FRUIT	=	O.
WEEKS	=	T.
TRUMPETS	=	N. Y.
ATONEMENT	=	H.
TABERNACLES	=	P.

The Jewish sacred feasts were evidently designed to be sacred occasions, for the deepening of religious life and the perpetuation of religious ideas. In the infancy of the Church instruction was imparted by means of object lessons, or through *things* and *events*, rather than by *thoughts* and *words*.

1. The Sabbath represents Rest in its most spiritual sense.
2. The yearly celebration of the Passover was significant of the Divine Deliverance from Egypt and from sin.
3. The testimony suggested by the presentation of the First-Fruits to Jehovah was that of human Obligation to Jehovah and of dependence upon Him.
4. The feast of Weeks represented the duty of Thanksgiving.
5. The feast of Trumpets was a New Year's celebration to remind the people of the passage of time and the mercy of Jehovah.
6. The feast of Atonement suggested the spirit of Humiliation as well as the real existence of sin in man.
7. The feast of Tabernacles commemorated the pilgrim character of man, but it yearly asserted the Divine protection also over man.

NORMAL DRILL No. 4.

OLD TESTAMENT HISTORY.

THE TEN STEPS—OLD AND NEW.

	OLD.	NEW.
X.	THE INNERMOST PERSONAL LIFE.	THE HEART. Matt. 15: 19; 5: 8. COVETOUSNESS. Luke 12: 15.
IX.	REPUTATION GUARDED.	EVIL SPEAKING CURED. Matt. 18: 15-17. ENTRANCE INTO LIFE. Matt. 19: 17-19.
VIII.	PROPERTY PROTECTED.	RESTITUTION. Luke 19: 8, 9.
VII.	FAMILY PURITY.	THE LAW OF DIVORCE. Matt. 19: 9.
VI.	LIFE CHERISHED.	THE GOOD SAMARITAN. Luke 10: 29-37.
V.	HONOR TO SUPERIORS.	THE CORBAN.—Mark 7: 9-13. CÆSAR.—Matt. 22: 21
IV.	THE SACRED DAY.	SABBATH LAW. Matt. 12: 1-13.
III.	THE HOLY NAME.	"FATHER." Matt. 6: 6, 9; 5: 34-37.
II.	PURITY OF WORSHIP.	SPIRITUALITY AND TRUTHFULNESS. Jno. 4: 23, 24.
I.	ONE GOD.	ONE GOD. Matt. 19: 17.

1. Assuming that the wording of the Ten Commandments has been *memorized*, it is next in order to observe *first*, the relation of the Commandments to each other, and *secondly*, their relation to the teachings of Jesus Christ.

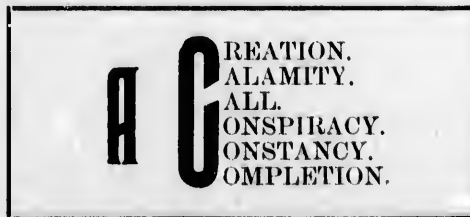
2. The Ten Commandments taken in relation to each other constitute ten steps leading up to the personal life, to develop which is their purpose. Each Commandment contains a fundamental thought and principle. The existence of one true and pure God is the base on which the Commandments all rest, out of which they successively arise, and by which human life, social and individual, with its various obligations, is made possible. The home or community is placed in point of claim before the individual. The person is considered before the property. Finally, the only Commandment which refers to the life of the one commanded takes the standpoint of internal considerations, and regards the quality of the heart rather than quantity of life's possessions.

3. The teachings of Jesus are to be noted as showing how far and completely Jesus harmonized with Moses. Moreover, while He observed and fulfilled the Law He also enriched it by His spiritual interpretations.

NORMAL DRILL No. 5.

BOOK ANALYSIS.

GENESIS.



1. A book of fifty chapters, covering a period of human history more than two thousand three hundred years in

extent, and furnishing the stories of the entire patriarchal period.

2. Creation—to be distinguished as from nothing, and secondly, by the reformation of the chaotic elements already existing; the *time* between is vast. Also the creative days are to be considered as vast creative periods until the history of the conscious man begins.

3. The story of the Fall and the Flood, with all that intervenes, marks the great *Unity* of the old world.

4. The Call of Abram is the beginning of a new ancient world, and the initial act in the development of a new and chosen family. This is specialization in people with a view to specialization in religion.

5. Conspiracy characterized Rebecca's suggestions to Jacob to defraud Esau, and it was the sin of the eleven brethren who sold Joseph and thereby brought sorrow to Jacob.

6. The Constancy of Joseph is impressive—in prison serving Jehovah and resisting evil suggestions, and in the palace confessing his dependence upon God.

7. The Completion of trial or probation. This fact is suggested frequently in the book—as in the test and fall of Adam, the probation and overthrow of the world in the days of Noah, the test and ruin of Sodom, the end of Jacob's life, the long training, test and conclusion of Joseph's life.

NORMAL DRILL No. 6.

BOOK ANALYSIS.

EXODUS.

I.	II.	III.	IV.
BONDAGE.	DELIVERANCE.	INSTRUCTION.	ESTABLISHMENT.
Chaps. 1-6	Chaps. 7-18	Chaps. 19-34	Chaps. 35-40.

145 years.

I. BONDAGE.

Its **C**AUSE—was Pharaoh—the Oppressor
CHARACTER—was Brickmaking—Grievous
CULMINATION—was Moses—the Deliverer } types of **S**IN.
SATAN.
SAVIOUR.

II. DELIVERANCE.

Deliverance was accomplished by means of the

PLAGUES UPON THE EGYPTIANS
PASSOVER FOR THE ISRAELITES
PROTECTION FROM PHARAOH
PRESERVATION BY MIRACLES

exemplifying

CHASTISEMENT.
CHRIST OUR PASSOVER.
CONDEMNATION AVERTED.
CARE FOR US.

III. INSTRUCTION.

The instruction was twofold concerning the

TEN COMMANDMENTS.
TABERNACLES.

These two matters covered the active and the devotional life, the private conscience and the public worship.

IV. ESTABLISHMENT.

The nation received a fixed form and organic unity by means of

THE TABERNACLE,
THE PRIESTHOOD,

which constituted a national Church, and the ideal before the people was "Holiness unto the Lord."

NORMAL DRILL No. 7.

BOOK ANALYSIS.

LEVITICUS.

Name.—The book is so named because it consists largely of instructions to the Levites relative to matters pertaining to their office. It consists of six general sections dealing with

I.	OFFERINGS, 1-7.
II.	PRIESTHOOD, 8-10.
III.	PURIFICATION, 11-16.
IV.	HOLINESS, 17-22.
V.	FEASTS, 23.
VI.	LEGISLATION, 24-27.

As the book dealt more with the ceremonials of the Israelites than with the essential truths for believers everywhere, it is but a matter of course that it should be

among the least interesting of the Pentateuch—the five books of Moses. Note, however, the

Offerings $\left\{ \begin{array}{l} \text{Burnt} \\ \text{Meat} \\ \text{Peace} \\ \text{Sin} \\ \text{Trespass} \end{array} \right\}$ representing the principle of sacrifice.

1. Burnt offerings suggested Self-dedication. 2. The Meat offering was a Thanksgiving. 3. The Peace offering is a Token of Communion. 4. Sin and Trespass offerings represent Expiation, and are suggestive of a Broken Covenant.

Leviticus thus presents an aim to secure

STABILITY OF THE PEOPLE.
STRENGTH OF THE GOVERNMENT.
SANCTITY OF THE PRIESTHOOD.

Read the Gospel in Leviticus in

$\left\{ \begin{array}{l} \text{Sacrifice—Christ—1 Cor. 5 : 7.} \\ \text{Priesthood—Christians—1 Peter 1 : 5.} \\ \text{Purity and Holiness—Cleansing by Christ—} \\ \text{1 John 1 : 7.} \\ \text{Special days and laws—Ordinances of Christ—} \\ \text{Matt. 28 : 19 ; Luke 22 : 19.} \end{array} \right.$

Note the importance of religious instruction. Instruction is not life, but it is an instrumentality for the production of life. (Rom. 10 : 17.) Intelligence increases the probability of individual salvation. To this end Israel received precepts, commands and object lessons. The religious character of the instruction is the essential. The Israelites constituted a nation of worshippers. The completeness of the range of instruction, covering public and private life, individual and community, suggests that religious principles should underlie the history of human life, and that God's advice, arrangement and approval should be sought.

NORMAL DRILL No. 8.

BOOK ANALYSIS.

NUMBERS.

I.	II.	III.
BREAKING CAMP.	MARCHING.	REVIEWS AND PREPARATIONS.
Chaps. 1-10.	Chaps. 11-19.	Chaps. 20-36.

Name.—From the numberings, Chaps. 1 and 2 : 26.

The Time Covered.—From the first month of second year (B.C. 1490) to the fifth month of the fortieth year (B.C. 1451), a period of about thirty-eight years and three months. "Most of the events recorded occurred in the second and fortieth years of the wandering."

Place.—From Sinai to Kadesh, with subsequent wanderings.

The Book is a recital of journeys, mistakes and punishment, of duty, sin and discipline. It is a record of Instruction and Action.

Its Purpose.—A presentation of Divine forbearance and faithful guidance. Its spiritual teaching is suggestive of the progress of Christian experience from the Egyptian bondage of sin to the Canaan of perfect love.

The Three Sections of the book represent—

<p>A</p>	<p>P</p>
<p>ROSPECT. URPOSE. ROTEST.</p>	

The prospect was Canaan, and of entrance into it. It was the Divine purpose that Israel should speedily enter,

and it was Israel that thwarted the purpose. The two faithful spies protested against the unbelief of the people, and protested by way of affirmation their own strong conviction of ability to enter and conquer the land.

The character study of Israel as contained in this book reveals the following particulars :

1. Numbering and Organization. 2. Instruction and Separation. 3. Purification. 4. Benediction. 5. Dedication. 6. Consecration. 7. Protection. 8. Unification. 9. Discontentment. 10. Rebellion. 11. Doubt. 12. Destruction.

NORMAL DRILL No. 9.

BOOK ANALYSIS.

DEUTERONOMY.

I.	II.	III.	IV.
1st Discourse. 1—4 : 43.	2nd Discourse. 4 : 43—26 : 19.	3rd Discourse. 27—30.	Conclusion. 31—34.
The Divine Purpose concerning Israel.	Observance of Law essential to the fulfilment of the purpose.	Law and Life to be united perpetually.	Last words and last days of Moses.

Name.—From two words signifying the Second Law—being related to the First Law not as an addition but as a rehearsal made forceful by the light of the events of thirty-eight years. As a friend may by letter warn his friend of a possible danger, and, later on, when the warnings have been unheeded and trouble has arisen, may

again give his warnings in a second letter, with much greater urgency, so does Moses speak in this book. The book is "fervidly oratorical rather than calmly judicial." Covering a period of five weeks its three main sections represent the last discourses of Moses uttered by way of farewell. To teach in the spirit of this book one should read it not only to *know*, but also to *enjoy* it.

I. The Divine Purpose.—Asserted, chap. 1 : 21. Thwarted, 1 : 22-46. Pledged, chaps. 2 and 3. Life in the land dependent on law in the life, chap. 4 : 1-40. (Consider Israel's later captivity as the result of departure from the law.)

II. The Law Essential.—Foundation of the best life, chaps. 5 and 6. The evil of idolatry, chap. 7. God's kindness, chaps. 8-11. Faithfulness required, chaps. 12-14. Laws for domestic, social and national life, 14 : 3, 18 : 26.

III. Perpetuation of Law in Unity with Life.—By monuments, 27 : 1-8. By public assemblies, 27 : 9, 18 : 68. By exhortations, 29 : 1, 30 : 10. By spiritual reception, 30 : 11-20.

IV. Closing Hours of the Lawgiver.—These are marked—

1. By the transference of responsibility to the shoulders of new leaders in the persons of the priests and Joshua, chap. 31.

2. By the holy elation of the departing leader—in song, in poetry, in vision, in death, 32 : 1—34 : 8.

3. By a glimpse of the new captain of God's hosts, and a striking estimate of Moses' position and character as a prophet, 9-12.

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NORMAL DRILL No. 10.**BOOK ANALYSIS.****JOSHUA.**

I. 1:1-5:12.	Entrance into Canaan.	<u>Joshua's call and equipment, 1:1-9.</u> <u>Preparing for forward movement, 10-18.</u> <u>Mission of the spies, ch. 2.</u> <u>Passage of the Jordan, ch. 3.</u> <u>Memorial stones, ch. 4.</u> <u>Israel separated, purified, fed, 5:1-12.</u>
II. 5:13-12:24.	Conquest.	<u>Joshua an instrumentality, 5:13-6:5.</u> <u>Conquest of Jericho, 6:6-27.</u> <u>Achan's trespass, 7.</u> <u>Conquest of Ai and rehearsal of law, 8.</u> <u>Confederacy and league, 9:1-10:27.</u> <u>Conquests, 10:28-12:24.</u>
III. Chs. 13-21.	Location of tribes.	<u>Review of achievements, ch. 13.</u> <u>Reward of Caleb, 14.</u> <u>Locations, 15-19.</u> <u>The cities of refuge, 20.</u> <u>Cities of the Levites, 21.</u>
IV. Chs. 22-24.	Last words and days of Joshua.	<u>Return of the tribes east of the Jordan, 22.</u> <u>Last charge and warning from Joshua, 23.</u> <u>Last days, 24.</u>

1. **The Book.**—It is classed with the five books of Moses, and known as the Hexateuch or six books; and this collection records the beginning of human life, traces its development in the family, tribe and nation, and fol-

lows the history of a chosen family until the time of its settlement as a prepared nation in the promised land.

2. **The Author.**—Joshua, Moses' minister.

3. **The Time Covered.**—1451-1427, nearly twenty-five years.

4. **Place.**—In Palestine.

5. **Purpose.**—To reveal the faithfulness of Jehovah, as shown by the fulfilment of His promises. It is the book of Conflict and Victory, of Settlement by sound principles, of Conquest through holy courage, of Difficulties defeated by Faith.

6. **The Principal Persons.**—

The various enemies { People.
Kings.

Israelitish leaders { Joshua.
Caleb.
Priests.
Phinehas.

The wrong-doer—Achan.

The treaty-makers { Rahab.
Gibeonites.

7. **A Contrast.**—Suggested thus :

Israel in the	{ Wilderness on the Defensive Land of rest on the Aggressive	Illustrat- ing	{ Stagnant Progressive	} Chris- tians.

NORMAL DRILL No. 11.

BOOK ANALYSIS.

JOSHUA.

Joshua	{	In	C	The leading character—Minister of Jehovah, courageous, pious, faithful.	}	contrast with Moses	{	larger experience. longer discipline. steadier fidelity. less irritable. a man of the people.	}

The four divisions of the book show the following, which may be helpful as blackboard drills :

DIVISION I.

A	M	AN—1 : 1-9.	} 5 : 1-12.
THE		MULTITUDE—1 : 10-18.	
A		MISSION—ch. 2.	
THE		MOVEMENT—ch. 3.	
A		MEMORIAL—ch. 4.	
THE	MELTING HEART'S MOMENTOUS CEREMONIES } MIRACLES CEASING		

DIVISION II.

A	C	COMMISSION—5 : 13—6 : 5.
		CONQUEST (1)—6 : 6-27.
		CRIME—ch. 7.
		CONQUEST (2)—ch. 8.
		CONFEDERACY—9 : 1—10 : 27.
		CONQUEST (3)—10 : 28—12 : 24.

DIVISION III.

R	REVIEW—ch. 13.
	REWARD—ch. 14.
	REST—chs. 15—19.
	REFUGE CITIES—ch. 20.
	RETAINED CITIES—ch. 21.

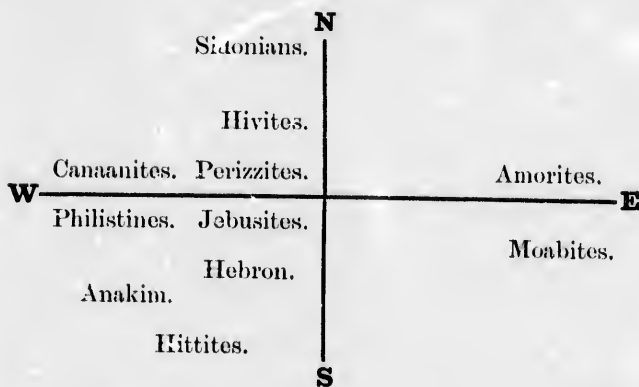
DIVISION IV.

