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THE CONTRIBUTION OF SUNDAY SCHOOL PEDAGOGY TO SPIRITUAL EQUIPMENT.

THE INAUGURAL ADDRESS OF REV. BYRON H. DE MENT, D.D., AS
PROFESSOR OF SUNDAY SCHOOL PEDAGOGY IN THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY., OCT. 1ST, 1906.

No department of human life has been more deeply affected by the modern revival of general culture than that of man's religious nature. The kinship of mental and spiritual training is receiving a new emphasis born of growing interest in men as our fellow-beings and in the Bible as the Word of God.

In response to the educational and religious needs of the hour, the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn., and the Trustees of the Southern Baptist Theological Seminary, Louisville, Ky., have with rare insight into the economics of the Kingdom of Heaven, wisely and heartily co-operated in the establishment of a chair of Sunday School Pedagogy in the Theological Seminary, which has the double honor of being the first to dignify the Sunday School enterprise with a distinct professorship and of matriculating more students than any other exclusively theological institution in the world.

The establishment of a new chair is not to be construed as a reflection on the old regime. It is in reality a worthy commendation. Present enlargement is the tribute progressive sons pay to noble sires. It is the fruitage of good seed wisely sown by hands that are still. Stagnation is a sinful reflection on the fathers' toils and tears; we do them honor only when we perfect their plans. Their well-begun, yet incompleting enterprises, call for heroic progress, both out of respect for their memory and out of regard for our opportunity.

In the Sunday School, as elsewhere, the problem of efficiency is largely a problem of leadership, and the secret of leadership is equipment. Teachers are no less leaders than warriors; only they train minds rather than maneuver troops. The historic adage that "Waterloo was won at Eton College" is a tribute to the practical efficiency of noble teaching.

There have never been enough mind leaders and character moulders in the world. There will never be a superfluity of faithful preachers and well equipped Christian teachers. The call of God and of every age is for the best equipped men and women to lead effectively in their respective hemispheres that all human forces may vigorously and constantly co-operate in the fulfillment of life's noblest mission.

The need of well prepared men to do the work to which life's myriad voices call is both profound and universal. There is a general shortage in the highest idealism and noblest realization. Hundreds of vocations are crowded only at the bottom. Equipment not only increases capacity for service, but multiplies the possibilities of employment.

Recently a wealthy corporation said: "We are looking for four men to whom we can afford to pay \$25,000 a year to superintend the moulding of iron." There is a far greater need and a higher reward, though given in a different coin, for men who are skilled in the divine art of moulding character. Superintendent Brooks, of cultured Boston, says, with intelligent candor, that "the essential school problem is to improve the quality of the teaching force." This penetrating expression might with singular propriety come from the lips of a twentieth century Sunday School Superintendent, for the need of better teachers is co-extensive with the teaching process.

Our day is placing new emphasis on ability to serve. The best agents are wanted by every corporation, the best lecturers by every university, the best pastors by

every church, and the best teachers by every Sunday School. Men who are a signal success have a score of places ready for their acceptance, while the same positions are eagerly sought by a hundred men whose efficiency is in the subjunctive mood.

It is evident then that the need of better equipment is not confined to the domain of practical Christianity, but is a patent reality in every department of human activity.

A great musician being complimented on the natural ease of his performance, said that his present talent was nature plus eight hours' daily practice for fifteen years. The seemingly extemporaneous peroration of one of Daniel Webster's orations elicited words of highest commendation: "Yes," said Webster, "it was an instance of spontaneity, backed by three days of hard thinking." No expert thinks of his technical training while executing his designs. The orator is oblivious of grammar, rhetoric and elocution while perfectly obeying their laws, and the teacher does not consciously study psychology and pedagogy while employing their helpful principles in the rational development of the mind. Without military science Wellington could never have won Waterloo, yet on that decisive battle-field he was unconsciously practicing the art, whose fundamental principles he had mastered.

The best work is done under the stimulus applied to native talent.

One of the master painters in giving his experience enunciated a principle worthy of universal recognition and adoption. "Yes," said he, "I paint, under inspiration, but in the meantime I study hard that I may be able to paint when the inspiration comes."

