

MANUAL FOR TEACHERS

A

Handbook of Practical Suggestions

and

Helps for Teachers

By

H. LEO BOLES

BOOKS

For Teachers

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Manual for Teachers

A
HANDBOOK OF PRACTICAL SUGGESTIONS
AND
HELPS FOR TEACHERS

By H. LEO BOLES

"Give heed to reading, to exhortation, to teaching." (1 Tim. 4: 13.)

"Faithful men, who shall be able to teach others also." (2 Tim. 2: 2.)

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Preface

THIS MANUAL FOR TEACHERS has been prepared as a response to many requests from teachers who have felt a great need for some help in the preparation and presentation of the lesson. The teacher who appreciates the responsibility of teaching God's word is anxious to get whatever help may be found in order to present the lesson in the most effective way. The author has been a teacher of the Bible for more than a quarter of a century; many of the suggestions and aids have been used time and again by him to a great advantage. He now passes these on to other teachers that they may be a help and a blessing to them. Out of his varied experience these things are passed on to other teachers so that they may become the more efficient.

Teachers of all grades, from adult classes to the smallest primary class, will find many practical suggestions which will enable them to do more efficient service. In this MANUAL FOR TEACHERS will be found the basis of correct interpretation, of knowledge of the facts, of statements of principles, of legitimate inferences, of maxims of experience, on which the teacher may securely stand, and adapt his instruction to the particular grade he is teaching. Many young teachers will find that this handbook is indispensable; it covers many phases of the teacher's work, and is based upon sound pedagogical principles.

May the Lord bless each teacher in an effort to be more faithful and efficient in teaching the word of God.

H. LEO BOLES.

Manual for Teachers

Why Are You a Teacher?

What decided you to become a teacher? What motive do you have in teaching? Why are you a teacher? Were you led to become a teacher because no one else could be had? Did you want to teach because some other had failed and you thought that you could make a success? Did you begin teaching because you had children and you were so interested in your own that you would teach others in order to teach your own children? Would it not be well to inquire into the secret recesses of your own heart and make a self-examination in the fear of God and see whether or not you were and are still prompted by the right motives? Have you had it in heart to teach, and do you love to teach?

Every teacher should be "apt to teach." There is something in the kingdom of God that every one can do; every member of the body of Christ has some work to do. Each member can do his own work, and no one can do that work for you. You may do a similar work to that which others are doing, but you can do your own work, and no one else can do that for you; neither can you do the work of another. Is teaching the best work that you are suited to do in the church? Teaching is a very vital part of the work of the church; it is of the greatest importance, and you should make such preparation as is possible for you to make. Every teacher should take his task seriously, and prayerfully perform the work well. Our word "resolution" has two very different meanings: one is "determination," the quality that perseveres in striving for the attainment of an object, no matter how difficult the task. The other meaning is "dissolving," a separating into constituent parts or elements. Either meaning may apply to a teacher's resolutions. Let the teacher now resolve that in the fear of God he or she will appreciate more fully the responsibilities of a teacher, and will measure up to these responsibilities.

Importance of Promptness

Too much emphasis cannot be placed on promptness in beginning the recitation. When the time has arrived, the teacher should begin the recitation at once; there should be no delay in beginning the lesson. Very likely all the members of the class will not be present when the time arrives, but the teacher cannot afford to wait a single minute on anyone. The fact of your waiting on someone will never hurry that one; neither will it break the habit of tardiness. The teacher should be there promptly, and the members of the class should know that not a minute will be delayed from the appointed time to begin the lesson. If it is once understood that the teacher will wait for some members of the class to assemble, some of them will be encouraged to be tardy. No one will inconvenience himself by hurrying to the class when he knows that the teacher will wait for him.

If the teacher will set the example and let it be known that not a moment's delay will be had for anyone, the students will be encouraged to attend promptly. There is but one other thing as detrimental to the interest of the class as failure to begin promptly, and that is a failure to *close promptly*. The teacher should watch the time and be prepared to close the recitation promptly; very little good is accomplished by holding the students after they know that the recitation should be closed. It is a waste of time and a great inconvenience to the other classes in the school for one teacher to hold the class after all others have closed. Extraordinarily long sessions, longer drawn out by excessive talking upon the part of the teacher, will kill the interest and destroy the good effect of an otherwise good recitation.

The Teacher That Boys Like Best

In a large group of boys who attended Sunday school regularly, a test was made to find out the kind of a teacher that boys like best. The boys were free to express themselves and were called upon to do so. It may be that their judgment was not sound as to what teacher was the best teacher, but the experiment revealed the kind of a teacher that they liked best. Practically all of them said something to the effect that their teacher must be athletic, a good sport, full of pep, a good mixer, sincere, interested in his pupils, a real pal, and one who lives what he teaches. Further attributes or characteristics of their ideal teacher were expressed as follows: "We

want one who says, 'Johnny, wiggle this way,' and not say, 'Johnny, don't wiggle.' "He must not be so different as to be conspicuous." "He must keep order without being cross all the time." "He must be good, not appear to be good, or pretend to be good." "One who talks heart to heart with a fellow." "A man who is a boy who has never grown up in his relations with boys." "One who can push the boys in the class ahead in leadership." "One who is not grouchy." "One who doesn't give advice, but shows us how." "One who will be a companion and not an old deacon."

When asked about the kind of teaching that they wanted, this group of boys answered: "We want a teacher who has prepared his lesson and knows what he is teaching." "One who starts his task with a kick and makes it snappy all the way through." "One who does not give too much talk about things we do not understand." "One who is full of the lesson; full of general background." "One who has a good story to tell to illustrate the lesson." "One who gives the members of the class an opportunity to talk." "One who gives the lesson straight from the Bible."

The Teacher That Girls Like Best

A similar experiment was made with a large group of girls; the girls were older than the boys who were asked the same question. They all agreed that their ideal teacher was young in spirit, though not necessarily young in years, was well-educated and had a pleasing personality, was personally interested in each girl, impartial, sincere, sympathetic, and understanding. The further qualities, though not so picturesquely stated as by the boys, are as thought-provoking for teachers of girls. The girls wanted a teacher who was an example for girls in dress, action, and talk; she should be well-dressed and neat; refined and attractive. Her voice should be gentle, and she should have good manners; she should use good English. "Girls like a teacher who is old enough to understand them, and yet young in spirit, ready to sympathize, and enter into class activities with real, sincere enthusiasm." "One who will give the girls something to do, and does not do all the talking herself." "She must not preach every Sunday; most girls like class discussions." She should have a thorough knowledge of the Bible and modern-day application of its principles; she should be able to explain Bible truths and know their value in the lives of girls.

Furthermore, the girls expressed themselves with respect to their ideal teacher, and said that she should be regular and punctual in attendance at the class; they did not like to be changing teachers; they "detested" having a substitute teacher who did not know the lesson, or who was not prepared to teach the lesson. She should know the Biblical and geographical background of the lesson, and be able to draw out some important truths from every lesson which would help girls in their everyday life. The teacher should understand girls of the present day, and not try to make them fit the mold of girls of ancient days.

The Teacher That All Like Best

It would be interesting to hear adults give their characteristics of a successful teacher. There are certain qualities that every one admires in teachers; each student may have his own ideal of a teacher, but there are some traits which enter into every one's ideal teacher. A class of old men and women does not need the sort of leadership that a class does which consists of young married people or college students who are eager for live topics and helpful discussions. There are classes of business girls, factory workers, middle-aged mothers, mature businessmen, society women, mixed classes of every age above the teen age, all of whose members need help in holding their conduct true to Christian standards, but for whom the line of thought and methods of teaching differ.

A teacher of any class must be young enough in spirit to be interested in his subject and in his students; he must be alert as to the requirements of a teacher. A teacher of a Bible class must care enough about the individual members of his class to make an effort to draw the backward ones out of the shelves in which they persistently take refuge. It is strange, yet true, that many a person who has a fairly good opinion of himself, who may even be egotistical, is nevertheless troubled with an "inferiority complex" when it comes to expressing his opinion in a class. A

member who thinks the leader does not care about his or her opinion is likely to become irregular in attendance; if not to drop out of the class altogether. It is the teacher's work to keep every one interested in the class and in each lesson. The teacher who can do this is a teacher that all like.

As a rule, the majority of adults prefer, as do the younger groups, a teacher who is a leader rather than a lecturer. Adults like to have a share in class discussion; they like to express themselves, hence they are glad of the opportunity to do so; the teacher should tactfully open up the way for each member to express himself. If the members of the class feel that they are needed, or that their opinion adds interest to the class, they appreciate the teacher the more. They do not like a teacher that preaches a sermon to them; the teacher should not be a competitor of the preacher. It is one method to teach people in an interesting way, and quite a different method to preach a sermon with a great truth in it. It is an excellent plan for the leader to present the lesson topic in a clear way for perhaps fifteen minutes, and then devote the remainder of the class period to discussion by the members. This is a good method for teachers of adult classes.

The Original Teacher

Some one has said that quotation marks may be placed around every teacher. There is a large element of truth in this. The truths that are taught have been taught by others; the methods that are used in presenting these truths have been used by others—in fact, there is but little that is new or original with any of us. We learn by the common process that others have learned; we teach in the same way that others have taught. It is not expected that we deviate very far from the methods that others have practiced. While this is true, yet there can be originality on the part of every teacher. All successful teachers have it in a large measure. They do not originate the truth that they teach; it is old. They do not originate many methods; all these methods have been practiced for ages. But when a teacher puts his personality into his work, he is putting original matter into his teaching, because no two teachers have the same personality.

Originality of method is not essential to success. Many Bible-school teachers teach in the day schools, colleges, or universities. They bring the same methods that they have used in teaching other subject matter into the Bible school. Methods that have been used successfully in one school may be used successfully in another. Tried and true plans in teaching other subjects may be used in teaching the Bible. In fact, these plans and methods may be far better because they have been used in teaching other things. However, all plans will seem new and fresh if they are presented with the original personality of the teacher. The teacher may borrow methods, but he cannot borrow ideals, purpose, and enthusiasm. Whatever plans he uses, he must put himself into them so thoroughly that he makes them his own, and, hence, there is the mark of originality about them.

The personality of the teacher is different from that of any other persons. As no two people are alike, no two teachers are alike. In proportion as the teacher pours his personality into his teaching, that teaching will be original. Some literary experts have said that there are only about a dozen different plots, and that all the stories that have ever been spoken or written are merely variations of these ancient themes. There may be some truth in this, but there is a wide difference in the personalities of those who tell or write the stories. Teachers whose hearts are in the work put more of their personalities into their teaching and make their teaching original. Every teacher gains immensely by thinking constructively regarding his work. There is the spirit of adventure and daring in doing things in a new way which gives originality to the thoughtful teacher.

The Bible-school teacher should esteem his work very highly. It is one of the noblest works that man can do. A little different twist on a lesson plan, a twist all one's own, gives the teacher a zest and zeal for his teaching. A new face on an old method doubles its value for both teacher and pupil. The teacher should be a subscriber to one or two journals that are published to help the teacher. He will find new and fresh suggestions that may be used in his work and give the touch of originality to his teaching. "Whatever is worth doing is worth doing well" is an old

adage. There is no better work than teaching in the Bible school; hence, it should be done well. The teacher by giving prayerful thought to his task will be original enough to be both interesting and enthusiastic in his work.

The Teacher's Preparation

When the teacher is not successful, it is usually his own fault. Generally failure on the part of the teacher is due to a lack of preparation. Often teachers do not make the necessary preparation for their work. Many teachers wait until Sunday morning before they make any preparation, and then have so little time for the lesson that they are wholly unprepared to do efficient teaching. One of the real needs today in nearly all of the churches of Christ is teachers who are truly prepared to teach the word of God. Success as a teacher is not a haphazard affair; it is not a matter of chance or luck; it is the result of a well-planned work persistently carried out.

The teacher should begin the preparation of the lesson for the next Sunday well in advance. Sunday afternoon is a good time to read the lesson for the next Sunday and get the subject clearly in mind, so that he or she can think on the lesson during the week. It is well to read the lesson text from the Bible and get the general connections of the lesson text with other portions of the Bible. The general setting of the lesson text should be understood; the subject of the lesson should be thoughtfully considered; the plan should be observed; and the teacher should then read parallel Scriptures and other general information that may be had on the subject. The lesson text should be examined closely and the import of the Scripture should be understood. The teacher will then be ready to do some constructive thinking and planning on the lesson during the week. Sunday morning the teacher should review the lesson and fix definitely in mind the teaching points of the lesson. Consideration should be given to the best methods of presenting these points to the class.

One of the essential things on the part of the teacher in the preparation is prayer. No teacher is prepared to teach God's word who does not approach the study with prayer and continue the preparation in prayer and the presentation of the lesson with prayer. The sincerity and persistency of prayer will help in comprehending the lesson and in presenting it to the class. The apt teacher will review the last lesson and let the review of the last lesson be an introduction to the present lesson. The teacher should remember that the chief purpose is to get the entire class to understand the lesson and to receive the word of God into their hearts. There are some minor details of the lesson which need not be considered. Some teachers spend the entire time on those details which have but little significance in the lesson. The teacher should, in the preparation of the lesson, select the salient points and drive these points home, no matter what else may be omitted. If these chief points are not emphasized, the recitation may be a failure.

The teacher should note the time that should be given to the chief points of the lesson and not give too much time to one thing. He can plan the recitation by selecting and collecting such material as may help to enforce the main points of the lesson. Every wise teacher will have teaching material ready to present to the class. This will be presented in an earnest, enthusiastic, and interesting way. The teacher must create interest in the class. Such methods should be used as will beget the greatest interest in the subject that is being taught. The teacher will learn by experience that one method may be used for one subject and that an entirely different method should be used for another subject. The interest should not be permitted to wane. The last minutes of the recitation should be the most interesting. The students of the class should be dismissed when the hour is up with a high interest in the subject. This will help in regular attendance and will be a mark of a successful teacher. The chief aim of the teacher must be that of leading the students into a fuller knowledge of God's will and into a closer fellowship with him.

What a Teacher Should Know

There are many things that the teacher ought to know, and some, of course, that every successful teacher does know. The knowledge of the teacher should be as broad as the general range of Bible subjects. His knowledge should be as accurate

as it is possible for it to be. His knowledge should be organized, so that he may be able to use upon demand all the knowledge that he has gained upon Bible subjects. The apt teacher has his knowledge so well organized and classified that he can draw on it for any special subject.

One thing that the teacher should know is the nature of the child mind. The process of learning, as well as the process of teaching, should be known. The powers of mind should be known, and the functioning of these powers ought to be understood by the teacher. It is not necessary that the successful teacher have a complete and exhaustive knowledge of psychology, but certainly the teacher should have the practical knowledge of the nature and laws of mind which enable him to distinguish among the various faculties and discover the capacities and needs of the child in learning. A knowledge of mind in general, its nature and its order of development, should be understood. The laws governing perception, understanding, judgment, memory, imagination, the emotions, affections, and desires, as well as the will, should be understood by the teacher. He should understand some of the laws that govern mental attitudes.

Another thing that a teacher should know is the subject that he is to teach. He should know not only the subject of the lesson, but he should have a thorough knowledge of the Bible. He should know the general divisions of the Bible—its history, law, poetry, and prophecy; he should know the simple divisions of the New Testament, as the Gospels, Acts of the Apostles, Epistles, and Prophecy; he should know the life of Christ; he should know in a general way the miracles and parables of Jesus. Many teachers have given but little attention to gaining a general knowledge of the Bible. It is advisable to know something about the different translations of the Bible. No teacher can learn too much about the Bible, and certainly no teacher should attempt to teach without knowing the general outline of the Bible.

The teacher should know how to teach. He should be acquainted with the different methods used. He may then use such methods as are best suited to the lesson in hand. He should know the subject matter of the lesson and the capacity of the child mind, so that the lesson may be suited to the understanding of the child. One who desires to be successful in teaching will try to qualify himself with a proper knowledge of these vital matters.

The teacher should know how to arrange the teaching material in an orderly way. The lessons presented in the quarterlies may be followed with profit; as these are arranged in chronological and logical order. However, the teacher does not want to be a slave to the lesson helps. He should know the important points of the lesson and arrange and present these in a way that will appeal most strongly to the class. Pupils should be led gradually from that which they know to that which is unknown to them. There is a logical way by which these steps may be taken. The teacher should know them. First, the facts may be presented; then the principles which underlie the facts; and then the application of the principles should be made. Thus the pupil may be led from mere knowing to that of doing—from the theoretical to the practical.

Four Things for the Teacher

There may be many things which are essential to the successful teacher; there are at least four that are necessary, if success is attained. These may be considered as fundamental; hence, they are of the greatest importance. The Gospel Advocate series of literature has been prepared with these four points in view; the writers of the lessons have kept them constantly in mind. The teacher that does not learn these things and use them will be a failure.

The first of these fundamentals is the *question*. The wise teacher must know how to ask questions. Questions set the pupils to thinking, and but little good will be accomplished if the teacher is unable to get the students to think. Questions draw out whatever knowledge or information that the pupils have; they also train the pupil in expressing what has been learned. If the student will express himself, this will fix the truth or principle upon his heart. Few teachers take the trouble to study the questions that they ask. They should be clearly and definitely stated, so that the student can grasp the meaning at once. The teacher should let the student answer the

question, and they should be thought-provoking and in such form that the student can express himself definitely on the point asked.

Another fundamental that a successful teacher must observe is the use of apt illustrations. Jesus, we are told, used many parables. On some occasions he used only parables in his teaching. Illustrations help to clarify the subject and enforce the lesson on the minds of the pupils. Sometimes they are the best part of the lesson. They create a deep and abiding interest and help to adjust the attitude of the pupil to the subject in such a way that the lesson can be remembered. Many of our Bible-school lessons are based on stories. Nearly all of the lessons in the life of Christ can be put in story form for children, and illustrations have a very important place in the story of the lesson. If an illustration from everyday life can be placed along the side of the Bible story, this will help the student. Teachers ought to study the art of illustrating the lessons.

A third fundamental is the application of the lesson. The teacher is not merely teaching theory, neither does he need to be cramming the minds of the pupils with dry facts and dates. The Bible is the most practical book in the world; therefore, its lessons are *practical*. But little good is done if the student does not see and feel the practical application of the lesson. While illustrations will help to fix the lesson on the mind, the application of the lesson fixes it in the lives. The question should be raised by the teacher as to how the lesson may be practiced by the boys and girls. Expressions should be had from the class as to how they may practice what has been learned. The successful teacher will always either make the application of the lesson to the pupils or have the pupils make the application to themselves.

The fourth fundamental is the consecration of the pupil. The teacher must seek in the beginning and in the closing of the recitation hour to bring the pupils to the point where they will consecrate themselves to the service of God. All Bible truth that may be learned should be used to the end to consecrate the lives of those who are in possession of the truth. The teacher should ask, "Why am I teaching?" Surely no teacher teaches for self-glory or to entertain or merely to impart information. Every teacher ought to teach because he or she loves the truth of God and loves the salvation of souls. The consecration must first begin with the teacher. If the teacher is not consecrated, then he cannot move the students to consecrated lives.

Successful Teaching

What is successful teaching? Of course, a successful teacher does successful teaching, but many have not learned what is successful teaching. The Gospel Advocate series of literature is prepared and well adapted to successful teaching. The teacher would do well to study the plan of the lesson, the approach of the lesson, and the development of the lesson. All of these should be observed and given careful attention by those using the literature.

Some teachers think that they are successful if they can get together a large class—in fact, they measure their success by the size of their class. That teacher is usually called a success. This may be one mark of a successful teacher; but, again, it may not be. Certainly it is an element of success, other things being equal, for a teacher to be able to hold regular attendance to his class. The point here is that this within itself is not necessarily a mark of successful teaching. No one can teach without a pupil; no one can teach who does not know that which he proposes to teach; hence, it is essential for the teacher to have pupils and know what to teach.

Successful teaching is imparting Bible truth to others and building them up in the things of God. If the teacher does this and encourages the pupils to live as Christ would have them live, then that teacher's work will be a success. The mere presence of so many in one class means nothing if the work does not help them to grow spiritually. Teaching must please God. If a teacher can satisfy his own mind that he has taught as Christ would have him do, then he may claim to have done successful teaching.

Some count their success as a teacher in the maintenance of good discipline. It is true that a teacher must maintain good discipline; that such is a mark of successful teaching, if other things are equal; but if the pupils have learned nothing about the Bible and if their hearts are not filled with love to God and Christ, if there is not a

desire in their hearts to live as God teaches them to live, then the excellent discipline maintained has been maintained fruitlessly. Very little good has been done, and the teacher cannot be classed as a success. Discipline, attention, reverence, all are necessary, but they are only means to an end; they are not the end itself with a successful teacher.

Some teachers estimate their success as teachers in terms of their personal popularity. The writer has known a number of popular teachers who were not successful teachers. If these teachers know that their pupils admire them and love them, they are satisfied. It is granted that teachers should have the admiration of the pupils, but popularity is not within itself a mark of successful teaching. After all, the aim of the teacher should be to win the pupils to love the Divine Teacher and not merely to love the human teacher. If the teacher has not won the pupil for Christ, the teaching is not successfully done.

The Discouraged Teacher

There are many disappointments and discouragements in life. Sometimes disappointments produce discouragement. The work of a teacher of the Bible is no exception. The earnest, conscientious teacher will be disappointed in some of the pupils and some of the recitations. However, teachers must learn to let discouragement have as little effect as possible on their teaching. No teacher can do well if he is discouraged. He is not at his best, and the pupils will soon feel the effect of his discouragement. The purpose of the class will soon be destroyed or lost sight of when the teacher and pupils are both discouraged. If the teacher cannot overcome his discouragement, it would be better to give up the work to another teacher, or take another class himself. Every teacher should make it his or her determination to overcome or conquer all discouragements.

Sometimes discouragement comes from ill-prepared lessons. The teacher does not take time to prepare the lesson as it should be and goes before the class in a careless way. Such teachers should expect that the class would reflect the same spirit. A sloven preparation on the part of the teacher suggests carelessness and indifference to the members of the class. When the teacher prepares thoroughly the lesson, one source of discouragement has been eliminated. Sometimes teachers are not in full sympathy with the pupils, and the class soon feels this and will not cooperate with the teacher to the best advantage. This is another source of discouragement. The teacher can prevent this by cultivating genuine sympathy for the pupils. Teachers should seek to understand the pupils and try to approach them with the lesson in such a way that sympathy will be created. Sometimes teachers are not prayerful. They go about their work in a mechanical way. They seek intellectual preparation, but fail to put their heart into the work, and become discouraged. Prayer will help to keep one from being discouraged.

There are enough rewards in faithfully teaching God's word to keep every one encouraged. If one is teaching for the love of God, seeking the greatest good of his pupils, he has sufficient grounds for the greatest encouragement that can come to one in the work of the Lord. There are precious truths that are to be taught; the handling of these truths by the teacher in a reverent way will prove a blessing to the teacher; hence, they become the source of encouragement. Again, the fact that a teacher is teaching for the glory of God is another source of encouragement. A teacher should rise above the plane of duty and do the work with pleasure because it is pleasing to God. Again, he should think of the good that may be done and the lives that are being blessed by the truth of God. This will give sufficient ground for the greatest encouragement. There is no real excuse for discouragement. Bible teaching is the most important work that one can do. There is no greater work in the vineyard of the Lord.

If one becomes discouraged, he should seek to know the source of his discouragement, and should remove that source. If there is anything wrong with the teacher, he should rid himself of it. It may be that there is some favorite method that has been followed which has proved unsuccessful. The teacher should abandon that method and seek other methods. Success may be found in that way. Whatever may be the trouble, when found, the teacher should remove it.