THE	THREE TRIBES	} 22 : 1-9.
	{ Blessed	
	{ Dismissed	
	{ Returning	} of Joshua { 23 : 1—24 : 25. 26-28. 29-31.
	suspicious altar—22 : 10-34.	
last charge		
last covenant		
last days		

NORMAL DRILL No. 12.

OLD TESTAMENT HISTORY.

I. THE NATIONS DISPOSSESSED.



Let the line from north to south represent the River Jordan, with the Mediterranean Sea to the west, and the land of Gilead eastward. Then in the north there were the Sidonians, Hivites and Perizzites; in the east the Amorites and Moabites; in the south the Jebusites, Hebronites, Anakim and Hittites; and in the west the Philistines and Canaanites.

The Sidonians—or Zidonians—were warriors greatly exercising the Israelites in their new land, also skilled as woodsmen in the days of Solomon.

The Hivites were descendants of Canaan, the son of Ham.

The Perizzites were rustics or “villagers.”

The Amorites were mountaineers and descendants of Canaan. Moab was the grandson of Lot, and Zoar was the cradle of the race.

The Jebusites were a mountain tribe, descendants of the third son of Canaan.

The Hebronites were descendants of Moses' uncle.

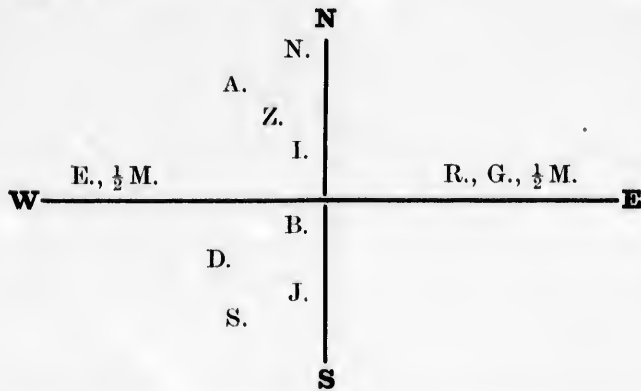
The Anakim constituted a race of giants, with Hebron as chief city.

The Hittites were descendants of Heth, the second son of Canaan.

The Philistines were among the strongest opponents of Israel.

The Canaanites were the dwellers in the lowland.

II. THE TRIBES LOCATED.



Accepting the line NS again as representing the River Jordan, the Tribes were located as follows :

Northward—Issachar, Zebulun, Asher and Naphtali.

Southward—Judah, Simeon, Benjamin, Dan.

Eastward—Reuben, Gad, and one-half of Manasseh.

Westward—Ephraim, and one-half of Manasseh.

NORMAL DRILL No. 13.

BOOK ANALYSIS.

JUDGES.

I.	II.	III.
Introduction.	Illustration.	Specialization.
1:1—3:6.	3:7—16.	17—21.
CAUSES.	EFFECTS IN GOVERNMENT.	EFFECTS IN LIFE.

Section I., while introductory, is nevertheless a summary of the contents of the remaining portion of the book. Chap. 1:1—2:5 is also an introduction to this summary. Likewise chap. 2:14-23 may be called the text, of which the main portion of the book furnishes the illustrations. So also chap. 2:10 intimates that the decline of the nation after the death of Joshua was owing to the fact that the new generation "knew not the Lord, nor the works which he had done for Israel."

The teacher may here profitably emphasize the importance of "beginnings." On small things hinge great results. Foundations should be laid broadly and deeply. Developments depend largely on first causes, and therefore emphasize a demand for care in the imitation of causes. See Zech. 4:10.

The second section indicates the consequences of principles pursued as outlined in chaps. 1 and 2.

It is important to give some attention to the subject of mistakes. How many apologize for mistakes as though they were not culpable! Yet how many make mistakes because they do not sufficiently strive to avoid them! Israel's mistake lay in failure to be *thorough*. For that they were responsible. They knew that their mission was to subdue the whole land; to knowingly stop short of that was wrong. So any habit or sin tolerated in teacher or scholar is a mistake—a wrong. Emphasize

thoroughness—in experience, in work, in study, in teaching, through the whole of life.

Section II. shows the effects of these principles in the governmental affairs, and Section III. in the moral and religious life of the country.

Name of Book.—So called because containing an account of certain special deliverances wrought out by Jehovah through the instrumentality of ministers called judges, when, from time to time, different tribes were threatened with extinction by the Canaanites who were allowed to remain in the land.

Author.—By tradition said to be Samuel.

Time Included in the Book.—About 300 years.

Blackboard Drill.—Six periods of history marked by six special leaders.

Who ?

- (1) Othniel—3 : 7-11.
- (2) Ehud (with Shamgar)—3 : 12-31.
- (3) Deborah and Barak—4 and 5.
- (4) Gideon (with Abimelech, Tola and Jair)
—6 : 1—10 : 5.
- (5) Jephthah (with Ibzan, Elon and Abdon
as contemporary)—10 : 6—12 : 15.
- (6) Samson—13—16.

1. The book of Ruth probably belongs to the period of Gideon, and is a picture of private life, bright and true, in a period of apostasy.

2. Samuel marks the transition from the Theocracy, or the Nation with God as its head, to the Monarchy, or the Nation with man for its king. The book is also an illustrative commentary on Judges, especially chaps. 1-3.

NORMAL DRILL No. 14.

REVIEWS.

I. BOOKS, SUBJECTS AND TIME.

BOOKS.	SUBJECT.	TIME COVERED.
G.....	B.....	2,369 years.
E.....	E.....	216 "
L.....	I.....	1 month.
N.....	D. G.....	38 years.
D.....	E. on L.....	5 weeks.
J.....	S.....	25 years.
J. and R.....	D.....	300 "
S.....	S. U.....	80 "

1. The books are from Genesis to Samuel.
2. The respective subjects are : Beginnings, Extension, Instruction, Divine Guidance, Emphasis on Law, Settlement, Disintegration, a Search for Unity in the Nation. In the last step it is to be noted that a nation which was disintegrating through sin in the times of the Judges, aimed at unity not by coming closer to God but by setting up a man as a common representative.

II. FACTS FROM ISRAELITISH HISTORY.

1. CHRONOLOGICAL.

		B. C.	
9 PERIODS	{	Abram to Egypt,	1921-1706
		Egypt to Exodus,	1706-1491
		Exodus to Jordan,	1491-1451
		Jordan to Judges,	1451-1400
		Judges to Monarchy,	1400-1095
		Monarchy to Division,	1095-975
		Kingdom of Israel,	975-722
		Kingdom of Judah,	975-587
		Destruction of Judah to the close of Old Testament history,	587-400

2. CHARACTERISTICS.

Before	CANAAN	Bondage, Deliverance, Instruction, Failure, Ruin.
Entrance into		New Era, Faith's Victories, Joshua's Counsel.
After		Settlement and Disorganization. Jehovah Resought. Kingdom Inaugurated. First King a Failure. Second King Selected.

Showing the

DIVINE PURPOSES	P	ROTECTION in Egypt. [Wilderness. RESERVATION OF PEOPLE in OSSESSION in Canaan. UNISHMENT under Judges. ROGRESS under Samuel. URIFICATION under Saul. [David. RESERVATION OF A SEED under
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3. EPOCHAL.

A.I.J.	{	PATRIARCHAL.—Gen. 12—Ex. 1, including the rise of the Hebrew family through Abram, its extension through Isaac, its multiplication through Jacob, and its captivity in Egypt.
M.J.	{	MOSAIC.—Ex. 2—Josh. 24, including the life and labors of Moses in the release of the Israelites from captivity and the journey through the wilderness to the promised land; and the life and labors of Joshua beginning in the wilderness and ending in the settlement of the nations in Canaan.
O.E.D.B. (G.J.S. E.S.)	{	JURIDICAL.—Judges 1—Sam. 7, including the periods of oppression and deliverance under the six principal judges—Othniel, Ehud, Deborah, Barak, Gideon, Jephthah, and Samson, with Eli and Samuel.
S.D.S.	{	MONARCHICAL.—1 Sam. 8—2 Chron. 36, covering the reigns of Saul, David and Solomon in the single monarchy; of the nineteen kings representing seven dynasties in the kingdom of Israel; and of the twenty monarchs of Judah.

NORMAL DRILL No. 15.

CHRIST IN THE OLD TESTAMENT.

<p>I. HIS POSITION ARTICULAR OFFICES</p>	<p>GOD AND MAN, Gen. 3: 14, 15; Isa. 9: 6.</p> <p>HUMBLLED AND EXALTED, Isa. 53; Ps. 24.</p> <p>PROPHET, PRIEST AND KING, Isa. 42: 1-3; Ps. 110; Zech. 9: 9.</p>
<p>II. SHOWN IN TYPES.</p>	<p>1. PERSONS—Melchizedek, Isaac, Jacob, Moses, Aaron, Joshua, David, Solomon, Jonah, Zerubbabel.</p> <p>2. TRANSACTIONS and religious services—Atonement sacrifices, burnt offering, first-fruits, Passover, peace offerings, sin offerings, sprinkling of blood and water.</p> <p>3. ARTICLES — Brazen serpent, the laver, manna, lamb, rock, star, sun, scapegoat, tabernacle, temple and veil.</p>
<p>III. EXHIBITED IN 21 BOOKS.</p>	<p>Genesis, Exodus, Leviticus, Numbers, Deut. 2 Sam.</p> <p>Psalms.</p> <p>Isa. Jeremiah, Ezek. Daniel, Hosea, Joel, Amos, Obadiah, Micah, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.</p>
<p>IV. { WHICH ARE GROUPED IN 3 CLASSES.</p>	<p>1. History—G. E. L. N. D. S.</p> <p>2. Doctrine—P.</p> <p>3. Prophecy— { I. J. E. D. { H. J. A. { O. M. H. { Z. H. Z. M.</p>

Christ is presented in the Old Testament in a threefold way: 1. With reference to His person—He is God and man. 2. By reference to His state or position—He is both humbled and exalted. 3. In His particular offices—as Prophet, Priest and King. These are severally set forth in the above references, which might easily be greatly increased.

He is also exhibited in types such as particular persons, certain religious services and articles in connection with the same.

Twenty-one books direct attention to Him, and these embrace the three classes of History, Doctrine and Prophecy.

NORMAL DRILL NO. 16.

NEW TESTAMENT ANALYSIS.

THE FOUR GOSPELS.

4 G'S	{	M. — M. — P. — F. — J.
		M. — L. — M. — P. — R.
		L. — O. — S. — S.S. — G.
		J. — E. — D. — O. — U.C.

1. The Four Gospels were written between A.D. 38 and 97 by four men—Matthew, Mark, Luke and John, three of them Jews, and one a Gentile, two of them (Matthew and John) Apostles, and two of them (Mark and Luke) the friends and associates of Apostles—M.M.L.J.

2. From early Christian times and because of the figures in the first chapter of Ezekiel these four Gospels have been represented in symbol by the Man (M.), the Lion (L.), the Ox (O.) and the Eagle (E.)—M.L.O.E.

3. These suggestive symbols show Matthew dwelling upon the Man in relation to Prophecy; Mark is properly represented by the Lion, the characteristic of his gospel being a presentation of Miracles in which Christ is the

Mighty One ; Luke is the author whose presentment of Christ is best met by the figure of the Ox—the symbol of Sacrifice ; while St. John, like the eagle, soars heavenward and contemplates the Divinity of Christ.—P.M.S.D.

4. Thus Matthew groups the gospel events and endeavors to exhibit the Fulfilment of prophecy ; Mark by a record of miracles emphasizes the element of Power ; Luke, by picturing the Ministry, generally exhibits a Sacrificial Saviour ; and John, by contemplativeness and a particular arrangement of facts, events and speeches, unfolds the Other-world-ness, the Heavenliness of Jesus, F. P. S.S. O.

5. Finally—Matthew, from the standpoint of a Jew, writes for Jews ; Mark, considering the Roman love of power, writes for Romans ; Luke writes for Gentiles generally ; and John writes for Christians Universally.—J. R. G. U.C.

NORMAL DRILL No. 17.

NEW TESTAMENT ANALYSIS.

ST. LUKE.

Who ?	N AME.
	N ATIONALITY.
	A TIVE PLACE.
	C ONTEMPORARY.
	C ULTURED.
	C HRISTIAN CONVERT.
	C OMPANION.
	C O-LABORER.
	C HRONICLER.

1. The book conveys the name of the author—the only Gentile writing any part of the Bible, so far as we know.

2. By nationality he was a Grecian, and was probably trained in Tarsus, the native place of St. Paul.

3. His native place is said to have been Antioch in Syria, and tradition claims that he died in Greece.

4. He was the contemporary of both Christ and St. Paul, having been born about A.D. 2.

5. He was an educated man. Professionally a physician. He was a close and accurate observer, and writes from the standpoint of eye-witnesses, as well as that of the historical reader. His writings are marked by artistic touches, literary finish, historical fulness, accuracy and continuity, and theological breadth.

6. He was converted possibly under the ministry of Paul.

7. Became his travelling companion at Troas, and continued with the Apostle, and was with him during his first imprisonment in Rome.

8. Thus in much of St. Paul's missionary work he was his active co-laborer.

9. Ultimately he became the chronicler of the "Acts," as well as of the "Life of Christ," and such early writers as Ireneus, Tertullian, Origen and Eusebius claim that he wrote his Gospel under the influence of St. Paul, and that this was the Gospel which Paul preached.

So important and connected is this Gospel, that an analysis of it may form a very proper basis for a study of the life of Christ.

NORMAL DRILL No. 18.

NEW TESTAMENT ANALYSIS.

SPECIALTIES IN ST. LUKE.

The birth of Jesus, 2 : 1-20. .
 The presentation in the Temple, 2 : 21-38.
 The Percan ministry, 9 : 51—19 : 28.
 Being one-third of the Gospel, { Purpose, 5 : 51.
 Having three sections, { Direction, 13 : 22.
 Marked by three notes, indicating { Location, 17 : 11.

Matthew (19 : 1—20 : 34) and Mark (10) intimate that Jesus passed from the scenes of His Galilean ministry into Judea through the country "beyond Jordan" by "the farther side of Jordan," but there is a suggestion that this transition was rapidly made. On the other hand, the most important, perhaps the best known, and the most influential portion of St. Luke is the large section of ten chapters (9 : 51—19 : 38) dealing with the journey, which probably lasted from the beginning of November, A. D. 29, to the end of March, A. D. 30.

There should especially be noticed

THE PERCAN PARABLES	}	Two 5's and one 4	{	G. S.	G. S.	R. M. and L.
			{	F. M.	L. S.	U. J.
			{	R. F.	L. P. M.	P. and P.
			{	B. F. T.	P. S.	T. P.
			{	W. F.	U. S.	

In the report of the Percan ministry, as given by St. Luke, there are fourteen parables not recorded by the other evangelists. This section (from 9 : 51—19 : 28) is especially notable for this record of parables, and the list of these should be mastered. They are the

Good Samaritan, Friend at Midnight, Rich Fool, Barren Fig Tree, Wedding Feast, 4	Great Supper, Lost Sheep, Lost Piece of Money, Prodigal Son, Unjust Steward,	Rich Man and Lazarus. Unjust Judge. Pharisee and Publican. Ten Pounds.
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NORMAL DRILL No. 19.**ANALYSIS OF ST. LUKE.****BRIEF SURVEY.**

5 DIVISIONS	}	I. 1 : 1—4 : 13—Introduction to and preparation for the ministry of Jesus.						
		II. 4 : 14—9 : 50—Ministry in Galilee.						
		III. 9 : 51—19 : 28—Ministry in Perea.						
		IV. 19 : 29—21 : 38—Ministry in and about Jerusalem.						
		V. 22 : 1—24 : 53—Outcome						
		<table border="0"> <tr> <td style="vertical-align: middle;">{</td> <td>1. The Passion, 22 and 23.</td> </tr> <tr> <td></td> <td>2. The Resurrection, 24 : 1-49.</td> </tr> <tr> <td></td> <td>3. The Ascension, 24 : 50-53.</td> </tr> </table>	{	1. The Passion, 22 and 23.		2. The Resurrection, 24 : 1-49.		3. The Ascension, 24 : 50-53.
{	1. The Passion, 22 and 23.							
	2. The Resurrection, 24 : 1-49.							
	3. The Ascension, 24 : 50-53.							