Teachers, like preachers, cannot be manufactured. Our Seminary will never be a place where pastors and Sunday School teachers are made to order, but is henceforth to be a center where both preachers and teachers are developed into greater efficiency. Schools do not make

men, but they do mightily help men to make themselves. Time taken for preparation is wisely spent. It enables men to accomplish the otherwise impossible, to do more in a short time with greater ease, less friction, more reserve power. That Sunday School pedagogy will make a perceptible and valuable contribution to the spiritual equipment of those guided by its principles is the design of this lecture, to establish, to illustrate and enforce.

Sunday School pedagogy is sane educational psychology applied to the teaching of religious truth in the Bible school of the local church. It is guided by the philosophy of education, aided by the history of teaching and moulded by the methods of Jesus. Spiritual equipment is conformity in thoughts, feelings and actions of men with the wisdom, goodness and movements of God.

Properly interpreted and applied, Sunday School pedagogy may contribute to spiritual equipment in at least three general but significant ways. First, by creating the highest ideals; second, by formulating the wisest plans; third, by executing the noblest program.

First, then, is the contribution of Sunday School pedagogy to the creation of the highest ideals of life and labor. A man's ideal is his highest conception of life and duty. He never reaches higher than he aims. Life's firearms usually shoot under the mark. Man never abandons his ideals, neither does he overtake them. Ideals are the headlights to life's engine, and however swift the locomotive they always cast their gleams ahead toward the ever-nearing destination. They make the track luminous, revealing danger and contributing to speed and safety.

I. Ideals may be varied in type, therefore considered as emotional, intellectual, volitional and sociological.

(1). The emotional ideal of Sunday Schools prevails where exhortation and stirring appeals characterize the services and fervent evangelism is the absorbing aim. Spiritual enthusiasm, forgetting for a time her kinship with knowledge, is given the seat of honor, and the heart

is made a bond slave of the head. The Sunday School as a mission force here reaches its popular climax, and we are prone to accept demonstrative professions as guarantees of permanent spirituality.

A revival of feeling must be followed by a revival of learning. Even in an uncultured mission locality the Sunday School teacher is more than an exhorter. The Scriptural lessons are not to be a series of effervescent appeals, each bearing a marked resemblance to its predecessor, and all combined revealing with equal clearness the possession of a glowing heart and an unthinking mind. All people are like Arctic explorers—they need not only fire, but food. Good gospel diet serves the two-fold purpose of food, and fuel, therefore Jesus says, “Feed my lambs.”

Undue emphasis on the emotional leads to fanaticism; the lack of feeling to frigidity. Mere exhortation, however pious, develops Christian character in water colors. The world needs character in stone. Yet heart power is the mightiest force in the world. We need not fear that the stream of true feeling will be too deep or rise too high if constantly fed from the perennial fountain. It is only from the flushing of the river due to sudden freshets that we suffer spiritual calamity. “Keep thy heart with all diligence, for out of it are the issues of life.”

(2.) We must never forget that the Sunday School is not a misnomer; it is in reality a school, an educational institution where the Bible is the text-book. This conception has produced the second typical Sunday School ideal, the intellectual. This ideal accentuates the fundamental principle of the Sunday School—that which provides the name and differentiates this service from all other religious functions of the church. The intellectual ideal brings into emphatic relief the educational mission of the Sunday School. It makes a serious business of a definite mental, moral and religious development the Sunday School is intended to effect.

The educational aspect of the school is its dominant trait, therefore as a school it is to be subjected to the same tests as any other educational institution. Teachers are expected to teach and pupils are expected to learn. Why should such a rational expectation be doomed to frequent disappointment? Simply because the educational features of the Sunday School have not always received the acute accent. Where this ideal is approximately realized, curriculum, examinations and promotion are prominent and permanent features, especially in the primary and intermediate departments.

The Bible is honored by an honest effort to understand its truths. "Search the Scriptures" is considered a divine imperative, a suitable motto for the modern Sunday School, as it was the worthy custom of the ancient Jews. That is a superstitious reverence for the Bible which considers it too holy to be studied except on special occasions. It is dishonored alike by skeptical study and negligent perusal.