Maxims for Teachers

1. A teacher should teach for the salvation of souls and for the glory of God.
2. Love of the work of teaching leads to faithfulness, and faithfulness leads to success.
3. Time should be taken to prepare for every lesson before going before the class to teach.
4. The bee gathers honey from every flower; the teacher should gather instruction for his class from every book and magazine and newspaper that he reads, and from every circumstance in life that he witnesses.
5. It is impossible to be such teachers as one ought to be without thinking much about the great and ultimate object of all instruction.
6. The teacher should form right habits in every student; then fix great fundamental principles in the mind; then urge and encourage the students to follow these principles.
7. A good teacher will study the character, home surroundings, and habits of life of each student.
8. A successful teacher will study the character and imitate the conduct of Jesus, the Great Teacher.
9. A teacher should seek to get a clear idea of every subject taught, and accurately express and forcibly impress that subject upon the students.
10. In order to teach children successfully, the teacher should remember that he or she was once a child; hence the teacher should call up the feelings and impressions of childhood.
11. It is important that the teacher be cheerful; complaints and criticism should never be made by the teacher; encouraging suggestions will have the greatest effect.
12. A teacher cannot make the students love her; she must love them, and love begets love.
13. The teacher should plant some seed thought or fix some fundamental truth in the hearts of the students at every recitation.
14. The fundamental truths of the Bible and basic principles of life should be frequently and faithfully reviewed.
15. There should be a passion for the salvation of souls in every teacher; a fervent and unslumbering desire to win souls to Christ should keep every teacher enthusiastic.
16. The teacher may often do great good by visiting the children in their homes; nothing will please parents more than have the teacher interested in their children.
17. It is well to question each student about the books, magazines, or stories that are read during the week.
18. Never ridicule the opinions expressed by a student; listen patiently to them, and correct them if they are in error.
19. The teacher should render service gladly and prayerfully; when a question is asked, the teacher should answer it kindly.
20. If the question cannot be answered correctly, the teacher should be frank to confess that fact; but be sure to get the information for the student, if it can be had.
21. Teaching the Bible is one of the most important objects for which one lives; the teacher must not become weary in well-doing.
22. Be alarmed at yourself when you have any desire to be excused from the great work of teaching the Bible.
23. Punctuality, on the part of teachers, is of vast importance; the teacher is an example to the student.
24. Mildness of temper and kindness of manner should be especially cultivated by teachers of the Bible.
25. Every teacher should feel a great responsibility in keeping order during the recitation; seek to keep each student interested, and there will be no trouble about order.
26. Partiality should never be shown to any student in the class; favorites in the class defeats the good that may be done to others.
27. A teacher may admire the conduct of some students more than that of others, but should love the souls of all alike.
28. Every teacher should learn to talk with each student personally about the welfare of the soul and the spiritual life.

29. The teacher who is interested in the lesson never fails to interest the students.
30. It is difficult to give rules for teaching; much will always depend on the good sense and piety of the teacher.
31. The life of the teacher is the life of his teaching.
32. The known and unrepented sins of the teacher are the teachers of sins.
33. The teacher who neglects prayer seems to expect he can do God's work without God's help.
34. The teacher who does not seek to win souls is like a pearl diver who keeps the shells, but throws away the pearls.
35. A good man or good woman may not be a good teacher, but a bad one cannot be a good teacher of the Bible.
36. An ignorant teacher is like a blind torchbearer with an unlighted torch; he holds it up, but it gives no light, and he does not know it.
37. A teacher of the Bible who is not faithful may be doing the devil's work—ruining souls.
38. A teacher may tell students the way to heaven; but if he travels the road to hell, the student is likely to follow the example rather than the precept.
39. The highest joy of a faithful teacher will be to say before the Judge of all, "Behold me, and the children thou hast given me."
40. The devil has a large school, and teaches most effectively those whom the teacher neglects.
41. If the teacher is "proud" of what he has done, that is his reward; he will have none from Christ.
42. It is strange that some teachers think that feeding others is the same thing as feeding themselves. No teacher can serve in the ranks of the devil, and receive wages from Christ.
43. The teacher who teaches carelessly seems to expect God to do his work—teach the truth.
44. Teachers should be courteous to every student; courtesy is cheap; use it freely.
45. The habit of faultfinding will destroy respect and promote dislike.
46. Successful teachers are ever on the lookout for new members to enroll in the class.
47. Begin the recitation, continue it, and close it with prayer.
48. The teacher should learn the cause of absence of students; if the absence is caused by sickness, the teacher should visit the home.
49. Teachers should have teacher's meetings and encourage each other in the great work of teaching the Bible.
50. The rewards of a teacher are held in store for the future life; some rewards are received here.

Influence of Teacher on Pupils

Every one has some influence on some one else. It is said that no two lives ever touch and remain the same as they were before they touched. Impressions received modify the life in some way. This is especially true with respect to teachers and pupils. The teacher has a very important place in the life of the pupil. He may make or mar the character of the pupil. All teachers should appreciate this fearful responsibility. The teacher has the responsibility of teaching the truth, not error; he also has the responsibility of impressing the life of the pupil in such a way that he will be a blessing to him.

No Bible teacher can get very far with his class during the lesson hour. It is too short to accomplish very much in a definite way. Some are too restless to remain quiet during the recitation period. The teacher needs to know how to overcome such hindrances and to gain attention and create interest in the lesson. Some teachers have not learned the art of getting down with the pupils and of getting very close to them. If the teacher will learn this art, greater good can be accomplished. If one can get into the heart and life of those taught, that one has such an opportunity to influence them for good. The truths of God are sufficient to open the way for this vitally important work. Teaching God's word is a golden opportunity to do good, but it is a fearfully responsible position to occupy.

Every teacher ought to seek for the opportunity to have a little private chat with each pupil. The teacher that really means business will get each pupil by himself as often as possible, and will seek in the conversation to make a good impression.

More good can be done oftentimes in this quiet, private way than will be done during the class hour. The teacher should know the special likings of the pupil. If possible he should know the pupil's "hobby" and make this an approach to his heart. The wise teacher will know how to do this, or will study how to have the greatest influence on those he teaches. Successful teachers learn the favorite employments, sports, books, secret ambitions, and desires of the pupils. Pupils will confide in such a teacher.

Where it is possible the teacher should visit pupils in their homes, or have them to visit his or her home. It may be possible and profitable to have a group of students in his home or in the home of some of his students. To write an occasional letter or card to each of his pupils puts the teacher in close personal touch with them. Young children especially, and even older ones, are responsive to the interest that the teacher takes in them—in fact, we all appreciate the interest that others take in us.

The time given to pupils by a teacher is not wasted. The tactful teacher will not talk religion *at the pupil*, but will talk religion *with the pupil*. It is wise to let them do part of the talking. One should be alert and quick to observe the errors that may be expressed by the pupil and correct these. Such occasions often open the way for the teacher to impress a truth. The chief point is to get close to those you teach and influence them for good. This implies that every teacher is consecrated to the Lord.

What Should Be Taught in the Class

Paul, in addressing the elders of the church at Ephesus while he was at Miletus, told them that he had not failed to declare unto them anything that was profitable; he did not mean the things which were merely interesting and profitable to himself, but the things which were profitable to them. The teacher is prone to dwell upon those things in the classroom which are interesting only to the teacher. Instead of becoming interested in the things which are interesting and profitable to the student, the teacher discusses those things which are of great interest only to the teacher. This is a mistake. Sometimes teachers are inclined to raise and discuss social and economic problems; again they will raise questions of "textual criticism" and "higher" and "lower" criticisms of the Bible. All of these are above the level of the student, and the time is wasted.

One good way to avoid unprofitable themes is to become familiar with the student's background, his thinking, his ambitions; a social hour spent with young people and adults has an important bearing upon the successful efforts of a teacher. Teachers should learn as much about their students as they can in order that they may help the students by rendering the best service possible. Every lesson should be presented on the level of the students that are taught. This is a sound argument for properly grading and classifying the students. The teacher's vocabulary should be suited to the level of the students; the teaching will be unfruitful if the teacher uses language and terms far above the level of the student. The lesson should be brought in spirit and language to the level of the student. The wise teacher will select such terms and present such material that the mind of the student can comprehend.

The Groundwork of the Lesson

The art of teaching is a rare accomplishment. Not every one who proposes to teach is apt to teach. The teacher should decide whether or not he is to teach the *lesson* or teach the *pupil*. It is one thing for the teacher to have a knowledge of the subject matter and lecture the class or display his knowledge of the subject, and it is quite another thing to teach the pupil. In teaching the lesson, the teacher has the lesson as the goal; in teaching the pupil, the teacher has the heart and life of the pupil as the goal. A teacher implies a pupil; nothing is taught unless something is learned. The teacher may attempt to teach, and even think he is teaching, but there is no real teaching going on unless there is some learning going on.

The teacher that is successful is not satisfied with just a knowledge of the lesson. In the Gospel Advocate series of literature there are suggestions for a broader view of the subject than merely the outline and list of questions. The teacher should understand fully the background of the lesson. If the lesson text is in the New Testament and reference made to the Old Testament, the teacher should be familiar

with the history of the Old Testament. If the lesson is found in any of the epistles, the teacher should be familiar with the history found in Acts of the Apostles concerning the church to which the epistle was written. A broader study and a more thorough study should be made by the teacher of the lesson than that which is found in the quarterly. No teacher should be satisfied with merely "getting by" with the lesson. It is very poor teaching when the teacher does not know any more than is found in the quarterly. The quarterlies give suggestions and may be followed as a guide in the study of the lesson, but the comments are brief and are intended only as a brief study of the lesson and not a full investigation of the subject. A teacher in the lower grades should not only study the Primary Teacher, but should study the Teachers' Manual and any other commentary on the lesson.

A full knowledge of the subject which is being taught will demand respect from the pupils toward the teacher. If the pupils see that the teacher does not know much about the lesson, they will soon lose respect for his service. When pupils lose respect for the teacher, it is time to get another one. The fullness of knowledge on any subject gives life and solidity to the teaching. If the lesson is to have that interest that it should command, the teacher must put more in it than that which is merely recorded in the lesson helps. A very successful teacher, whom the writer knows, would remark to the class that it should get all that is written in the quarterly, and that he would give them something extra during the recitation. By this means the class would get a broader view of the lesson. The historical background, the geographical setting, the facts in regard to Oriental customs, and the exact meaning of the words and phrases used in the lesson help to throw light on the subject.

The teacher should be resourceful. This requires a thorough knowledge of the subject that is to be taught. He or she should have a good stock of illustrations and stories to enforce points. Apt illustrations give added interest. All Bible-school teachers should fill their mental reservoirs so that appropriate material will always be ready. So much depends on the background that the success of the teacher will be determined by his wide range of knowledge on the subject. If the lesson be on faith, then the Old Testament examples of faith can be used; if it be on repentance, numerous examples on that subject in the Old Testament may be cited as illustrations; if the lesson is on the love of God, examples of God's love for man will add much in impressing the lesson.

Recitation of the Lesson

Much depends on this part of the exercises of the school. It is in the recitation that the merits or demerits of the teacher are brought out. The important time has arrived when the recitation begins to accomplish the greatest good. In fact, the teacher came and the students assembled for this moment; the time should not be wasted, but should be used to the greatest advantage. The lesson is before the teacher, the important task of teaching is now begun, and the goal must be reached; the recitation must be a success, or else very little has been accomplished. Several things are to be considered in making the recitation a success. First a proper salutation to all of the members of the class will often win the hearts of the children. No set form for saluting the class is given here, but the teacher that fails to manifest some interest in the class in this way will very likely fail in instructing them. A pleasant smile or kind word goes far toward winning the love of a child.

A brief prayer—probably a sentence prayer—is in order in beginning the recitation. The preparation of the lesson is supposed to have been made, and the students are now assembled to recite, and the recitation can best be conducted with closed books. The teacher should train the class to recite with closed books and thus encourage the preparation of the lesson before assembling. Of course, books may be opened for reference, or confirming some point raised; but the best results will be had in the recitation by teacher and students proceeding with closed books. The teacher should instruct the students, especially the smaller ones, the proper position of posture; all should be taught to sit erect and look at the teacher. Each student should be taught to speak distinctly in reciting; some prefer to teach the younger ones to stand while reciting. The teacher should stand in front of the class so that each student can see the teacher. In many places even the smaller students must sit on long benches suited for grown people, and the teacher sits at one end of the bench or pew; this is a bad position for the teacher to occupy.

Sometimes it is necessary for the teacher to read the lesson text; this may be done in the lower grades; but for young people and adults it is supposed that they have already in mind the contents of the lesson text, and the teacher may proceed with the lesson, omitting the reading of the lesson text. The background and historical data of the lesson should be presented by the teacher. Sometimes this is done by giving the location and setting of the lesson text; sometimes it may be done by showing the relation of the present lesson to preceding lessons. The historical and geographical connections may be established at the beginning of the recitation. Then may follow the questions and answers; these may be interspersed with brief discussions on the points brought out. Questions to draw out what the child knows and to get it to express itself should receive careful attention. Someone has aptly said that a successful teacher should follow this rule: "Never tell a child anything you can make him tell you."

It is well for the teacher to save a few moments for a brief review of the lesson; in this review there can be a summing up of all the salient points of the lesson. An application of the moral of the lesson may be made. In fact, a proper application of the lesson should be made so that each student can get some practical help from the lesson. The teacher should not lose the opportunity of drawing a practical lesson and making application of it so that character may be formed on righteous principles.

Class Enthusiasm

Every Bible teacher should desire to arouse in his class enthusiasm, and strive to maintain a high degree of interest. There will never be class enthusiasm until there is teacher enthusiasm. All interest that is sustained must originate with the teacher. He is the generator of enthusiasm. He should go before the class brimful of life. He will never be able to get more enthusiasm in the class than he has himself, and may not be able to raise it that high, but it is certain that the class will never have any more than he has.

It is difficult to arouse and sustain enthusiasm in Sunday Bible classes. The class meets only one time during the week, and much of the interest and enthusiasm that may be kindled at one meeting of the class will wane before the class meets again. This is a difficulty that teachers must learn to overcome. One way that it may be done is by the teacher's assigning some homework. This homework will help to sustain the interest in the study. Homework may be in the form of questions, as research work for older pupils; the adults and young people may have questions which call for a reasonable amount of research; the younger pupils may be assigned memory work, story work, and some research work—anything to bridge the space between Sundays so that the interest may be kept up.

Enthusiasm in Bible study must be gendered by wholesome methods. The teacher may be sure that the class will never become zealous Bible students if an interest is not aroused in the study of God's word. The social features of the Bible school may be emphasized, but these will never create an interest in Bible study; class parties may have their place in the school, but they will never arouse interest in the study of the Bible. There must be an awakening in the hearts of the members of the class if enthusiasm is kept up. Prizes, class parties, social activities, and banquets by the class may help to keep a full attendance of the class, but something of a deeper nature and of a higher value is needed in order to maintain enthusiastic Bible study.

Bible-school pupils must *want* to know the Bible. The secret and art of getting them to "want" to know the word of God belongs to the good teacher. Sometimes sets of questions may help to get up enthusiasm. Some teachers have used tests as a means of creating interest in the class. The material for the test must be handled by the teacher. So many students will not bring to the class paper and pencil for a test. The test could be for fifteen minutes. The teacher could ask questions on that day's lesson and then let the students write the answers. This has been used very successfully by some teachers. Teachers should confer with each other as to the best methods of arousing and sustaining enthusiasm.

The teacher's enthusiasm should prove contagious. He should select some students who are most susceptible to an enthusiastic study of the lessons, and, if possible, create enthusiasm by personal interest and attention. They, in turn, will help to get the

others enthusiastic, and by this method the enthusiasm may become so contagious that the entire class has become interested. No noisy, boisterous methods will create enthusiasm; no false motives will produce it. Only a deep and pious reverence for the word of God and a strong desire to know it will create interest that will continue. The teacher must love the word of God, and must love to teach it to others. A quiet, prayerful, and earnest study of the word of God, with the desire to reduce it to practice, will help to kindle enthusiasm in the class.

Class Discipline

In the classes of children especially the successful teacher must give some attention to the problems of order in the class. Very little teaching can be done where there is confusion. Some teachers find it almost impossible to maintain order in their classes; others, no better equipped mentally, perhaps in some respects inferior, can take a class and without difficulty maintain good order. Why this difference? Why can one have good order in the class and another teacher take the same class and soon it is in confusion? Is it a matter of chance? Is it a mystery that one has learned and the other has not learned? What is the principle by which a teacher can maintain good order in the class?

The question of discipline in a Bible class is always an important question. In the day school the teacher may resort to different methods of punishment when the student does not behave, but in the Bible class the teacher does not have access to any such method of discipline. The students know this, and oftentimes take advantage of the situation. Disorder in the class usually marks the difference between a successful teacher and an unsuccessful one. One or two disorderly students will create confusion in the entire class. The attention and energy of the teacher are consumed in an effort to keep the students quiet. The teacher has no time left to give instruction. Of course, if a teacher must give all the time to keeping order in the room, it would be just as well not to have the class. The teacher has the great task of teaching the lesson to the students, and this must be done or failure is the result.

The keeping of order in the classroom is essentially within the possibilities of every teacher, if only the conditions are observed. What are the conditions? What are the methods that a teacher may use to keep good order in the class? Sometimes the fault is with the teacher. Sometimes the teacher is for some reason nervous and fretful and goes to the class in that condition. One cannot command respect and control others who cannot control himself. The teacher should seek to be in the best possible condition in order to control the class. Every teacher should be well-poised, self-possessed, and dignified in bearing, and should possess an even temper, never appearing before the class in an irritable, fretful, or angry mood. Such conditions will be closely observed by the student. No one can keep order outside when there is disorder within his own heart and mind.

A loving sympathy toward the pupils manifested by the teacher is a guarantee toward good order. A teacher should like the pupils. The pupils will soon learn whether or not this is the fact. They are quick to discern the attitude of the teacher toward them. If his attitude is wrong, he will soon lose the power of discipline over them; if his attitude is right, the students will soon learn this and will yield readily to suggestions and give no trouble by way of disorder. No fussy teacher can keep order in the class. Efforts should be made to keep the students interested. Various methods of instruction will often gain the entire attention of the class. This is the secret of a successful teacher in the matter of discipline. If teachers will do this, they will have solved the difficult problem of discipline.

Beginning and Closing the Lesson

Much importance is attached to the beginning and the closing of the recitation hour. If the first five minutes of a lesson are what they should be, and even may be, the teacher need not worry about the next half-hour. If the opening of the lesson is dull and ineffective, the teacher may retrieve the situation, but it will be only with extreme difficulty and with the loss of much precious time. It is the best economy of the teacher's effort for him to prepare with exceeding care for the first five minutes

of his teaching. This is not to say that the entire lesson should not be prepared; it simply means that extra care should be given to the opening of the lesson.

If the opening minutes of the lesson are used as they should be used, the teacher will be successful in teaching that lesson. So much depends upon the manner that the teacher has in the beginning of the lesson. If the teacher is careless, indifferent, and languid, he will find his pupils listless and relaxing in conduct and attention. If the teacher is confused, weak, timid, the pupils will have no confidence in him and their minds will reject his leadership. If, on the other hand, he is alert, confident, evidently the bearer of good news; if he is eager to tell them something important, his pupils will respond to his eagerness and give him their glad attention. The pupils will assume, as a general rule, the attitude toward the lesson that the teacher takes; hence, it is important at the very beginning of the recitation for the teacher to be alert.

Much depends on the teacher's opening words. He may ask a gripping question, which, if followed by other swift queries, will challenge the pupils' interest and gain their cooperation. Without this cooperation the recitation will be a failure. The teacher may make an opening statement about the lesson which will startle the class by its unexpectedness and boldness. Frequently this is a splendid method to follow. Again, the teacher may give some illustration or relate a story that emphasizes the point of the lesson, and by doing this he may lead up to the lesson and gain and hold the attention throughout the lesson. A prayerful attitude should be assumed by the teacher in approaching the lesson. There are many ways of using the first five minutes of the lesson. The successful teacher will vary his methods of beginning the recitation.

As important as the beginning is the closing of the recitation. It is important in all successful teaching for the teacher to work up to the last five minutes of the recitation. Nearly all that has been said during the recitation period points to the climax which is reached in the last five minutes of the lesson. During these last minutes of the recitation the teacher will bring the lesson to bear on the consciences and lives of his pupils. During this time he will make a most earnest appeal for them to accept the truths of the lesson and reduce them to practice in their lives. He will urge the class to carry the teachings of the lesson into the week on which they are entering and to practice them in all the relations of life. This makes the last moments of the recitation a very important part of it.

If the teacher has an illustration that may clinch the lesson, it may be used during the last moments. If some stirring experience can be related, it may help to impress the lesson. The closing five minutes may be used to sum up the lesson and to offer a brief prayer.

The Art of Questioning

The Bible teacher must learn how to ask questions. This is one of the successful methods of teaching, and the teacher should know how to do it in the most effective way. Few things are so important in teaching as the use of good thought-provoking questions—questions which cause the student to think deeply on the subject. It is a rare accomplishment to know how to ask such questions. Some teachers who are successful in other methods are failures when it comes to asking questions.

What is a good question? It is a short, snappy, interest-begetting question—one that the student may easily grasp, one that is clear and definite. If the mind of the student is busy trying to comprehend the question, no thought can be given to its answer. The successful teacher does not want this, but does want to enlist the pupils' thinking processes in the answer to the question. "Why, in comparison with the prayer offered by the publican, is the prayer offered by the Pharisee to be regarded as unworthy?" This is a poor question. It should be: "What was wrong with the Pharisee's prayer?" This last question is a better one because it is more direct. A good question starts the mind to thinking on the answer that is to be given. A leading question is never a good question, except when it is followed by another question. Note the following question: "May we not consider, then, that Elijah was worn out, physically and mentally, when he ran away from Jezebel?" This question makes no demand whatever upon one's mind and might as well be omitted. It would be better to ask this question: "What possessed Elijah to run away from Jezebel?" or, "Why did Elijah run from Jezebel?" This question will get good results from the students.

A stilted, formal question leads the minds of the class to wandering; attention is not focused on any direct point with such questions. A question to be good should be natural; it should be as brisk as if one neighbor should shout across the yard to another neighbor and ask for something definite. Such questions will keep the class awake and the interest up to the highest point. It would be a poor question to ask: "What were the architectural divisions and general characteristics of Herod's temple in Jerusalem?" This question is too vague. It would be better to ask: "What is your idea of the temple?" or, "Give a description of the temple." Often to arouse interest and hold attention, a startling or sharp or bright and amusing question may be shot into the midst of a lesson. "Ever see Rehoboam, John?" "How long would it take you to walk across Jerusalem, Mary?" "Any point of the lesson that you would like to introduce, Jane?" "What do you think of this lesson, James?" A good question is usually directed toward some special pupil who is named. Only when the interest of the class is at white heat is it safe to throw a question out vaguely into the air in the hope that some one will catch it.

The art of asking questions implies a thorough familiarity with the subject. If the teacher has to feel around and cast about for material upon which to ask a question, the alert minds of the students will detect it and will lose interest in the recitation. No teacher can form questions which are decisive, pointed, and definite without a thorough knowledge of the lesson. It will be well for all new teachers or teachers just beginning to study the art of asking questions; indeed, many experienced teachers could profit by studying the art of asking questions. Seldom, if ever, should a question be asked that can be answered with a "yes" or a "no." In the preparation of the lesson the teacher should give due consideration to the questions that are to be asked; in fact, the preparation on the part of a teacher is not complete until the teacher knows how to ask good questions on the lesson.

Teaching Temperance Lessons

By special arrangement we have at least one lesson on "temperance" each quarter; necessarily there will be much repetition, both in lesson text and comments on the lesson. Sometimes the scriptures of the lesson text can have only a temperance application. Times and customs change; laws enacted by legislative bodies vary in different sections of the country with respect to the liquor traffic; but the essential principles involved in liquor problems remain the same. Alcohol, when used commercially, has its value, but when used internally, it has a disturbing effect in proportion to the amount used. Year after year, four times the year, the teacher must take up the principle involved in the drinking of alcoholic beverages. It is well for the teacher to get definitely fixed in mind the Bible use of the word "temperance"; its meaning is "self-control." Those who make and sell alcoholic beverages have given a different meaning to the word "temperance." They have employed it to mean "to use moderately." To offset this use of the term another meaning is given by those who oppose the use of liquors as a beverage. They mean by temperance "a total abstinence of all harmful things, and a moderate use of all rightful things." They mean to place the drinking of alcoholic beverages in the class of harmful things; hence temperance with respect to these drinks would mean total abstinence.

Teachers are a great factor in helping to make ours a sober nation; they should learn how to teach a "temperance lesson." It is difficult to teach such a lesson to pupils whose parents constantly indulge in alcoholic drinks. The teacher may well begin by recognizing the present-day situation, and pointing out the evils that have resulted from the use of such drinks. Young people who come from homes where liquor is served need special sympathy and attention from teachers; however, there is no reason for the teacher not presenting the lesson in as clear and forcible manner as is possible. We do not treat other sins that way, hence we should not treat the evils of alcoholic drinks that way. The teacher should bear in mind that there is a diversity of opinion and practice in the homes from which the students come; tolerance and respect for the opinion of others should prevail without any lowering of one's own standards toward the evil. Parents drink because it is the thing to do socially; boys and girls drink to get a thrill. Neither realizes the great dangers that are involved in the drinking habit, the teacher should point these out to them.