Chapters and verses are human devices of a later age than Luke, but they serve to mark the essential divisions in the plan of the writer.

The conception of Christ's ministry is as that of a sermon, with Introduction and Conclusion, and the three-fold division of the main subject.

There is evidently a designed grouping about particular centres and within the spheres of Galilee in the north, Perea in the east, and Jerusalem in the south.

Thus of the

24 CHAPTERS	}	(Four (in part) treat of the preparation of Christ.
		Six (in part) treat of His work in Galilee.
		Ten treat of His work in Perea.
		Three (in part) treat of His messages to Jerusalem.
		Three treat of the Outcome.

NORMAL DRILL No. 20.

ANALYSIS OF ST. LUKE.

DIVISION I.

THE WITNESSER AND WITNESSED.

The birth, growth and ministry of John, and the birth, development and manifestation of Jesus, form the leading themes of these four chapters—John the witnesser and Jesus of whom he bore witness.

ANALYSIS OF THE FIRST CHAPTER.

Introduction. 1-4.	Parentage and promise of John. 5-25.	Mary the Mother of Jesus. 26-56.	John— Named, blessed, growing. 57-80.
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BEING INTRODUCTORY TO THE

{	BOOK.
	FAMILY.
	RELATIVE.
	BAPTIST'S MINISTRY.

ANALYSIS OF THE SECOND CHAPTER.

Birth of Jesus. 1-20.	Circumcision. 21	1st Visit to Jerusalem. 22-38.	Youth in Nazareth. 39, 40.	2nd Visit to Jerusalem. 41-51.	After Years. 52
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Forming an introduction to the study of the person and ministry of Jesus Christ.

Sunday School Outlines.

ANALYSIS OF THE THIRD CHAPTER.

Historical Setting.	Beginning of John's Ministry.	His Announcement of Christ.	In Prison.	Baptism of Jesus, Human and Divine.	Genealogy of Jesus.	Temptation.
1, 2.	3-14.	15-18.	19-20.	21-22.	23-38.	4 : 1-13.

SHOWING JOHN'S MINISTRY
IN THE

CALL.
COMING FORTH.
CONTENTS OF HIS MESSAGE.
CULMINATION.

Preparing for the Gospel
And Beginning the History
by the
by Tracing the

MANIFESTATION OF JESUS.
MANWARD SIDE OF HIS NATURE.

NORMAL DRILL No. 21.

ANALYSIS OF ST. LUKE.
DIVISION II.

6 Views of	}	CHRIST—THE TEACHER.
		WORK
	S	OWING THE GOOD SEED.
		ELECTING WORKERS.
		YMPATHIZING WITH SUFFERERS.
		PIRTUALIZING HIS FOLLOWERS.
		LIFTING THE PEOPLE.

ANALYSIS OF THE FOURTH CHAPTER.

Return to Galilee.	A day in Nazareth.	A day in Capernaum.	First Galilean Circuit.
14, 15.	16-30.	31-41.	42-44.

PRESENTING JESUS
THE

TTEACHER INTERPRETING.
TEACHER THRUST OUT.
TRUSTED MIRACLE WORKER.
TENDER-HEARTED PREACHER.

ANALYSIS OF THE FIFTH CHAPTER.

On shipboard. 1-11.	In the city. 12-16.	In a house. 16-26.	Among the publicans. 27-39.
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Presenting Jesus { Winning
Removing
Demonstrating His
Defending the

D ISCIPLES.
DISEASE.
DIVINITY.
DESPISED ONES.

ANALYSIS OF THE SIXTH CHAPTER.

A Sabbath journey. 1-5.	A Sabbath message. 6-11.	Selection of the twelve. 12-16.	Sympathy for the suffering. 17-19.	Platform of principles. 20-49.
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Presenting the—

Son of Man as { Lord of the
Silencing objectors by the
Praying before
Sought for and
Sitting as

S ABBATH.
STRETCHED-OUT HAND.
SELECTING HIS FOLLOWERS.
SAVING THE MULTITUDE.
SUPREME TEACHER.

ANALYSIS OF THE SEVENTH CHAPTER.

The Galilean Centurion's appeal. 1-10.	The widow's son restored. 11-17.	John the Baptist's enquiry. 18-23.	Testimony to John. 24-35.	The sinner befriended. 36-50.
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Showing—

Four ways for helping people { in
in the
in
with

S ICKNESS.
SORROW OF DEATH.
SPIRITUAL DESPONDENCY.
SALVATION FROM SIN.

ANALYSIS OF THE EIGHTH CHAPTER.

Second tour of Galilee. 1-3.	Parable of the Sower. 4-18.	Spiritual relatives. 19-21.	Stilling the tempest. 22-25.	Casting out the legion of devils. 26-39.	Resurrection and healing. 43-48.
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Being a record of an effort at

Faith development by {
 Itineration.
 Instruction.
 Spiritualization.
 Subjugation.
 Expulsion.
 Restoration.
 Resurrection.

ANALYSIS OF THE NINTH CHAPTER.

Work for missionaries. 1-6. 10-11.	Work for Herod. 7-9.	Work for Jesus. 12-17.	A first lesson. 18-27.	Lesson enforced 28-36.	Lesson illustrated. 37-43.	Repetition. 43-45.	Re-proof. 46-50.
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This chapter, showing, as it does, the termination of the great Galilean ministry, is suggestive also of removal. The air of change, of preparation for some great event breathes through it. The missionary work is a final effort. Herod's concern is suggestive of that of many. The miracle of feeding furnishes the opportunity for a great sacramental discourse and the suggestion of a sacrifice. Then comes the announcement of the cross and the effort to beget a child-like spirit with which to meet it. Like John 6, this might be called a sacrificial chapter. It represents

Observing
 Reflecting
 Revealing

M ISSIONARIES.
A N.
E SSI AH {
 Instructing.
 Glorified.
 Reproving by {
 Miracle.
 Child-life.
 Charity.

NORMAL DRILL No. 22.

ANALYSIS OF ST. LUKE.

DIVISION III.

The Period of Perea Parables

SETTING FORTH THE

OPPORTUNITY OF THE MASSES AND THE POSITION OF THE CLASSES.

ANALYSIS OF SECTION 9:51-10:42.

Rejected by Samaria. 9 : 51-56.	Three disciples. 57-62.	Appoint-ment of the seventy. 10 : 1-24.	Lawyer's question. 25-29.	Parable of the good Samaritan. 30-37.	Martha and Mary. 38-42.
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Showing

The love of Christ in

- (Mercy towards the Samaritans.
- (Caution to uncertain disciples.
- (Preparation for His advent.
- (Dealing with the lawyer.
- (Action as shown in parable.
- (Reproof of Martha's worldliness.

ANALYSIS OF CHAPTER ELEVEN.

Teaching disci- ples to pray. 1-13.	Refuting false accusations. 14-28.	False and true light. 29-36.	Condemnation of Scribes and Pharisees. 37-54.
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Setting forth

Christ the Teacher { Teaching.
Refuting.
Comparing and
Condemning.

ANALYSIS OF CHAPTER TWELVE.

Hurtful doctrines. 1-3.	Unneces- sary fear. 4-7.	Necessary confes- sions. 8-12.	Lessons on covet- ousness. 13-34.	Watchful- ness enjoined. 35-40.	Faithful and unfaithful servants. 41-48.	Foreseen conflicts. 49-59.
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Presenting

Forewarnings against

FALSE TEACHING.
EAR.
ICKLENESS IN CONFESSION.
ONDNESS FOR RICHES.
AITHLESSNESS IN SERVICE.
RIGHT BECAUSE OF CONFLICT.

ANALYSIS OF CHAPTER THIRTEEN.

Need of repent- ance. 1-5.	Need of fruit. 6-9.	Need of wholeness. 10-17.	Nature of the king- dom. 18-21.	How the kingdom is entered. 22-30.	How some fail to enter. 31-35.
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Presenting warnings
by

{ Characters—Galileans, Siloams.
Parables—B. F. T. M. S. and L.
Miracle and its lesson—Healing the infirm
woman.
Metaphor—Strait gate.
Rebuke—Herod, Pharisees, Jerusalem.

ANALYSIS OF CHAPTER FOURTEEN.

A Sabbath dinner-miracle. 1-6.	Parable Wedding Feast. 7-11.	Claims of the poor. 12-14.	Great Supper. 15-24.	Teaching the multitude. 25-35.
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Three feasts

Showing **C**HRIST **C**ALLING The

}	Chief Pharisee Man with dropsy Place-seekers Poor Wishful ones Afflicted and neglected	}	to discipleship.
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ANALYSIS OF CHAPTER FIFTEEN.

Hearers and Murmurers. 1, 2.	Parable of Lost Sheep. 3-7.	Parable of Lost Silver. 8-10.	Parable of the Prodigal Son. 11-32.
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Showing the

Love of God in **S**ACRIFICE.
Christ in **S**Eeking THE LOST.
SHELTERING THE SORRY ONES.

ANALYSIS OF CHAPTER SIXTEEN.

Parable of the Unjust Steward. 1-13.	Pharisees Reproved. 14-18.	Parable of the Rich Man and Lazarus. 19-31.
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Showing the

Need of **C**HRISTIAN **C**ONSECRATION in the use of goods.
God's **C**ONDEMNATION of **C**OVETOUSNESS.
Inevitable **C**ALAMITIES of **C**ONTINUED selfishness.

ANALYSIS OF CHAPTER SEVENTEEN.

Duty of Forgiveness. 1-4.	Faith Sufficient. 5-6.	Duty Appropriate. 7-10.	Faith Rewarded. 11-19.	Faith and the Kingdom. 20, 21.	Expecting the King. 22-37.
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Showing

FAITH

FORGIVING OFFENCES.
URNISHING SUCCESS.
ULFILLING DUTY.
RUITFUL OF LIFE. (John 11.)
URTHERING PURITY.
INDING THE KINGDOM.
ORECASTING THE KING'S COMING.

ANALYSIS OF CHAPTER EIGHTEEN.

Widow and Judge. 1-8.	Pharisee and Publican. 9-14.	Receiving Children. 15-17.	The Ruler and the Lesson. 18-34.	Sight given to the Blind. 35-43.
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Showing

Five Phases of Prayer

Persistent, vs. 1-8.
Humble, vs. 9-14.
Intercessory, vs. 15-17.
Personal, vs. 18-34.
Believing, vs. 35-43.

ANALYSIS OF CHAPTER NINETEEN.

Zaccheus. 1-10.	The ten pounds. 11-28.	Beginning of the end. 29-44.	Second cleansing of the temple. 45-48.
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The key-thought of this chapter is

Making most of opportunities

Zaccheus climbing the tree.
The servants using or burying the pound.
Jesus entering Jerusalem very publicly.
Jerusalem failing.
A final rebuke in second cleansing of the temple.

NORMAL DRILL No. 23.

ANALYSIS OF ST. LUKE.

DIVISION IV.

CHRIST THE TRUE OPPOSING and OPPOSED by	F RIEND MINISTERING TO ALSE FRIENDS OF	} Jerusalem.
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LAST HALF OF CHAPTER NINETEEN.

The Beginning of the End. 29-44.	The Second cleansing of the Temple. 45-48.
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Showing

Christ's {
Kingliness.
Grief.
Foresight,
Authority.

ANALYSIS OF CHAPTER TWENTY.

Authority questioned. 1-8.	Authority indicated. 9-19.	Authority tested. 20-40.	Questioners questioned. 41-44.	Questioners denounced. 45-47.
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Showing

THE **W**ISDOM
ORTH
ARINESS
ONDROUS NATURE } OF JESUS.
ARNINGS

ANALYSIS OF CHAPTER TWENTY-ONE.

The widow's mite. 1-4.	Destruction of the temple. 5-11.	Persecution foretold. 12-19.	Destruction of Jerusalem. 20-36.	Teaching and resting. 37-38.
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Revealing

CHRIST

COMMENDING GOOD.
 CONTEMPLATING DESTRUCTION.
 HEARING THE OPPRESSED.
 CONSIDERING THE END OF THE GUILTY.
 COLLECTING THE PEOPLE TO HEAR.

1. Between Divisions I. and II. in this analysis there may properly be placed the section of St. John's Gospel, 1:35—4:54, representing the First Year in the Ministry of Christ.

2. So also in the above analysis of Division IV. it is seen that Christ Ministry in Jerusalem is public and among the Jerusalemites, while St. John's presents a private Ministry within the circle of the Apostles, and consisting of the last teachings before the crucifixion. Hence the section of St. John including Chaps. 13-17 should be added to this division of St. Luke.

NORMAL DRILL No. 24.

ANALYSIS OF ST. LUKE.

DIVISION V.

THE LAST THINGS.

LAST

SUPPER
 WARNINGS
 AGONY
 TRIALS
 COMPANIONS
 SAYINGS
 RESTING PLACE
 APPEARANCES
 COMMANDS

} OF JESUS.

ANALYSIS OF CHAPTER TWENTY-TWO.

Judas. 1-6.	The Supper. 7-20.	Warn- ings. 21-38.	Agony. 39-47.	Arrest. 48-55.	Denial. 55-62.	Trial. 63-71.
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A dramatic chapter, with Judas as one of the leading actors. It begins and ends with him. Christ is surrounded by him; yet Christ surrounds Judas. Christ is the central figure, but not ignoring the danger to which Judas may be exposed. Hence we have the picture of the traitorous disciple meditating and planning evil and succeeding in his designs, while the holy Jesus is seeking to shed light into his darkness and by warning him to prevent him from falling. Indeed Jesus Christ is the only strong, true, steadfast character standing out in this chapter. Consider the contrast of light and shade which the chapter thus presents.

ANALYSIS OF CHAPTER TWENTY-THREE.

Trial of Jesus. 1-25.	Cruci- fixion. 26-38.	Com- panions. 39-43.	Death. 44-46.	Cent- urion's confession. 47-49.	Burial. 50-56.
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Presenting Christ }
CONDEMNED UNJUSTLY.
CRUCIFIED FOR SINNERS.
COMPANION OF TRANSGRESSORS.
COMPLETING HIS WORK BY DEATH.
CONFESSED BY THE CENTURION.
CONSIGNED TO THE TOMB. } The World's REDEEMER.
 Rom. 5: 6-8.

ANALYSIS OF CHAPTER TWENTY-FOUR.

Women at the Sepulchre. 1-7.	Peter. 8-12.	Two Disciples. 13-32.	The Apostles. 33-42.	Salvation. 43-49.	Ascension. 50-53.
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Showing

Resurrection

TESTIFIED OF. 1-7.
TESTED. 8-12.
TESTIMONY. 13-32.
TOKENS. 33-42.
TEACHINGS. 43-49.
TRIUMPH. 50-53.

NORMAL DRILL No. 25.

THE LIFE OF CHRIST.

Six PERIODS.

		SUBJECTS.	TEXTS.
I. A.D. 26.	Preparatory, B.C. 5.	Pre-existence. Birth, shepherds' visit, presentation. Visit of wise men and residence in Egypt. Residence in Nazareth. Baptism and temptation.	John 1. Luke. Matt. Matt. and Luke. Matt., Mark, Luke and John.
II. A.D. 27.	Introduction.	1st Year { Disciples, miracles, passover, discourses.	John 1:35—4:54.
III. A.D. 28.	Extension.	2nd Year { 2nd Passover. Rejection at Nazareth. Sermon on the Mount. 14 Miracles. 8 Seaside parables. 2 Circuits of Galilee.	Matt. 4—13. Mark 1—5. Luke 4—8. John 5.
IV. A.D. 29.	Instruction.	3rd Year { Second rejection at Nazareth. Third circuit of Galilee. Ten months in Galilee and Jerusalem. 9 Miracles. 16 Parables. Transfiguration. Mission of the seventy. Two months in Perea.	Matt. 13—18. Mark 6—9. Luke 9—17. John 6—10.
V. A.D. 30.	Opposition.	4th Year { Lazarus raised. Lepers cleansed. Lessons on prayer. Little children brought. Light for Bartholomew. Life for Zaccheus. Lessons in parables.	Matt. 19, 20. Mark 10. Luke 17—19. John 11.
VI. A.D. 30.	Culmination.	6 Weeks, including { Visit to Bethany. Work in Jerusalem. Last things.	Matt. Mark. Luke. John.