This type of school has its advantages and also its perils. It may become too formal and coldly intellectual. It may develop a biblical scholasticism and suppress vigorous spontaneity. But all culture is not cold; all learning is not dry. When learning is dry, its abnormal condition, it at least furnishes combustible material for fervent heat, but when ignorance is dry, its natural state, it is thenceforth good for nothing, man, beast or field.

In this ideal, we reach the climax of the educational element in the Sunday School, and find among its products men of marked Scriptural insight, breadth of sympathy, definiteness of conviction, equanimity of temperament and solidity of character.

(3.) The third ideal for the moulding of the Sunday School is the active type. The instruction of the intellectual type is to be translated into deeds and the fervor of the emotional is to be transmuted into usefulness. Individual and co-operative activities are the signs and the fruits of the volitional ideal. The teaching of Scripture

and the laws of psychology unite in accentuating the wisdom and utility of this type of Sunday School instruction. Obedience in heart and life is the noblest purpose of human effort. "I delight to do thy will" in the Savior, elicited "Thou art my beloved Son in whom I am well pleased" from the Father. Instruction, exhortation, obedience are a Biblical trinity in which constant vital fellowship is to be maintained. Doctrine furnishes the foundation of appeal, and exhortation has obedience for its goal. This is sound theology and sane pedagogy.

Mere intellectual apprehension is not the highest culture. Knowledge must issue in doing for the sake of its own preservation, enhancement and utility. He who practices what he learns multiplies his wisdom as well as his usefulness. Knowledge unused is uninvested capital. It bears no interest, and dead capital is bad economics—bad pedagogy. The same is true of the emotions. For the tide of the heart to rise to noble purposes and then fall without achieving results is to rob the world and injure self. Holy impulses must be utilized. He who reaches the point of decision and then recedes is plunged into greater depths whence greater power is necessary to lift him to an equal altitude. Hot iron must be moulded; it degenerates when left alone to cool.

Instruction and persuasion anticipate action. Therefore co-operative Sunday School classes are pedagogical and Scriptural. They seek immediate opportunities to practice what is taught and to exemplify what is felt. He who teaches the judgment scene in Matthew 25, emphasizing "Inasmuch as ye did it unto me," and does not expect a practical response in unselfish service, has failed at a crucial point. He who makes an appeal to go "out into the highways and hedges and compel them to come in," and does not secure special efforts in soul-winning and in multiplying Sunday School interest and attendance, cannot be a pedagogical success. He who teaches that we should "lay by in store on the first day

of the week as God hath prospered" us, and fails to secure a more general and regular response in Sunday School offerings, has injured the religious concept of his class, violated the spirit of the lesson and broken the rules of pedagogy.

Appropriate action must follow wholesome instruction and fervent appeal if we would realize the ideal of the Word of God and the art of teaching.

(4.) One of the principal characteristics of modern teaching is its sociological aspect. Pedagogy and sociology are sister sciences. The individual is emphasized not merely for what he is in personal isolation, but what he is in organic federation. The terms Sunday School and Church suggest fellowship in knowledge and service. The organic ideal to be fostered is for every individual to be a Christian, every Christian a church member, and every church member a Sunday School scholar, and every scholar an intelligent co-laborer. The Sunday School and Church, respectively, are to be judiciously organized and their forces wisely correlated so that the Sunday School may become the teaching service of the church and the church the worshipping service of the Sunday School. The properly distributed emphasis on spiritual individualism and religious co-operation is essential to the maintenance of the symmetrical Christian ideal. Ideal individuals have not yet been developed, nor have ideal churches and Sunday Schools been organized, yet the cherishing of perfect ideals, for both men and institutions, is a necessary inspiration for the highest achievement.

Sunday School pedagogy may contribute to spiritual equipment by keeping the highest ideals distinctly and constantly in mind and by giving to each its proper emphasis and position in life's ever enlarging perspective. But ideals may theorize into fancies, or may materialize into facts. Visions may make a man visionary or valorous, a dreamer or a conqueror. Pedagogy seeks to unite the ideal and the real by a rational bond. It bridges

the chasm and invites the world to cross, or rather it plans the bridge and calls for universal co-operation in its construction. Plans are ideals reduced to logic. It is as necessary for plans to follow ideals as for ideals to precede plans.