The real issue will finally be brought out, the old battle continues, and the problem in the class will narrow down to a consideration of moderate use and abstinence. The student should face the issue; these questions will help them to face it. Why do people drink alcoholic liquors? Why should they not drink them? What are the actual results of drinking? What harm to body and mind results? Do the evils of drink outnumber the good results? Students should be encouraged to gather from newspapers, magazines, and other literature scientific facts about the effects of drinking alcoholic beverages. The teacher can help the student to gather facts about the relation of drink and poverty, alcoholic beverages and crimes; the effects of drinking can be seen in every industry and business. The teacher should interest the student in ascertaining what must be done to make temperance effective.

The Purpose of the Bible School

The church, teachers, and pupils should not lose sight of the purpose of the Bible school. All should look upon it as the teaching function of the church. Many teachers and pupils, and many lesson writers, have failed to keep clearly and persistently in mind a central purpose of all Bible-teaching work. The Bible school is not worth while merely to teach Jewish history, dates, and stories which have literary value. All these may be an aid to the central purpose of the school, but to make them the goal is to fail. The purpose of all schools, as well as the purpose of every class during every recitation period, is to teach the word of God. When schools and teachers and pupils lose sight of the fact that the word of God in the hearts of the students is the goal, they have lost sight of the true purpose of assembling on Sunday at that hour. It would be absurd for the schools in the churches of Christ to teach merely some incidental things about the Bible, and to teach lessons of culture and refinement to young people. Granted that all of these are needed, but the Bible-study hour is not the time for it. The emphasis must be put upon teaching the word of God.

The Bible is good literature; there is no better than that which it contains. It is great literature. Nothing in any language is more sublime than Isaiah, Jeremiah, and Job; nothing is more beautiful in the way of language than the Psalms; nothing is wiser than the Proverbs; nothing is more profound in ethics than the epistles and teachings of Jesus. Yet to teach the Bible merely for the sake of the literature, poetry, and history that it contains is to fail really to teach the Bible. The secular schools can teach the boys and girls all the literary values of the Bible, but the Bible-school teacher must teach it as the word of God. Even in the realm of morality the teacher may find profitable lessons, but the Bible is not to be taught merely as a book of morals or a code of ethics; it is to be taught as the word of God that brings salvation. The teacher may teach Jewish history and the literature of the Hebrews, he may inculcate lessons of morality; but he should cause these to glow with the spirit of Christ. He should cause students to see in all of the lessons the love, wisdom, way, and salvation of God. The teaching of the Bible never becomes a vital factor in the life of the student until it is received as a personal message from God as a loving Father.

All lessons should be Christ-centered. The wise, tactful teacher can point every lesson to Christ, the Savior of the world. A knowledge of child nature is useful to the teacher, but this should aid him in leading the child to understand the nature of Christ. The beaming love of God for poor, sinful man should be emphasized in teaching Bible lessons. If the teacher is seeking to exalt Christ in the teaching, he will be sure to render an invaluable service to the students and glorify God. Every recitation should close with the teacher conscious that he has brought his class to see Jesus in a little clearer way.

The motive of the teacher will help to keep the true purpose of the school in mind. Our motives determine our deeds. Our Lord taught that even prayer may bring condemnation if it is offered in pride and for selfish reasons; so teachers in Bible study may be a noble or an ignoble example to those whom they teach according to the motive which may prompt them to teach. The elders of the church should assist by keeping the proper motive before all members of the church. Such honors both God and the church.

Why Classify Students?

Those who are interested in teaching the Bible to children and young people have made many requests for help in grading and classifying the students. This is intended to guide and help those who have made requests and all others who are engaged in this good work. It is also hoped that this may be used as a guide to those who have the responsibility of teaching the Bible in what is commonly called "Sunday schools."

The work of teaching young people the Bible grows more emphatic from year to year. Its importance increases as the opportunities are multiplied. More and more homes are neglecting to teach the Bible to the children; hence, the church must do more to teach the young people. The most efficient methods should be learned and brought into use. The importance of Bible knowledge is so great that it requires the best teachers and the best methods. Every church should seek to meet the needs of the hour.

In order that the most efficient work may be done, the best methods of classification and grading should be used. It is generally agreed by all that the Bible teaching should meet all of the needs of the pupil. The physical, mental, social, and spiritual needs of children and young people claim our most earnest attention and efficient help. The physical, mental, and social needs are taken into account only to meet the spiritual need. The teaching of the Bible in the schools is to meet the spiritual need. All pupils are not of the same age, neither are they of the same mental development and experience; hence, the classification of pupils must be made in order to meet the spiritual needs. Some pupils have greater ability to comprehend spiritual truths than do others; some are quicker to grasp Bible knowledge than others; some are more spiritual-minded than others and make greater progress than others. Again, they do not all have the same home environment and training. Competent teachers know that the best results in teaching may be had when all in the group are on the same level.

Many pupils who attend Sunday school today are also attending day schools or public schools. These public schools are graded and classified according to the best methods known today. When pupils attend the public schools five days in the week where the work is classified and graded, it is not fair to the word of God nor to the children to put them in classes on Sunday which have not been well graded. The children wonder why schools teaching reading, arithmetic, grammar, history, and all the other common branches should be graded and the pupils classified, while a school teaching the Bible does not properly classify its students. Such a course has led many to conclude that the study of the Bible is not as important as the study of other things. It is universally accepted as pedagogical to classify students in schoolwork.

How to Classify

Churches teaching the Bible to children and young people should not hesitate a moment about classifying them for the most efficient work. All ought to feel that there is an obligation to teach the word of God in the most effective way; that there is an obligation both to God and to those taught to render the most efficient service in the name of Christ. This can be done by having the pupils properly classified. The classification becomes an important task to those who are managing or directing the teaching.

The ages of children give us a convenient way to classify them; at least, the age forms a good basis for the classification of students in schoolwork. It is not fair to pupils of different ages and mental development to crowd them all into one class; neither is it fair to the younger pupils to put them into classes with older ones. Best results may be had by classifying them according to age. We are on safe pedagogical and common-sense ground when we classify students according to age. It is not fair to the teacher to impose the task of attempting to teach grown people in the class with little children. It is not wise to attempt to teach those who are matured in thought and judgment in a class with the undeveloped. Hence, the need of classification for the most efficient work is apparent. In nearly every community where a church of Christ is functioning there are found children and young people enough to form four or more classes and adults enough to form two or more classes.

The following scheme of classification by departments according to age may serve as a guide in this work:

Beginners' Department, ages three to five.

Primary Department, ages six to nine.

Intermediate Department, ages ten to thirteen.

Junior Department, ages fourteen to seventeen.

Adult Department, ages eighteen and up.

How to Grade

While the age forms a basis for classification, yet this basis cannot be taken as a basis for grading the pupils. One of the most convenient ways to grade pupils in Bible study is to follow the grading system as outlined in public-school work. If a pupil is in the third grade in the public school, that one can be placed in the third grade of Sunday-school work; or grade the pupils in the Bible classes as they are graded in public schools. Such a plan of grading will appeal to the student and will add emphasis to the teaching of the Bible. However, there is a close correspondence between the classification according to age and the system of grading.

For convenience the following scheme is submitted for grading the student (in this we may see the relation between the ages and grades):

Series of Gospel Advocate Literature

The series of literature published by the Gospel Advocate Company, Nashville, Tennessee, is prepared to meet the requirements of the above classification and grade. This literature is graded and has all the advantages of graded literature and uniform lessons—the literature is a “graded uniform lesson series.” The following scheme shows how the literature is to be used with the classes and grades:

Lesson Picture Cards—Nursery, ages 2 and 3

Manual for Teachers

Kindergarten Bible Lessons—Kindergarten, ages 4 and 5

Manual for Teachers

Little Jewels—Primary, grades 1 and 2

Manual for Teachers

Primary Quarterlies—Grade 3

Junior Quarterlies—Grades 4, 5 and 6

Intermediate Quarterlies—Grades 7, 8 and 9

Senior Quarterlies—Grades 10, 11 and 12

Adult Quarterlies

Annual Lesson Commentary

Descripton of Literature

It will be noted that this literature is graded, or suited to the different grades, as well as the lessons being uniform.

Lesson Picture Cards are for those who are two and three years of age. Bible Kindergarten Lessons are for those four and five years of age. These two classes of literature belong to the preschool department. The lessons are taught largely by pictures. There is no better approach to the child mind than through pictures. The reading on the back of the cards is suggestive to the parent and teacher in teaching the lesson.

Little Jewels is prepared for first and second grade students, or those pupils whose ages range between six and seven years. The lessons are very attractive and are presented in a very interesting way. The child can easily grasp the lesson from this literature. The Primary Quarterly is prepared for third grade students, or those nine years of age. The editor of this quarterly has kept in mind this grade of students and has well adapted the comments to them. Little Jewels and the Primary Quarterly are for students in the Primary department.

The Junior Quarterly is prepared for those in the fourth, fifth and sixth grades, or pupils whose ages are nine to eleven years. This quarterly will be found to be well graded for this class of students.

The Intermediate Quarterly is prepared for students who are in the seventh, eighth and ninth years of school, or those whose ages range from twelve to fourteen years. This quarterly is arranged in style and language suitable for freshman and sophomore high-school students. The Senior Quarterly is prepared for students who are in the tenth, eleventh and twelfth years of high-school work. The comments and topics are made so that the lessons are well adapted to this class of students.

The Adult Quarterly is prepared for students who have finished high school, or those who have done the equivalent of three or four years of high-school work. It is also suited to those who have not finished high-school work in the regular way, but who have a general knowledge of the affairs of life and who take a more serious and comprehensive view of the Bible. All unclassified or ungraded young people who have not finished high school may use the Adult Quarterly.

The Annual Lesson Commentary is prepared for adults. It is a splendid help to teachers of the other grades and may be used as a teacher's manual on the lesson. All will find this publication to be of great help in the study of the lesson.

The Bible should be studied with all of these quarterlies. The quarterlies are not to take the place of the Bible; they are to be used only in helping the pupil to study the Bible. The Bible is the basis and foundation of all teaching in the church. All should be encouraged to study the Bible and to bring their Bibles to the class.

No better class of literature can be found than that which is published by the Gospel Advocate Company. In intrinsic worth as Biblical literature and in loyalty to the word of God, no literature or comment can be found that will surpass this series of literature. It is unsurpassed in its scripturalness and unequalled in its fitness to serve those who desire to study and to teach the word of God.

If you have not used this literature, send for free samples of all grades. Address: Gospel Advocate Company, 1113 Eighth Avenue, South, Nashville, Tennessee.

The Graded Uniform Lessons

It is self-evident that if the school is properly graded the lessons should also be graded. Some have thought that lessons cannot be *uniform* and at the same time be *graded*. This is a mistake. The series of literature published by the Gospel Advocate Company, Nashville, Tennessee, is both graded and uniform. This series of literature combines more of the elements which are essential to the best work in class teaching and to the accomplishment of the objects for which it stands than any other system yet devised. The best work requires graded lessons. If the classes are properly formed, graded literature is needed for them. The grading of lessons is adapted to the various ages and mental development of the students. It requires the unity of subjects that will permit and favor a unity of impressions in the public exercise. The uniformity of the lesson for the entire school has its advantage over all other systems. In the home the entire family in the preparation of the lesson can be of

mutual help to each other in studying the one lesson for that Sunday. The teachers can be of help to each other in the teachers' meeting, as they have a uniform lesson to teach. Those teachers of the lower grades can be of help to teachers of higher grades, as those of the higher grades may be of help to those of the lower grades.

The Uniform Lessons are graded both in *material* and in *treatment*. Different material is selected from the same scripture, as the forester selects different kinds of material for study from the same forest. The home decorator may select different flowers from the same garden for the adornment of the house. By wise treatment almost as perfect grading can be obtained as from different selections of scripture. There are many advantages to be had in following the Uniform Lessons. Some few have criticized the Uniform Lessons, but such criticisms have not been well founded. Often they are based on a misunderstanding of the facts.

One criticism is that the Uniform Lessons do not cover the whole Bible. It would take some years to cover the entire Bible, and the Uniform Lessons run in cycles and are supposed to cover the Bible during the cycle. These cycles have varied from five to eight years. Another criticism is that the same subjects are used in covering the Bible in the following cycles. Once in six years is not too often for any person to study through the Bible. As to children, a large portion of the classes change within that time, and are in more advanced classes where a different treatment of the same subject is given. Each time the methods of teaching and the truths taught are varied, with new applications and broader views, emphasizing new aspects and reflecting new light on the subject. The uniform system has never selected ten or twelve verses disconnectedly here and there in the Bible, but has selected sections of history joined in consecutive order, so that a clear and definite treatment can be given to that portion of scripture. This method of consecutive sections has had increasing emphasis and clearer statement as the years have gone by. Each time the committee in arranging the lessons for the cycle has exercised more care in naming the lessons. There has been a progress from three months' courses to yearly courses. The change from the Old Testament to the New Testament during the year helps to keep the interest in the lessons.

The Uniform Lessons have helped to increase the study in Bible schools. Before these Uniform Lessons were adopted there was chaos in the Bible-class work, but now there is more system and uniformity in all of the work. Lesson helps of the greatest variety and of the highest helpfulness have been prepared. Comments on the lesson may be found in many religious journals, secular newspapers, and in well-prepared quarterlies. Weeklies, monthlies, annuals in abundance contribute their information, guidance, and inspiration. Every teacher and pupil may have at hand all the aid needed for satisfactory study and preparation of the lesson. The uniform system has made this possible.

The Nonuniform Lessons

Some suggestions have been made as to the advantages of the Graded Uniform Lessons which are published by the Gospel Advocate Company. We now call attention to some of the disadvantages of the nonuniform lessons in a school. This system is freighted with many disadvantages and difficulties, yet with but few, if any, advantages over the Uniform Lesson. But few schools are using the nonuniform lessons; the great majority of schools in America and Canada are now using the Improved Graded Uniform Lessons. The school that does not use these is missing essential advantages, and is doing this without any compensating gain. Where the nonuniform graded lessons are used throughout the school, if the school is large, there are seventeen different lessons up to the young people's grade that are used every Sunday, and an indefinite number beyond that grade. There is no such thing as focusing interest and attention of such a school on a single theme. The school is divided among some twenty different themes and twenty different Bible lesson texts.

The problem of substitute teachers is difficult in a school where the nonuniform series is used. If a teacher is absent, the distracted condition of the class and those who are to superintend is difficult to solve. The class, if left without a teacher, must join another class, and that other class has a different subject than that which they have studied. If the lessons are uniform and a teacher is absent and no substitute is ready, the class may go into the room of another class and get something out of

the lesson. The nonuniform system cannot hold teachers' meetings to study the weekly lessons, since it has twenty or more weekly lessons. It may hold an occasional teachers' meeting to discuss methods or to study the Bible in general, but the old-fashioned teachers' meeting, which flows a flood of light upon the definite lesson of the coming Sunday and gives the teachers inspiration and fruitful plans for their presentation of the lesson, is a possibility only with the uniform lesson system. In the nonuniform graded schools, each teacher is isolated and must develop his plans and carry on his work all by himself.

The same harmful results are to be found in the home. Under the nonuniform graded system, family study of the Sunday-school lesson is impossible. There will likely be as many different lessons as there are members of the family. Under such conditions, parental guidance and inspiration of the children's preparation of the lesson is practically out of the question; and yet the parental guidance and instruction is a very important factor in Bible-study work. Under the uniform graded system, the family is a unit in its Bible study, and Christian parents lead their children along the paths which they themselves are pursuing. The large class of commercial travelers, and others whose duties carry them constantly from place to place, are discouraged from attending the Sunday Bible study, not being at all sure that they will find the lesson taught which they have been studying.

The uniform graded system is both topical and chronological; it is so arranged that a study may be followed chronologically. In the study of the life of Christ this system may be followed with great advantages. The same may be said of the historical portions of the Old Testament. The nonuniform plan of Bible lessons prevents what is commonly called a "school spirit." Each class is a school within itself, as it has nothing to tie it to the great body of students. Every teacher and every class ought to be a responsible part of the Bible school, and they ought to be coordinated with the other classes of the school. The spirit can be no stronger or finer than the spirit of the classes added together; and when they have the uniform lesson, they can be unified in one assembly for a few minutes, and much good may be accomplished by these few minutes of systematic teaching on a common theme.

Classrooms

The time was when the teaching was done by the preacher. Three-quarters of a century ago all the teaching in the churches of Christ on Sunday was done by the sermon method. Conditions have changed. At that time one auditorium was sufficient, as only one teacher, the preacher, claimed the attention of the people. It is unfortunate that many of the church buildings have only one room, and that the main auditorium. Since conditions have changed, and since there are many teaching on Sunday morning, classrooms are needed. It is to be regretted that in many towns and villages church houses are built according to the old pattern and are wholly inadequate to meet new conditions. The writer attended a Bible school not long ago in which there was one medium-sized auditorium and ten or eleven classes in that auditorium. There were so many classes that they almost blended into each other. It is impossible to do the most effective teaching under such conditions. No church house is "modern" or adequate for the needs of a community now that does not have its classrooms. There ought to be as many classrooms as there are classes.

Every church house should be constructed with the view of **accommodating classes**. The building should be designed by some one who thoroughly understands the work of the church through its Bible school. The building should be designed for a definite purpose, with clear ideas as to the usage of its various parts. It should be arranged for actual work; it should be practical in all of its details. Elders of the church and others who have influence should see that arrangements are made for suitable classrooms. The time is past when one auditorium meets the needs of the usual church. Some churches can meet the actual needs of the Bible school with their present building. Some do this by fitting up the basement; others have added rooms to the main auditorium. Many churches which are now struggling along in the single room could with little difficulty erect a plain, well-lighted addition in which the classes could meet. The day has passed when a teacher is able to say truthfully that nothing is needed but the grace of God in their hearts and Bibles in their hands. Favorable circumstances aid much in all kinds of work.

Some attention should be given to the equipment of the classroom. Pictures and maps should be used or displayed so that each member of the class could get the benefit of it. Charts should be used for the smaller children and blackboards for others. The Bible-school teacher should be equipped for the work just as the day-school teacher is equipped in the public school. It is more important to teach the word of God to people than it is to teach them the arts and sciences of the public schools; hence, more attention should be given to the equipment of the classrooms, and all necessary helps should be placed in the hands of the teachers. When those in authority give more attention to the building of church houses and the equipping of classrooms, there will be better results obtained. More emphasis is put on the Bible-school work now than ever before. Different religious bodies are stressing as never before the work of teaching young people the Bible. The Lord's people must place the proper emphasis on this phase of church work if they would please the Lord.

Orderly Classes

The teacher and the class sustain a relation to each other that should bring about the best results. The teacher is to instruct the class. The class is to sustain an attitude of reception. This implies that there should be order or behavior on the part of the pupils, so that the best conditions for teaching may be produced. Every member of the class ought to cooperate with the teacher in bringing about this happy state, so that the best teaching may be possible. It is the duty of the teacher to take the lead in bringing about orderly conditions. It is said that "order is the first law of heaven," and it should be the first law of every class.

It matters not how wise the teacher is, nor how well prepared he may be; it matters not how much experience he may have had, but little good can be done if proper order is not maintained in the class. It does not matter how consecrated the teacher may be, nor how well equipped the recitation room may be, there cannot be successful teaching if there is not order in the class. Class order is so important that success depends upon it. Hence, every teacher should study the best methods to maintain proper order in the class.

The pupils come from many different homes. Many of the parents do not have order in the home affairs. The children are disciplined by neither father nor mother. They are sent to the class, and sometimes do not know what really constitutes order in the class. Again, many parents and teachers have a very loose way of studying the Bible; hence, it is difficult to regulate such pupils so that the best order may be had in the class. Sometimes pupils will rebel against discipline in the class when they would not rebel against the regulations of their classwork in the day school. This calls for tact on the part of the teacher to handle the situation in such a way as to retain the respect and love of the pupils, and yet at the same time maintain a firm and strict discipline during the recitation. Disorder in the class by one pupil will soon destroy the order of the others. The teacher should begin at once and get the situation in hand and hold it. Disorder should not be permitted to continue through even one recitation. If let continue through one recitation, it will be difficult—yea, more difficult—to stop the disorder at the next recitation. Disorder is not always the fault of the boys and girls. It is the fault of the teacher in many cases.

The recitation should be brought to a close if order cannot be had in the class. Any teacher proves himself inefficient when he cannot command this order. All disorder should be quelled if possible at the very first. Even a little disorder should not be permitted to continue. The teacher should be ready for any disturbance that may come in almost any recitation. He should know how to handle it, and should know that it must be handled with kindness and firmness. The teacher should never become cross with the pupils, nor should he take any act of disorder as a personal offense. Order cannot be restored in the most effective way when the teacher is angry. Crossness will not bring the results which are desired. No one can scold a disorderly class into an orderly one, nor can he whip with sarcasm a disorderly class into an orderly one. Friendliness and the spirit of cooperation will be more effective in restoring order than any other method that can be used.

Adult Bible Classes

There ought to be one or more adult Bible classes in every congregation; in fact, every member of the church ought to be a member of some Bible class. Every member of the church ought to follow some regular, systematic study of the Bible. There is no more convenient time for this than on Sunday morning. If it is thought that it is too early to get to the place of worship in time to have a Bible class before time for regular services, then why not have a Bible class before the evening service? In the morning is the better time; it is better for parents to set the example of attending Bible classes Sunday morning rather than just sending their children to a Bible class; hence Sunday morning is the most convenient time for the Bible study. It is to be regretted that so few adults attend regular Bible classes. In many places the adult department of the school is the most poorly attended of all departments. Sometimes fathers and mothers think that the children ought to go to the Bible school on Sunday morning, but that they do not need to go. The teacher can do good work by encouraging the parents to attend these adult Bible classes.

The teacher is one of the first essentials of a successful adult Bible class. A good teacher is a great asset to the class; of course, any teacher should know how to conduct a profitable recitation in an adult Bible class. Teachers, like students, are suited to different classes of work. Some are better suited for little children, others for larger children, still others for young people, and others for adults. The teacher of the adult class should be especially skillful. As a rule, adults have certain fixed habits of thought and have formed some opinions of their own, and are not so teachable as young people. It is unfortunate for anyone to reach the place or assume the attitude that he cannot be taught. When a group of such assemble for study, it requires a good, tactful teacher to manage the class in order to accomplish the greatest good. Some in the adult Bible class are ready to argue or dispute almost every point made or subject raised. It requires a good general to manage such a group. The time should not be spent in letting two or three members "air their views" on every subject that may arise. Some few members of the class will monopolize the entire time, if allowed to do so.

It is difficult to determine the best methods for teaching an adult class. The lecture method is good, if the teacher is resourceful and able to handle the subject. The lecture method has its advantages where the class is large, and some few members want to monopolize the time. If the class is large, many members of it do not care to hear other members of the class talk, but they will listen to the teacher if he is edifying. Oftentimes the members who are most loquacious are the least edifying; again, if a few members of the class monopolize the time, the other members may become discouraged and even driven away. Sometimes some members are tedious and obstinate in their discussions and harangues. Hence, they disorganize the class. The lecture plan prevents all of these difficulties and enables the class to move on in a constructive way, provided it has a teacher.

In some places the adult Bible class spends its time in discussions which are not profitable, or members of the class will discuss anything that may arise, instead of staying with the lesson. Every detail of the class life should center upon the scriptures, and each recitation should have a definite subject. The class meets presumably to study the Bible. The teacher should see that this aim is carried out, and the time spent as profitably as it may be. At the end of the class every member ought to be able to carry away something definite that has been gained by the study, something practical and encouraging. The recitation time will have been spent in vain if the subject presented is not firmly fixed on the mind of each member of the class.

The Bible

This book contains the mind of God, the state of man, the way of salvation, the doom of sinner, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe in it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven opened, the gates of hell disclosed. Christ is its

grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents.

Encouraging Bible Study

It is a great work for Bible school teachers to encourage a love for Bible study; it is the duty of every teacher to encourage a love for the Bible. Every member of the church ought to love to study the Bible, and every member ought to encourage others to love it. So few have ever learned to love Bible study; even many teachers have not learned to study the Bible and to love to study it. It is exceedingly difficult to get some church members interested in the study of the Bible; some Christians read the Bible through a sense of duty, not because they really love the word of God and get a joy out of reading the Bible. They have imposed a daily task on themselves to read at least one chapter; yet they have not learned to love the study of the Bible. The point here made is not that one should not impose a task on oneself to read the Bible, but that one should cultivate such a love for the Bible that he would read it for the love he has for it, and not merely as a task imposed.

No teacher can inspire others to love the Bible unless that teacher has learned to love it. Some teachers may find here the reason for their failure or partial failure as teachers. If the teacher has a feigned or forced love for Bible study, the student will soon detect it. There must be a genuine, reverential, pious love for such study in order to impress with greatest force others that they should also love it. Only when the teacher's love for the Bible is frank, open, sincere will the teacher make impressive Bible lovers of the students. One way to get children to love Bible study is to put into their hands a neat, attractive copy of the Bible. Teachers need not expect children and young people to like the small-type, broken-back, dingy Bibles that are found in some places. A well-worn Bible is all right, but one that has been abused, not through use, is unattractive.