I. **The Period of Preparation.**—Jesus Christ is the eternal Son of God, the “Lamb slain from the foundation of the world,” “foreordained before the foundation of the world.” He was born in Bethlehem of Judea, B.C. 5, in the month of December, as commonly accepted. His years of childhood and until thirty years of age were spent principally in Nazareth, and under the training of Joseph and Mary and the synagogue schools. The principal facts, therefore, of the first period are : 1. Eternal pre-existence. 2. The Annunciation and Incarnation. 3. The childhood developments at Nazareth. 4. The Baptism of Jesus at the Jordan. 5. The Temptation of Jesus in the wilderness.

II. **The Period of Introduction.**—This covers the first year of the ministry, and is sometimes called the year of Obscurity, from the apparently small attention which Jesus attracted. The *places* in which the events occurred represent Galilee, Jerusalem, Judea and Samaria, and show Jesus to have been quietly laying a broad foundation for future operations.

It represents the first year in first things, such as

The First	{	Disciples attracted.
		Miracles performed.
		Cleansing of the Temple.
		Passover of the Ministry.
		Discourses in Jerusalem and Samaria.
		Work in Capernaum.

III. **The Period of Extension.**—In this period, covering the year 28, Jesus found His work in Galilee largely. He made two circuits of Galilee, attended His second Passover, selected twelve disciples, and uttered the platform principles of His kingdom in the Sermon on the Mount, wrought fifteen miracles and uttered eleven parables. The miracles predominate over the parables, as a mark of the infancy of the cause, which appeals to the multitude by what is visible. Later the order was reversed, and ultimately both miracles and parables were abandoned, and Christ uttered His most spiritual teachings to the most advanced of His hearers—the twelve Apostles.

The Principal Miracles were the Miraculous draught of fishes, the Stilling of the tempest, Healing a paralytic and the man with the withered hand, Healing the Centurion's servant, Raising the widow's son and the daughter of Jairus, Curing the blind, dumb and demoniac.

The Principal Parables.—The eight parables delivered by the seaside, and recorded especially in Matthew 13.

The Particular Teaching.—The Sermon on the Mount.

IV. The Period of Instruction.—From early winter to December A.D. 29. The Teacher makes a third circuit of Galilee, visits Tyre and Sidon, instructs, trains and commissions the Twelve, and everywhere seeks to perfect His hold of the people, by giving them the truth. The final departure from Galilee occurred in October, and for the remainder of the year the scene of the ministry was principally Perea.

The Principal Miracles.—Feeding five thousand, Walking on the sea—the third sea scene, the Syrophenician's daughter healed, Deaf and dumb man cured, Healing the lunatic child, Healing the blind man in Jerusalem.

The Principal Parables.—The Good Samaritan, the Foolish Rich Man, the Marriage Supper, the Lost Sheep, the Lost Silver, the Prodigal Son, the Unjust Steward, the Rich Man and Lazarus.

Special Discourses.—In Capernaum, following the miracle of feeding, "I am the Bread of Life." In Jerusalem, at the Feast of the Tabernacles, "The Light of the World," "The Good Shepherd."

V. The Period of Opposition.—The spirit of opposition became manifest at the death of John the Baptist, and strengthened itself through all the period marked by so much teaching as the fourth period was; it persistently followed and watched Christ through Perea, and became most antagonistic in the period from January to March, A.D. 30.

The Locality included Bethany, Jerusalem and Ephraim, the border between Samaria and Galilee, Perea and Jericho.

The Miracles.—Resurrection of Lazarus, Healing the lepers, Healing blind Bartimeus.

The Parables.—Parables on Prayer, Laborers in the vineyard, the Pounds.

Leading Events.—Hostility of Jews, a welcome for children, the rich young ruler, the request of Salome, Zaccheus.

VI. The Culmination.—From April 1st to May 18th, A.D. 30. Jerusalem and environments.

Events.—Supper at Bethany, triumphant entry of Jerusalem, second cleansing of the Temple, the institution of the Lord's Supper, discourses to the Disciples, in Gethsemane, Arrest, Trial, Crucifixion, Resurrection, Ascension.

Parables.—Two Sons, Wicked Husbandmen, Wedding Garment, Ten Virgins, Last Judgment.

Prophecies.—Destruction of Jerusalem, End of the World.

NORMAL DRILL No. 26.

LIFE OF CHRIST.

LAST THINGS.

1. The Last Week.

DAYS.	SUBJECTS.	TEXTS.
Saturday	Supper at Bethany.	John 12.
Sunday	Triumphal entry.	Matt. 21; Mark 11; Lu. 19; John 12.
Monday	Second cleansing of Temple.	Matt. 24, 25; Mark 12; Luke 20, 21.
Tuesday	Completion of public teaching.	Matt. 26; Mark 13; Luke 22; John 13-17.
Wednesday	Resting.	
Thursday	Supper instituted. Final instruction for the disciples.	
Friday	Gethsemane. Judgment Hall. Calvary. The Sepulchre.	Matt. 26-27. Mark 14, 15. Luke 22, 23. John 18, 19.

2. The Trials.

SUBJECTS.	TEXTS.
1. Preliminary before Annas.	
2. Trial before Caiaphas.	
3. Early morning trial.	Matt. 26, 27.
4. Vote against Jesus.	Mark 14, 15.
5. Before Pilate.	Luke 22, 23.
6. Before Herod.	John 18, 19.
7. Second trial before Pilate.	
8. Sentenced.	

3. The Seven Last Words.

SAYINGS.		TEXTS.
1. Father forgive them for they know not what they	(do.	Luke 23 : 34.
2. To-day shalt thou be with me in paradise.		Luke 23 : 43.
3. Woman behold thy Son. Behold thy mother.		J. 19 : 26, 27.
4. My God, my God, why hast thou forsaken me?		Matt. 27 : 46.
5. I thirst.		John 19 : 28.
6. It is finished.		John 19 : 30.
7. Father, into thy hands I commend my spirit.		Luke 23 : 46.

4. After the Resurrection.

	OCCASIONS.	TEXTS.
The last appearances.	1. To Mary.	Mark 16; John 20.
	2. To the other woman.	Matt. 28 : 9, 10.
	3. To Simon Peter.	Luke 24 : 34.
	4. To two disciples.	Luke 24 : 13-32.
	5. To the ten in the upper room.	Luke 24 : 36-43.
	6. To the eleven one week later.	John 20 : 26-29.
	7. To the seven on the sea of Galilee.	John 21 : 1-22.
	8. To the eleven on a mountain in Galilee.	Matt. 28 : 16-20.
	9. Over five hundred at once.	1 Cor. 15 : 6.
	10. To James.	1 Cor. 15 : 7.
	11. To the apostles on the Mount of Olives.	Lu. 24 : 50; Acts 1 : 12.

NORMAL DRILL No. 27.

THE PERSON OF CHRIST.

His	}	T	WO NATURES—truly God, perfectly man —God-man. TWO FOLD ESTATE—humiliation and ex- altation. THREE OFFICES—prophet, priest and king.
		C	HARACTER—sinless—The moral miracle of history. CHARITY—faultless—“Father forgive them.” CONSTANCY—perpetual—“Yesterday, to-day and forever.”

1. Jesus Christ was called the “Son of God” and the “Son of Man.” These titles amount to assertions of His Divinity and humanity.

He Was Truly God—John 10 : 30-38 ; 14 : 9. (a) Jesus claimed that the Old Testament referred to Himself — John 5 : 39. (b) Old Testament testimony points to Him as the Seed—Gen. 22 : 18. (c) He is the Angel of Jehovah—Ex. 23 : 20, 21. (d) Announced in the Psalms and the prophets—Ps. 45 : 6, 7 ; Isa. 9 : 6 ; Dan. 7 : 13 ; 3 : 25 ; Mal. 3 : 1. (e) Jesus adopted the name “Son of God,” or “Son”—John 10 : 30. (f) He expressed the Divine relationship in His prayer—John 17 : 5. (g) The voice from heaven accredited Him—Matt. 3 : 17. (h) The followers of Jesus bore testimony to His heavenliness—John 1 : 14.

He Was Perfectly Man—The title “Son of Man” was that most frequently used by Jesus, and as most truly expressing His intimate connection with the human race. He was the Man of toil who “went about doing good,” and the “Man of Sorrows” acquainted with grief.

These two views of His nature have been united by the theologians in the very careful expression the “God-man,” or the “Divine-human,” which represent inseparableness without intermixture,

2. The conditions surrounding the Saviour's history constitute what are known as His "estates," and these are two, viz.: Humiliation and Exaltation.

(1) Humiliation is seen in the adoption of human nature through incarnation, in the assumption of infirmity such as weariness and grief, in subordination to the will of the Father and the guidance of the Spirit, in submitting to ordinances in the matter of obedience, and in death—humiliation covering the whole history of His earthly life up to the time of His burial.

(2) The Exaltation embraced (a) The Descent of Christ through burial, and by which He made known His power.—Acts 2:30, 31, 24. (b) The Resurrection.—Rom. 1:4. (c) The Ascension.—Luke 24:50, 51; 1 Cor. 15:25.

3. The work which Jesus Christ was, and is to accomplish, brings Him into relation to both God and man, between whom he is the mediator.

(1) In doing this work He fulfils the functions of a prophet.—Acts 7:37. This was characteristic of all His teaching from the conversations with Nicodemus and the woman of Samaria to the walk to Emmaus.

(2) He is Priest—the "central and most important office of our Lord's mediatorship".—John 1:29; 6:51; and the High Priestly prayer, John 17. See Heb. 7:25. Intercession and Benediction belong to Him.

(3) He is King. (a) This is the reward of His death. (b) It is the means of carrying out the purpose of His death. (c) It constitutes the gift of the blessings purchased through His Atonement.

This was matter of prediction—Gen. 3:15; 22:17; 49:10; Ps. 72; 110. It was assumed in attempting to establish the Kingdom of God among men.

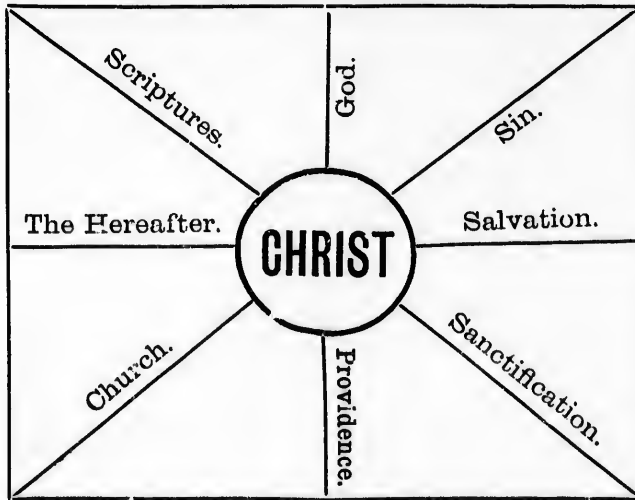
It was fully asserted by Jesus after the Resurrection. Matt. 28:18-20.

His Kingdom is (a) in the Christian Church, (b) in the individual heart, (c) in Providential government of the world, (d) in the final judgment of the world.

4. The life of Jesus, in its sinlessness, is the moral miracle of history; "Never man spake like this man." "I find no fault in Him." "Have thou nothing to do with this just One." "This man hath done nothing amiss." He was without fault, and this included His inherent purity and His immutability.

NORMAL DRILL No. 28.

THE DOCTRINES OF CHRIST.



The doctrines of Christ may be stated as the doctrines concerning the Scriptures, God, Sin, Salvation and Sanctification, Providence, the Church and the Hereafter or the consummation of the things of time, and all these with Christ as the central fact.

I. CHRIST AS CENTRAL.

1. His *Person*—Divine-human, "Son of God," "Son of Man." 2. His *Attributes*—Excellency, John 3 : 31 ; Eternity, John 1 : 1 ; Authority, Matt. 12 : 8 ; Unity in the Trinity, John 10 : 30, 14 : 7-10 ; Equality, John 5 : 23 ; Omnipresence, John 3 : 13 ; Omnipotence, Matt. 28 : 18 ; Omniscience, John 16 : 30. 3. His *Work*—(a) A voluntary atonement for the removal of the sin of the world, and the salvation of the individual believer, John 10 : 11, 15, 17, 18, 1 : 29, 3 : 15, Luke 19 : 10 ; (b) As a teacher bearing testimony to all the truths of revelation, John 6 : 68, 69, and Matt. 11 : 28, 29 ; (c) As an intercessor seeking the gift of the Spirit for the believer,

John 14 : 16 ; (*d*) As the life giving life and causing fruitfulness, John 15 : 4 ; (*e*) As King preparing for the future of the believing ones, John 14 : 2, 12 : 26.

II. CHRIST'S TESTIMONY TO THE SCRIPTURES.

1. Their *designation*—"Scriptures," Mark 12 : 10. 2. Their *origin*, Word of God, Luke 11 : 28 ; Matt. 4 : 4. 3. Their *characteristic*—predictive, John 7 : 42 ; Luke 24 : 27. 4. Their *purpose*—to make Christ known, John 5 : 39. 5. Their *three great divisions*—Law, Prophets and Psalms (corresponding to history, doctrine and prophecy), Luke 24 ; 44. 6. Their *claim*—to be searched, John 5 : 39, and obeyed, Matt. 7 : 24.

III. CHRIST'S TESTIMONY TO GOD.

1. His *Being*—He is a Spirit, John 4 : 24. 2. His *Personality*—threefold, as Father, Son and Holy Ghost, Matt. 3 : 16, 17 ; 28 : 19. 3. His *Unity* of persons, John 10 : 30 ; 16 : 14, 15. 4. His *Attributes*—(1) Perfection, Matt. 5 : 48 ; (2) True, John 17 : 3 ; (3) Good, Matt. 19 : 17.

IV. CHRIST'S TESTIMONY CONCERNING SIN.

1. Its *originator*—Satan, John 8 : 44. 2. Its *seat*—the human heart, Matt. 15 : 19. 3. Its *occasion*—through neglect of privileges, John 15 : 22. 4. Its *consequence*—destruction, Luke 13 : 2, 3. 5. Its *cure*—the sacrifice of Jesus Christ, Matt. 26 : 28. 6. Its *extent*—universal, in individuals and nations, John 3 : 18-21 ; Matt. 11 : 21-24 ; 23 : 25, 36.

V. CHRIST'S TESTIMONY CONCERNING SALVATION.

1. Its *necessity*—through the existence of sin, Matt. 1 : 21. 2. Its *possibility*—by the incarnation of Jesus, Matt. 18 : 11. 3. Its *direct agent*—Christ by His death, John 3 : 14, 15. 4. The *conditions*—repentance and faith, Matt. 3 : 17 ; John 3 : 16. 5. Its *present manifestation*—in regeneration, John 3 : 3, 5. 6. Its *final condition*—perseverance, Matt. 10 : 22.

VI. CHRIST'S TESTIMONY CONCERNING SANCTIFICATION.

1. Its *author*—God, John 17 : 17. 2. Its *instrumentality*—the Word, John 17 : 17. 3. Its *manifestation*—a pure

heart, Matt. 5 : 8 ; John 15 : 3. 4. Its *consequence*—union with Christ, John 15 : 4. 5. Its *occasion*—the coming of the Holy Spirit, Acts 1 : 8. 6. Its *attestation*—ability and exercise of testimony, Acts 1 : 8.

VII. CHRIST'S TESTIMONY CONCERNING PROVIDENCE.

1. Its *objects*—all classes, Matt. 6 : 44. 2. A *special providence*—taking notice of individuals, and especially the subjects of the kingdom, Matt. 6 : 26. 3. Its *sphere*—nature, Mark 4 : 39. 4. Its *extent*—providing for daily necessities, Matt. 6 : 25, 31-33. 5. Its *ability*—to preserve the soul, Matt. 10 : 28. 6. Its *demand*—for the exercise of faith, Matt. 10 : 29-31.