II. Sunday School pedagogy may make a practical contribution to spiritual equipment by aiding in the conversion of the highest ideals of life into the wisest programs of reform. Wise planning is a rational effort to reduce noble idealism to a working basis—to unite idealism and realism in an undying altruistic fellowship.

(1.) An effective scheme of education must be constructed on the basis of the most approved psychology. It must at every point be affected by what human beings are, what they ought to be and the quantity of changes demanded by the transformation.

Pedagogy is the art of producing the necessary changes in human life whereby it is able to fulfill its highest destiny. Education implies intellectual and moral changes. It rests on the supposition that man is not what he ought to be, and does not know what he ought to know, and the possibility of transmuting ignorance into knowledge and defective character into noble living. Mummies are unchangeable, they cannot be educated; men are living organisms, they may be developed.

True education implies changes for the betterment of the individual, the family and the race. Whereas, all education implies a change, all change is not educational, as all progress is movement, but all movement is not progress. Some education is deadly, some vivifying; but truth, the means of our mutations and transformations, is itself unchangeable. True culture is proper movement toward a worthy goal. Pedagogy seeks the attainment of the best human ends by the best cultural means.

It must not be inferred that because the mind has uniform methods of operating, it, therefore, has no more freedom than the life of a flower or the lower animals.

Modern psychology, though giving special emphasis to physiology, is not thereby rendered materialistic. The body and mind have numerous inter-relations and reciprocal activities, yet neural action is not the final solution of mental phenomena. The power of steam is not explained by a diagram of the locomotive.

The art of teaching regards man as a growing organism. Herbart's "Education by Development" has made a profound impression on the teaching world. The number of his followers is excelled only by their ardent advocacy of his doctrines. His fundamental principles may be subjected to some minor modifications, but not to complete rejection or substitution. Genetic psychology calling to its aid physiology and experimental psychology presents the only thoroughgoing scientific study of man, and from it must be deduced the fundamental principles of a rational system of pedagogy.

The psychology of the adult mind can not furnish all the principles of teaching requisite for the rational development of the child. If the child is to be rationally educated it must be studied in the light of what it is, how it came to be what it is, and how it is to become what it ought to be. The psychology that yields the best teaching principles must begin at least in the cradle, or better, three generations earlier, and pursue the object of its inquiry through life's progressive stages. It cannot consider only one period of life and draw therefrom all the guidance necessary for the development of man's entire earthly existence. The child is not a miniature man—the enlarged photograph of a child would not be his adult likeness, but a ludicrous caricature—a series of disproportions. And the mental traits are equally diverse in their stages of growth. "When I was a child I understood as a child, I spoke as a child, I thought as a child; but when I became a man, I put away childish things." These childish things we put away in the process of growth, as being inappropriate to advanced maturity. Childhood has its thoughts, feelings, ways, consequently

its pedagogy. Manhood has modified and developed faculties and experiences, therefore its pedagogy—not a new science, but one adapted to more advanced human life.

Our program must be comprehensive enough to incorporate all stages of intelligence and development and all classes of individuals. It should include the infant and the octogenarian, the man of one talent, and the man of ten, the pauper and the millionaire, the criminal and the gentleman, for all need the light of saving truth and the inspiration of pardoning love.

As plans are but ideals taking definite shape, they must not only include what man is, but consider what man is intended to become. The plans of an architect are modified by the nature of the material and the design of the building. A good mechanic works up all the material, so pedagogy helps to make good architects of character and destiny, and utilizes all the timber in man for the construction of a useful life.

(2.) The plan must contemplate the development of men who serve rather than men who receive. Some people after receiving twenty years' faithful instruction would rather be taught than to teach, would rather get than give, would rather be served than to serve, would rather sit and enjoy than go and help.