Another way to inspire love for Bible study is to lead students into the beauties of such work. There are beautiful stories in the Bible which are intensely interesting to young people. The story of Joseph and his brethren, of Isaac and Rebekah, of Ruth and Boaz, of Daniel and the Hebrew children, of the birth of Jesus and his flight into Egypt, all are interesting to young people. There is poetry in the Bible which is as fascinating as the story of the Egyptian maid who found the babe Moses in the bulrushes; there are speeches recorded in the Bible which are presented in a logical way that are very highly entertaining. The more one learns of the Bible the more interesting it becomes and the greater love one will have for its study. Parents should talk more about the Bible to their children; teachers should relate Bible history to the class and should impress Bible principles until they are familiar with all phases of Bible teaching. It is remarkable how much joy children get out of the mere learning of the names of the books of the Bible. Then there are those musical words or names in the Bible which charm children; such names as Zephaniah, Jeremiah, Solomon, Ezekiel, Thessalonica, Samothrace, and Melchizedek.

The importance of encouraging the love of Bible study with children can hardly be overestimated. Unless it is learned in early life, few ever become lovers of Bible study. It is highly important that teachers study the art of leading their students into this most interesting field. The fact that the Bible is the word of God should have a compelling influence on all who claim to be children of God. Christians should have a great love for it and should delight in studying it. The Bible is a rich mine, and studious minds will enjoy discovering its great treasures.

Class Bible Study

The "Sunday school," when properly understood, means the "Bible school"; when such is properly defined, it means "the teaching service of the church." There are many phases of church work when the church fills its mission. Among those things which the church is to do is that of teaching. The church has three classes of indi-

viduals to teach. It must teach its members, edify them, build them up in the things of God. It must also teach the world; the alien must be taught the word of God. Then, again, children must be taught. The church has a responsibility or obligation to all three of these classes. The so-called "Sunday school" may be the church serving all three of these classes. Of course, the parents of children, and especially Christian parents, have grave responsibilities that they owe to their children. They must teach them the word of God. It is sad that many homes neglect the teaching of God's word to the children, which makes this obligation weightier on the church.

The church must meet new conditions as they arise. It must meet the requirements of our modern civilization. It can do this in some measure by looking more closely to the teaching of God's word to young people and children. The church can render a service here that cannot be estimated for good. It is the duty of the eldership of the church to lead and guide the church in functioning in its teaching capacity. An eldership that does not have the vision of service that the church can render in a community is a very poor eldership. It is granted—not only granted, but affirmed—that all of the work which is commonly called "Sunday-school work" should come under the general supervision of the eldership. The suggestions made here and in other articles will be based upon the fundamental fact that God has made the eldership of his church responsible for the leadership in service of this kind as in all other church work.

The school should be graded—that is, those who attend for study and recitation should be properly classified, so that the greatest good may be accomplished in the teaching. Some one asks: "What is a graded school?" A school is graded when the members of it are arranged into departments and classes in such a way that the students, especially the children and young people, shall be classified with those of their own age and advancement, and in charge of teachers who are specially qualified or adapted to their needs. In fact, every school is graded in some way; when not graded in name, it is graded by the classes which are formed. Those of equal age and experience are usually classed together. This is one form of grading the school. Every school in form, as well as in fact, has at least three or four separate grades. They are the primary, the children, young people, and adults. This classification is a step in grading the school. If the school is composed largely of children and young people, the system of grading found in the public schools or day schools should be followed. It will be easy to grade them according to the same standard in the Bible school. It is not necessary to follow the close-graded system of the day school in grading for Bible study.

The lessons which are published by the Gospel Advocate Company are well suited to a graded school; in fact, the series of literature published by this company can be followed in grading the school. That is, if the pupils are classified according to the different graded lessons of this company, the school will be properly graded. It stands to reason that it is unwise to classify students that are so widely separated by age, experience, and knowledge. Those who are of equal rank and attainment can best be taught together. It is folly to attempt to teach small children with adults. These extremes may be in the same school, but they cannot without injustice to both be put in the same class. No teacher can successfully teach such a class. Sometimes it is attempted, but the effort is a failure.

The Use of the Bible in the Class

There is a tendency to neglect the Bible in the classes; there are so many lesson helps prepared and quarterlies written that many teachers fail to use the Bible in their classes. All of the helps are beneficial; they will assist both the teacher and pupil in coming to a fuller knowledge of the truth; but they can be used to the best advantage when they are used with the Bible. It should be remembered that the so-called "Sunday school" is a Bible school and exists solely for Bible study. Many prefer the term "Bible school" to that of "Sunday school." The Bible should not lose its place in that school; it should be honored with its rightful place in every class. There are many classes where no Bible is seen during the entire recitation; every teacher ought to take the Bible to the class; its very presence will help to impress the lesson that is being studied.

The teacher should encourage the student to bring a Bible or Testament to the class. Perhaps a New Testament will do for the younger ones; each member of the

class ought to have a Bible. The church should furnish a copy to those who cannot otherwise get one. This would be a good work for the church to do. There are many "cheap" Bibles on the market; such Bibles are printed to accommodate those of very limited means; but those who are able to purchase a better Bible should take advantage of the situation and get one. Bibles which are intended for children ought to be printed in a large, clear type; all other books for children are printed in large type; why should not the Bible be also?

Each teacher ought to carry the Bible to the classroom; the quarterly and other lesson helps were never intended to displace the Bible, and no one should let these crowd out the Bible. Give the Bible its rightful place in the classroom, and it will help to impress the members of the class with the importance of its contents. Teachers should use the Bible as the basis of their own study, reading the lesson text from the Bible. In many schools the devotional reading is taken from the quarterly; it would be better to read it from the Bible. Even in the classroom it is best to read the lesson text from the Bible; this will make a good impression on the members of the class. There is danger in the students losing sight of the Bible when they do all their reading of the scripture from quarterlies and other lesson helps.

The teacher should encourage each member of the class to mark the "Lesson Text" in their Bibles; at the close of the quarter or year the teacher should then help the student review the readings that have been studied. This will help to make the student familiar with the Bible. Many do not know the books of the Bible; neither do they know where to find books in the Bible. Even some college students do not know whether Isaiah is in the Old Testament or the New Testament; yet these young people have attended Sunday school nearly all their lives. It would be well for the teacher to have Bible drills occasionally and encourage the pupils to become familiar with the books of the Bible. A simple method in finding verses of scripture would be interesting to young people. The teacher could say: "Who will be the first to find John 3: 16?" Again, "Who will be the first to find Mal. 3: 4?" This method should be followed until all the students are familiar with the books of the Bible.

The Bible Dictionary

No carpenter can work without tools. No farmer can work successfully without farming implements. No teacher can do efficient teaching without sufficient equipment. Among the necessary things which help to equip the teacher is a Bible dictionary. The "Annual Lesson Commentary," which belongs to the Gospel Advocate series of literature, has a "Bible Dictionary of Proper Names." These are all arranged in alphabetical order, indicating the way to pronounce the name, the meaning of the name, and the scriptural reference where the name is found in the Bible. In this brief Bible dictionary will be found all of the proper names used in the lessons for that year.

A Bible dictionary is full of useful information, but very few Bible-school teachers appreciate its value. It is a vast reservoir of Bible facts which the teacher needs. The dictionary can be used in the preparation of every lesson; in fact, no lesson can be thoroughly prepared by the average teacher without the use of the dictionary. Many Bible-school teachers do not even have a Bible dictionary. If the teacher is unable to purchase one, the church would do well to furnish it. The Bible dictionary is a condensed library of Bible knowledge. A good one usually mentions every person in the Bible and gives a brief account or biography of that person. Every Bible town, river, mountain, lake, land is interestingly described in the Bible dictionaries. Of course, no theology is taught in them. They do not propose to teach principles and truths, but events and things. Every plant and animal and every object named in the Bible is treated by giving what one needs and ought to know about it.

The average teacher would do well to keep the Bible dictionary by his side when he reads the Bible. If any proper name is read, one ought to go to the dictionary and learn all that may be learned about it. If it is a place, not only read the section about it, but locate it on one of the maps that may be found in the Bible or in the Bible dictionary. If it is a person, one should not only read the sketch of his life in the dictionary, but one should discover where he comes in the chronological table—that is, one should know just the time when that person lived. If the seventh month is

mentioned, the reader ought to turn to the dictionary and see just what month of our calendar corresponds to that month. If a shilling, shekel, denarius, or any other coin is named, one ought to learn from the dictionary the value of that coin. If it is a pound as used in one of our Lord's parables or a talent as used in another of his parables, one ought to know the value of these. This may be learned from the dictionary. Possibly no book besides the Bible may be so helpful to the teacher as a Bible dictionary.

It is well for one to form the dictionary habit—that is, refer to the dictionary at all times. The teacher ought to read the dictionary even when he is not studying the Bible. It is profitable to go on an exploring expedition through many pages of the dictionary. One would be amazed to know how much interesting matter may be gained by consulting the dictionary. There are maps, chronological tables, pictures, and cuts which are highly instructive and will give the teacher a clearer conception of the thing or object discussed. It will take time to refer to the dictionary, but teachers should be willing to take the time necessary.

The Old Testament

I. THE TITLE.—The First Great Division of the Bible is called *The Old Testament*, or Covenant. It is also sometimes called *The First Covenant* (Heb. 8: 7), because it contains an account of the making and developing of the first covenant between God and his people, and the revelation of his will concerning them, as well as a history of his dealings with them while this covenant was in force.

II. THE WRITERS.—The Old Testament is a collection of thirty-nine books by at least twenty-eight writers. The exact number is uncertain, and the names of some are lost in the obscurity of the past. These writers were military and civil leaders, scribes, priests, and prophets, the first of whom was *Moses*, who died about 1451 B.C., and the last *Malachi*, who closed his prophecy 400 B.C.

III. THE DIVISIONS.—In our English Bible the books of the Old Testament are conveniently arranged, according to their subject matter, into four departments:

1. *The Pentateuch*, from two Greek words signifying *The Fivefold Book*, consists of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These books are largely the work of Moses, and contain a condensed history of creation, and of the origin of God's chosen people, their preliminary schooling in Egypt and the wilderness, and the divinely appointed system of worship.

2. *The Historical Books*, twelve in number, are Joshua, Judges, Ruth, First Samuel, Second Samuel, First Kings, Second Kings, First Chronicles, Second Chronicles, Ezra, Nehemiah, and Esther. These books contain an outline history of the Israelites during the four great periods of their national life: 1. *An Oligarchy*, or a government by a chosen few, as Moses and Joshua, in whose hands, under God, supreme power was placed. 2. *A Republican Confederacy*, in which the authority was in the hands of judges, and the heads of the tribes. 3. *A Monarchy*, speedily becoming disunited and separating into two kingdoms, and falling to pieces by internal dissensions and bad government. 4. *A Dependency*, tributary to other nations who invaded their land and carried captive large numbers of their leading people.

3. *The Poetical Books*, five in number, are Job, Psalms, Proverbs, Ecclesiastes, and the Songs of Solomon. These books were written at various times, and by various persons, some being of earlier and others of later date than the historical books. They are classed together, partly because they are in Hebrew verse, but mainly because they formed the devotional books of the Jewish church.

4. *The Prophetical Books*, seventeen in number, are Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. The first five are usually called *The Major Prophets*, and the last twelve *The Minor Prophets*. The name, "Prophetical Books," is applied to this department of the Old Testament because the chief contents of the various books composing it are prophecies, though much history and many exquisite gems of poetry may also be found therein.

Why Teach the Old Testament?

There are many sincere teachers who, if they could, would have the Old Testament omitted from Sunday-school work. They see no reason for teaching the Old Testament. In fact, they would be glad to omit every lesson taken from the Old Testament. One reason for this is they do not know the Old Testament, and they feel embarrassed in attempting to teach it; many of the Old Testament names they cannot pronounce, and they are not familiar with Old Testament history. The remedy for this is to become familiar with the Old Testament. Truly, the New Testament cannot be understood without some knowledge of the Old Testament. "The Old Testament is the New Testament concealed; the New Testament is the Old Testament revealed." No teacher is prepared to teach the Bible who does not know the age-old stories of the Old Testament.

The Old Testament is the background of the New Testament, and for that reason should be familiar to all teachers. To understand rightly the New Testament, one must know the Old Testament. How would one understand the many prophecies in the New Testament quoted from the Old Testament? How would one know what Jesus meant in his reference to Jonah without a knowledge of the book of Jonah? How would one understand his references to Sodom and Gomorrah without a knowledge of the Old Testament? Again, how would one understand Paul's allegory of the two covenants without a knowledge of Abraham, Isaac, Sarah, Hagar, and Ishmael? The earliest stories of the Old Testament are simple in style, but they enshrine the profoundest truths. We see throughout the Old Testament God's power manifested in creation, in his dealings with man, and his blessings to man. God is gradually unfolded in the Old Testament, as Christ is in the New Testament. The fundamental doctrines of creation and providence, of sin and righteousness, of the nature of God and his relation to man, are all revealed in the Old Testament.

The groundwork or background for Christ as revealed in the New Testament is given in the Old Testament. We see the coming of Christ taking form in the purposes of God; later this purpose is expressed in a promise; then it is clearly detailed in prophecy. There are many types in the Old Testament of Christ and his kingdom on earth. A knowledge of all of these gives the teacher a grasp and understanding of New Testament teaching. In fact, no teacher is prepared to teach Christ, his church, and the promises of God to the faithful in the church, who does not understand the Old Testament. From the stories of Abraham we glean lessons of faith; the uneventful life of Isaac has its lessons of obedience and of peacemaking; Jacob's life illustrates the effect of sin upon a man's career and the power of God to humble a self-confident nature; the story of Joseph shows how possible it is to be true to one's own conscience in difficult conditions. We see in the lives of Moses and the children of Israel the close connection between life and its close problems then and now. Moses, the greatest figure in all Israel's history, who lived in constant communion with God and was God-inspired, was yet very human. There are many reasons why the teacher should know the Old Testament.

How to Teach the Old Testament

The Old Testament is the record of the way in which God gradually revealed himself unto men. The teacher should help students to approach the lessons from the Old Testament in a way that will stimulate and encourage an interest in Bible knowledge. The teacher should, as far as possible, orient the mind and imaginations of the students to Old Testament times. As far as possible, the students should see Old Testament characters as living, moving men and women; in their imagination they should walk and talk with Old Testament characters. The student should see Adam and Eve as they are driven from the garden of Eden; they should see Noah as he builds the ark; they should see the rain beginning to fall after Noah and his family went into the ark; they should see Abraham and Sarah as they left Ur of Chaldee; they should see Abraham a wanderer in the land of Canaan; they should see Moses leading the children of Israel out of Egypt; they should follow the children of Israel across the Red Sea; and hear the thunderings on Mt. Sinai. They should have a vivid picture of these Old Testament scenes. It is the work of the teacher to make these scenes real.

A successful teacher had taught the children a lesson on the death of Moses. The next Sunday the little child said that she did not want to go to Sunday school any more; the mother asked why, and the little girl replied, "I don't like to go since Moses died." This teacher had transferred the mind of the child to the time, place, scenes, and life of Moses; she was a successful teacher of Old Testament lessons. The great men and women of the Old Testament are good companions; they become the source for young people to gather material for their ideals; they become the heroes and heroines of many Sunday-school students.

God has chosen men and women through whom he speaks to the children of men some of the great lessons of life. In the Old Testament we see God's way to make truth appeal to young people; it is his way of making himself known to men. There are great principles involved in every great life; the teacher has the delightful task of bringing out that principle and impressing it upon others. The teacher must learn the great principle that is set forth in the life of Abraham, Isaac, Jacob, Joseph, Moses, David, Isaiah, Jeremiah, Daniel, etc. The Old Testament is a picture gallery, and the teacher should know all of these pictures and introduce them to the students. It is a delightful task to introduce God's heroes and heroines to young people; the teacher must enrich the lives of young people with a knowledge of old Testament history and characters.

CHRONOLOGICAL TABLE OF THE PATRIARCHS, FROM ADAM TO MOSES, 2,500 YEARS

The figures at the end of each line show the date of the birth and death of the corresponding person. This table shows the length of each life; what persons were living at the same time; the rapid decrease of life after the deluge.

By the heavy lines it is easy to see through how few persons the early history of the race came down to the patriarchs after the flood. Methuselah lived with Adam 243 years, and with Noah 600 years, and Noah lived within two years of Abraham.

YEARS FROM THE CREATION	100	200	300	400	500	600	700	800	900	1000	1100	1200	1300	1400	1500	1600	1700	1800	1900	2000	2100	2200	2300	2400	2500	
Adam	1								930	1042																
Seth	130										1140															
Enos		235										1235														
Cainan			325									1290														
Mahalael			395											1422												
Jared				460																						
Enoch					622				987							1656										
Methuselah					687											1651										
Lamech							874			1056											2006					
Noah														1558								2158				
Shem															1658						2096					
Arphaxad															1693							2126				
Salah																	1723					2187				
Eber																	1757			1996						
Peleg																	1787				2026					
Reu																		1819			2059					
Serug																		1849		1997						
Nahor																		1878			2083					
Terah																					2008					
Abraham																						2183				
Isaac																							2289			
Jacob																							2315			
Levi																								2371		
Kohath																									2421	
Amram																									2504	
Moses																									2533	
YEARS B.C.	4000	3900	3800	3700	3600	3500	3400	3300	3200	3100	3000	2900	2800	2700	2600	2500	2400	2300	2200	2100	2000	1900	1800	1700	1600	1500

OLD TESTAMENT CHRONOLOGY

*YEARS BEFORE CHRIST	EVENTS	PLACE	SECULAR HISTORY
4004	The Creation.....	Eden	
"	Adam and Eve Created.....	"	
"	The Fall.....	"	
"	Birth of Cain.....	Near the	
3875	Birth of Abel.....	Garden	
"	Murder of Abel.....	of Eden	
3874	Banishment of Cain.....	Nod	
3074	Birth of Seth.....		
3017	Death of Adam.....		
2948	Translation of Enoch.....		
2348	Birth of Noah.....		
2347-8	THE FLOOD.....		
	The Covenant with Noah.....	Armenia	Founding of Egyptian empire
2247	Confusion of tongues.....	Babylonia	Beginning of Chaldean empire
1998	Death of Noah.....	Arabia	Ur. Nimrod
1996	Birth of Abraham at Ur.....	Chaldea	The Dispersion
1926	Abraham moves from Ur to Haran.....	Mesopotamia	
1921	The call of Abraham.....	"	
1921	Abraham and Lot move to Canaan.....	Canaan	
1918	Abraham and Lot separate.....		
"	Lot goes to Sodom.....	Sodom	Chedorlaomer
"	Abraham settles in Hebron.....	Hebron	Melchizedek
1913	Lot carried away captive by Chedorlaomer.....	Sodom	
"	Lot rescued by Abraham.....	Near Damascus	
1912	The Covenant with Abraham.....	Hebron	
1910	The birth of Ishmael.....	"	
1897	The Covenant received.....	"	
"	Abram's name changed to Abraham.....	"	Job
"	Sarai's name changed to Sarah.....	"	
"	Abraham entertains three angels.....	"	
"	Abraham intercedes for Sodom.....	"	
"	The escape of Lot.....	Sodom	
"	The destruction of Sodom.....	"	
1896	The birth of Isaac.....	Moab	The Pyramids
1894	Hagar and Ishmael sent away.....	"	
1871	The sacrifice of Isaac.....	Moriah in Jerusalem	
1860	The death of Sarah.....	Hebron	Shur. The great wall east of Egypt
1857	Marriage of Isaac and Rebecca.....	Lahai Roi	
1837	Birth of Jacob and Esau.....	Beersheba	
1822	Death of Abraham.....	"	
1804	Esau sells his birthright.....	Lahai Roi	
"	Isaac's prosperity.....	Gerar	
"	The covenant confirmed.....	Beersheba	
1760	Jacob steals Esau's blessing.....	"	
"	Starts for Padan-Aram.....		
"	Jacob's vision at Bethel.....	Bethel	Edomites
1753	Jacob marries Leah and Rachel.....	Padan-Aram	Ammonites. Moabites
1752	Jacob's children (except Benjamin) born.....	"	
to	Jacob returns to Canaan.....	"	
1739	Wrestles with the angel.....	Penuel	The Hyksos in Egypt
"	Jacob's name changed to Israel.....	"	
1729	Birth of Benjamin.....	Bethlehem	
"	Death of Rachel.....	"	

*According to Usher.

Old Testament Chronology (Continued)

YEARS BEFORE CHRIST	EVENTS	PLACE	SECULAR HISTORY
1729	Joseph's dreams.....	Hebron	Hittites
"	Joseph sold into Egypt.....	Dothan	
1728	Joseph a slave of Potiphar.....	Egypt	
1718	Is thrown into prison.....	"	
1716	Death of Isaac.....	Hebron	Aphophis in Egypt
1716	Joseph interprets Pharaoh's dreams.....	Egypt	
"	Is made ruler over Egypt.....	"	
"	The seven years of plenty begin.....	"	
"	Birth of Ephraim and Manasseh.....	"	Zoan (Tanis)
1709	The seven years of famine begin.....	"	
1707	Joseph made known to his brethren.....	"	
1706	Jacob moves to Egypt.....	"	
"	He and his family settle in Goshen.....		
1689	Jacob's death.....	Egypt	Founding of Athens, 1556
1635	Joseph's death.....	"	Building of Pithom
1571	Birth of Moses.....	"	Tel-el-Amarna tablets
1531	The exile of Moses.....	Arabia	Rameses II
1491	The Exodus.....	Red Sea	Menephtah. Troy founded, 8014

THE PERIOD OF THE JUDGES

See Note Below

JUDGES AND EVENTS	PLACES	YEARS OF OP- PRES- SION	YEARS OF PEACE	YEARS B.C. FROM BEECHER
<i>Oppression</i> of Chushan-Rishathaim, from Mesopotamia (during the last years of Joshua).....	Palestine	8	-----	1441-1434
1. OTHNIEL, Son-in-law of Caleb, deliverer. Judge 14 years.....	Near Hebron	-----	-----	1434
PEACE AND PROSPERITY.....			37	1434-1397
<i>Oppression</i> by Eglon of Moab.....	So. Palestine	18	-----	1397-1380
2. EHUD of Benjamin.....	Near Jericho	-----	-----	1380
PEACE AND PROSPERITY.....			10	1380-1370
<i>Oppression</i> by Jabin of Canaan.....	Northern tribes	20	{	1370-1351
<i>Oppression</i> by the Philistines, during the last 3 years of Jabin's oppression.....	Southern tribes			1353-1351
3. DEBORAH of Ephraim } deliverers	No. Palestine	-----	-----	1351
4. BARAK of Naphtali } from Jabin		-----	-----	1351
5. SHAMGAR of Judah, delivers from Philistines.....	S. W. Palestine	-----	-----	1351
PEACE AND PROSPERITY.....			22	1351-1329
<i>Oppression</i> by Midianites.....	So. Galilee	7	-----	1329-1323
6. GIDEON of Manasseh, deliverer and judge.....	So. Galilee	-----	-----	1323
PEACE AND PROSPERITY.....			24	1323-1299
7. ABIMELECH Prince of Israel for 3 years.....	Shechem	-----	3	1298-1296
8. TOLA of hill country of.....	Ephraim	-----	23	1295-1273
<i>Oppression</i> by Philistines begun.....	S. W. Israel	-----	-----	1283
9. JAIR was a judge of Israel E. of Jordan.....	Gilead	-----	22	1272-1251
10. SAMSON—exploits as judge.....	S. W. Israel	-----	20	1250-1231
<i>Oppression</i> by Ammonites beyond Jordan.....	East Israel	18	-----	1230-1213
11. JEPHTHAH, judge 6 years beyond Jordan.....	Gilead	-----	6	1212-1207
12. IBZAN, judge from Bethlehem 7 miles N. W. of Nazareth.....	Galilee	-----	7	1206-1200
13. ELON of Zebulun, a part of.....	Galilee	-----	10	1199-1190
14. ABDON, a judge for 8 years in.....	Ephraim	-----	8	1189-1182
<i>Oppression</i> by Philistines began again.....	W. Israel	-----	-----	1182
15. ELI, the high priest acts as judge, Shiloh.....	Benjamin	-----	40	1182-1142
16. SAMUEL called to be prophet.....	Shiloh	-----	-----	1160(?)
Judge of Israel, or chief citizen.....	Israel	-----	-----	1141 to 1065(?)