VIII. CHRIST'S TESTIMONY CONCERNING THE CHURCH.

1. Its *origin*—by Christ, Matt. 16 : 18. 2. Its *foundation*—Christ the Rock, Matt. 16 : 18. 3. Its *members*—children, Mark 10 : 14 ; adults, John 3 : 3, 4. 4. Its *purpose*—to be a fold, John 10 : 16 ; to be a vineyard, Matt. 21 : 41 ; to be a kingdom, Matt. 13 : 24. 5. Its *duties*—worship, John 4 : 23, 34 ; prayer, private, Matt. 6 : 6, social, Matt. 6 : 9, persistent, Luke 18 : 1-7, public, Matt. 11 : 25 ; using the Scriptures, Luke 4 : 16-21 ; singing, Matt. 26 : 20. 6. Its *ordinances*—two, Baptism with water signifying admission into the kingdom, and the Lord's Supper, being a memorial of the King, Matt. 28 : 19 ; Luke 22 : 19. 7. Its *direction*—under human discipline for the general good, Matt. 16 : 19 ; 18 : 18. 8. Its *mission*—to make known Christ to all the world, Matt. 28 : 19, 20. 9. Its *claims*—that every one should through it confess Christ to men, Mark 3 : 34-38.

IX. CHRIST'S TESTIMONY CONCERNING FINAL THINGS.

1. *Death*—the end of probation, Luke 16 : 26. 2. State of the *dead*—conscious in misery or blessedness, Luke 16 : 25. 3. A *second coming* of Christ, as a Judge, Matt. 25 : 31. 4. A *resurrection* of all classes, Matt. 22 : 29-32 ; John 5 : 28, 29. 5. A *judgment* day with Christ as Judge, Matt. 25 : 31-33. 6. The *subjects judged*—all nations, Matt. 25 : 32. 7. The *results*—eternal punishment of the wicked, Matt. 25 : 46 ; eternal reward of the righteous, Matt. 25 : 46.

NORMAL DRILL No. 29.

THE LAND OF CHRIST.

I.	P	ECULIARI- TIES	{	WATERS—Jordan, Sea of Galilee, Ke- dron, Dead Sea.
II.		ROMINENT MOUNTAINS		PHYSICAL FEATURES—Western Plain, mountain region. Jordan Valley, Eastern Table Land.
III.		OLITICAL ROVINCES	{	Hermon, Tabor, Zion, Olives, Leba- non, Gilboa, Carmel, Ebal, Geri- zim, Nebo.
IV.		ROMINENT LACES		Judca, Samaria, Galilee, Perea, Te- trarchy of Philip. Bethlehem, Jerusalem, Sychar, Naz- areth, Capernaum, Bethsaida, Jericho, Bethany.

Let these be traced on the map; or better, outlined on the blackboard.

I. PECULIARITIES OF PALESTINE.

1. Drawing the lines from north to south, the country assumes four sections. The Western Plain extending along the Mediterranean, from eight to twenty miles wide; the mountain region "the backbone of the country," with mountains rising from 3,500 to 4,000 feet high; the Jordan valley, a deep ravine from two to fourteen miles wide, and with the bed of the river and its lakes from 500 to 1,000 feet below the level of the sea, the eastern table-land rising from the "east of the Jordan," a region of precipitous and lofty mountains.

2. The inland waters are: the *Jordan river*, a tortuous stream, by its windings, 200 miles long, while in a direct line only 134 miles, and taking its rise in three sources—in Mount Hermon, 1,800 feet *above* the sea, and emptying into the Dead Sea, 1,300 feet *below*, thus having a fall of 3,100 feet; the *Sea of Galilee*, called also the Sea of Tiberias, Genneseret and Chinnereth, is fourteen miles long and about seven miles wide, and is situated in the north of Palestine; the *Dead Sea*, known also as the Salt Sea, the Sea of the Plain, the East Sea, is forty-six

miles in length and ten in width; *Kedron*, a brook flowing past Jerusalem south-easterly into the Dead Sea. Other brooks might be named, such as Zered, Arnon, Jabbok, Hieromax, Cherith and Kishon.

II. PROMINENT MOUNTAINS.

1. *Hermon*, on which Christ was transfigured, lying north-east near the border of Palestine and opposite Lebanon. 2. *Tabor*, west of the Sea of Galilee. 3. *Zion*, west of the Dead Sea. 4. *Mount of Olives*, east of Jerusalem. 5. *Lebanon*, noted for its cedars, lies west of the sources of the Jordan. 6. *Gilboa*, south of the valley of Jezreel and west of Jordan. 7. *Carmel*, on the Mediterranean coast due west of the Sea of Galilee. 8. *Ebal*, in the centre of the country and north of Shechem—the mountain of the curse. 9. *Gerizim*, to the south—the mountain of the blessing. 10. *Nebo*, on the east of Jordan at the head of the Dead Sea—the mount on which Moses died.

III. THE POLITICAL PROVINCES.

1. Judea, in the south. 2. Samaria, north and bounded on the east by the Jordan. 3. Galilee, still further north. 4. Perea, east of the Jordan. 5. The Tetrarchy of Philip, east of the Sea of Galilee. In the times of Christ Judea and Samaria were united as the Tetrarchy of Archelaus, while Perea and Galilee were under Herod Antipas.

IV. THE PROMINENT PLACES.

1. *Jerusalem*—"the city of the great king"—18 miles north-west of the Dead Sea, built on mounts Zion and Moriah. 2. *Bethlehem*, the birthplace of David and Jesus, 6 miles from Jerusalem. 3. *Sychar*—famous for Christ's talk with the woman—north of Jerusalem 30 miles. 4. *Nazareth*, west of the southern end of the Sea of Galilee and north of Jerusalem 70 miles. 5. *Capernaum*, on the north-western shore of the Sea of Galilee 90 miles from Jerusalem. 6. *Bethsaida*, at the northern end of the Sea of Galilee. 7. *Jericho*, 16 miles north-east of Jerusalem and west of Jordan. 8. *Bethany*, the home of Lazarus, 2 miles east of Jerusalem.

NORMAL DRILL No. 30.**THE APOSTOLIC CHURCH.**

The Apostolic Church may be studied with respect to its

PREPARATIONS.
 PERIODS.
 PERSONS.
 PLACES.
 PURPOSES.
 PRIVILEGES.
 PRODUCTIVENESS.

I. PREPARATIONS.

1. *Life*—through Jesus Christ. 2. *Knowledge*—through the teachings of Jesus Christ. 3. *Effort*—through the course of training in practical work to which Christ subjected His followers. 4. *Assurance*—through the evidences of the Divinity of Christ furnished by His miracles, His life, and the evidences of His resurrection. 5. *Spiritual Experience*—by the ten days prayer-meeting in the upper room in Jerusalem and the baptism with the Holy Ghost on the day of Pentecost.

II. PERIODS.

1. *Preparation*, including the development of expectation, the general establishment of Roman authority and the use of Latin as an official and Greek as the common language, and the dispersion of the Jews which resulted in spreading among the nations their religious ideas and monotheistic worship.

2. *Organization*—Including the preliminary teachings and commands of Jesus, the unity of the disciples in the consciousness of a special spiritual experience, the assumption of the preaching office by Peter on the day of Pentecost, the assembling on the Lord's Day for worship, the recognition of evangelists like Philip, and the appointment of seven deacons including Stephen.

3. *Persecution*—covering the first persecutions of the Christian Church, arising in connection with the death of Stephen, originating with the Jews, being conducted by Saul of Tarsus, and resulting in the scattering of the infant church from Jerusalem.

4. *Transition*—in which the Apostolic mind broadens beyond Jewish conceptions, and Peter marks the transition by the reception of Cornelius into the Christian Church, at Cesarea, A.D. 40, the evangelization of Samaria and Ethiopia, and the organization of the first Christian Church in Antioch, A.D. 45.

5. *Extension* from the year A.D. 50 when the Council of the Apostles in Jerusalem issued three decrees to Gentiles, to the close of the first century and including the Missionary activities of St. Paul throughout Asia Minor and in Europe.

III. PERSONS.

1. The Pillars of the Church—Peter, James and John.
 2. The evangelist — Philip. 3. The seven deacons—Stephen, Philip, Prochorus and Nicanor, Timon, Parmenas and Nicolas. 4. Paul and Silas, Barnabas and Mark, Timothy and Luke, the Missionaries to the Gentiles. 5. The evil-minded, such as Ananias and Sapphira and Simon Magus. 6. The Roman Judiciary represented by Festus, Felix and Agrippa.

IV. PLACES.

1. The *Countries and Provinces*.—(a) *Ethiopia*, lying immediately south of Egypt and bounded on the east by the Red Sea. (b) *Judea*. (c) *Samaria*. (d) *Syria*, lying north of Galilee and bounded on the west by the Mediterranean Sea. (e) The provinces of *Asia Minor*, Cilicia, Cappadocia, Pontus, Lycæonia and Galatia, Lycia, Pisidia, Pamphylia, Phrygia and Bithynia, Lydia and Mysia. (f) In Europe, Greece with Macedonia to the north and Italy to the west, Spain after the first imprisonment of Paul.

2. The *cities of note*.—*Jerusalem*, the birth-place of the Church; *Samaria*, the home of Simon Magus and the scene of Philip's labors; *Damascus*, in Syria, where Saul of Tarsus entered as a convert to Christianity and began

his ministry ; *Tarsus*, in Cilicia, Paul's native place ; *Antioch*, in Syria, where the disciples were first called Christians ; *Joppa*, on the sea coast, where Peter saw a vision preparing him to receive Gentiles as converts of Christianity ; *Caesarea*, on the sea coast, where Peter welcomed Cornelius as the first Gentile convert and the scene of Paul's imprisonment and defences ; *Selucia*, the first place visited by Paul and Barnabas when sent forth by the church at Antioch ; *Salamis*, in the Island of Cyprus and Paphos, noted for the meeting with Elymas, the sorcerer, and the conversion of Sergius Paulus ; *Perga*, in Pamphylia, *Antioch*, in Pisidia, *Iconium*, *Lystra* and *Derbe*, noted for Paul's first foreign missionary tour ; *Troas*, *Philippi*, *Thessalonica*, *Berea*, *Athens*, *Corinth* and *Ephesus* the new ground occupied in Paul's second tour ; *Apri Forum*, the *Three Taverns* and *Rome* connected with Paul's two imprisonments and his martyrdom ; Smyrna, Philadelphia and Laodicea of Revelations.

3. *The Islands*.—*Cyprus*, in the eastern Mediterranean ; *Patmos*, south-east of Athens, with Chios and Samos to the north ; *Crete*, south of Greece ; *Sicily*, south of Italy, and *Malta* or *Melita*, south of Sicily.

4. *Seaports*.—Gaza, Joppa, Caesarea, Selucia, Salamis, Paphos, Perga, Miletus, Trogyllium, Mitylene, Assos and Neapolis, Myra, Fairhavens, Syracuse, Rhegium and Puteoli being all, with the exception of the first two named, associated with the work of St. Paul.

V. PURPOSES.

1. As announced in the last words of Christ (Acts 1 : 8) a *world-wide* evangelism. 2. *Precedence* given to the Jews—Christianity carried to the *Circumcision* by Peter. 4. Paul the Apostle reaching the *Gentiles*. 5. The *Ideal*, the Kingdom of Christ as supreme, and the world for Christ. 6. The establishment of *visible churches* with a view to perpetuating a Christian society. The *formation of membership rolls* and the granting of letters of introduction.

VI. PRIVILEGES.

1. *Fellowship*—the membership tarried in prayer and had all things in common, a mark of confidence. 2. The

Ministry of the Word—in the houses, in synagogues and in the open air. 3. The *Sacraments*—whole households being baptised, and converts being encouraged to celebrate the Lord's Supper. 4. *Systematic beneficence*—every Sabbath witnessing a contribution towards the help of the necessitous. 5. The reception of circular letters from Apostles and passing from place to place. 6. The opportunity to witness miracles and test their genuineness and to credit or discredit books purporting to be Apostolic in their authorship.

VII. PRODUCTIVENESS.

1. *Membership*—Within one century the church originated by Jesus so far grew that the members were found in all the populous places of the Roman Empire, and included the poor and oppressed together with the higher and educated classes. 2. *Influence*—by moral earnestness, which was in striking contrast to the corruption of the age. "For the first three centuries Christianity was placed in the most unfavorable circumstances, that it might display its moral power and gain its victory over the world by spiritual weapons alone." According to Tertullian "more were kept out of the new sect by love of pleasure than by love of life."

3. *Churches*—in *ecclesiastical* centres like Jerusalem, in commercial centres like Antioch and Ephesus, in colonial centres like Philippi, in educational centres like Athens and Alexandria, in political centres like Rome.

4. *Men*—of whom no age need be ashamed, as Paul and John, and Peter and James, Luke and Timothy, Apollos and Titus, and followed by such as Justin Martyr, Irenaens and Polycarp and Clement.

5. *Propagators*—all Christians. Said Tertullian: "Every Christian laborer both finds out God and manifests Him. There were no Missionary Societies, but "every Christian told his neighbor."

6. *Literature*—the Gospels. Epistles and the Book of Revelations being the whole of the New Testament. The first three Gospels are called "Synoptic" and represented synopses or brief summaries of the events in the life of Jesus. These summaries probably constituted the substance of the early Apostolic preaching until they

became fixed in form and were at last committed to writing. The Epistles contain the doctrinal developments, or, as in the letters of James, Peter and Jude, practical exhortations, and in the letters of John a recognition of the growth of heresy and a defence of the truth; his Gospel presents the ground of the defence, and Revelation is an encouragement to endure persecution in view of the ultimate victory of Christianity.

NORMAL DRILL No. 31.

THE CHIEFEST OF APOSTLES.

St. Paul is the foremost of the Apostles (1) in *ability*, as to natural faculties and acquired education, (2) in *influence* upon the people of his times and the world in succeeding generations. His life of sixty-four years may be studied with reference to

**HIS LIFE IN RELATION TO CHRISTIANITY.
LABORS AS A MISSIONARY.
LITERATURE FORMED IN HIS WRITINGS.**

I. HIS LIFE.

Preparatory period.—1. His ancestry: Hebrew. 2. Birthplace: Tarsus, in Cilicia. 3. Date: A.D. 2, contemporary with Christ. 4. Education: Of the best, taught by Gamaliel. 5. Religious training: Strict, a Pharisee. 6. His personality pronounced: A zealous persecutor. 7. His conversion decided: An enthusiastic worker. 8. Time: A.D. 37, seven years after the ascension of Christ.

Introductory period.—1. Time: A.D. 37-44. 2. In Damascus subject to meditation, and to instructions from the disciple Ananias and other disciples. 3. Retirement and labor in Arabia for three years. 4. A brief visit to Jerusalem. 5. In Tarsus and Cilicia for three years.

6. Helping Barnabas in the work at Antioch, thus completing his labors as a *home missionary*.

Period of extended work and influence.—1. Time: A.D. 45-66. 2. Effect: Touching all of the most essential facts and important labors in connection with the Apostle's influence on the spread of Christianity.

II. HIS LABORS AS A FOREIGN MISSIONARY.

The First Missionary Journey, A.D. 45-48.—1. Starting from Antioch, in Syria, the places visited were the Island of Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra and Derbe. 2. The fruit of this visit was the founding of the first four Christian Churches of Asia Minor. 3. The effect in Jerusalem was seen in the calling of the first Council with Paul's report, and the passage of the decrees opening the door to Gentiles and admitting the unity of Jews and Gentiles.

The Second Missionary Journey, A.D. 51-53.—1. Leaving Antioch, and briefly visiting Asia Minor, Paul passed to Philippi, through Amphipolis and Appolonia to Thessalonica, thence to Berea, Athens and Corinth. 2. This was the introduction of Christianity into Europe. 3. The first convert in Europe was Lydia, of Thyatira, who was converted in Philippi.

The Third Missionary Journey, A.D. 54-58.—1. Three years of this time were spent in Ephesus. 2. Ten months were spent in Europe, in the vicinity of Philippi and Corinth. 3. The purpose of this journey was the permanent establishment of Christianity where it had been previously organized. 4. A return to Jerusalem in the Spring of 58 resulted in the Apostle's arrest. 5. This was followed by his *Defences* (a) in Jerusalem on the steps of the castle, (b) before the Council, (c) before Felix in Caesarea, (d) before Felix and Drusilla, (e) before Festus, (f) before Agrippa. 6. Paul, a prisoner in Caesarea for two years, and in Rome for two years more.