Character in movement is more majestic and useful than character in repose. Static being indicates possibilities, but dynamic being produces results. Ships of trade do not always ride at anchor, nor do locomotives remain in the round-house. Ships are made for the sea; trains for the track, men for service. Some men are loaded cannons, but spiked, while others are ready for rapid execution. Some people have too little powder in their guns, their balls lack projectile power. The gun looks well, sounds loud, but never hits the mark. We need to manufacture better fire arms and to take truer aim and do more rapid firing. In life as in war the main thing is execution. Noble being is like a pure la-

goon, clear and beautiful, but impotent. Noble doing is like a mighty stream, swift, majestic, all-conquering.

(3.) Then, too, our scheme must keep in mind our purpose to increase man's reproductive capacity rather than to enlarge his mechanical receptivity. Pedagogy does not seek to convert men into peripatetic encyclopedias, circulating libraries or department stores. The mind is not a passive receptacle, but a responsive organism; the soul is not a bin for the storage of gospel seed, but a field for their natural reproduction. The parable of the sower teaches that there is as marked difference in natural capacity and receptivity of truth in minds as there is diversity of fertility in soils. It presents not only quality (in the good ground), but quantity, depth (in stony ground) and conflict, internal antagonism (in thorny ground), and external invasion (in the wayside ground). The first two conceptions may be summed up in the word capacity, the last two in the term environment. What the mind is in itself, the quality and quantity of the thinking substance, and what the truth must contend with in the mental environment, the thorny productions within, and the vulture attacks without, furnish the conditions of spiritual agriculture.

Pedagogy is scientific farming applied to mind-culture. A wise program provides for the improvement of the soil to the highest degree of production; for the progressive development of man into nobler being, clearer vision, higher self-realization and manifold fruitfulness.

(4.) A definite plan for successful Sunday School work must include at least three things: organization, curriculum and patronage.

(a.) Organization must be adapted to existing conditions and contemplated work. It is the design of the Sunday School to reach all persons for all of life. There should be at least three departments in the Sunday School, the primary, the intermediate and the adult; and in the larger schools each should have a superintendent working in harmony with the general superintendent of

all the departments. There are, however, persons too young to attend the Sunday School and others quite old enough, but for reasons sufficient or insufficient, do not come. These two classes must be reached by the Sunday School before its organization is complete. Thus the cradle roll and home departments arise logically from the comprehensive purpose of the Sunday School and the necessity of perfect organization.

Provision must be made for special classes which are often equivalent to new departments, particularly the teacher-training class. It will frequently be found helpful to have standing committees on music, finance, library, curriculum and other important matters. As an educational institution, a religious corporation which is to serve the cause of Christ, the Sunday School should have as simple but complete an organization as is possible for consecrated wisdom to devise.

(b.) The course of study should be arranged with a view to the correlation of the pupils to be instructed and the material to be taught. True pedagogy insists upon this doctrine with a relentless vigor. The Bible must ever be the principal text-book, and in the majority of schools the only text-book.

I am loyal to the International series of Sunday School lessons in spite of their atomistic method of scriptural selection and identity of lessons for all grades of advancement. Their plan is historic, epochal, and all in all the best that has yet been definitely offered to the Sunday School world.

I also regard the optional lessons as the first fruits of a rich pedagogical harvest. But may we not have at least three grades of the International lesson series, each comprising a distinct well arranged course of Bible study, adapted respectively to children, youths and adults? This question presents a problem which needs the combined light of experience, observation and pedagogical science for its wise and timely solution.

(c.) Organization and course of study are only provisional steps with a view to patronage. The test of the Sunday School is the number and character of its pupils and quality and quantity of its teaching. Whom should the Sunday School seek to reach? Is it to be a select school after the pattern of some modern institutions, which do a noble work, but do not reach the masses? Or is it like the public school, intended for all of a certain age? It should not be like either in the limitation of its patronage. Its mission is to reach all ages and all classes and to reach them all the time. Its patronage should coincide with its constituency, its environment. The Sunday School must be cosmopolitan for its community.

The Sunday School must plan to win the children, develop the youths, to utilize the adults. The importance of early religious impressions in the home and in the Sunday School, though often accentuated, has never been fully expressed. The stronghold of the Sunday School is in the hearts of the children. When you win them you gain a two-fold triumph—a soul saved for heaven, and a life saved for earth. Save an old man you save a unit—save a child and you save a multiplication table. We can never abandon children until we turn traitor to our race. They should be won to the Sunday School, which is a supplement, not a substitute for the home; won to Christ, who receives young lives into His loving heart, and won to the church, which is the organized earthly home of the saved.