NOTE.—Very possibly the oppressions and deliverances were not successive, in all cases, but often took place at the same time in different parts of the country. Hence the mere adding together the figures given in the book would not give the exact length of the period. The tendency of scholars now is to shorten the period, and to make the earlier dates much later than the above.

CHRONOLOGY OF THE UNITED KINGDOM

DATES B.C.		EVENTS	PLACE	SECULAR HISTORY
Usher	Revised			
1095 or 1075	1037	KINGDOM OF SAUL Saul the first king	Gibeah of Saul	Trojan war begun B.C. 1193 Troy destroyed (May-June) 1184 Aeolians migrate, who build Smyrna, 1123
1065	1027	Samuel's farewell address		
1065	1027	Saul rejected as king Samuel anoints David	Bethlehem	Assyrian Empire reaches a high pitch of greatness, 1120-1090
1063	1025	David and Goliath	Valley of Elah	Ionians settle in Asia Minor, 1090-1050
1062	1024	Saul tries to kill David	Gibeah	Aeolic, Ionic, and Doric colonies founded in Asia Minor from Greece, 1050-1000
1062	1024	Friendship of David and Jonathan		
1060	1022	Saul's life spared by David		
1062- 1055	1024- 1017	Exile of David	Adullam, Engedi	Babylon becomes independent, 1050
1059	1021	David and Nabal	Mountains of Judah	
1055	1017	Saul and Jonathan slain in battle	Mount Gilboa	
1055	1017	KINGDOM OF DAVID David becomes king of Judah	Hebron	Syrian kingdoms of Hamath and Zobah
1048	1010	Becomes king of Israel	Jerusalem	The prophet Gad
1042	1004	David brings the ark to Zion	Kirjath-jearim and Jerusalem	Hiram, king of Tyre
1042	1004	God's covenant with David	Jerusalem	
1034	996	David's sin	"	Ahithophel, David's counselor
1023	985	Absalom's rebellion	Hebron and Jerusalem	This may have been eight years later, nearer the end of Da- vid's life
1023	985	Death of Absalom	Mahanaim Forest of Ephraim	Nathan the prophet
1015	977	David's charge to Solomon	Jerusalem	
1015	977	Adonijah's attempt to gain the throne	"	Homer(?)
1015	977	Death of David	"	
1015	977	KINGDOM OF SOLOMON Solomon becomes king	Jerusalem	21st Dynasty of Egypt, 975. Har Pasebchanu of 21st Dy- nasty makes a treaty with Solomon, and gives him his daughter in marriage, 970
1012	973	Temple begun	"	Tyre, a flourishing kingdom. Hiram, king of Tyre, suc- ceeds to the headship of the Aramaean confederation, 970
1004	965	Temple completed	"	Beginning of exact chronology
995	957	Visit of Queen of Sheba	"	

Chronology of the United Kingdom (Continued)

DATES B.C.		EVENTS	PLACE	SECULAR HISTORY
Usher	Revised			
975	937	Death of Solomon	Jerusalem	Syrian kingdom of Damascus founded by Rezin
975	937	THE DIVIDED KINGDOM		

NOTE 1.—There is almost no certain chronology previous to the time of David. Before that time there is a wide difference of opinion among scholars, and the latest Bible dictionaries are unwilling to furnish more than conjectural dates. The chronology of the period of the judges is very uncertain because of the uncertainty of the date of the exodus, and because it is not possible to know how many of them lived at the same time in different parts of the country. It seems, therefore, more helpful to the practical study of this period to give the dates in the margins of our Bibles, with the understanding that they are not authoritative.

NOTE 2.—From about David's time we have a new help in deciding on the dates for a period of about two hundred and fifty years. This aid is derived from the Assyrian inscriptions which are dated by the Assyrian calendar, or canon, of which several copies have been found. These cover the period from 900 to about 650 B.C. Each year bears the name of an officer called an Eponym, i.e., "named after a person." From the mention of a total eclipse which occurred 763 B.C. all the other dates are determined. These vary about forty years from the dates in the margins of our Bibles at the time of Rehoboam, but the differences grow less till the two series exactly agree at the time of the fall of Samaria. There are still some difficulties about the calculations; but practically the two computations agree.

CHRONOLOGY OF THE DIVIDED KINGDOM

Books OF THE BIBLE	JUDAH				Common Chronology	Dates Harmonized with Assyrian Inscriptions	ISRAEL					ASSYRIAN AND OTHER KINGS
	Events	Prophets	Kings (Length of Reign)	Character			Dynasties	Kings (Length of Reign)	Character	Prophets	Events	
1 Kings 12 2 Chr. 10-12	Tendency to idolatry Influx of Levites and pious people from Is- rael		1. Rehoboam, 17 y. 2. Abijah, 3 y. 3. Asa, 41 y.	bad bad good	975 957 955 954	933 917 915	1. 1.	1. Jeroboam, 22 y. 2. Nadab, 2 y. 3. Baasha, 24 y. 4. Elah 5. Zimri, 7 d. 6. Omri, 12 y.	bad bad bad bad bad	[Ahi- jah]	Introduction of idolatry Exodus of Levites & religious people Civil wars	
1 Kings 15 2 Chr. 14	Great religious revival				933 930 929 929	911 888 887	2. 3.				Outward prosperity Conquered Moab, 4th year MOABITE STONE Moved capital to Samaria Marriage of his son Ahab to Jezebel	Mesha king of Moab, 925- 885
1 Kings 16 to 1 Kings 22	Decline				924							Ethbaal, king of Tyre and Sidon Ben-hadad, king of Syria
2 Chr. 17, 18 Palm 2	Great religious refor- mation Intellectual and moral revival Great outward pros- perity		4. Jehoshaphat, 25 y.	good	918 914	876 875	4.	7. Ahab, 22 y.	very bad		Great increase of idol worship Religious persecu- tion	
					908						Sudden appearance of ELIJAH	

Chronology of the Divided Kingdom (Continued)

BOOKS OF THE BIBLE	JUDAH				Common Chronology	ISRAEL					ASSYRIAN AND OTHER KINGS
	EVENTS	Prophets	Kings (Length of Reign)	Character		Dynasties	Kings (Length of Reign)	Character	Prophets	EVENTS	
1 Kings 17-22	Marriage of Joram to Athaliah, daughter of Jezebel and Ahab				905 897 896		8. Ahaziah, 2 y. 9. Jehoram, 12 y.	bad bad		3½ years of famine Elijah on Carmel BLACK OBELISK Revolt of Moab	Shalmanezar II, 858 Battle of Karkar, 754
2 Kings 1, 2	Philistines and Arabians tributary to Judah										
2 Kings 3-8											
2 Chr. 19, 20	At first with his father				893				Elijah	Translation of Elijah, 892-890	
2 Kings 6-8	Death of Jehoshaphat Revolt of Edom and Philistia		5. Jehoram (Joram), 8 y. 6. Ahaziah, 1 y. 7. Athaliah, 6 y. 8. Joash, 40 y.	bad bad bad	889 885 884					Various incidents in life of Elisha Famine in Samaria Extinction of Ahab's house in both kingdoms	
2 Kings 10-11	Temple desecrated								Eli-sha		Simas Rimmon, 823
2 Kings 11-12	Revival of religion			good	878 856						
2 Chr. 24										Great oppression by Syria Death of Elisha	Rimmon-Nirari, 810 Shalmanezar III, 781
2 Kings 14	Kingdom overrun by Joash, king of Israel		9. Amaziah, 29 y.	good	842 840 826	5.	12. Jehoash, 16 y. 13. Jeroboam II, 41 y.	bad bad		Great enlargement of the kingdom, by aid of Jonah	
2 Chr. 25					786					Jonah's mission to Nineveh	
Joel	Enlarged extent of the kingdom		10. Uzziah	good	811 787				Amos Jonah		
2 Kings 15											
Jonah											Pul—Tiglath-Pileser II, 745

Chronology of the Divided Kingdom (Continued)

BOOKS OF THE BIBLE	JUDAH				Common Chronology	Dates Harmonized with Assyrian Inscriptions			ASSYRIAN AND OTHER KINGS
	EVENTS	Prophets	KINGS (Length of Reign)	Character					
2 Kings 22-23 2 Chr. 34-35	Revival Restoration of temple and its services	Jeremiah Habakkuk	15. Amon, 2 y. 16. Josiah, 31 y.	bad good	642 640	638 637	Sennacherib's, 701 FIRST CAPTIVITY (B.C. 606-4) Jerusalem taken by Nebuchadnezzar Daniel and other princes carried to Babylon		THIRD CAPTIVITY (588) Siege of Jerusalem be- gun, and 3023 Jews carried to Babylon Jerusalem captured, 586, and 832 carried captive. Five years later, 35 more were taken Esar-haddon, 681 Assurbanipal Sardanapa- lus, 668
2 Kings 23-24	Finding of the book of the law, 622 Beginning of 70 years' captivity to Babylon (606-536)	Jeremiah Ezekiel	17. Jehoahaz, $\frac{1}{4}$ y. 18. Jehoiachim, bad 11 y. 19. Jehoiachin, bad $\frac{1}{4}$ y. 20. Zedekiah, 11 y.		609 609 606 598 598	607 607 597 596	SECOND CAPTIVITY (598) By Nebuchadnezzar 10,000 leading citizens carried to Babylon, among them <i>Ezekiel</i> , and the great-grand- father of <i>Mordecai</i> , un- cle of Esther		Cyrus captures Babylon, 538 The fall of Nineveh, 606, Nebuchad- Esar-haddon II, or Sardan- akos, being the last king of Babylon supreme
2 Kings 25 2 Chr. 36 Jeremiah Ezekiel Daniel	Nebuchadnezzar be- sieves Jerusalem Final capture and de- struction of Jerusa- lem End of captivity and return under Cyrus	Obadiah Ezekiel			586	586			
					536				

CHRONOLOGY OF THE EXILE AND RETURN

COM. REV.	J.E.V.	J.E.V.	J.E.V.	J.E.V.	J.E.V.	J.E.V.	J.E.V.	J.E.V.	J.E.V.
COM. REV.	B.C.	B.C.	B.C.	B.C.	B.C.	B.C.	B.C.	B.C.	B.C.
975	937	THE DIVISION OF THE KINGDOM		Elijah, 900; Elisha, 850 Jonah, 800; Amos, 750 Joel, 750(?) Hosea, 750 Isaiah, 760-697 Micah, 720	1 Kings 12 to 2 Kings 25 2 Chron. 10, etc. Prophecies of Jonah, Amos, Joel, Hosea, Micah, and Isaiah	<i>Mesha</i> , king of Moab. MOABITE STONE, <i>Carthage founded</i> . 900 BLACK OBELISK, era of Olympiads. 850 <i>Shalmaneser IV</i> , Rise of <i>Corinth</i> . 727 <i>Sargon</i> , 722 Rome. Taylor cylinder.	925-885 870 776 753 745 716-673		
722	722	Captivity of Israel End of Northern Kingdom				<i>Sennacherib</i> . <i>Assurbanipal</i> (Sardanapalus) Nineveh destroyed. Babylon supreme.	705 668 606		
605		<i>First captivity</i> of Judah, by <i>Nebuchadnezzar</i> . Beginning of the seventy years' captivity. <i>Daniel</i> and other princes carried to Babylon		Jeremiah prophecies, 627-586	Jeremiah and Lamentations Daniel; earlier chpts 2 Kings 25 2 Chronicles 36 Prophecies of Ezekiel	<i>Nebuchadnezzar</i> becomes king of Babylon The seven wise men flourish in Greece. FIRST WORLD-KINGDOM, BABYLONIA, 605-538. Rise of <i>Cyrus</i> . Capture of Babylon by <i>Cyrus</i> . <i>Darius</i> the Mede, king of Babylon 2 years Pythagoras, the philosopher, who invented the multiplication table.	605 538 538-536 570		
598		<i>Second captivity</i> , 10,000 leading citizens, including <i>Ezekiel</i> and the great-grandfather of <i>Mordecai</i> , uncle of <i>Esther</i>		Daniel made ruler Ezekiel begins to prophesy in Babylonia, 593-571					
586		<i>Third captivity</i> . Destruction of <i>Jerusalem</i> . The siege began in December, 588							
605		THE SEVENTY YEARS OF EXILE (The leading people carried to Babylonia and the East Poorer people left to care for Palestine Jerusalem and the temple in ruins)		The golden idol and the fiery furnace, 580 Last of <i>Ezekiel's</i> prophecies, 571 Daniel's visions The den of lions, 538	The later prophecies of the book of Isaiah belong to the last part of the exile Prophecies of Daniel	SECOND WORLD-KINGDOM, MEDO-PERSIAN, 538-333 <i>Cyrus</i> sole ruler of Babylon and the empire. Decree of return. <i>Tartarinius Superbus</i> at Rome. Pisistratus founded first public library at Athens.	536 534-509 544		

Chronology of the Exile and Return (Continued)

B.C.	Jews	Prophets	Scriptures	Contemporary History	B.C.
	THE RETURN FROM EXILE				
536	First return, under Zerubbabel, with a company of 50,000 exiles	Daniel still living	Book of Ezra	THE CYRUS CYLINDER (Solon the Wise died -----)	558
535	The foundations of the temple laid	Haggai and Zechariah	Prophecies of Haggai	Confucius, Chinese philosopher, flourished -----	559-476
520	The second temple, work upon	urge the completion	Prophecies of Zechariah	<i>Darius Hystaspes</i> -----	521-486
Mch., 515	The second temple completed	of the temple, 520		Battle of Marathon -----	490
483	Xerxes' (Ahasuerus) Feast			<i>Xerxes</i> -----	486-465
479	Esther becomes queen			His great invasion of Greece with an army of 5,000,000 -----	483-480
473	Saves her countrymen from destruction			Defeats at Thermopylae and Salamis -----	480
458	Second return, under Ezra, from Babylon			Herodotus -----	484-424
445	Nehemiah, at Susa, hears from Jerusalem		Revision of the Scriptures	Socrates -----	470-399
444	Nehemiah builds the wall of Jerusalem	Fifth book of the Psalms 107-150	Nehemiah	Plato -----	427-347
433	Nehemiah recalled to Susa			<i>Artaxerxes Longimanus</i> -----	465-425
427	Returns to Jerusalem. Reforms			First Peloponnesian War -----	431
400	Aided, or soon followed, by Malachi	Prophecies of Malachi; Malachi		Conquest of Persian Empire by Alexander the Great -----	332

OLD TESTAMENT MIRACLES

THE DEED	THE PLACE	THE RECORD
1. Aaron's Rod Turned to Serpent.....	Egypt	Ex. 7: 10-12
2. The Ten Plagues—		
(1) Water Made Blood.....	"	Ex. 7: 19-25
(2) Frogs.....	"	Ex. 8: 5-11
(3) Lice.....	"	Ex. 8: 16-18
(4) Flies.....	"	Ex. 8: 20-24
(5) Murrain.....	"	Ex. 9: 3- 6
(6) Boils.....	"	Ex. 9: 8-11
(7) Thunder and Hail.....	"	Ex. 9: 22-26
(8) Locusts.....	"	Ex. 10: 12-19
(9) Darkness.....	"	Ex. 10: 21-23
(10) First-Born Slain.....	"	Ex. 12: 29, 30
3. Crossing the Red Sea.....	"	Ex. 14: 15-20
4. Healing of the Waters.....	Marah	Ex. 15: 23-25
5. Feeding with Manna.....	The Wilderness	Ex. 16: 14-35
6. Water from the Rock.....	Rephidim	Ex. 17: 5- 7
7. Death of Nadab and Abihu.....	Sinai	Lev. 10: 1, 2
8. Destruction by Fire.....	Taberah	Num. 11: 1- 3
9. Miriam Smitten with Leprosy.....	Hazereth	Num. 12: 1-16
10. Death of Korah.....	Ezion-Gaber	Num. 16: 31-35
11. Budding of Aaron's Rod.....	Kadesh	Num. 17: 8
12. Water from the Rock.....	Meribah	Num. 20: 7-11
13. The Brazen Serpent.....	Zalmonah	Num. 21: 8, 9
14. Stoppage of the Jordan.....	Zaretan	Josh. 3: 14-17
15. Fall of Jericho.....	Jericho	Josh. 6: 6-25
16. Stopping the Sun.....	Gibeon	Josh. 10: 12-14
17. The Fall of Dagon.....	Ashdod	1 Sam. 5: 3-6
18. Death of Uzzah.....	Perez-uzzah	2 Sam. 6: 7
19. Withering Jeroboam's Hand.....	Bethel	1 Kings 13: 4
20. Destruction of the Altar.....	Bethel	1 Kings 13: 5
21. Increasing the Oil and Meal.....	Zerephath	1 Kings 17: 14-16
22. Raising the Widow's Son.....	"	1 Kings 17: 17-24
23. Elijah's Test of Sacrifices.....	Mount Carmel	1 Kings 18: 30-38
24. Burning of the Soldiers.....	Near Samaria	2 Kings 1: 10-12
25. Dividing of Jordan.....	Near Jericho	2 Kings 2: 7, 8
26. Dividing Jordan.....	"	2 Kings 2: 14
27. Healing the Waters.....	Jericho	2 Kings 2: 21, 22
28. Destruction of Mocking Children.....	Bethel	2 Kings 2: 24
29. Supplying Water.....	Edom	2 Kings 3: 16-20
30. Multiplying the Widow's Oil.....	Unknown	2 Kings 4: 2- 7
31. Raising the Shunammite's Son.....	Shunen	2 Kings 4: 32-37
32. Healing the Poisoned Pottage.....	Gilgal	2 Kings 4: 38-41
33. Multiplying the Loaves.....	"	2 Kings 4: 42-44
34. Curing of Naaman.....	At Jordan	2 Kings 5: 10-14
35. Making an Ax Swim.....	In Jordan	2 Kings 6: 5- 7
36. Smiting the Syrian Army.....	Dothan	2 Kings 6: 18-20
37. Raising the Dead.....	Elisha's Tomb	2 Kings 13: 21
38. Uzziah Smitten with Leprosy.....	Jerusalem	2 Chron. 26: 16-21
39. Destruction of Sennacherib's Army.....	"	2 Kings 19: 35
40. Return of the Sun Dial.....	"	2 Kings 20: 9-11
41. Delivery from the Fiery Furnace.....	Babylon	Dan. 3: 19-27
42. Deliverance from the Lion's Den.....	"	Dan. 6: 16-23
43. Deliverance of Jonah.....	Mediterranean Sea	Jonah 2: 1-10

SECTS, PARTIES, AND COUNCILS

RELIGIOUS SECTS	POLITICAL PARTIES	GREAT COUNCILS
1. The Essenes	1. The Galileans	1. Elders of Israel
2. The Pharisees	2. The Herodians	2. The Great Synagogue
3. The Sadducees	3. The Publicans	3. The Sanhedrin
4. Proselytes		

OLD TESTAMENT PARABLES

PARABLE	BY WHOM	TO WHOM	RECORD
1. Trees Choosing a King-----	Jotham	Shechemites	Judges 9: 7-15
2. The Ewe Lamb-----	Nathan	David	2 Sam. 12: 1- 4
3. Avenger of Blood-----	A Widow	"	2 Sam. 14: 1-11
4. Escaped Captives-----	A Prophet	Ahab	1 Kings 20: 35-40
5. The Lying Spirits-----	Micaiah	"	1 Kings 22: 19-23
6. Thistle and Cedar-----	Jehoash	Amaziah	2 Kings 14: 9
7. Vineyard and Grapes-----	Isaiah	Judah	Isaiah 5: 1-7
8. Eagles and Vines-----	Ezekiel	Israel	Ezek. 17: 3-10
9. Lions' Whelps-----	"	"	Ezek. 19: 2- 9
10. The Boiling Pot-----	"	"	Ezek. 24: 3- 5

TIME

The *natural* day was from sunrise to sunset.

The *natural* night was from sunset to sunrise.

The *civil* day was from sunset one evening to sunset the next; for, the "evening and the morning were the first day."

NIGHT (*Ancient*)

First watch (Lam. 2: 19) till midnight.

Middle watch (Judges 7: 19) till 3 A.M.

Morning watch (Ex. 14: 24) till 6 A.M.

NIGHT (*New Testament*)

First watch, *evening* 6 to 9 P.M.

Second watch, *midnight* 9 to 12 P.M.

Third watch, *cock-crow* 12 to 3 A.M.

Fourth watch, *morning* 3 to 6 A.M.

DAY (*Ancient*)

Morning till about 10 A.M.

Heat of day till about 2 P.M.

Cool of day till about 6 P.M.

DAY (*New Testament*)

Third hour 6 to 9 A.M.

Sixth hour 9 to 12 Midday

Ninth hour 12 to 3 P.M.

Twelfth hour 3 to 6 P.M.

THE JEWISH YEAR

Mo. of Sac'd Year	Mo. of Civil Year	Name	No. of Days	English Months	Products	Jewish Festivals
1	7	Abib, or Nisan (Ex. 12: 2; 13: 4)	30	March, April	Barley ripe, Fig in blossom	Passover. Unleavened Bread
2	8	Iyar, or Zif.	29	April, May	Barley harvest	Pentecost
3	9	Sivan	30	May, June	Wheat harvest	
4	10	Thammuz	29	June, July	Early vintage	
5	11	Ab (Ezra 7: 9)	30	July, Aug.	Ripe figs	Feast of Trumpets, Atonement, Feast of Tabernacles
6	12	Elul (Neh. 6: 15)	29	Aug., Sept.	General vintage	
7	1	Tisri (1 Kings 8: 2)	30	Sept., Oct.	Ploughing and Sowing	
8	2	Bul (1 Kings 6: 38)	29	Oct., Nov.	Latter grapes	Dedication
9	3	Chisleu (Zech. 5: 1)	30	Nov., Dec.	Snow	
10	4	Tebeth (Esth. 2: 16)	29	Dec., Jan.	Grass after rain	
11	5	Shebat (Zech. 1: 7)	30	Jan., Feb.	Winter fig	Purim
12	6	Adar (Ezra 6: 15)	29	Feb., Mar.	Almond blossom	
13		Ve-Adar, <i>Intercalary</i>				

N. B.—The SACRED YEAR was reckoned from the moon after the vernal equinox.

The CIVIL YEAR began in September (the less productive period of the year).

The prophets speak of the *sacred* year; those engaged in secular pursuits, of the *civil* year. The year was divided into twelve *lunar* months, with a thirteenth, or *intercalary* month, every third year.

STATISTICS OF THE BIBLE

	OLD TESTAMENT	NEW TESTAMENT	WHOLE BIBLE
Number of Books	39	27	66
Number of Chapters	929	260	1,189
Number of Verses	23,214	7,959	31,173
Number of Words	592,439	181,253	773,692
Number of Letters	2,728,100	838,380	3,566,480
Middle Book	Proverbs	2 Thessalonians	Micah, Nahum
Middle Chapter	Job 29	Romans 13, 14	Psalms 117*
Middle Verse	2 Chron. 20: 17	Acts 17: 17	Psalms 118: 8
Least Book	Obadiah	3 John	3 John
Least Verse	1 Chron. 1: 1	John 11: 35	John 11: 35

These facts were ascertained by a gentleman in 1718; also by an English gentleman, at Amsterdam, in 1772; and the investigation is said to have taken each gentleman three years.

The Bible has been translated into 226 different languages.

The Old Testament was divided into *chapters*, as they now stand, by Cardinal Hugo, in the middle of the thirteenth century. These chapters were divided into verses, as we now have them, by Rabbi Nathan, and adopted by Robert Stephens, a French printer, in his edition of the Vulgate, in 1555, and transferred to the Authorized Version in 1611.

The New Testament was divided into chapters by Hugo de St. Cher about 1240, and into verses by Robert Stephens, and was first so published by him in 1551, and thence these divisions were transferred to the English version, published in Geneva in 1560.

*Shortest chapter.

TABLE OF MEASURES, WEIGHTS, AND COINS

JEWISH MONEY

	<i>L</i>	<i>s</i>	<i>d</i>
Gerah.....	0	0	1.3687
Bekah.....	0	1	1.6875
Shekel, or two bekahs.....	0	2	3.375
Maneh, or mina Hebrewa.....	5	14	0.75
Talent.....	342	3	9
A solidus aureus, or sextula.....	0	12	0.5
A siclus aureus.....	1	16	6
A pound, or mina.....	3	2	6
A talent of gold.....	5475	0	0

JEWISH WEIGHTS

	—Troy Weights—			
	<i>lbs.</i>	<i>oz.</i>	<i>dwt.</i>	<i>gr.</i>
Gerah.....	0	0	0	12
Bekah.....	0	0	5	0
Shekel.....	0	0	10	0
Maneh.....	2	6	0	0
Talent.....	125	0	0	0

Bishop Cumberland states that the weight of the shekel was half a Roman ounce. The *talent* weighed 3,000 shekels.