The Fourth Missionary Journey, A.D. 63-65.—1. Paul revisited Asia Minor, and probably went to Spain. 2. Christianity under Pagan persecution, and Paul imprisoned a second time in Rome and martyred,

III. HIS LITERARY PRODUCTIONS.

These remain in the form of thirteen epistles :

<i>Name.</i>	<i>Date.</i>	<i>Name.</i>	<i>Date.</i>
1 and 2 Thessalo- nians	A. D. 52	Ephesians } Philippians } Colossians } Philemon } 1 Timothy and Titus } 2 Timothy A. D. 61-63 " 64 " 66
1 and 2 Corinthians.	" 57		
Romans } Galatians }	" 58		

The characteristic doctrines of these writings are :

1. *Thessalonians*—the *Second Coming* of Christ.
2. *Corinthians*—the *Resurrection* of Christ and the dead as fundamental.
3. *Romans* and *Galatians*—*Justification* by faith, the *Witness of the Spirit*, *Sanctification* through Christ.
4. *Ephesians*, *Philippians* and *Colossians*—*Divinity* and *Supremacy* of Christ and *Regeneration* through Christ.
5. *Timothy* and *Titus*—*Universal application* of *Christianity*.

NORMAL DRILL No. 32.

THE LAST OF APOSTOLIC WRITINGS.

THE GOSPEL ACCORDING TO ST. JOHN.

Author.—1. John the disciple whom Jesus loved. 2. One of the first disciples. 3. With Mary at the cross. 4. With Peter at the sepulchre. 5. Preached Christ in Jerusalem and was imprisoned. 6. Imprisoned by Nero on the island of Patmos. 7. Lived at Ephesus directing the churches. 8. Died between A. D. 98 and 100.

Date and Place of writing. Ephesus, A. D. 97.

Purpose in writing.—1. To refute *Gnosticism*, which taught that sin could not be separated from a human life. 2. To correct the Jews, who denied the Divinity of Christ. 3. To create in the Jews a belief that Jesus is Christ. 4. To create in the Gentiles a belief that Jesus is the Son of God. 5. To furnish to the Church the fruits of spiritual meditations on the Divine aspects of the life of Jesus, with a view to promoting personal and saving faith.

Structure :

Prologue. 1: 1-18. With Purpose Stated. 1: 12.	MINISTRY OF CHRIST. 1: 19-12: 50.		GATHERING RESULTS, 13-20.		Epi- logue 21
	Testi- monies to Christ. 1: 19-2: 11	Lessons on L IFE I GHT L OVE 2: 11-12: 50	In the By the Through the	C HURCH, 13-17. R OSS, 18, 19. C ONQUEST OF THE G RAVE, 20.	

Showing { Twenty-one chapters. [tion (7 and 1).
 Seven miracles before and one after the resurrec-
 No parables. [Vine.
 Two allegories—The Good Shepherd and the
 Eight special addresses.
 One prayer.

Characters in the Gospel.—1. John the Baptist. 2. Andrew, the first missionary. 3. Nathaniel, the guileless. 4. Peter, the penitent. 5. Nicodemus, the secret disciple. 6. The Woman of Samaria, type of the working Church. 7. The Man at Bethesda, type of the helpless sinner. 8. The Man born blind, or the assurance of salvation. 9. Martha, Mary and Lazarus. 10. The seeking Grecians. 11. Traitorous Judas. 12. Doubting Thomas. 13. Loving John. 14. The Jews in opposition.

The Miracles.—1. Recorded as signs. 2. In support of the argument that "Jesus is the Christ, the Son of the living God." 3. Their names.

W. W.—Water turned into wine.

Sign of Christ's essential divinity.

N. S.—Nobleman's son healed.

Sign of Christ's unlimited power.

I. M.—Impotent man healed.

Christ the source of life.

5,000.—Five thousand fed.

Christ the support of life.

W. S.—Christ walking on the sea.

Christ the power of life.

B. M.—Blind man healed.

Christ the source of truth.

R. L.—Resurrection of Lazarus. Christ as Love.

D. F.—Draught of fishes.

Sign of Judgment Day success.

The Argument.—Supported by: 1. *Testimonies*, of John the Baptist, of the Disciples, and the First Miracle. 2. By *Work* of Jesus in cleansing the Temple and conversing with Nicodemus, in Samaria and in Galilee, and again in Jerusalem. 3. By the *Signs* and their spiritual lessons. 4. By the *Addresses* on Christ as the source of life (chap. 5), as support of life (chap. 6), as the source of Truth and Life (chaps. 7 and 8), Christ as Love (chap. 10), to the Grecians (chap. 12), to the Apostles (chaps. 13-16), by the High Priestly prayer (chap. 17). 5. By the *Evidences* of the resurrection (chaps. 20, 21).

The Value of the Gospel.—1. Called by Clement of Alexandria the "spiritual Gospel." The "Synoptists give us mainly the external acts of Jesus Christ; St. John lays before us glimpses of the inner life and spirit of the Son of God." 2. *A witness to the Old Testament.*—"The fourth Gospel is saturated with the thoughts, imagery and language of the Old Testament." "Without the basis of the Old Testament, without the fullest acceptance of the unchanging divinity of the Old Testament, the Gospel of St. John is an insoluble riddle." (Westcott's "Introduction.") 3. *A witness to the truth of the other Gospels.*—"The Evangelist assumes that the contents of his predecessors' Gospels are known to his readers." The peculiarities of St. John's temperament and the circumstances under which he wrote, account for the differences between his Gospel and the Synoptists. 4. *Related to the First Epistle of St. John*, as a book of Christian Theology is to a summary of Christian Ethics. The epistle may be regarded either as an introduction or a supplement. 5. In *Christian evidences*—of especial value, as furnishing the highest views of Christ and the loftiest character to Christianity. The attacks made by critics of the New Testament have been most strong against this book, but it has withstood them—a veritable New Testament Gibraltar, without Gibraltar's destructiveness or perishableness. 6. In *Personal experience.*—The young convert turns to this Gospel as his best book, and favorite New Testament reading. It makes for the development of faith.

CHAPTER III.

BIBLE STUDY.

What it is.—1. A careful use of the context, by which the writer is allowed to explain and illustrate himself, and his thought becomes the subject of study, and not, as too frequently, some uninspired thought read into a passage. 2. The *consideration of relative matters*, such as (1) the history of a book, (2) the circumstances under which an author wrote, (3) the author's life and times, (4) the persons and circumstances about which the book is concerned, (5) the causes leading to the writing, and (6) the relation which the book bears to other books of the Bible. 3. The *comparative* method by which passage is compared with passage, and illustrated by it chiefly through the use of marginal references. "A good reference Bible is an excellent commentary." Yet it is to be remembered that the selection of marginal references is of comparatively recent origin, and was not by special inspiration. 4. *Topical*, by which a writer's thoughts on a given subject are grouped from his different writings, and further supported by quotations from other writers. This is one of the most interesting, refreshing and strengthening of methods of Biblical study, and certainly aids in familiarizing the Bible student with his Bible. In this connection it has been said, "The Bible is its own best interpreter." 5. *Actual memorizing* of select passages, for Bible thought can be expressed in no better than Bible language, and the student is to know the book rather than know about the book.

The Importance of Bible Study. 1. *Educationally*—(a) it trains the thinking power, (b) improves the vocabulary, (c) suggests ideas and (d) furnishes arguments and illustrations. 2. *Morally*—(a) it develops and quickens conscience, (b) it establishes the law and the judge by which conscience may be influenced, (c) it creates a standard of duty for man individually and socially. 3. *Professionally*—(a) it proposes principles of business, (b) it prescribes standards of politics, (c) it is a book of methods for all workers, (d) it directly furnishes matter and method for the Christian teacher and minister. 4. *Spiritually*—(a) it sheds the light which discloses the darkness of human nature and results in condemnation on account of sin, (b) it is the good seed expanding and occupying the ground of the moral nature, (c) it is essential to the production of faith, (d) it is instrumental in promoting the new-birth and sanctification, (e) it adds chasteness to the gifts of a Christian character.

The Spheres of Bible Study.—1. In private, educationally, morally, professionally and spiritually. 2. Social at the family altar, and around the family table. 3. Congregationally, in Bible classes, in Prayer-meetings, in Sabbath evening congregational services. A "Bible reading" will often teach more effectually than the usual sermon.

Some Brief Bible Readings are here appended, having been developed in connection with Sunday School lessons, and having therefore the merit of having been tested.

1. THE SPIRITUAL LIFE.

- A change needed. Eph. 5 : 8.
- A change accomplished. Eph. 2 : 5.
- The invitation extended. Matt. 11 : 28.
- The invitation repeated. Rev. 22 : 17.
- The encouragement offered. John 6 : 37.
- The guidance promised. Ps. 32 : 8.
- The promise repeated. John 14 : 16 ; 16 : 13.
- The promise strengthened. Matt. 28 : 20.
- The possession given. Heb. 4 : 3, 10, 11.
- The fellowship offered. 1 John 1, 3.
- The most blessed fellowship. John 12 : 26.

2. CHRISTIAN TESTIMONY.

- The Command. Matt. 28 : 19 ; Mk. 16 : 15.
The persons. Luke 24 : 48.
The qualification. Acts 1 : 8 ; 1 John 1 : 3.
The objects of. John 20 : 17.
The obligation of. Rom. 10 : 10.
The reward of. Rev. 12 : 14 ; 7 : 14-17.

3. THE SINNER'S SAVIOUR.

- Christ the world's Saviour. John 3 : 16 ; 2 Tim. 1 : 8, 9.
His personal sacrifice. Eph. 5 : 2.
His precious sacrifice. 1 Peter 1 ; 18-21.
The way to life. John 14 ; 6.
His illimitable ability. Heb. 7 : 25 ; Mark 9 : 23.
The promise of His sufficiency. Mal. 4 : 2.
His crowning glory. Rev. 1 : 5, 6.

4. THE WAY OF SALVATION.

- The way. John 14 : 6.
The conditions required, Matt. 11 : 28 ; Acts 20 : 21.
The encouragement. John 6 : 37.
The holy way. Isa. 35 : 8.
The way in the wilderness. Isa. 43 : 19.
The blessed way. Isa. 43 : 16-21.
The way indicated. Isa. 30 : 21.
The most excellent way. 1 Cor. 12 : 31.
The entrance to the holy of holies. Heb. 9 : 8.
The right of way. Heb. 10 : 19, 20.

5. CHRISTIAN VICTORY.

- Victory for the church intimated. Psalms 20 : 5.
The source of victory. Psalm 121 : 1.
The sufficiency of help. Deut. 33 : 26, 27 ; 2 Cor. 12 : 9.
The assurance of victory, Matt. 16 : 18 ; Rom. 8 : 38, 39.
The reward of victory. Rom. 8 : 32 ; Rev. 2 : 7, 11,
17, 26 ; 3 : 5, 12, 21 ; 21 : 7.
The Leader in victory. 1 Cor. 15 : 57 ; Rev. 5 : 9, 10.

6. DIVINE LOVE.

The love of God. 1 John 4 : 8, 10.
 Bears with the sinful. Isa. 54 : 10.
 Brings good out of evil. Rom. 8 : 28, 18.
 Loving invitation. Jer. 31 : 3 ; John 3 : 16.
 Provides the Saviour, Rom. 5 : 8.
 Purposes salvation, 1 Thes. 5 : 9 ; John 3 : 17.
 Hence encouragement. John 6 : 37.
 And standing invitation. Isa. 55 : 7.

7. CHRISTIAN LOVELESSNESS.

Made possible in Christ's experience. 1 John 1 : 7.
 In answer to the prayer of Christ. John 17 : 21.
 Secured by Christ. 1 John 1 : 7 ; John 17 : 22.
 Practised in Charity. 1 John 13.
 Exhibited in mutual helpfulness. 1 Cor. 13 : 1, 2.
 Accompanied by partial or delights. 1 John 24 : 32.
 Exercised in sorrow. Psalms 137 : 1 ; Rom. 12 : 15.
 Established in the benediction of the Trinity. 2 Cor.
 13 : 13, 14.

8. CHRISTIAN FAITHFULNESS.

Sought for. Luke 12 : 42.
 Required. 2 Cor. 4 : 2.
 Tested. Luke 16 : 10.
 Trusted. 2 Tim. 2 : 2.
 Rewarded. Matt. 25 : 21 ; Rev. 2 : 10.
 Impossible to the natural man. Gen. 6 : 12 ; Ps. 5 : 9.
 Made possible by grace. Acts 15 : 9.
 Characterized the saints. Eph. 1 : 1.

9. OBEEDIENCE.

Value of. 1 Sam. 15 : 22.
 The condition of salvation. Matt. 7 : 21.
 The example. Heb. 5 : 8.
 The Spirit of. Gal. 4 : 6.
 The true sacrifice. Psalm 51 : 16, 17.
 Is required of children. Eph. 6 : 1.
 Rewarded. Lev. 25 : 18.

10. THE TEACHER.

- His motive and spirit. 2 Cor. 5 : 14.
False teachers portrayed. Ezek. 13 : 3-9.
The failure. Ezek. 13 : 14.
The example. Dent. 18 : 17-19 ; Matt. 11 : 28-30.
Responsibility. Ezek. 3 : 17-21.
Faithfulness required. Titus 3 : 8.
Divinely called. Eph. 4 : 11-14.
Usefulness of. Isa. 30 : 20, 21.
The commission. Isa. 58 : 1 ; 62 : 6, 7 ; Matt. 28 : 19.

11. CHRISTIAN SERVICE.

- Represented in Christ. John 13 : 5 ; Matt. 20 : 28.
Humbled and exalted. Phil. 2 : 7, 9.
Character of Christian service. Matt. 24 : 45.
Steadfastness required. 1 Cor. 15 : 58.
Qualification for service. Rom. 6 : 18, 22.
The honor of service. Mark 10 : 44.
The commendation. Matt. 25 : 21.
The certainty of reward. Gal. 6 : 7-9.
An eternal service. Rev. 22 : 3.

12. THE SERVICE OF CHILDREN.

- Illustrated in Samuel. 1 Sam. 3. Timothy. 2 Tim.
1. Christ. Luke 2 : 46, 47.
In the Temple. Matt. 21 : 15.
Encouraged by Christ. Matt. 21 : 16 ; Luke 19 : 40.
Service required. Ecces. 12 : 1.
Has a large influence. Isa. 11 : 6.
Christ the mighty Child. Isa. 9 : 6.
Expressive of the character of young Christians, 1 John
2 : 1.

13. THE RIGHTFUL KING.

- His nature. 1 Tim. 1 : 17.
His kingdom—nature and location. Rom. 14 : 17 ;
Luke 17 : 21.
The excellences of the King. Isa. 9.
Safety under His banner. Psalm 20 : 5.

Blessedness of His reign. Psalm 72.

His ability. Heb. 7 : 25.

The power, presence and authority of the King. Matt. 28 : 18-20 ; Rev. 1 : 18.

The King and His company. Rev. 17 : 14 ; 19 : 16.

His indisputable supremacy. 1 Tim. 6 : 15, 16.

14. THE BROKEN SPIRIT.

Its value. 1 Sam. 15 : 22.

Its importance. Psalm 51 : 17.

Its relationship. Psalm 34 : 18.

Its fellowship and sanctity. Isa. 57 : 15.

Its privilege. Isa. 66 : 2.

Its blessedness. Matt. 5 : 6.

Its possession. Luke 6 : 20.

Its exaltation. Matt. 23 : 12.

15. STRONG DRINK.

Forbidden. Lev. 10 : 9.

Perverts the judgment. Prov. 31 : 5.

Its character. Prov. 20 : 1.

Prevents spiritual watchfulness. Luke 21 : 34.

Unfitness for Christian society. 1 Cor. 5 : 11.

Evils caused by wine. Prov. 23 : 29, 30.

The drunkard excluded from heaven. Matt. 24 : 49-51 ; Gal. 5 : 31 ; 1 Cor. 6 : 10.

The benefit of total abstinence. Prov. 23 : 31, 32.

A characteristic of John the Baptist. Luke 1 : 15.

16. PERSONAL TESTIMONY.

Founded on personal experience. John 1 : 32-34.

Is the purpose of discipleship. Acts 1 : 8.

Requires special qualification. Luke 24 : 49.

Salvation through testimony of another. John 3 : 11, 12.

Salvation through personal testimony. Rom. 10 : 10.

Fellowship through testimony. 1 John 1 : 3.

Character and testimony. 1 Cor. 2 : 1-5.

Courageous testimony required, 2 Tim. 1 : 8.

Victory through testimony. Rev. 12 : 11.