The Sunday School ideal for attendance is to hold all you have and gain all you can. But time brings its perplexities and growth its problems. The first installments of manhood and the first premonitions of womanhood often play havoc with the docile spirit and increase the leakage in Sunday School attendance. Wise teaching and inspiring living in the home and Sunday School are necessary to hold the young through their rapid physiological and mental unfolding. The power of a noble life and the help of the Sunday School agencies must be

more potent than the world's allurements and spectacular methods of living. The Sunday School needs the young, they need the Sunday School and the church needs both.

III. Though the highest ideals may be cherished, the wisest plans formulated, the entire mental fabric and formal scheme will come to naught unless there be effective execution.

Bringing right things to pass in the right way and at the right time is the best test of plans and ideals. This is God-like; this is the fruit of the best spiritual equipment. Machinery is not self-operating. Perpetual motion has not been invented in either the physical or educational world. Plans are in themselves exceedingly helpless. They require men to make them, men to carry them out. It is not only important to plan our work, but quite as necessary to work our plan. If good programs of reform were only automatic, the millennium would be ushered in tomorrow. So then the vital element in the execution of our educational scheme is men—positive characters. They are the supreme need of the hour in Sunday School, in church, in State, everywhere. Men of thought, men of action, men of head, men of heart. Genuine men can execute even a difficult program whether it be conducting a political campaign, closing gambling dens and Sunday saloons, or carrying on a successful Sunday School. Problems plus men equal solution. Plans plus men equal achievement.

Specifically, exceedingly important factors in the making of a great Sunday School are suitable buildings, efficient officers, competent teachers and vigorous co-operation.

1. Organization in both its origin and progress is largely affected by material equipment. The Sunday School building is a significant factor in Sunday School work. A large Sunday School cannot execute a comprehensive program in a single auditorium any more than all the classes of a well patronized day school can be conducted simultaneously in the same building. "Indi-

vidual class rooms" is the motto for the architect of modern educational buildings to adopt. The same motto is good for those who plan for the best material equipment of the Sunday School.

Church architecture is an impressive symbol of church doctrine and organization. A single rectangular building suggests preaching and worship, but not teaching and work. Nor is there any reason why country and village churches should not in a modest, but effective way, make better architectural provisions for Sunday School teaching. Church buildings should express the organized activities of church life and aid in their multiplication and efficiency.

We are living in the dawn of the greatest day of sane commodious church architecture the world has ever seen. This is a cheering prophecy for progressive enlargement and efficiency in the church's complex organization and manifold labors.

2. Faithful servants of God who are also the best leaders of men should be selected as Sunday School superintendents. They have a magnificent opportunity for serving the Lord and their fellowmen. The superintendent's office is not merely a place of honor to be occupied with self-complacency; it is a position of trust, of responsibility, of service. It is not an office to be held, but a position to be filled. We need men who will fill and expand, not men who merely hold and contract. Sunday School superintendents should be men of vision, who see what ought to be done; men of action who lead to noble achievement. It takes three things to make an executive officer in the Sunday School—good sense, genuine religion, and vigorous execution. In Sunday School plans as in military campaigns the officers in charge largely determine the final issue.

The building is well arranged and the officers are in place and the teachers on hand. The real work begins—the execution of the program approaches the vital point. We pre-suppose vigorous and spiritual preliminaries and the

creation of a suitable atmosphere for teaching. The central idea of a school is instruction—that of the Sunday School religious instruction.

3. What are the elements in teaching that are most conducive to mental and spiritual equipment? The first thing is the importance of truth.

(a.) This pre-supposes a knowledge of truth, of the pupil, and of the method of making connection between the two. Pedagogy has the mind of man as its subject, truth as its means, and character as its object. The art of teaching connects the matter with the manner of teaching. What a man believes is exceedingly important, because faith molds character, and character determines action. An honest man is the embodiment of his creed. Teaching anticipates character as its finished product. Christ correctly enunciated the fundamental law of life when He said, "By their fruits ye shall know them." This biological principle is equally true of trees, doctrines, principles, individuals and institutions.