GREEK AND ROMAN MONEY

	<i>L</i>	<i>s</i>	<i>d</i>	<i>far.</i>
Mite (<i>lepton</i>), about.....	0	0	0	0.375
Farthing (<i>kodrantes</i>), about.....	0	0	0	0.75
As (<i>assarion</i>), or farthing.....	0	0	0	3.1
Penny, denarius (<i>denarion</i>), or drachma.....	0	0	7	3
Didrachma.....	0	1	3	2
Stater.....	0	2	7	0
Attic mina.....	3	4	7	0
Attic talent.....	193	15	0	0

The Italian mina, or Roman libra or pound, was ninety-six denarii, equal to 3*l*, 2*s*, 6*d*.

Seventy-two libras made a Roman talent, equal to 225*l*.

The *denarius* was so called because in ancient times it consisted of *denis assibus*, ten asses.

The *didrachma*, or *double drachm*, is the coin rendered by our translators *tribute money* (Matt. 17: 24).

NOTE.—In the preceding tables, silver is valued at 5*s*. and gold at 4*l*. per oz.

THE LONGER SCRIPTURE MEASURES

	—English—		
	<i>Miles</i>	<i>Paces</i>	<i>Feet</i>
Cubit.....	0	0	1.824
Stadium or furlong.....	0	145	4.6
Sabbath-day's journey.....	2	132	4
Eastern mile.....	1	403	1
Parasang.....	4	153	3
Day's journey.....	33	172	4

SHORTER MEASURES OF LENGTH

	—English—	
	<i>Feet</i>	<i>Inch</i>
Digit.....	0	0.912
Palm.....	0	3.648
Span.....	0	10.944
Cubit.....	1	9.888
Fathom.....	7	3.552
Ezekiel's reed.....	10	11.328
Arabian pole.....	14	7.104
Schoenus, or measuring line.....	145	11.04

JEWISH LIQUID MEASURES

	<i>Gal.</i>	<i>Pts.</i>
Caph.....	0	0.625
Log.....	0	0.833
Cab.....	0	3.333
Hin.....	1	2
Seah.....	2	4
Bath, or ephah.....	7	4
Corus, chomer, or homer.....	75	0

The *sextarius* (*zestee*), rendered a *pot* (Mark 7: 4), was a Roman measure of liquids, equal to about 1½ pints English.

The *metretres*, rendered *firkin* (John 2: 6), is supposed to be equal to the Hebrew bath.

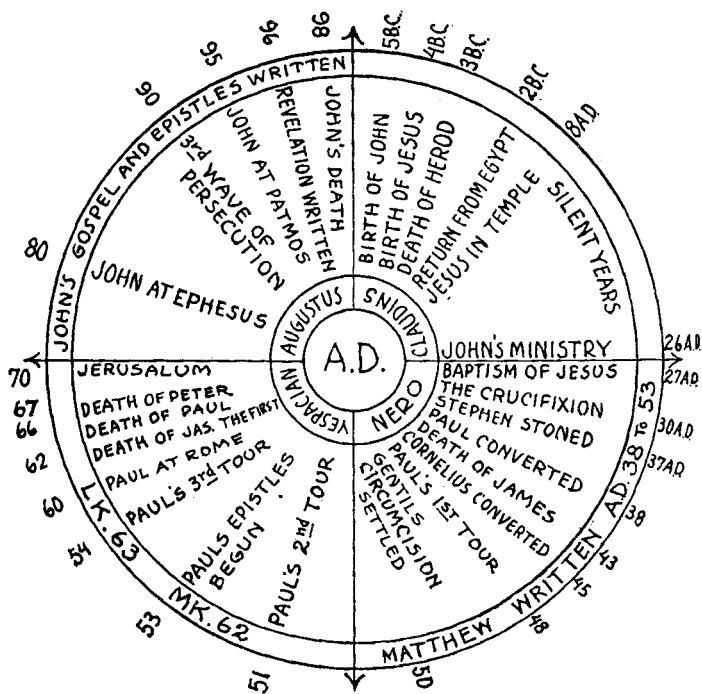
JEWISH DRY MEASURES

	English Corn Measure		
	<i>Pks.</i>	<i>Gals.</i>	<i>Pts.</i>
Gachal.....	0	0	0.1416
Cab.....	0	0	2.8333
Omer, or gomer.....	0	0	5.1
Seah.....	1	0	1
Ephah.....	3	0	5
Letch.....	16	0	0
Corus, chomer, or homer.....	32	0	0

The *choenix*, rendered a *measure* (Rev. 6: 6), was a Grecian measure of capacity, about 1½ pints.

CHART OF NEW TESTAMENT HISTORY

This Chart Presents Some of the Main Events of New Testament History



The Four Gospels

I. MATTHEW

I. *The Author*.—Matthew, the son of Alphaeus, before his call to be a disciple, was known by the name of Levi, and was a publican, or collector of customs, at Capernaum, on the Sea of Galilee. He was one of the Chosen Twelve, but of his life and labors, after the death of Jesus, aside from the writing of this book, but little is known.

II. *The Date*.—This gospel is thought to have been written as early as A.D. 43, though some critics put it several years later.

III. *The Purpose*.—Matthew wrote his gospel mainly for his fellow countrymen, in both Hebrew and Greek, to show them that Jesus of Nazareth is the Messiah of the Old Testament, whom they had long been expecting.

II. MARK

I. *The Author*.—Mark, the son of Mary, whose house in Jerusalem became the meeting place of the early Christians, was also known by the Hebrew name of John. He was the nephew of Barnabas, and his attendant on his first missionary journey with Paul. He went with Barnabas on a second journey, and afterwards was with Paul at Rome, and also with Peter in Babylon.

II. *The Date*.—This gospel is generally supposed to have been written about A.D. 64, perhaps at the city of Rome, after the death of most of the apostles.

III. *The Purpose*.—Mark wrote his gospel for Gentile converts. This is to be inferred from the fact that he omits the genealogical tables of our Lord; makes few citations from the Old Testament; interprets the Hebrew terms, and explains Jewish customs.

III. LUKE

I. *The Author*.—Luke was probably of Gentile extraction, born at Antioch. He was a man of superior education, as is proven by his writings, and a faithful colleague of the Apostle Paul, though not an apostle himself.

II. *The Date*.—It is probable that the gospel of Luke was written between A.D. 58-60, at Caesarea.

III. *The Purpose*.—Luke's object in writing his gospel is clearly set forth in the preface, and was to give a fuller statement of the life of Jesus than had at that time been made.

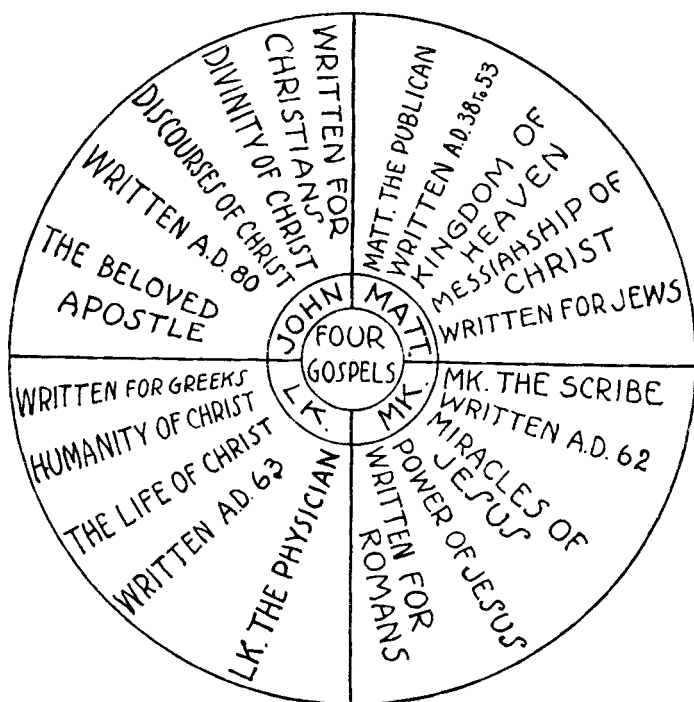
IV. JOHN

I. *The Author*.—The author was John, the son of Zebedee and Salome, and brother of James, who was also an apostle. He was the youngest of the apostolic band, when called, and lived to the greatest age, and was perhaps the only one who did not suffer martyrdom. He died at Ephesus, about A.D. 100.

II. *The Date*.—The critics are not agreed as to the exact time this gospel was written, but the best authorities place it between A.D. 70 and A.D. 90. The place of the writing is believed to have been Ephesus.

III. *The Purpose*.—The apostle's object in writing his gospel he has himself clearly stated: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

CHART OF THE FOUR GOSPELS



The above outline presents in the order of their place and date of their publication the four gospels as to author, time, content, and intent

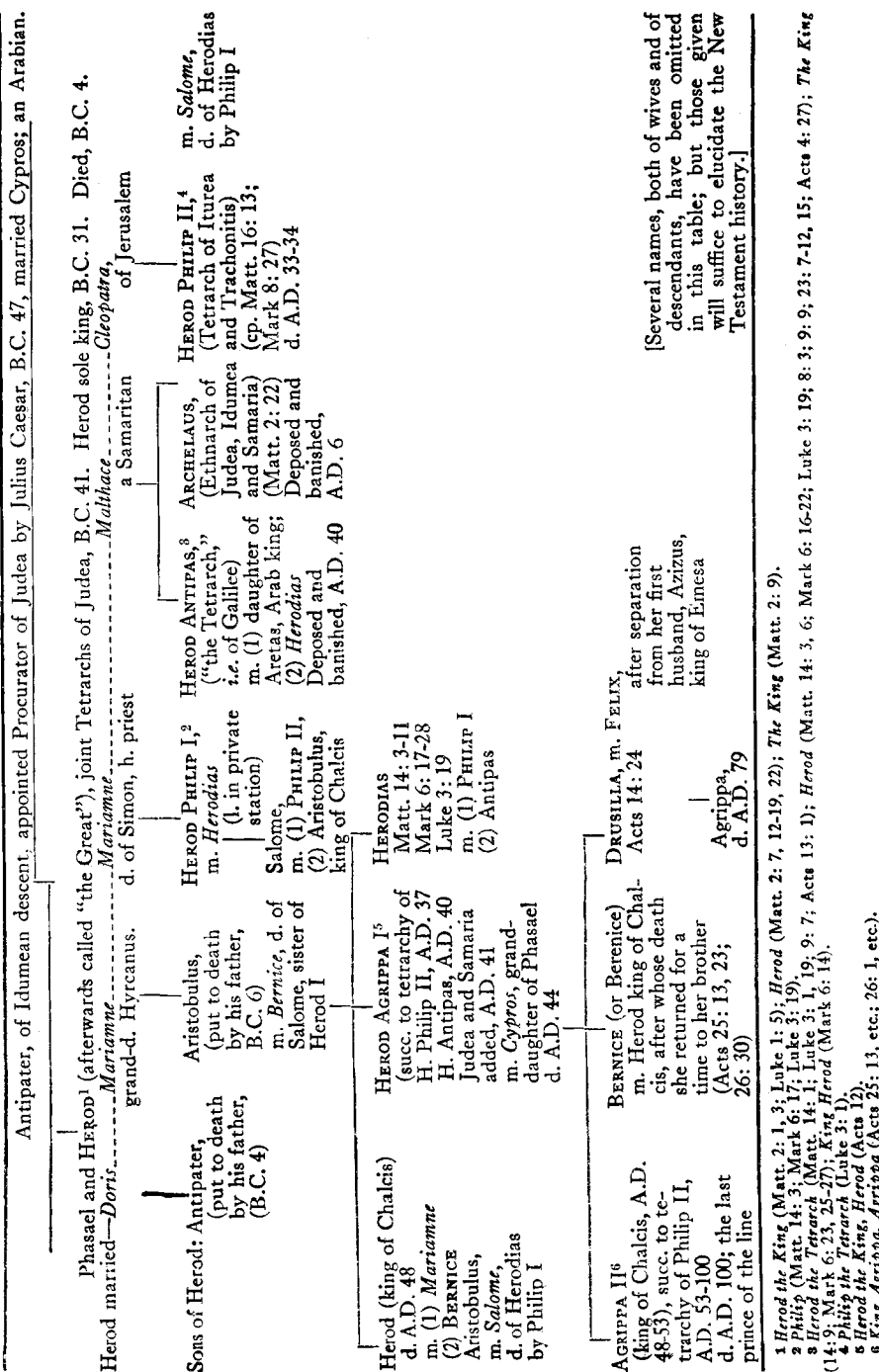
OUTLINE OF THE LIFE OF CHRIST

PRE-EXISTENCE	The eternal Son of God	Fitness to reveal God and his truth, and message to man			
BIRTH Last part of B.C. 5	The incarnation	The wonderful method of coming to man			
YOUTH, 30 years B.C. 4 to 26	Home life training	The Saviour for the young. An example. "Like as we are, yet without sin"			
THE FORERUNNER	Outward preparation for his work	The world prepared. The fitness of the time. Attracting attention			
Baptism The Holy Spirit The temptation	Personal preparation	Public profession. Induement with power. Tested and proved			
FIRST YEAR OF PUBLIC MINISTRY, A.D. 27		THIRD YEAR OF PUBLIC MINISTRY, A.D. 29			
YEAR OF BEGINNINGS 1. The first disciples 2. The first miracle 3. The first reform 4. The first discourse 5. The first tour in Judea 6. The first work in Samaria 7. The first of the Galilean ministry		YEAR OF TEACHING AND WORKING <table><tr><td>Feeding the five thousand The transfiguration Final departure from Galilee The Good Samaritan The Prodigal Son</td><td>Districts around Galilee May-September Chiefly Jerusalem and Perea Oct.-Dec.</td></tr></table>		Feeding the five thousand The transfiguration Final departure from Galilee The Good Samaritan The Prodigal Son	Districts around Galilee May-September Chiefly Jerusalem and Perea Oct.-Dec.
Feeding the five thousand The transfiguration Final departure from Galilee The Good Samaritan The Prodigal Son	Districts around Galilee May-September Chiefly Jerusalem and Perea Oct.-Dec.				
SECOND YEAR, A.D. 28		THREE MOS. OF CLOSING MINISTRY, A.D. 30			
YEAR OF DEVELOPMENT 1st epoch. Apostles 2d " Principles 3d " Opposition 4th " Parables 5th " Missions 6th " Miracles illustrating the Gospel		<table><tr><td>January to April Raising of Lazarus Triumphal entry Last teachings in the temple The Lord's Supper The trial The crucifixion The resurrection The ascension</td><td>Chiefly in Perea and the vicinity of Jerusalem More than one third of the Gospels belong to this period Last week in Jerusalem The central events of Christ's life</td></tr></table>		January to April Raising of Lazarus Triumphal entry Last teachings in the temple The Lord's Supper The trial The crucifixion The resurrection The ascension	Chiefly in Perea and the vicinity of Jerusalem More than one third of the Gospels belong to this period Last week in Jerusalem The central events of Christ's life
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THE GREAT GALILEAN MINISTRY was a year and 4 months Recorded chiefly by Matthew, Mark, and Luke					

TABLE OF THE TWELVE APOSTLES

NAME	SURNAME	HOME	BUSINESS	WRITINGS	WORK	DEATH
SIMON	Peter	Early life in Bethsaida, afterwards at Capernaum	Fisherman	1 Peter 2 Peter Mark(?)	A missionary among the Jews as far as Babylon and Rome	Crucified head downward, at Rome. <i>Tradition</i>
	Cephas					
ANDREW			Fisherman		Preached at Scythia, Greece, and Asia Minor. <i>Tradition</i>	Crucified on St. Andrew's Cross (X). <i>Tradition</i>
JAMES, the elder	{ Boanerges, or Sons of Thunder	Bethsaida and afterwards in Jerusalem	Fisherman		Preached in Jerusalem and Judea	Beheaded by Herod, A.D. 44, at Jerusalem
JOHN, the beloved disciple			Fisherman	Gospel 3 Epistles Revelation	Labored among the churches of Asia Minor, especially Ephesus	Banished to Patmos, A.D. 95. Recalled; died a natural death. <i>Tradition</i>
JAMES, the less or younger		Galilee		Epistle of James(?)	Preached in Palestine and Egypt. (Bishop of Jerusalem?)	Crucified in Egypt; or by another tradition, thrown from a pinnacle. <i>Tradition</i>
JUDE	Same as Thaddeus and Lebbeus	Galilee		Epistle of Jude	Preached in Assyria and Persia. <i>Tradition</i>	Martyred in Persia. <i>Tradition</i>
PHILIP		Bethsaida			Preached in Phrygia	Died martyr at Hierapolis, in Phrygia. <i>Tradition</i>
BARTHOLOMEW	Nathanael	Canan of Galilee				Flayed to death. <i>Tradition</i>
MATTHEW	Levi	Capernaum	Tax collector. Publican	Gospel		Died a martyr in Ethiopia. <i>Tradition</i>
THOMAS	Didymus	Galilee			Claimed by the Syrian Christians as founder of their church; perhaps also in Persia and India	Martyred. Shot by a shower of arrows while at prayer. <i>Tradition</i>
SIMON	The Cananaean, or Zelotes	Galilee				Crucified. <i>Tradition</i>
JUDAS	Iscaariot	Kerioth of Judea				Suicide

TABLE OF THE HERODIAN FAMILY, AS MENTIONED IN THE NEW TESTAMENT



¹ Herod the King (Matt. 2: 1, 3; Luke 1: 5); Herod (Matt. 2: 7, 12-19, 22); The King (Matt. 2: 9).

² Philip (Matt. 14: 3; Mark 6: 17; Luke 3: 19).

³ Herod the Tetrarch (Matt. 14: 1; Luke 3: 1, 19; 9: 7; Acts 13: 1); Herod (Matt. 14: 3, 6; Mark 6: 16-22; Luke 3: 19; 8: 3; 9: 9; 23: 7-12, 15; Acts 4: 27); The King (14: 9; Mark 6: 23, 25-27); King Herod (Mark 6: 14).

⁴ Philip the Tetrarch (Luke 3: 1).

⁵ Herod the King, Herod (Acts 12).

⁶ King Agrippa, Agrippa (Acts 25: 13, etc.; 26: 1, etc.).

CHRONOLOGY OF MATTHEW

EVENTS	PLACES	DATES	REFERENCES
Birth of Jesus Christ.....	Bethlehem	Dec., B.C. 5	Matt. 1: 18-25
Christ's first Passover.....	Jerusalem	April, A.D. 8	Luke 2: 41-50
Baptism of Jesus.....	Jordan	Jan., A.D. 27	Matt. 3: 13-17
Temptation of Jesus.....	Wilderness of Judaea	Jan.-Feb., 27	Matt. 4: 1-11
First year of Christ's ministry.....	Judaea-Galilee	A.D., 27	John 1-4
Beginning of Galilean ministry.....	Capernaum	April-May, 27	Matt. 4: 12-25
Sermon on the Mount.....	Horns of Hattin	Midsummer	Matt. 5, 6, 7
Many miracles.....	Galilee	A.D., 28	Matt. 8: 1-9, 34
The twelve sent forth.....	Galilee	Winter, 29	Matt. 9: 35-11: 1
Christ's testimony concerning himself.....	Galilee	Summer, Autumn, 28	Matt. 11: 2— 12: 50
Parables of the kingdom.....	By Sea of Galilee	Autumn, 28	Matt. 13: 1-52
The Syrophenician mother.....	Region of Tyre and Sidon	Summer, 29	Matt. 15: 21-31
Peter's confession of faith.....	Near Caesarea- Philippi	Summer, 29	Matt. 16: 13-20
Jesus foretells his death and resur- rection.....	Near Caesarea- Philippi	Summer, 29	Matt. 16: 21— 17: 27
Jesus and the children.....	Capernaum	Summer, 29	Matt. 18: 1-14 (19: 13-15)
Jesus teaches forgiveness.....	Capernaum	Summer, 29	Matt. 18: 15-35
The rich young ruler.....	Perea	March, 30	Matt. 19: 16-30
Christ's standard of greatness.....	Perea	March, 30	Matt. 20: 17-28
The triumphal entry.....	Jerusalem	Sun., Apr. 2, 30	Matt. 21: 1-14
Christianity and patriotism.....	Temple at Jerusalem	Tues., Apr. 4	Matt. 22: 15-40
The future of the kingdom.....	Mt. of Olives	Tues., Apr. 4	Matt. 25: 1-13
The last judgment.....	Mt. of Olives	Tues., Apr. 4	Matt. 25: 31-46
The last supper.....	Jerusalem	Thu., Apr. 6	Matt. 26: 17-29
The struggle in Gethsemane.....	Mt. of Olives	Thu., Apr. 6	Matt. 26: 31-46
The trials of Jesus.....	Jerusalem	Fri., Apr. 7	Matt. 27: 1-32
The crucifixion of Jesus.....	Jerusalem	Fri., Apr. 7	Matt. 27: 35-50
Jesus rises from the dead.....	Jerusalem	Sun., Apr. 9	Matt. 28: 1-20

CHRONOLOGY OF MARK

EVENTS	PLACES	DATES	REFERENCES
Ministry of John the Baptist.....	Wilderness of Judea	26	Mark 1: 1-11
Jesus begins his work.....	Galilee	27	Mark 1: 12-20
Jesus preaching and healing.....	Capernaum	28	Mark 1: 21-45
Jesus heals the paralytic.....	Capernaum	June, 28	Mark 2: 1-12
Jesus and the Sabbath.....	Capernaum	June, 28	Mark 2: 13-3: 6
Calling of the twelve.....	Horns of Hattin	Midsummer, 28	Mark 3: 7-35
Parable of the sower.....	Sea of Galilee	Autumn, 28	Mark 4: 1-20
Parables of growth.....	Sea of Galilee	Autumn, 28	Mark 4: 21-34
The Gadarene demoniacs.....	Gergesa	Autumn, 28	Mark 5: 1-20
Raising the daughter of Jairus.....	Capernaum	Autumn, 28	Mark 5: 21-43
Feeding the five thousand.....	Bethsaida	April, 29	Mark 6: 30-46
The Syrophenician mother.....	Near Tyre and Sidon	Summer, 29	Mark 7: 24-37
Peter's confession of faith.....	Near Caesarea-Philippi	Summer, 29	Mark 8: 27-38
The transfiguration.....	Mt. Hermon	Summer, 29	Mark 9: 2-29
Jesus and the children.....	Capernaum	Summer, 29	Mark 9: 33-43
The rich young ruler.....	Perea	March, 30	Mark 10: 13-27
Request of James and John.....	Perea	March, 30	Mark 10: 32-45
The triumphal entry.....	Jerusalem	Sun., Apr. 2, 30	Mark 11: 1-33
Debate in the temple.....	Jerusalem	Tues., Apr. 4	Mark 12: 1-44
The anointing of Jesus.....	Bethany	Sat., Apr. 1	Mark 14: 1-9
The last supper.....	Jerusalem	Thu., Apr. 6	Mark 14: 17-31
The crucifixion.....	Jerusalem	Fri., Apr. 7	Mark 15
The resurrection.....	Jerusalem	Sun., Apr. 9	Mark 16
The ascension.....	Mt. of Olives	Thu., May 18	
Pentecost.....	Jerusalem	Sun., May 28	