17. FAITH ENCOURAGEMENT.

Believers invited. John 1 : 37-39.
A seeker instructed. John 3 : 16.
An engineer enlightened. John 4 : 25, 26.
A troubled and tested one rewarded. John 4 : 48-50.
A helpless one healed. John 5 : 7, 8.
The light-seeker enlightened. John 9 : 36, 37.
The encouragement for the faithful. John 14 : 1 ;
Acts 1 : 11.

18. THE RIGHT HEART.

The heart naturally wrong. Gen. 6 : 5 ; Rom. 3 : 23.
Made right from above. John 3 : 3.
The restoring means. Rom. 5 : 8.
The agency. Titus 3 : 5.
The result. 2 Cor. 5 : 17.
Fitness for service thus secured. Isa. 6 : 5-8.
Thorough service so made possible. Eph. 6 : 6.
Brotherly love also possible. 1 Peter 1 : 22.
The reward promised. Matt. 5 : 8 ; Rev. 2 : 7 ; 10 : 17.

19. POWER FOR SERVICE.

By the presence of Christ. Matt. 28 : 18-20.
Through the gift of the Spirit. Acts 1 : 8.
After preparation. 2 Tim. 2 : 21 ; 2 Cor. 7 : 1.
After self-sacrifice for others. Luke 4 : 18, 19.
Begets the duty to testify. Acts 1 : 8, 22.
Brings Christian success. Acts 3 : 12-16.
Is manifested through the Gospel. Rom. 1 : 16.

20. A FRIEND'S COUNSEL.

The Friend. John 15 : 14, 15.
The counsel in the Word. John 5 : 29 ; Rev. 3 : 22.
Character of the counsel—perfect, sure, right, pure.
Psalm 19 : 7, 8.
The contents of the counsel—(a) Earnest. Rev. 3 : 18.
(b) Pure. Psalm 119 : 9. (c) Restful. Matt. 11 :
28-30 (d) Reasonable. Isa. 1 : 18. (e) Satisfy-

ing. Isa. 55 : 1-3. (f) Saving. Rom. 10 : 17 ; 1 Peter 1 : 23. (g) Sanctifying. John 17 : 17.
 Danger in refusing such counsel. Prov. 1 : 24-26.
 Heb. 12 : 25-29.

21. THE WEAK THINGS OF THIS WORLD.

Chosen of God. 1 Cor. 1 : 27.
 Seen in Christ. Luke 2 : 16 ; Acts 4 : 11.
 In the Apostles. Matt. 11 : 25.
 Selected. James. 2 : 5.
 Enemies thus silenced. Psalm 8 : 2.
 Children. Matt. 21 : 15, 16.
 The three hundred. Judges 7 : 20-22.
 A memorable host. Heb. 11 : 34.
 St. Paul. 2 Cor. 10 : 10 ; 12 : 10.
 Not to be despised. Zech. 4 : 10, 6.
 May become strong. Haggai 2 : 3, 4.
 Sufficiency supplied. 2 Cor. 3 : 5.
 To be hopeful. Psalm 42 : 11.
 To receive victory. Rev. 7 : 14.

22. GROWTH.

Illustrated by the preparations of Paul ; Gal. 1 : 21, 22.
 The Baptist ; Luke 1 : 80. Christ ; Luke 2 : 52.
 Moses ; Exodus 2 : 15. David ; 1 Sam. 16 : 13 ;
 2 Sam. 2 : 1.
 Is conditioned on healing ; Mal. 4 : 2 ; Ezek. 47 : 9.
 Is assisted by retirement. Mark 6 : 31.
 Is promoted by food. 1 Peter 2 : 2.
 The condition of life characterized by the diet. 1 Cor.
 3 : 2 ; Heb. 5 : 12, 13.
 Knowledge of God the purpose in growth. Col. 1 : 10 ;
 Ps. 46 : 10 ; John 17 : 3.
 The tendency in growth—Christward. Eph. 5 : 14 ;
 2 : 21.
 Likeness in growth—a tender plant, Isa. 53 : 2 ; a lily,
 Hos. 14 : 5 ; a vine, Hos. 14 : 7.
 Through the instrumentality of faith. 2 Thess. 1 : 3 ;
 Luke 12 : 27.

23. DIVINE KNOWLEDGE OF MAN.

His searching sight. Psalm 139 : 1-4.
Hopeful thoughts. Psalm 40 : 9.
Sympathizing knowledge. Psalm 103 : 13, 14.
A perfect knowledge. John 2 : 24, 25.
Discerning inward character. Gen. 6 : 5 ; 1 Sam. 16 : 7.
Judging the thoughts. Eccl. 12 : 14 ; Acts 5 : 3-5.
Opportunities available. Rev. 3 : 8.
A sad deficiency in knowledge. Matt. 25 : 12.
Observing the righteous. 1 Tim. 2 : 19 ; John 10 :
14, 27.
Compensating knowledge. Job. 23 : 10.

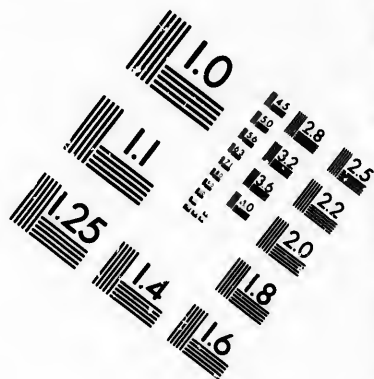
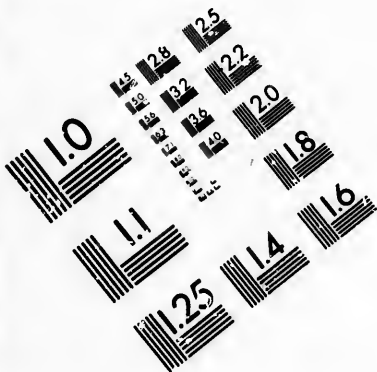
24. CHRISTIAN LOVE.

Essential for efficiency. 1 Cor. 13 : 1-3.
Its nature. 1 Cor. 13 : 4-7.
Its source. 1 John 4 : 7.
Its obligation. 1 John 4 : 11.
Its manifestation. Eph. 5 : 2.
Its model. Eph. 5 : 2 ; John 13 : 15.
Its persistency. 1 Cor. 13 : 8.
Its perpetuity. 1 Cor. 13 : 13.
Its evidence. John 14 : 15, 23 ; 13 : 34, 35.

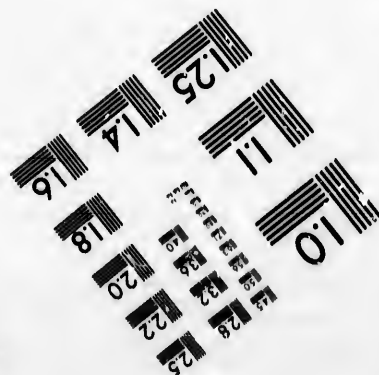
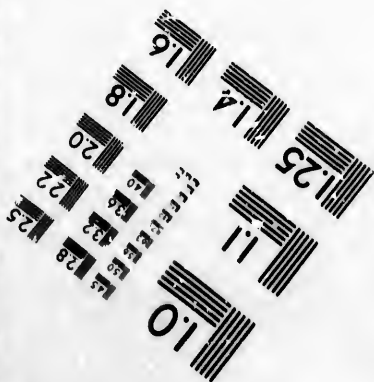
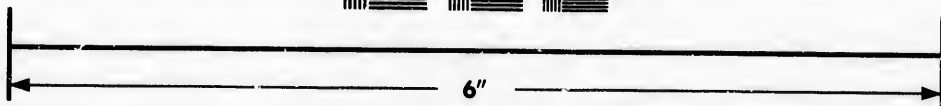
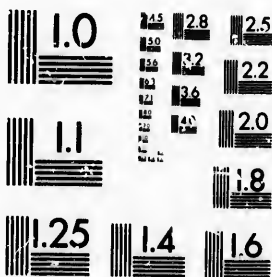
25. JESUS THE ALL-SUFFICIENT.

Embodying divine fulness. Col. 1 : 19 ; 2 : 9.
Through whom is the supply of all our need. Phil.
4 : 19 ; Heb. 7 : 25.
Possessor of all things. John 16 : 15.
Seeking. Luke 19 : 10.
Calling. John 11 : 43.
Enlightening. John 9 : 25.
Quickening. John 11 : 44 ; Luke 7 : 14, 15.
Feeding. John 6 : 33, 35.
Calming. Mark 4 : 39.
Comforting. John 6 : 20.
Purifying. Matt. 8 : 3 ; Mark 5 : 8.
Enriching. Luke 5 : 4-6.





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26. THE CALL FROM GOD.

Is to all men. Acts 17 : 30.
 Is unchangeable. Rom. 11 : 29.
 Evil of refusing. Prov 1 : 24-29.
 Called to fellowship of Christ. 1 Cor. 1 : 9.
 Unto conformity to the image of Christ. Rom. 8 : 29,
 30.
 Unto holiness. 1 Thess. 4 : 7.
 Unto liberty. Gal. 5 : 13.
 Unto peace. Col. 3 : 15.
 Unto glory and virtue. 2 Peter 1 : 3.
 The calling holy. 2 Tim. 1 : 9.
 Heavenly. Heb. 3 : 1.

27. A WELCOME HOME.

The invitation. Isa. 55 : 1-3.
 The entreaty. Isa. 1 : 18.
 The great need. Isa. 64 : 6.
 The way opened. John 14 : 6 ; Matt. 11 : 28.
 The Father's love revealed. John 3 : 16.
 The assurance of life. Ezek. 33 : 14, 15.
 A chorus of invitations. Rev. 22 : 17.

28. THE TRULY RICH—EXAMPLES.

The pure in heart. Matt. 5 : 8.
 The centurion. Matt. 8 : 10.
 The merchantman seeking the goodly pearl. Matt.
 13 : 45, 46.
 Mary. Luke 10 : 42.
 Philip. John 1 : 45.
 St. Paul. Phil. 3 : 8.
 The poor. James 2 : 5.
 Believers. 1 Peter 2 : 7.
 Those who buy of Christ. Rev. 3 : 18.

CHAPTER IV.

THE HOME CLASS DEPARTMENT.

SECTION I.

NATURE OF THE HOME CLASS.

Location—1. It is "*extra-mural*"—outside of the Sunday School assembly proper, both as to its place and time of meeting. Yet it is better, if possible, to conform to the time.

2. It is essentially "*at home*"—whether the "home" is a residence, a workshop, an office, a steamboat or a railway train, a soldier's camp or a hospital.

Relations—1. *Social*—it is partial rather than general, as is the Sunday School proper, for while the school requires private study it also provides for public or social rehearsal, whereas a home class may have its members all engaged in private study, and through the force of circumstances seldom meeting for conversation.

2. *Religious*—it is at once evangelistic and missionary. Looking abroad, the Home Class aiming at including people of all ranks and conditions, it encourages the study of the Bible with a view to their spiritualization; it seeks to sow the good seed in hope of a genuine religious revival, and the consequent extension of the influence of the Church. It is also a practical application

of missionary principles, and an exhibition of missionary zeal in the "regions" at home. Looking up recruits for the Home Class is carrying the Gospel to hearts and homes otherwise indifferent.

3. *Ecclesiastical*—To the Sunday School the Home Class stands as an adjunct—not as a substitute. It is vitally connected with the school as a "department," and not federated as another school. Hence its organization, membership and work come under the supervision and direction of the Superintendent of the School. To the Church it stands as an auxiliary—the development of an interest in the lesson for the day resulting in the growth of an interest in religious work and workers. Hence ultimately it increases Church attendance and membership.

Ideals.—1. The word of God in the hands of everybody. 2. The Sunday School Superintendent, a sub-pastor developing Bible students with a view to Christian life, thought and work. 3. The Christian Church aiming at systematic Bible study with a view to definite achievements in training for Christian work. 4. The forestalling of influences by the influence of the Holy Ghost through the leaven of the Word "leavening the whole lump."

SECTION II.

MEMBERSHIP.

Busy People.—Such as those whose occupations of necessity prevent their *regular* or *lengthy* attendance at the gatherings of the Sunday School proper. Such are railroad men and sailors, the servants of the nation as civil servants and soldiers, professional men as medical practitioners, and housekeepers—busy mothers with hearts and hands fully employed.

Aged and Infirm People whose interest in the studies which others are pursuing may be fed by a quiet hour spent in meditation upon the same lessons.

The Far-away People—who by the force of circumstances find the distance too great to allow of their attendance upon regular classes, and who therefore may have to content themselves with private effort.

The Negligent—who by various pleas such as poverty, or fear of criticism, or press of time encourage themselves in absence from the Sabbath School and the church. The Home Class organizers may count themselves happy if they can persuade such as these negligent ones to become enrolled on the membership list, for the pursuit of the work will inevitably mean worthy results.

Their Duties—To study the Lesson every week, and once a quarter at least on Review Sunday to attend the Review of the School. To contribute for the support of the Department and general Church enterprises.

SECTION III.

ORGANIZATION.

This is to be determined to some extent by locality. But in general there should be a Superintendent, Secretary-Treasurer and Visitors.

The Superintendent—This being but a “department” among departments of Sunday School work, the Superintendent should be one and the same for all. Moreover to preserve unity between the school that assembles and the school and the school that does not assemble the head should be one—the regular Superintendent. He may have assistants, but he should be the director in general.

The Secretary-Treasurer—1. Set apart especially for this work. 2. To keep a separate and exact record of membership, lessons studied, visits made, receipts and expenditures. 3. To provide the necessary literature or “helps” and distribute the same to the visitors. 4. To conduct correspondence with travelling class members.

The Visitors—1. Their *qualifications*—Their first requisite is the possession of great sympathy with humanity on the one hand and the Sunday School on the other. This results in the cultivation of the missionary spirit, in the growth of familiarity with Sunday School purposes, in the development of patience, perseverance, kindness and tact. A tactful, energetic and purposeful visitor is a prize in this department.

2. Their *location*—It is well that the visitor does not have too much territory to cover. To the end that the best work may be done let the Sunday School constituency be divided into districts or wards, and let each visitor be assigned only just so large a district as may be canvassed thoroughly. It is possible that the visitors may succeed in grouping a few families in some central place, so as to impart some general instruction on the lessons to be studied.

3. Their *supplies*.—These may be few and slender—such as a Visitor's Book, in which is entered the class list and a record of visits made and lessons studied; a supply of Record Cards, showing dates and lessons studied, to be used by the members; Pledge Cards may be a help, but must be used wisely, and it were better that no time limit for study should be set, as it sanctions the *minimum* of study; Lesson Helps may be afforded, and in that event may inspire class members with larger sympathy for the whole of Sunday School work. In the absence of Lesson Helps, a good reference Bible, or the daily home readings may be depended upon, while the International Bible Reading Association Cards and Leaflets afford excellent material to place in the hands of class members.

4. Their visits should be made regularly, systematically, prayerfully, in the clear conviction of responsibility, and as often as once a month. This is better than once in three months. Better have little ground and work it well.

SECTION IV.

THE NECESSITY FOR THE HOME CLASS.

On Principle.—The necessity arises from our definition of the Sunday School—that it is the entire Church of God engaged in the study of the Bible; and from the evangelistic ideal—that all persons should be in the Church of God. The definition should result in an effort to provide for the active inclusion of all the Church in study; the ideal should result in an effort to bring all persons out of the Church into it, with a view to their being edified through the agency of Bible study. So long, therefore, as there are persons who do not attend the public sessions of the Sunday School, the Home Class Department has a justification for its existence and a sphere for its operation.

On Purpose.—The Sunday School aims at the preservation of a Church with the widest possible sphere of activity. Therefore, it can afford to leave no waste ground. It must become evangelistic and aggressive, and its instrumentality in the pursuit of those ends is the organization of the non-attenders at Sunday School into Home Classes. “To recognize the purpose of the Sunday School is to recognize the need of special plans to bring under biblical instruction that vast host of persons not brought into Sunday School by the ordinary and long-established means. The Home Class Department stands at the very head of the most modern methods for this purpose, as it is the thorough organizing of practical ideas and making them effectual in Sunday School evangelization.”—(Semelroth, “Norriäl Manual.”)