(b.) It is a base pedagogy that has no regard for what it teaches, limiting itself to the how. The flat earth, and geocentric or Ptolemaic system of astronomy are to be rejected not only on the grounds of physical science, but also on the grounds of intelligent pedagogy. In teaching, as in cooking, the what often determines the how. From some points of view truth is narrow, being sharper than any two-edged sword. In other aspects it is comprehensive, being exact conformity to reality, and realities in essences and relations are innumerable though always harmonious. False relations are multitudinous, but always inconsistent. Good teaching evaluates evidence and differentiates the possible from the probable, the probable from the certain. It distinguishes between authoritative history and traditional excrement; between general hypotheses and final principles; between the effervescence of human consciousness and the revelation of the will of God. The manner of teaching can no more be segregated from the matter of our teaching than the

physician can disregard the relation between the quality and proportion of medicine; the caterer the relation of food to the manner of its serving, or the artist the kinds of colors and their method of blending.

(c.) Nor is effective teaching determined solely by the number of truths that are taught, but also by the inspiration that comes through the teaching and the teacher. Truth in the life of the teacher is a greater educational agency than truth on his lips. He is concrete truth, his teaching is abstract truth. Truths embodied in personalities tingle with vitality and make the atmosphere electric. Inspiration means more than information—throbbing personality more than accumulated facts. The people who taught us often linger in our hearts after what they taught us has faded from our memories. You can never grade your teaching in its effect on life by the number of new facts you present to the mind, but by the vital truths you burn into the heart. A great teacher enables his pupils to reproduce his life though they may forget his words; while informing the mind he transforms the life.

(d.) Another great law of teaching is that of adaptation and its observance is fundamental in the execution of the program of enlightenment. All kinds of truth are not equally adapted to all classes of intellect, and to all stages of development. There must be a progressive adaptation of the truth of God to the constant unfolding of the mental powers. Only truth is a healthy diet for the mind, but all truth can not be assimilated in a day. The teacher must make a selection because of his own limitations and the interests of his pupils. Some food excellent for adults is injurious to children. It is also important that food be properly served to insure healthful assimilation, and spiritual dietetics is no exception.

The individual is the unit of the class, and each person must find in the lesson something that fills a vacancy in his mind or inspires nobility in his soul. The teacher must connect truth with mental activity. Doctrines

wholly unintelligible, and isolated from the individual life, are not highly educational. We must go to the pupil, he can not come to us. The mind must be led, not driven. Truths, old in themselves, but new to the student must be related to what he knows. Only the first act of knowledge is purely instinctive; others are natural impulses plus acquired habits. Each act of knowledge helps in each succeeding act which must be vitally related to its predecessor. Our fund of knowledge bears interest which is instantly incorporated in the principal. The mind grows by a process of mental compound interest. New knowledge must be related to the old before it can be incorporated into the mental stock. No teacher ever gave such a perfect illustration of this principle as did the Divine Savior, the world's model teacher, who found the point of ignorance or special need and applied the necessary truth with unvarying accuracy. In His whole life, as well as in each special act of teaching, He illustrated to perfection the modern doctrine of apperception, and expressed it thus: "I came not to destroy the law or the prophets, but to fulfill. I am come that they might have life, and that they might have it in abundance." His life was divinely connected with the things of the past and He carried forward to perfection what had previously been inaugurated. With reference to the individual He came to give life, to give man a true spiritual beginning, and to make that grow into the greatest fullness.

Religious pedagogy is the art of making a vital and proper connection of the truth of God with the life of man. Teachers who do this win and hold their pupils in the face of attractive competition.

Applying the same principle to the class as a unit, we have various organizations, Baraca, Philathea, Bible classes, and co-operative classes of various kinds, which express the scriptural truth of altruistic service as the vital product of scriptural truth. They study the Bible and grow in scriptural knowledge and useful service be-

cause the teaching has been adapted to their needs. Set lectures full of truth, but prosaic in delivery, and isolated from life, are futile elements in the execution of an educational program.