CHRONOLOGY OF LUKE

EVENTS	PLACE	DATE	REFERENCES
Birth of John the Baptist	Judea	June, B.C. 5	Luke 1: 57-80
Birth of Jesus	Bethlehem	Dec., B.C. 5	Luke 2: 1-7
Childhood of Jesus	Nazareth	B.C. 2-A.D. 26	Luke 2: 39, 40, 51, 52
Christ's first Passover	Jerusalem	April, A.D. 8	Luke 2: 41-50
Ministry of John the Baptist	Wilderness	A.D. 26-28	Luke 3: 1-18
Baptism of Jesus	Jordan	Jan., A.D. 27	Luke 3: 21-23
Temptation of Jesus	Wilderness	Jan.-Feb., 27	Luke 4: 1-13
Simon's wife's mother	Capernaum	April, 28	Luke 4: 38, 39
Healing a leper	Galilee	May, 28	Luke 5: 12-16
The Sermon on the Mount	Horns of Hattin	Midsummer, 28	Luke 6: 20-49
The Friend of sinners	Galilee	Midsummer, 28	Luke 7: 36-50
Parable of the sower	Galilee	Autumn, 28	Luke 8: 1-15
The twelve sent forth	Galilee	Winter, 29	Luke 9: 1-6
Death of John the Baptist	Macherus	March, 29	Luke 9: 7-9
The transfiguration	Philippi	Summer, 29	Luke 9: 28-36
Mission of the seventy	Perea	Nov., Dec., 29	Luke 10: 1-24
Parable of the good Samaritan	Perea	Nov., Dec., 29	Luke 10: 25-37
Guest of Mary and Martha	Bethany	Nov., Dec., 29	Luke 10: 38-42
Answering the Pharisees	Perea	Nov., Dec., 29	Luke 11: 42-54
Parables of stewardship	Perea	Nov., Dec., 29	Luke 12: 1-59
Parable of chief seats	Perea	Jan., 30	Luke 14: 7-14
The prodigal son	Perea	Jan., 30	Luke 15: 11-32
The rich man and Lazarus	Perea	Jan., 30	Luke 16: 19-31
Parables of prayer	Perea	March, 30	Luke 18: 1-14
Christ blesses little children	Perea	March, 30	Luke 18: 15-17
Visit to Zaccheus	Jericho	March, 30	Luke 19: 1-10
Parable of the pounds	Jericho	March, 30	Luke 19: 11-27
The triumphal entry	Jerusalem	Sun., Apr. 2, 30	Luke 19: 29-44
Clea sing the temple	Jerusalem	Mon., Apr. 3	Luke 19: 45-48
Teaching in the temple	Jerusalem	Tues., Apr. 4	Luke 20: 1-47
Jesus in retirement	Bethany	Wed., Apr. 5	
The last supper	Jerusalem	Thu., Apr. 6	Luke 22: 1-38
Jesus in Gethsemane	Mt. of Olives	Thu., Apr. 6	Luke 22: 39-53
Tried by the Sanhedrin	Jerusalem	Fri., Apr. 7	Luke 22: 54-71
Tried by Pilate and Herod	Jerusalem	Fri., Apr. 7	Luke 23: 1-25
Christ crucified	Jerusalem	Fri., Apr. 7	Luke 23: 26-56
Christ rises from the dead	Jerusalem	Sun., Apr. 9	Luke 24: 1-49
Christ ascends to heaven	Bethany	Thu., May 18	Luke 24: 50-53

CHRONOLOGY OF THE GOSPEL OF JOHN

EVENTS	PLACE	DATES	REFERENCES
The Eternal Son of God.....	Bethlehem	B.C. 5	John 1: 1- 5
The Word made flesh. Birth of Jesus.....			John 1: 9-14
Witness of John the Baptist.....	Jordan	A.D. 26	John 1: 6- 8
Jesus and John the Baptist.....			John 1: 15-34

FIRST YEAR—A.D. 27—OF JESUS' MINISTRY. JUDEA

Jesus' first disciples.....	Jordan	February	John 1: 35-51
The wedding at Cana.....	Cana	February	John 2: 1-12
Cleansing the temple.....	Jerusalem	April	John 2: 13-22
Interview with Nicodemus.....	Jerusalem	April	John 3: 1-21
Jesus and the woman of Samaria.....	Sychar	December	John 4: 1-29
Healing the nobleman's son.....	Capernaum	December	John 4: 43-54

SECOND YEAR—A.D. 28—OF JESUS' MINISTRY

Healing at the Pool of Bethesda and discourses.....	Jerusalem	March or Apr.	John 5: 1-47
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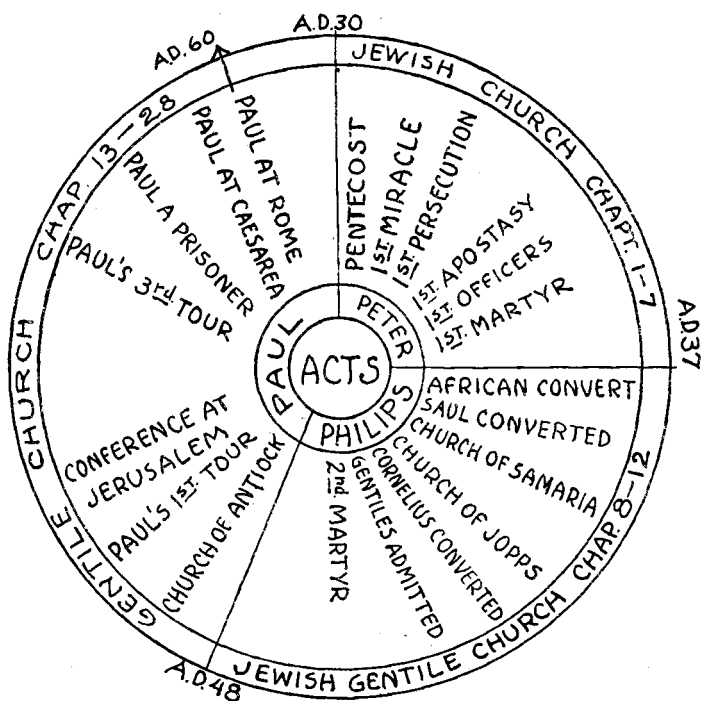
THIRD YEAR—A.D. 29—THE PEREAN MINISTRY

Jesus feeds five thousand.....	Bethsaida	April	John 6: 1-21
Jesus the bread of life.....	Capernaum	April	John 6: 22-46
Jesus saves from sin.....	Jerusalem		John 8: 1-59
Jesus the way, truth, life.....	Jerusalem		John 14: 1-14
Jesus gives sight to the blind.....	Jerusalem	October	John 9: 1-41
Raises Lazarus from the dead.....	Bethany	Feb., A.D. 30	John 11: 1-44
Jesus the good shepherd.....	Jerusalem	October	John 10: 1-18

THREE MONTHS—A.D. 30—PASSION WEEK. APRIL 1-7

Jesus anointed at Bethany.....	Bethany	April 1	John 12: 1-21
Triumphal entry.....	On the way to Jerusalem	April 2	John 12: 12-26
Institution of the Lord's Supper.....	Jerusalem	April 6	John 13: 1-38
Jesus the true vine. Discourse at the supper.....	Jerusalem	April 6	John 15: 1-16
Discourses after supper.....	Jerusalem	April 6	John 15: 26-16:33
Jesus' last public prayer.....	Jerusalem	April 6	John 17: 1-26
Jesus betrayed, denied, and condemned.....	Jerusalem	April 7	John 18: 1-40
Jesus crucified.....	Calvary	April 7	John 19: 1-42
Jesus raised from the dead.....	Garden near Calvary	Sun., April 9	John 20: 1-29
Many witnesses of his return to life.....	Jerusalem and Galilee	April and May	John 21: 1-24

CHART OF THE BOOK OF ACTS



The above presents an outline of three divisions in the Book of Acts with the leading events of each in their order of time

CHRONOLOGY OF THE ACTS

PERIOD	DATE A.D.	ACTS	EVENTS	PLACE	CONTEMPORARY HISTORY, A.D.	Recent Schemes of the Chronology of Acts			
						Hastings' B.D.	Ramsay	Harack	McGiffert
JESUS, THE FOUNDATION OF THE CHURCH	B.C. 5 to		Life of Christ	Palestine	PAUL born B.C. 1 Augustus Caesar, 30 B.C.-14 A.D. Tiberius A.D. 14-37				
	A.D. 30, April 30, Apr., May	1: 1-12	Crucifixion Resurrection Days—40 days, 10 appearances	Jerusalem	Pontius Pilate, 26-36 PAUL enters public life A.D. 29, age 30				
	30, May 18		Ascension	Galilee near Bethany					
COMMISSION TO THE APOSTLES	30	1: 8	Commission to preach the gospel and witness to Jesus the Christ unto all the world	Bethany		20-30	30	29-30	30
THE POWER GIVEN		1: 13-14	Waiting for the promise of the Father	Jerusalem, in an upper room	Seneca, 4 B.C.-65 A.D. Essays and Tragedies	29-30	30	29 or 30	30
		1: 15-26	Election of Matthias to take the place of Judas	Jerusalem					
1		2: 1-4	Descent of the Holy Spirit	Jerusalem					
		2: 5-13	The gift of tongues	Jerusalem					
THE CHURCH AT JERUSALEM		2: 14-36	Peter's address	Jerusalem	Gamaliel, 30-40 A.D. Philo Judeus, 20 B.C. to after 40 A.D.	29 or 30	30	29 or 30	30
		2: 37-41	The first converts; 3,000 in number	Jerusalem					
GROWTH OF THE CHURCH AT JERUSALEM		2: 42-47	Description of the early church	Jerusalem					
		2: 44-45	The community of goods	Jerusalem					
		3: 1-10	The lame man healed in the temple	Temple courts					
		3: 11-26	Second address by Peter	Jerusalem					
	30*	4: 1-22	The first persecution. Peter and John imprisoned	Jerusalem					
	"	4: 23-35	A fresh baptism of the Spirit	"					
	"	4: 36-37	Barnabas and his gifts	"					
	"	5: 1-11	Ananias and Sapphira	"					

Chronology of the Acts (Continued)

PERIOD	DATE A.D.	ACTS	EVENTS	PLACE	CONTEMPORARY HISTORY, A.D.	Recent Schemes of the Chronology of Acts			
						Hastings' B.D.	Ramsay	Harnack	McGiffert
First church organization. Five or six years of undisturbed growth	30 to 34	5: 12-16	Signs and wonders. Healing the sick. Great increase in number of disciples.	Jerusalem		30 to 35			
		5: 17-42	Second persecution. Apostles imprisoned. Release. Re-arrest. Address to the Sanhedrin.	"					
	"	6: 1-4	A difficulty between Hebrews and Hellenists.	"					
	35 to 36	6: 5, 6	Deacons appointed to remedy the difficulty. The first church organization.	"					
SUMMARY OF FIRST PERIOD		6: 7	GREAT INCREASE IN NUMBERS	Jerusalem					
II Beginning of opposition	35 to 36	6: 8-15	Stephen. Character, work, arrest.	Jerusalem	Pilate sent to Rome for trial, A.D. 36	36	33	30	31 or 32
	"	7: 1-53	Stephen's defense before the Sanhedrin.	"	Vitellius takes his place as governor				
GOSPEL EXTENDED TO SAMARIA, GALILEE, AND NORTHERN SYRIA, chiefly to Jews	"	8: 1-4	A great persecution, extending the gospel to.	Samaria, Galilee, and Syria		36	33	30	31 or 32
	"	8: 5-24	Philip the evangelist, and Simon the magician.	Samaria	Tiberius died March 16, A.D. 37				
Conversion of Paul	"	8: 25-40	Philip and the Ethiopian Lord of the Treasury	Road to Gaza					
	"	9: 1-19	Paul of Tarsus converted.	Near Damascus					
	"	9: 20-22	Paul preaching at Damascus.		PAUL, age 37				
	36-38	9: 23	Paul in Arabia. Returns to Damascus.	Arabia					
		9: 23-26	Paul persecuted. Escapes in a basket over the wall.	Damascus	Caligula, emperor, March 16, 37, to January 24, 41				
	38	9: 27-29	Paul comes to Jerusalem and preaches there.	Jerusalem					

Chronology of the Acts (Continued)

PERIOD	DATE A.D.	ACTS	EVENTS	PLACE	CONTEMPORARY HISTORY, A.D.	Recent Schemes of the Chronology of Acts			
						Hastings' B.D.	Ramsay	Har-nack	Mc-Giffert
	38-40	9: 30	Paul in Cilicia and Syria several years till A.D. 42-----	Cilicia, Tarsus, Syria	-----	38	35, 36	33	34, 35
SUMMARY OF SECOND PERIOD		9: 31	REST FROM PERSECUTION. GROWTH IN GRACE AND NUMBERS						
III		9: 32-35 9: 36-42 10: 1-48	Peter cures Aeneas. Dorcas restored to life. Cornelius the Centurion converted.	Lydda Joppa	A.D.				
CHURCH EXTENDED TO ANTIOCH. PREPARATION FOR RECEIVING THE GENTILES	41	11: 1-18 11: 19-21	Peter's vision. Pentecost repeated. Peter called to account for his part in it.	Cesarea Jerusalem	Claudius becomes emperor, Jan. 24, 41; continues till Oct. 13, 54				
	38-41	11: 19-21	Church in Antioch founded among Gentiles.	Antioch	Seneca in exile, 41-49				
	42, 43	11: 22-24	Barnabas comes to Antioch from Jerusalem.	"					
	"	11: 25-26	Paul called to Antioch from Tarsus.	"					
First Gentle church	44-46 45, 46	11: 27-28 11: 29-30	The famine. Relief sent to Jerusalem by Barnabas and Saul.	Palestine	Romans in Britain, 43				
	44-46	12: 1, 2	Martyrdom of James.	Jerusalem	The famine	46	45, 46	45	44
First Gentle convert	44	12: 3-18	Imprisonment and deliverance of Peter.	"	Death of Herod Agrippa I at the games in Cesarea, aged 54				
	Early summer 46	12: 19-23 12: 24-25	Death of Herod Agrippa I. Return of Paul and Barnabas with John Mark to-----	Cesarea					
	46	12: 24-25	Mark to-----	Antioch		44	44	44	44
SUMMARY OF THIRD PERIOD		12: 24	WORD OF GOD GREW AND MULTIPLIED		PAUL. 2nd visit to Jerusalem				
IV	March, 47-49	13: 1- 3	First foreign missionaries, Paul and Barnabas.	Antioch	London founded, 47				
	49	(Chs.) 13, 14	FIRST MISSIONARY JOURNEY.	Asia Minor	Expulsion of Jews from Rome, 48(?)	47-49	47-50	48-51	45-47

Chronology of the Acts (Continued)

PERIOD	DATE A.D.	ACTS	EVENTS	PLACE	CONTEMPORARY HISTORY, A.D.	Recent Schemes of the Chronology of Acts			
						Hastings' B.D.	Ramsay	Har-nack	Mc-Giffert
GOSPEL EXTENDED TO GENTILES MISSIONS IN ASIA MINOR Beginning of second missionary tour	49	13: 4-52	Paul in Cyprus and Antioch of Pisidia. Success and persecution.	Asia Minor	PAUL, age 50				
	"	14: 1-20	Paul in Iconium, Lystra, Derbe.	"					
	"	14: 21-25	Revisiting the churches there formed.						
	50	14: 26-28	Return to Antioch. Report to the home church.	Antioch, in Syria					
	"	15: 1-35	Council at Jerusalem. Early in 50.	Jerusalem		49	50	51	47
SUMMARY OF FOURTH PERIOD	Spring, 50-52	15: 36-40	Paul and Barnabas go on separate missions.	Antioch					
	"	15: 40-41	Paul, with Silas, begins his SECOND MISSIONARY TOUR.	Asia Minor		49-52	50-53		46-49
V GOSPEL EXTENDED TO EUROPE Second missionary journey continued into Europe. Third missionary journey	50-52	16: 1-4	Paul revisits the churches of his first tour.						
		16: 5	CHURCHES ESTABLISHED IN THE FAITH, INCREASING NUMBERS						
		16: 6-11	Paul enters Europe.	Macedonia	Caractacus defeated in Britain				
		16: 12-40	Paul at Philippi; Lydia; conversion of the jailer.	Philippi					
		17: 1-14	Paul in Thessalonica and Berea.	Macedonia	Expulsion of the Jews from Rome				
	51-52	17: 15-34	Paul at Athens. Address on Mars' Hill.	Athens	Gallio, proconsul of Corinth	late in 50	late in 51	late in 52	late in 48
	"	18: 1-18	Paul at Corinth. Crispus. 1 and 2 Thessalonians.	Corinth					
		18: 18-22	Returns home via Ephesus and Caesarea to Jerusalem.	Antioch	PAUL, age 52				
	52	18: 22	Paul makes a brief visit to Jerusalem.	Jerusalem		52	53	54	50
		18: 22-23	His fourth. Paul spends some time in Antioch. Galatians.	Syria	Nero, emperor, 54 to 68				
	53	18: 23	Paul begins his THIRD MISSIONARY TOUR.	Asia Minor	Birth of Tacitus, 55	52 to 56	53 to 57		49 to 53
		18: 24-28	Paul at Ephesus.						

Chronology of the Acts (Continued)

PERIOD	DATE A.D.	ACTS	EVENTS	PLACE	CONTEMPORARY HISTORY, A.D.	Recent Schemes of the Chronology of Acts			
						Hastings' B.D.	Ram-say	Har-nack	Mc-Giffert
SUMMARY OF FIFTH PERIOD	53-56	19: 1-11	Paul nearly three years at Ephesus. 1 Corinthians.	Ephesus	St. Peter at Corinth, 55 or 56				
		19: 12-19	Seeva, the exorcist. Burning the magic books.	"	Felix, procurator, 52-59				
		19: 20	MIGHTILY GREW THE WORD OF GOD AND PREVAILED						
VI	57	19: 21-41	The mob. Silver shrines of Diana.	Ephesus					
		20: 1-5	Paul revisits Macedonia. 2 Corinthians. Paul three months in Greece. Romans.	Cities of Macedonia		55	56	53	
GOSPEL EXTENDED TO ROME. Paul at Rome. The appeal to Caesar. The way by which Paul is brought to Rome	57	20: 6-12	Paul at Troas. Eutychus restored to life.	Greece			Dec., Jan., Feb., 57		
		20: 13-16	Sails via Assos, Mitylene, Samos, to Troas.	Troas					
		20: 17-38	Address to the elders of Ephesus at Miletus.	Miletus	PAUL, age 58				
		21: 1-16	Journey to Jerusalem via Tyre (7 days), Caesarea (warning by Philip the Evangelist).	Sea and Land					
		21: 17-20	Paul's reception at Jerusalem.	Jerusalem		56	57	54	53
		21: 21-31	Paul's vow and the mob in the temple.	"					
		21: 31-40	Rescue by the Roman general.	"					
		22: 1-21	Paul's address to the mob from the stairs.	"					
		22: 22-30	Paul a prisoner in Castle Antonia.	"					
		23: 1-10	Paul's defense in the castle hall.	"					
		23: 11	A vision of good cheer.	"					
		23: 12-22	The conspiracy against Paul's life.	"					
		23: 23-35	Paul sent secretly to Felix at Caesarea.	Caesarea					
		24: 1-22	Paul's trial before Felix.	"	Festus, procurator, 59				
		24: 23-27	Paul in prison two years at Caesarea.	"	Luke's Gospel probably written				
		25: 1-9	Paul accused to Festus, the new governor	"					

Chronology of the Acts (Continued)

PERIOD	DATE A.D.	ACTS	EVENTS	PLACE	CONTEMPORARY HISTORY, A.D.	Recent Schemes of the Chronology of Acts			
						Hastings' B.D.	Ramsay	Harnack	McGiffert
	59 "	25: 10-12 25: 13-27 26: 1-32	Paul's appeal to Caesar Festus consults with King Agrippa Paul's defense before Festus and his court.	Casarea "	Queen Boadicea defeated by Suetonius in Britain about 62				
	Sept., 59	27: 1-44 28: 1-10	Paul's voyage and shipwreck Paul rescued, and experience on the island of Malta	Mediterranean Italy					
	Spring, 60 60	28: 11-16 28: 15-16	Paul's journey from Malta to Rome. Paul's reception at Rome.	Rome "	Philippians Colossians Ephesians	59	60	57	55
	61-62	28: 17-29 28: 30-31	Paul's conference with the Jews at Rome. Paul two years a prisoner in his own hired house.	"	Philemon	61	62	59	
SUMMARY OF SIXTH PERIOD		28: 31	Close of the history in the Acts.		PAUL, age 61, 62	before 70? Yes 61	before 80? Yes 62	before 80-90? Yes 59	before 81-96? No 58
	62-68 63 63-66		THE GOSPEL EXTENDED TO ROME Probable composition of Acts. Release. Paul probably visited Macedonia, Greece, Ephesus, Spain. Burning of Rome, July 19, 64. Second imprisonment of Paul. Martyrdom of Paul. Destruction of Jerusalem.	Rome Europe Rome "					
	66 66 or 70 August, 70				1 Timothy Titus 2 Timothy Martyrdom of St. Peter, 65	64-65	65-67	64	58

NOTE.—The dates in the left hand column are very nearly in accord with those of Mr. C. H. Turner in Dr. Hastings' *Dictionary of the Bible*, and not far from the average of the leading authorities. Dates are also given from a number of leading scholars to show the variation of opinions, usually within narrow limits, and that we may be "content with what Harnack derives as relative rather than absolute chronology." The dates of secular events are derived originally from Tacitus, Josephus, and Eusebius; and these do not agree, although there are considerations, such as the different times of beginning the year, which may bring them closer together. But the dates are abundantly accurate for all practical purposes.

CHRONOLOGY OF THE ACTS AND EPISTLES

DATE	A.D.	Acts	EVENTS	PLACE	CHRISTIAN PROGRESS	CONTEMPORARY HISTORY	DATE A.D.
April 7	30		The crucifixion.....	Mt. Calvary			
May 18	30	1: 1-14	The ascension of Christ.....	Mt. of Olives			
May 18	30	1: 15-26	Election of Matthias to be an apostle 120 disciples	Jerusalem	Birth of the church, A.D. 30	Tiberius Caesar, emperor of Rome from A.D. 14.....	30
Sunday	30	2: 1-13	The descent of the Spirit. Pentecost.....	"		Pontius Pilate, gov. of Judea	
May 28	30	2: 37-47	The first Christian church..... 3000 converts				
June	30	3: 1-26	The lame man healed. Peter's sermon.....	Temple at Jer.		Herod Antipas, governor of Galilee (34).....	30-31
"	30	4: 1-22	Peter and John before Sanhedrin. 5000 converts	Jerusalem		Tiberius Caesar (18).....	32
"	30	4: 23-31	The apostles released. Report to the church.....	"	DEVELOPMENT	Pilate (9).....	34
	30-36	4: 32-37	A new baptism by the Spirit..... Great generosity	"	The early Church at Jerusalem, 7 years	Antipas (38).....	35
Between	36	5: 1-11	Ananias and Sapphira.....	"		Tiberius (22).....	36
	34-36	5: 12-33	Many signs and wonders..... Increase of disciples	"		Herod Agrippa sails to Rome.....	36
Between autumn of 36 and summer of	37	5: 34-42	Released by advice of Gamaliel.....	"		Pilate deposed.....	
		6: 1-7	Deacons appointed..... New officers	"			
		6: 8-15	Stephen tried before the Sanhedrin.....	"			
		7: 54-60	Stephen stoned..... The first Christian martyr	"			
Early summer	37	8: 1-4	Saul the Persecutor (age 35). Christians scattered	Sumaria	BROADENING of the church	Tiberius dies, March 16.....	37
	37	8: 5-8	Philip the Evangelist..... Many converts in	"		Caligula (1).....	37
	37	8: 9-24	Simon the Sorcerer.....	"		Antipas, gov. of Galilee (42)	
	37	8: 14-25	Peter and John preaching through Samaria.....	"		Caligula attempts to set up his statue in the temple.	38
	37	8: 26-40	Philip and the Ethiopian.....	Rd. Jer. to Gaza			
Mid-summer	37	9: 1-22	Saul of Tarsus converted (age 35) Great persecution	Near Damascus	CONVERSION OF PAUL	Antipas deposed.....	39
	37-39	Gal. 1: 17, 18	Saul (Paul) in retirement for two or three years.....	Arabia	affecting the whole future of the church	Agrippa I made king, and receives the dominion of Herod—Galilee and Peraea.....	39
Sept.	39	9: 23-29	Paul's first visit to Jerusalem.....	Jerusalem			
	40-43	9: 30	Paul in Tarsus and Cilicia two or three years.....	Tarsus			
		9: 31-43	Enneas and Dorcas healed. The churches have rest	Lydda & Joppa		Antipas banished.....	40
	40	10: 1-8	Cornelius and his vision.....	Cesarea		Herod Agrippa (1st as king, 5th as ruler).....	40
	40	10: 9-22	Peter's vision.....	Joppa			

Chronology of the Acts and Epistles (Continued)