On Practice.—The purpose of the Sunday School is but partially realized while it remains in actual practice that but a comparatively small portion of the Church assembles in the school. There is the need of increased attendance at the school, of more general and systematic Bible study, of personal salvation and the increase of church membership, need of larger benevolence in the support

of Church enterprises and of larger Christian usefulness. To meet these necessities the root of the matter must be touched, not by theories, but by organized Bible study.

On account of *Particular Conditions*.—By which individuals need to be considered who cannot attend the school; families may be isolated; parties may be traveling, or invalided, or recreating; neighborhoods may be remote and indifferent. Hence the need arises for the (1) individual Home Class member, (2) the Family Class, (3) the Correspondence Class, (4) the neighborhood Class.

CHAPTER V.

SUNDAY SCHOOL DYNAMICS.

SECTION I.

THE HOLY SPIRIT IN THE OFFICERS AND TEACHERS.

In the Instruction.—1. His *Person* as Divine, the Third Person of the Trinity, Isa. 61 : 1 ; John 16 : 7-15. 2. His *Work*—in Creation, Gen. 1 : 2 ; Ps. 33 : 6. In Providential Preservation, Ps. 104 : 27-30. In the Inspiration of Scripture, 2 Pet. 1 : 21. In the Christian Church witnessing of Christ, John 16 : 14. In the heart of man working Conviction, John 16 : 8. Regeneration, John 3 : 5 ; Tit. 3 : 5. Sanctification, Rom. 8 : 2. Inward witnessing, Rom. 8 : 15, 16. Strengthening, Eph. 3 : 16. Guiding, John 16 : 13. In the personal life giving power for testimony, Acts 1 : 8.

In the Teacher's Spirit for Service.—1. Consecration becomes the *keynote* in all the service. 2. Everyone "*proves his own work*" by personal tests established in view of high standards of efficiency, and he "*passes*" himself and his work only when he has attempted to do his best. 3. There is *liberty* from the spirit of bondage, so that the work is not a drudgery. 4. There is a *holy ambition* for the largest numbers and the best results through the discovery and practice of the best methods.

In the Lesson Preparation.—1. He is *sought* in prayer. 2. He is *trusted* in suggesting truths and teachings. 3. He is *followed* in study as He leads from truth to truth, from passage to passage and from book to book. 4. He is *honored* by dependence upon Him for Bible illumination, soul kindling and inspiration for the intellect.

In the Class Work and the Government of the School.—1. The *heart* should be warm as from the great loving heart of God. 2. The *mind* should be clear as having seen true visions of the truth. 3. The *voice* should be gentle and attractive as having been modulated by the "still small voice." 4. The *bearing and attitude* should be calm and reposeful as of one who has held sweet communion and was confident in "a good understanding." 5. *All the school* should be pervaded with the sweet sanctity as if a breath from heaven had reached it.

SECTION II.

THE SUNDAY SCHOOL PRAYER-MEETING.

Necessity for it.—1. As a *training* method by which Sunday School scholars may find themselves in the full activities of church membership without the fear of new and important obligations. 2. As an *assurance* of the earnest desire of the workers for child surrender to Christ. 3. As an *expression* of the keynote of Sunday School work—the children for Christ.

Preparation for it.—1. On the part of the *Leader* by intense love for childhood, a firm conviction of childhood's love for Christ, a strong persuasion of childhood's apprehension of Divine things, and an unconquerable assurance of childhood's susceptibility and responsiveness to Divine influences. 2. On the part of the scholar by having received instruction as to the nature of prayer, by being encouraged to "talk" to God, by being impressed with the nearness and goodness of God, and by having put before their minds their need of God's blessing on their life in study and labor.

Its Membership.—1. *All of the teachers and officers* if it be a school prayer-meeting—otherwise the class teacher, who becomes the proper leader. 2. *Scholars* who tarry on a general invitation and *without constraint*. 3. The *anxious* ones whose deep seriousness has been observed and who have therefore received an invitation from teacher or fellow scholars to remain. 4. *Recruits* brought into the school, and whose sympathy for the school will be best developed in the “furnace room” of prayer.

Its Nature.—1. It is the *expression of a desire* kindled and fed in the mind and heart of the scholar during the teaching of the lesson. 2. It is the *logical conclusion* to the study of the word of God. God talks to us that we may talk to Him. 1 John 1 : 7, 3. 3. It is a *help* to a *great evangelistic* agency. The purpose of the Sunday School being evangelism the teacher best furthers that purpose, who having laid the fuel in the intellect persuades the scholars to seek with him the fire of the Holy Ghost to kindle the fuel. A praying Sunday School would result in a praying church and a glorious revival.

Its Place and Time.—1. It might be advisable to use one of the classrooms off the larger school room. 2. The proper time is after teaching has been accomplished. 3. The length of time might be from fifteen to thirty minutes, according to occasion.

SECTION III.

THE CHURCH CATECHISM.

Its Import.—1. It is a testimony to the *unity* of Church and school, the Church being the school in the form of an official synopsis of its doctrinal teachings. 2. It is a promise of *church loyalty*, on the basis of the statement, “Train up a child in the way he should go, and when he is old he will not depart from it.” To *not* teach a child church doctrines is far worse narrowness than to do so ; and that which has been broad enough to

save is broad enough to keep saved. True loyalty flourishes only where there is an intelligent love. Consciousness is the friend of strength. 3. It is a *guarantee of soundness* in the faith. One must needs be a learner before he can be useful as a teacher, and one cannot follow in the footsteps of the fathers without heeding their teachings.—“This is the way, walk ye in it.” 4. It is a *brief formula* of fundamental Biblical truth, calculated to supply the young Christian with ready answers for Doubt, and suitable material with which to meet and help the enquirer.

Its Place in the Sabbath School.—1. As a part of the regular school programme, having time allotted for it, either before or after the teaching of the lesson proper. 2. Recognized as a *necessity* and not a luxury, and therefore to be taught *regularly* and *persistently*. 3. Regarded as the *complement* in systematized form of the instructions of the teacher. 4. To be in *grades*, and placed in the hands of Intermediate, Junior and Senior scholars.

Its Purpose.—This may best be understood by considering the reasons for giving instruction in the Catechism. 1. As a *discipline*, it concentrates the thought and utilizes the memory. 2. As a *preparation*, it enables the scholar to discriminate between forms of teaching, and furnishes his mind for service, as the military fortress may be stored. 3. As a *method*, it begets system and teaches the use of careful and exact statements of truth. 4. As an *influence*, early impressions are the most lasting and effective, and it therefore aims to forestall all others. 5. It meets *the necessity for a creed*, a definite belief of something definite, which is the most man can reasonably hope for—a part of a circle, and not the whole. 6. It affects the *spiritual life*, producing an intelligent and, therefore, reliant faith. 7. It strengthens *denominational attachment*, by furnishing a doctrinal basis for denominational practice.

Who should teach the Catechism.—1. Those *who know* its language and understand its spirit. 2. The teachers of the classes, by requiring recitations and giving explanations. 3. The Superintendent, by drilling and reviewing the school.

SECTION IV.

THE LITERATURE.

I. DEPARTMENTS.

Devotional Literature.—This will include : 1. The *Hymn Books and Music* used in the Sabbath School, and as these will constitute the inspirations for a lifetime, they are to be carefully selected. 2. Such *Forms of Liturgy* as may enter into the opening or closing exercises of the school, and which are forming tendencies for the future church. 3. The *library volumes*, which have for their aim the cultivation of the spirit of devotion.

Entertainment Literature.—Under this head may be classed : 1. *Easy narratives*, for small children. 2. *Imaginative descriptions* of individual characters. 3. *Tales* with high moral and religious purposes.

Instructive Literature.—In this class should be placed all literature the direct aim of which is to educate, that is, to supply information and develop thought power. 1. The *live Church and Sunday School literature* of the day. This should belong to the particular denomination of which the Sunday school forms a part, and should be chosen in preference to any other denominational literature, in view of the righteousness of denominational loyalty, and should be hailed as a means of developing national patriotism, and therefore should not be alien. 2. Biographical libraries, presenting, as they do, the inspiration drawn from actual life, and placing before the young fitting ideals. 3. *Historical Works*. These should include sacred and ancient histories, the stories of present day nations, especially works on childhood's native land, and denominational history. 4. *Books of Travel*—begetting, as they do, worldwide interest through an intelligent grasp of worldwide conditions. 5. *Books on Christian Philanthropy*—calculated to develop an interest in Christian Missions, and to furnish motives and methods for systematic beneficence. 6. *The Poets*—who put patriotism into song, recognize the true brotherhood of man, refine the tastes and furnish worthy ideals for life.

II. MOTIVES.

Help for the Sunday School.—Its efficiency is a worthy object for which all may properly strive and this is assisted by the cultivation of devotion, the creation of interest and the communication of knowledge under spiritual auspices.

Representation of the Church.—Unintentional disloyalty to the larger church should be prevented by directly cultivating an acquaintanceship through the periodicals, histories and biographies of the church with her Doctrines, her Purposes, her Missionary enterprises.

Equipment for Life.— Wise literature wisely selected and wisely placed becomes both a lasting benediction to the scholar and wins in return his undying gratitude for an agency which has gone far towards securing success for him.

Development of National Patriotism.— The church being by right loyal to the state, she cannot afford to ignore her obligation to train her children in the like precious faith. National institutions establish their claims upon : 1. Divine origin ; 2. Providence ; 3. Order ; 4. Utility. And the literature may be so selected as to become potential in developing and supporting the recognition of the nation's claims.

III. SUNDAY SCHOOL OBLIGATION TO LITERATURE.

1. To Discriminate in the selection of literature, the Sunday School Committee doing for the scholars that which they may not as yet be prepared to do wisely for themselves.

2. To Develop the literary taste and thereby encourage the accumulation of knowledge which may be helpful for life.

3. To Direct in the choice of literature, and every teacher and librarian should realize his responsibility in this respect. One may be able to be wise in this matter by familiarising himself with books and periodicals.

4. To Distribute over the largest possible area within the sphere of the school, and to utilize surplus supplies for mission purposes.

SECTION V.

TESTS.

Nature.—1. Usually in school reviews both weekly, monthly and quarterly. 2. By occasional appointments as substitute teachers by means of which scholars discover for themselves their knowledge and ability to impart it. 3. By examinations written—(a) Entrance examinations by which the scholar's fitness for a particular class may be determined. (b) Promotion examinations on the strength of which alone he may be graduated from class to class. (c) Periodical examinations either yearly or half-yearly and based on the series of lessons in the lesson course together with Normal drills.

Advantages.—1. *Correctness* as a qualification for work. 2. *Readiness* as a spur in competition, and a preparation for usefulness. 3. *Maintenance of Interest* through the conscious upbuilding of knowledge. 4. *Strength*—through the individual and collective consciousness of the possession of knowledge.

SECTION VI.

RETROSPECT AND PROSPECT.

“Behold how great a matter a little fire kindleth!” Little more than a century has passed since the beginning of the modern Sunday School by Robert Raikes, yet how great the developments! So great, indeed, that it may require no prophetic gift to venture a statement of what shall be in the future. A century ago a little seed was planted which has grown into a great and fruitful tree; to-day we gather its ripest and best seeds, and plant them for the next centennial, confident that great as have been the developments, in the ensuing progress they shall be far outstripped. These seeds have Divine life in them. It is not in the nature of Christianity to cease growing. If Sunday Schools represented an unchristian thought and purpose we might expect them to reach their limita-

tion, and that very soon, but having in them the Spirit of the Word and of the Christ, they contain the guarantee of their perpetuation and expansion. Sunday School workers have an obligation in this respect, to promote the highest efficiency not alone of a few scattered workers, but of all. Let the standard be raised all along the line.

To determine what the school of the future may be, it is necessary to observe the elements and tendencies of the present. The school of to-day may be said to be the outgrowth of four tendencies, marking as many periods:—First, the Formative Period, marked by a philanthropy which sought the general education and protection of childhood; secondly, the Spiritually Aggressive Period, which relegated elementary and literary education to the Day Schools, and sought to make the Sunday School evangelistic; thirdly, the Conservative Period, when Organization became a leading feature; and fourthly, the Educational Period, in which direct, systematic and consecutive instruction has been given on Spiritual topics. The last period was reached some twenty-one years ago, by the introduction of the International System of Sunday School Lessons. We are now confronted with the fact that, except for the comparatively few parents who attend our Bible Classes, our Sunday Schools represent a generation of Berean scholars! There is as much difference between the Sunday Schools of the days preceding the introduction of systematic work and that of to-day, as between the public school in the old log school-house of the days when teachers “boarded out,” and were counted efficient if they could teach the “Three Rs” and the trained “modelite” of to-day. Twenty-one years of systematic Bible study have put elements into our Sunday School work which must affect the future, and probably we are in danger of underestimating, rather than otherwise, what the effect may be.

There are two dangers to be avoided: First, Memoriter work without proper explanation and unfolding of meanings; and secondly, Instruction without securing a grasp of the Text. The old-time school gave us the first method, and our work in school was recitation, enlivened by a sort of holy rivalry in the number of verses recited. We had the words, and oftentimes what peculiar meanings we attached to them! The second method is that of

to-day, and there is room for fearing that, with the large attention given to "Lesson Helps," our scholars and teachers are doing a great amount of *thinking*, but altogether too little *memorising*. We must not overlook the importance of *faith in the Word*, otherwise we may be preparing our scholars for Rationalism, rather than for Evangelism.

We are reaching what I may be permitted to call the Eclectic and Spiritual period of Sunday School work. Here it is recognized that the great purpose of thousands of Sunday School workers is not to educate as an end but as a means; their ultimate purpose being the salvation of the child. Regarding children as being born into the Church, the peculiar possession of Christ, the wise teacher aims to instruct with a view to keeping them in the Church and preventing them drifting into sin. To this end Pentecostal Baptisms are needed. Not less of Philanthropy, nor of Organization, nor of Education, but more of Evangelism is essential. Consecrated intellectuality, hearts and brains under the complete control of the Holy Ghost shall characterise the coming Sunday School as one in which the children shall be led on into the experiences and activities of the Church, and not dismissed to the world of sin. We have not done our whole duty when we have instructed them; in God's hands we are to save them. Salvation, not education, is to be the end for the teacher.

The future Sunday School must have Qualified Teachers. Seed does not of necessity grow because it is scattered to the winds. A wise farmer very thoroughly harrows, cultivates and rolls the soil. The preacher who talks for half an hour to unburden his mind may accomplish little in the effect on his hearers beyond that of weariness. So the successful teacher does not confront his class to exhibit his knowledge, his purpose is to plant it in the mind of the scholar. Teaching, as to method, involves Interrogation, Information, and Examination—draw out what the scholar knows, give him that which he does not know, as far as he can bear it, and examine him on that which he has grasped.

To teach successfully the teacher needs to have: 1. Intellectual qualification. 2. Personal experience of the Christian life. 3. Sympathy with the scholar and work.

These facts lead to two inferences : First, the need of means for special training, and, secondly, the need of selection. From the second we learn that every person is not gifted to teach, however much the intellect might be furnished ; and from the first issues the demand for Normal work. Is it too much to say that in the near future instead of having superintendents and teachers filling their places on "Permits," we shall have them there "By Examination?" They make good teachers who have been good scholars. Berean scholars are already ahead of many of the old-time teachers, and are superseding them ; and when the benefits of Normal work voluntarily undertaken are fully recognized there will come up a demand from the workers that all teachers shall have similar training, and shall enter on their work by certificate. Better a "Permit" than no school, but best the "Certificate." The highest efficiency is possible only by specialization ; and the institution of Bible schools, college classes for the training of teachers, and County Normal Institutes, is an intimation that specialization is to become more general.

With trained teachers there will naturally arise a higher order of Sunday School work. Two facts will at once come to the front—First, the Sunday School is a necessity—not a luxury ; Secondly, the necessity for the best possible supplies in Sunday School work. Besides this there will also appear the graded school. Already we have "Primary," "Junior," "Senior" work. All are taught the same lesson, but there is a difference of method adapted to the difference of grades. We need not be surprised, if, with the "grading," and the possibilities which class rooms afford, promotion from grade to grade should be based on examination. An "examination day" in connection with Sunday Schools would certainly attract the attention of the old-time skeptic and force him to the conclusion that our Bible was on the aggressive. The work done under such circumstances would be systematic, thorough, spiritual, and intensely progressive. To all this it may be objected "If you raise the standard, you will drive us all out." Laggards may be superseded. But there will be in the end no want of workers, and the result will more abundantly demonstrate our Christianity.