But how is teaching to be related to the future development of the school? In the art of teaching the vital connection depends chiefly upon teacher-training with a view to enlarged efficiency. If we need more teachers and better ones, the only rational course to pursue is to develop the best possible future teachers out of the best present material. Take things as they are, and through the means at hand make them more nearly what they ought to be. Developing prospective teachers is an inspiring instance of the execution of the plan for Sunday School improvement. The greatest problem in Sunday Schools as in all other schools, is the teacher problem, and the most significant factor in its solution is the teacher-training class. If teachers make the school, what shall schools do toward making teachers? Let actions speak.

(e) Then, too, there must be constant and vigorous co-operation of all the forces at hand to insure the greatest success.

Generals and captains can not win victories without soldiers. Effeminate efforts will not avail. Compact organization and spiritual enthusiasm can accomplish the incredible. The pastor and superintendent, officers and teachers, pupils and parents may mar the program of development or carry it out to astonishing proportions. The world has not yet seen what Sunday Schools can do for a community when the people of God discharge their duty.

The Sunday School is beginning to receive what it has always justly deserved—the co-operation of all the forces—cultured heads, noble hearts, colossal spirits, obscure Christians, commercial magnates, magnificent scholars, private citizens, and high officials, all sinners saved by grace and trained in love to teach that Book which has a

vital message for every throbbing heart. The days are passing into history when effeminacy in teaching and degeneracy of method are generally considered the marks of Sunday School instruction. Stalwart men are working with delicate women, and consecrated culture co-operating with limited intelligence for the enlightenment of the world in the truth of the Gospel. The rapid multiplication of men's Bible classes, taught by leading business men who know Christ and the world, is sending a thrill of joy and a current of power throughout the church of God.

The ideal plans of leaders of thought and action in educational history should be a constant inspiration to every teacher in his campaign of alternating defeat and victory. We are rich in the noble inheritance of pedagogical lore, and recreant indeed would we be to the sacred trust should we fail to make this tributary to spiritual equipment. It has long been stored in the mountain; it must be vigorously mined. It has been coin kept in reserve, it must be put in circulation.

In our special field, Trumbull, who gave dignity and momentum to the Sunday School enterprise throughout Christendom; Jacobs, the father of the International Series of Sunday School lessons, who was the embodiment of religious zeal and projectile power and others who show that though the fathers have stolen our thunder, they have left us the lightning.

Time would fail me to describe the works of such living leaders as Harrison and Wiggin, Sully and Kirkpatrick, King and Tracy, Koons and Barnes, who have explored the mines of child life and brought forth precious ore; James and Baldwin, Calkins and Angel, Coe and Hall, Thorndike and Halleck, Starbuck and Brumbaugh, who, by their study of mind, soul and body have helped the earnest teacher in divers ways to bring the truth in vital touch with man.

When we come to Jesus, the Master Teacher, who died once, but lives forevermore, words falter on the lips while

our minds accept His truth and our hearts bend humbly to His sway. Never man spake like Jesus, never man taught like Jesus. In example, message and methods he was superlatively pre-eminent. His teaching was the perfection of the art of instruction. His life and words form the unchangeable standard of religious pedagogy. In clearness and simplicity, in earnestness and conciseness, in directness and comprehensiveness, in gentleness and courage, in all the elements of model teaching Jesus of Nazareth stands on Alpine heights while other great teachers gather in the valley, and with uncovered heads look into His benignant face and exclaim: "Master, we know that Thou art a teacher come from God."

You now have my message. It is earnestly hoped that Sunday School pedagogy may contribute to the supply, of the profound and widespread spiritual needs of better teaching by presenting the highest ideals of the various types, mental, intellectual, volitional, and sociological; by formulating the wisest plans based on a comprehensive study of man's need and the nature of culture, personal and institutional, and on a judicious scheme of organization, curriculum and patronage; and by vigorously executing the noblest program through the construction of well-equipped buildings, the observance of established principles, the co-operation of progressive officers and the willing service of competent teachers who through wholesome instruction, vital inspiration, wise adaptation and historical study endeavor to secure the constant, vigorous and united activity of all intellectual and spiritual forces that the battle of enlightenment may be carried to the gates of the enemy where truth shall gain eternal triumphs for our King.