DATE	A.D.	ACTS	EVENTS	PLACE	CHRISTIAN PROGRESS	CONTEMPORARY HISTORY	DATE A.D.
	40	10:23-48	Conversion of Cornelius.	Cesarea	EXTENSION (disciples first called Christians)	Claudius.....	41
	40-41	11: 19-21	The Gospel extends to Gentiles.....	Antioch, etc.		Herod Agrippa (3) receives the kingdom of Judea and Samaria.....	42
	42	11: 22-24	Barnabas sent to Antioch.....	Antioch		Claudius, emperor.....	43
	43-44	11: 25-26	Paul comes from Tarsus to help.....	"			
		2 Cor.			TO THE GENTILES	Edict of toleration for the Jews.....	43
March-	44	12: 1- 4	Special revelations to Paul.....			Seneca banished.....	43
April	44	12: 3-19	Martyrdom of James.....	Jerusalem		Claudius goes to Britain.....	43
Spring	44	12: 20-23	Peter imprisoned. Released by an angel.....	"			
		12: 20-23	Nero's impiety and death. Great increase of the church.....				
	44	11: 30 & 12: 25	Paul and Barnabas bring relief to the disciples at Jerusalem, and return to.....	Cesarea Jerusalem. Antioch		Herod dies at the games at Cesarea, about May.....	44
April	44					Palestine reunited to Rome.....	44
			Paul's first missionary journey from Antioch to Perga, Cyprus, Antioch in Pisidia, Iconium, Lystra, Derbe, and back to Antioch in Syria.....	Asia Minor	FIRST FOREIGN MISSIONS	Eclipse of sun on Claudius' birthday, Aug. 1, 45, a point whence to calculate all subsequent dates.....	45
Between	45-48	Chs. 13 and 14	Paul's first missionary sermon.....	Antioch in Pisidia		Collision of Jews with Roman troops at the Passover, April 5.....	49
		13: 44 to 14: 26	Work among the Gentiles.....	Asia Minor		Adoption of Nero.....	50
	48-50	14: 26-28	Paul a long time at Antioch.....	Antioch			
	50	15: 1-33	The Apostolic Council at Jerusalem.....	Jerusalem	UNION of Jews and Gentiles	Caractacus of Britain conquered and sent to Rome.....	50
Early in--	51	15: 35-41	Paul begins his SECOND MISSIONARY JOURNEY.....	From Antioch to Asia Minor and Europe			
to last of	53	16: 1-15	Paul called to Europe.....	Philippi		Felix made gov. of Judea.....	51
	52	16: 16-24	Paul at Philippi.....	European Turkey		Famine at Rome.....	51
	52	16: 25-40	Conversion of the jailer.....		Gospel in Europe	Expulsion of Jews from Rome.....	52
	52	17: 1-14	Preaching in cities of Macedonia.....	Thessalonica, and Berea			

Chronology of the Acts and Epistles (Continued)

DATE	A.D.	ACTS	EVENTS	PLACE	CHRISTIAN PROGRESS	CONTEMPORARY HISTORY	DATE A.D.
Nov. (?)	52-53	17: 15-34 Paul at Athens 18: 1-17 Paul at Corinth	Paul writes two Epistles to the <i>Thessalonians</i> Leaves Europe and returns to Jerusalem and	Greece " At Corinth Antioch	FIRST EPISTLES	Nero, Emperor of Rome, October	54
September	53	18: 18-22					
Early in...	54	18: 23-28	Paul starts on his THIRD MISSIONARY JOURNEY	Asia Minor and Europe	THIRD MISSIONARY JOURNEY	Josephus, at age of 16, begins his literary career	54
May	54	19: 1-12	Paul at Ephesus for three years	Ephesus		Seneca	54
to May	57		Paul writes his first letter to the <i>Corinthians</i>	"		Games in honor of Diana, at Ephesus, May	57
Early in May	57		The Ephesian mob about the shrines of Diana	Ephesus Macedonia			
May, 57 to March	58	20: 1-3	Ten months in Europe	and Greece	EPISTLES TO ROMANS CORINTHIANS GALATIANS	Egyptian impostor leads out 4,000 Sicarii; collects 30,000 men	58
Autumn	58		Second letter to <i>Corinthians</i>	At Philippi			
57, or early	58		Letters to the <i>Romans</i> and to the <i>Galatians</i>	At Corinth			
April 20	58	20: 4-38	Reaches Miletus on way to Jerusalem	Miletus			
Spring	58	21: 1-17	The journey to Jerusalem	Mediterranean			
May 23	58	21: 18-40	Paul at Jerusalem. Mobbed in the temple	Jerusalem			
May 23	58	22: 1-30	Discourse on temple stairs	"			
May 25	58	23: 1-35	Plot. Paul sent to the political capital at	Cesarea			
May 30	58	24: 1-27	Paul before Felix; a prisoner two years at	"	THE ACTS		
July	60	25: 1-27	The appeal to Caesar	"			
August 1	60	26: 1-32	Paul before Agrippa	"			
Aug. 21 to Nov. 1	60	27: 1-37	The voyage to Rome	Mediterranean		Festus becomes governor of Judea	60
Nov. 1	60	27: 38-44	Wreck on the coast of Malta	Malta			
Nov., 60, to Feb.	61	28: 1-11	Three months in Malta	"		Rebellion in Britain, under Boadicea	61
March 1 to March Summer	61	28: 12-31	Paul at Rome two years	Rome			
	63		Martyrdom of James, Bishop of Jerusalem	Jerusalem	The Gospel at Rome	Seneca retires from public life	62

Chronology of the Acts and Epistles (Continued)

DATE	A.D.	ACTS	EVENTS	PLACE	CHRISTIAN PROGRESS	CONTEMPORARY HISTORY	DATE A.D.
			Gospels of <i>Matthew</i> , <i>Mark</i> , and <i>Luke</i> between A.D. 60 and 67	At Rome	THE GOSPELS WRITTEN		
March	62-63		Paul writes several epistles while a prisoner.	Rome			
	63-65		The Acts written, about A.D. 62	Asia Minor			
			Paul released from prison	Greece, Rome			
July 19-25	64		Paul revisits the churches, perhaps goes to Spain.	At Corinth or Macedonia	Later History of Paul	Great fire at Rome, Christians accused of setting it, July	64
63 or ----	64		Great fire in Rome. Beginning of great persecution.	Rome			
	65		Paul writes <i>1 Timothy</i> and <i>Titus</i> .	Rome			
Autumn	65		Second imprisonment of Paul at ----	Rome			
	66		Writes again to <i>Timothy</i> at Ephesus.	Rome			
Summer	66		Martyrdom of Paul	Jerusalem			
	70		Destruction of Jerusalem by Titus		JOHN'S GOSPEL & EPISTLES, 90-98	Death of Nero	68

CHRONOLOGY OF PETER'S LIFE

EVENTS	PLACE	DATE	MATT.	MARK	LUKE	JOHN
Birth of Jesus.....	Bethlehem	December 25, B.C. 5 (A.D.)	1: 18-25		2: 1-20	
Preaching of John the Baptist.....	Wilderness Judea	26-28 Feb., 27	3: 1-12	1: 1- 8	3: 1-18	
First call of Peter.....	Bethabara	April, 28	4: 18-22	1: 16-20	5: 1-11	1: 15-51
Peter becomes a disciple.	Sea of Galilee	April, 28	8: 14-15	1: 29-31	4: 38-39	
Peter's mother-in-law healed.....	Capernaum	April, 28	10: 2- 4	3: 13-19	6: 12-19	
Calling of the twelve....	Horns of Hattin	Summer	9: 18-26	5: 21-43	8: 40-56	
Jairus' daughter.....	Capernaum	Autumn	9:35-11:1	6: 6-13	9: 1- 6	
The twelve sent forth....	Galilee	Winter, 29	14: 22-33	6: 47-52		6: 16-21
Peter walks on the water.	Sea of Galilee	April, 29	16: 13-20	8: 27-30	9: 18-21	
Peter's confession.....	Near Caesarea Philippi	Summer	17: 1-13	9: 2-13	9: 28-36	
Peter at the transfiguration.....	Near Caesarea Philippi	Summer	22: 31-38	13: 36-38		
Peter's fall predicted....	Jerusalem	April 6, 30	26: 30-35	14: 26-31	22: 39	18: 1- 3
Peter's confidence.....	Jerusalem	April 6, 30	26: 36-46	14: 32-42	22: 40-46	
Peter at Gethsemane.....	Mt. of Olives	April 6, 30	26: 69-75	14: 53-72	22: 56-62	18: 15-27
Peter denies his Lord....	Jerusalem	April 7			24: 12	20: 3-10
Peter at Jesus' tomb.....	Jerusalem	April 9	1 Cor. 15: 5			
Christ appears to Peter..	Jerusalem	April 9				
Peter and the risen Lord..	Sea of Galilee	April				21: 1-23

EVENTS	PLACE	DATE	REFERENCES
Peter at Pentecost.....	Jerusalem	May, 28	Acts 2: 1-42
Peter heals the lame man.....	Jerusalem	Summer, 30	Acts 3: 1-26
Peter before the Sanhedrin.....	Jerusalem	Summer, 30	Acts 4: 1-31
Peter and Ananias.....	Jerusalem	30-34	Acts 5: 1-16
Peter's boldness in persecution.....	Jerusalem	30-34	Acts 5: 17-42
Peter in Samaria.....	Samaria	36	Acts 8: 1-25
Peter heals Aeneas.....	Lydda	38	Acts 9: 32-35
Peter raises Dorcas from death.....	Joppa	38	Acts 9: 36-43
Peter and Cornelius.....	Caesarea	38	Acts 10: 1 to 11: 18
Peter freed from prison.....	Jerusalem	44	Acts 12: 1-17
Peter at the first church council.....	Jerusalem	50	Acts 15: 1-34
Peter at Antioch.....	Antioch	51(?)	Gal. 2: 11
Peter at Corinth.....	Corinth		1 Cor. 1: 12
Peter in the far East.....	Babylon		1 Peter 5: 13
Peter's First Epistle.....	Babylon(?)	64(?)	
Peter's Second Epistle.....	Rome(?)	68(?)	
Peter's martyrdom.....	Rome	68(?)	John 21: 19

CHRONOLOGY OF LIVES OF PETER AND JOHN AS GIVEN IN THE GOSPELS

EVENTS	PLACE	DATE	REFERENCES
Baptism of Jesus.....	Jordan	A.D. 27	
Temptation of Jesus.....	Wilderness of Judea	January	John 1: 29-34
John and Peter become disciples of Jesus.....	Bethabara	Jan.-Feb.	Matt. 4: 1-11
First year of Jesus' ministry; mainly in.....	Judea	February	John 1: 35-42
		Feb.-Dec.	John 2: 1 to 4: 54
Imprisonment of John the Baptist.....	Machaeraus	A.D. 28	
Peter and John called to be fishers of men.....	Capernaum	March	Matt. 14: 3-5
Cure of demoniac in synagogue.....	Capernaum	April-May	Mark 1: 14-20
Jesus in Peter's house cures his wife's mother.....	Capernaum	April-May	Mark 1: 21-28
Selection of the twelve apostles.....	Horns of Hattin	April-May	Mark 1: 29-34
Sermon on the Mount.....		Midsummer	Mark 3: 7-19
Raising of the widow's son.....	Nain	Midsummer	Matt. 5-7
First anointing of Jesus.....		Midsummer	Luke 7: 11-17
Stilling of the tempest.....	Sea of Galilee	Midsummer	Luke 7: 36-50
Cure of Gadarene demoniac.....	Gergesa	Autumn	Mark 4: 35-51
Raising of Jairus' daughter.....	Capernaum	Autumn	Mark 5: 1-20
		Autumn	Mark 5: 21-43
The twelve sent out to preach.....	Galilee	A.D. 29	
Death of John the Baptist.....	Machaerus	Winter	Mark 6: 6-13
Feeding of the five thousand.....	Bethsaida	March	Matt. 14: 1-12
Jesus walking on the water; Peter's attempt.....	Sea of Galilee	April	Matt. 14: 13-21
Peter's great confession.....	Caesarea	April	Matt. 14: 22-33
The transfiguration.....	Philippi	Summer	Matt. 16: 13-24
Jesus teaches true greatness.....	Capernaum	Summer	Luke 9: 28-36
John's narrowness corrected.....	Capernaum	Summer	Mark 9: 33-50
At the Feast of Tabernacles.....	Jerusalem	Summer	Luke 9: 46-56
		Autumn	John 7: 1 to 10: 21
The raising of Lazarus.....	Bethany	A.D. 30	
Jesus blesses little children.....	Perea	February	John 11: 1-46
The rich young ruler.....	Perea	March	Mark 10: 13-16
Ambitious request of James and John.....	Perea	March	Mark 10: 17-31
Jesus arrives at Bethany.....	Bethany	March	Mark 10: 35-45
Anointing by Mary.....	Bethany	Fri., Mar. 31	John 12: 1
Triumphal entry.....	Jerusalem	Sat., April 1	John 12: 2-11
Cleansing of the temple.....	Jerusalem	Sun., April 2	John 12: 12-17
Jesus' last day of public teaching.....	Jerusalem	Mon., April 3	Matt. 21: 12-17
Jesus in retirement.....	Bethany	Tues., April 4	Matt. 21: 20 to 25: 46
The celebration of the Passover.....	Jerusalem	Wednesday	
Jesus washes the disciples' feet.....	Jerusalem	Thurs., April 6	Luke 22: 7-18, 21-30
Institution of the Lord's Supper.....	Jerusalem	Thurs., April 6	John 13: 1-16
Fall of Peter foretold.....	Jerusalem	Thurs., April 6	Matt. 26: 26-29
Farewell discourses and prayer of Jesus.....	Jerusalem	Thurs., April 6	John 13: 36-38
Gethsemane. Peter and John asleep.....	Mt. of Olives	Thurs., April 6	John 14-17
Betrayal and arrest of Jesus.....	Mt. of Olives	Thurs., April 6	Mark 14: 32-42
Trial of Jesus before the high priest.....	Jerusalem	Thurs., April 6	Mark 14: 43-54
		Friday, April 7	John 18: 12-27
			Matt. 26: 57-75

Chronology of Lives of Peter and John as Given in the Gospels (Continued)

EVENTS	PLACE	DATE	REFERENCES
Peter's denials of Jesus.....	Jerusalem	Friday, April 7	John 18: 15-18, 25-27
Formal trial before Sanhedrin.....	Jerusalem	Friday, April 7	Matt. 27: 1
Trial of Jesus before Pilate.....	Jerusalem	Friday, April 7	John 18: 28 to 19: 16
The crucifixion of Jesus.....	Jerusalem	Friday, April 7	John 19: 17-37
Jesus commits his mother to John.....	Jerusalem	Friday, April 7	John 19: 25-27
The burial of Jesus.....	Jerusalem	Friday, April 7	John 19: 38-42
The resurrection of Jesus.....	Jerusalem	Sun., April 9	John 20: 1 to 21: 24
Peter and John at the tomb.....	Jerusalem	Sun., April 9	John 20: 2-10
The restoration of Peter.....	Sea of Galilee		John 21: 1-24
The ascension of Jesus.....	Bethany	May 18	Luke 24: 50-53

CHRONOLOGY OF PAUL'S LIFE

EVENTS	PLACE	DATE (A.D.)	REFERENCES
Saul at school.....	Tarsus and Jerusalem	1 to 20(?)	Acts 22: 3, 27, 28
Pentecost.....	Jerusalem	Sunday, May 28, 30	Acts 2: 1-13
Peter and John imprisoned.....	Jerusalem	30	Acts 4: 1-22
Apostles imprisoned.....	Jerusalem	34	Acts 5: 17-42
Martyrdom of Stephen.....	Jerusalem	36	Acts 6: 8 to 7: 60
Conversion of Saul.....	Damascus	36	Acts 22: 3-16
Saul in Arabia.....	Arabia	36-38	Gal. 1: 17, 18
Saul's early ministry.....	Damascus, Jerusalem, Tarsus, Antioch	38-43	Acts 9: 19-30; 11:19-30
Saul and Barnabas appointed missionaries.....	Antioch	47	Acts 13: 1-3
First missionary journey.....	Cyprus, Asia Minor	47-49	Acts 13: 4 to 14: 28
The first church council.....	Jerusalem	50	Acts 15: 1-35
Second missionary journey begun.....	Asia Minor	50	Acts 15: 36 to 16: 4
Paul enters Europe.....	Philippi	50, 51	Acts 16: 6-15
Paul imprisoned.....	Philippi	51	Acts 16: 16-40
Paul in Thessalonica and Berea.....	Thessalonica, Berea	51	Acts 17: 1-15
Paul in Athens and Corinth.....	Athens, Corinth	51, 52	Acts 17: 16 to 18: 17
1 and 2 Thessalonians written.....	Corinth	52	
First Corinthians written.....	Ephesus	56	1 Cor. 1-4
The same (see below).....	Ephesus	56	1 Cor. 8: 1-13
Third missionary journey begun.....	Asia Minor	53	Acts 18: 23
Paul in Ephesus.....	Ephesus	53-56	Acts 19: 1-41
First Corinthians written.....	Ephesus	56	1 Cor. 12-14
Second Corinthians written.....	Macedonia	57	2 Cor. 8: 1 to 9: 15
Paul three months in Greece.....	Corinth	57	
Galatians and Romans written.....	Corinth	57	Rom. 13: 1-14; 12:1-21
Paul's journey to Jerusalem.....	Miletus, etc.	57	Acts 20: 1 to 21: 17
Paul arrested in Jerusalem.....	Jerusalem	57	Acts 21: 17 to 23: 35
Paul before Felix and Festus.....	Caesarea	58, 59	Acts 24: 1 to 26: 32
Paul's journey to Rome.....	Mediterranean		
	Malta	60	Acts 27: 1 to 28: 31
Paul two years a prisoner.....	Rome	61, 62	
Philippians written.....	Rome	61, 62	
Colossians, Ephesians, and Philemon written.....	Rome	62	Philemon 8-21
Paul probably visits many lands, Ephesus to Spain.....		63-66	
Titus and 1 Timothy written.....		65(?)	
Paul's second imprisonment.....	Rome	66	
Second Timothy written.....	Rome	66 or 67	2 Tim. 4: 1-18
Martyrdom of Paul.....	Rome	67	

MIRACLES OF JESUS

MIRACLES	THE PLACE	RECORD
1. Water Turned to Wine.....	Cana	John 2: 1-11
2. Nobleman's Son Cured.....	Capernaum	John 4: 46-64
3. The Demoniac Cured.....	Capernaum	Mark 1: 22-28
4. Peter's Wife's Mother.....	Capernaum	Mark 1: 30, 31
5. Draught of Fishes.....	Bethsaida	Luke 5: 1-11
6. Leper Cleansed.....	Capernaum	Mark 1: 40-45
7. Palsy Cured.....	Capernaum	Matt. 9: 1-8
8. Healing at Bethesda.....	Jerusalem	John 5: 1-9
9. Withered Hand Restored.....	Capernaum	Matt. 12: 10-13
10. Centurion's Servant Healed.....	Capernaum	Matt. 8: 5-13
11. Widow's Son Raised.....	Nain	Luke 7: 11-17
12. Demoniac Cured.....	Capernaum	Matt. 12: 22, 23
13. Tempest Stilled.....	Sea of Galilee	Matt. 8: 23-27
14. Devils Cast Out.....	Gadara	Matt. 28-34
15. Woman Cured.....	Capernaum	Luke 8: 43-48
16. Ruler's Daughter Raised.....	Capernaum	Matt. 9: 23-26
17. Two Blind Men Cured.....	Capernaum	Matt. 9: 27-31
18. Dumb Spirit Cast Out.....	Capernaum	Matt. 9: 32, 33
19. Five Thousand Fed.....	Bethsaida	Matt. 14: 15-21
20. Walking on the Sea.....	Sea of Galilee	Matt. 15: 22, 23
21. Syrophenician Child Cured.....	Tyre	Matt. 15: 22-28
22. Deaf and Dumb Spirit Cast Out.....	Decapolis	Mark 7: 31-37
23. Four Thousand Fed.....	Decapolis	Matt. 15: 32-39
24. Two Blind Men Healed.....	Bethsaida	Mark 13: 22-26
25. Demoniac Child Cured.....	Mt. Hermon	Matt. 17: 14-21
26. Coin in Fish's Mouth.....	Capernaum	Matt. 17: 27
27. Man Born Blind Healed.....	Jerusalem	John 9: 1-7
28. Lazarus Raised.....	Bethany	John 11: 1-46
29. Infirm Woman Healed.....	Galilee	Luke 13: 11-17
30. Dropsy Cured.....	Galilee	Luke 14: 1-6
31. Ten Lepers Cleansed.....	Samaria	Luke 17: 14-19
32. Blind Bartimaeus Healed.....	Jericho	Matt. 20: 30-34
33. Fig Tree Blasted.....	Mt. of Olives	Matt. 21: 18-22
34. Malchus' Ear Restored.....	Gethsemane	Luke 22: 50, 51
35. Great Draught of Fishes.....	Sea of Galilee	John 21: 1-14

PARABLES OF JESUS

PARABLES	THE PLACE	RECORD
1. The Two Houses.....	Galilee	Matt. 7: 24-29
2. New Cloth and Old Garments.....	Capernaum	Matt. 9: 16
3. New Wine in Old Bottles.....	Capernaum	Matt. 9: 17
4. The Sower.....	By Sea of Galilee	Matt. 13: 1-23
5. The Tares.....	By Sea of Galilee	Matt. 13: 24-30
6. The Mustard Seed.....	By Sea of Galilee	Matt. 13: 31-32
7. The Leaven.....	By Sea of Galilee	Matt. 13: 33
8. The Hidden Treasure.....	By Sea of Galilee	Matt. 13: 44
9. The Precious Pearl.....	By Sea of Galilee	Matt. 13: 45, 46
10. The Net.....	By Sea of Galilee	Matt. 13: 47-50
11. The Unmerciful Servant.....	Capernaum	Matt. 18: 23-35
12. The Laborers in the Vineyard.....	Jerusalem	Matt. 20: 1-16
13. The Two Sons.....	Jerusalem	Matt. 21: 28-32
14. The Wicked Husbandmen.....	Jerusalem	Matt. 21: 33-46
15. The Marriage Feast.....	Jerusalem	Matt. 22: 1-14
16. The Ten Virgins.....	Jerusalem	Matt. 25: 1-13
17. The Talents.....	Jerusalem	Matt. 25: 14-30
18. The Sheep and the Goats.....	Jerusalem	Matt. 25: 31-46
19. The Seeds Secretly Growing.....	By Sea of Galilee	Mark 4: 26-29
20. The Householder.....	Jerusalem	Mark 13: 34-37
21. The Two Debtors.....	Capernaum	Luke 7: 36-40
22. The Good Samaritan.....	Jerusalem	Luke 10: 25-37
23. The Friend at Midnight.....	Jerusalem	Luke 11: 5- 8
24. The Rich Fool.....	Jerusalem	Luke 12: 16-21
25. The Wedding Feast.....	Jerusalem	Luke 12: 35-46
26. The Wise Steward.....	Jerusalem	Luke 12: 41-44
27. The Barren Fig Tree.....	Jerusalem	Luke 13: 6-10
28. The Great Supper.....	Jerusalem	Luke 14: 7-14
29. The Lost Sheep.....	Jerusalem	Luke 15: 3- 7
30. The Piece of Money.....	Jerusalem	Luke 15: 8-10
31. The Prodigal Son.....	Jerusalem	Luke 15: 11-32
32. The Unjust Steward.....	Jerusalem	Luke 16: 1-12
33. The Rich Man and Lazarus.....	Jerusalem	Luke 16: 19-31
34. The Unprofitable Servants.....	Jerusalem	Luke 17: 7-10
35. The Unjust Judge.....	Jerusalem	Luke 18: 1- 8
36. The Pharisee and Publican.....	Jerusalem	Luke 18: 9-14
37. The Pounds.....	Jerusalem	Luke 19: 12-27

The Teacher's Reward

"I have laboured in vain," a teacher said,
 And her brow was marked by care;
 "I have laboured in vain." She bowed her head,
 And bitter and sad were the tears she shed
 In that moment of dark despair.

"I am weary and worn, and my hands are weak,
 And my courage is well-nigh gone;
 For none give heed to the words I speak,
 And in vain for a promise of fruit I seek,
 Where the seed of the Word is sown."

And again with a sorrowful heart she wept,
 For her spirit with grief was stirred;
 Till the night grew dark, and at last she slept,
 And a silent calm o'er her spirit crept,
 And a whisper of "peace" was heard.

And she thought in her dream that the soul took flight
 To a blessed and bright abode;
 She saw a throne of dazzling light,
 And harps were ringing, and robes were white,
 Made white in a Saviour's blood.

And she saw such a countless throng around
 As she never had seen before—
 Their brows with jewels of light were crowned,
 And sorrow and sighing no place had found,
 For the troubles of time were o'er.

Then a white-robed maiden came forth and said,
 "Joy! joy! for thy trials are past!
 I am one that thy gentle words have led
 In the narrow pathway of life to tread—
 I welcome thee home at last!"

And the teacher gazed on the maiden's face;
 She had seen that face on earth,
 When, with anxious heart, in her wonted place,
 She had told her charge of a Saviour's grace,
 And their need of a second birth.

Then the teacher smiled, and an angel said,
 "Go forth to thy work again;
 It is not in vain that the seed is spread;
 If only one soul to the cross is led,
 Thy labour is not in vain."

And at last she woke, and her knee she bent
 In grateful, childlike prayer—
 And she prayed till an answer of peace was sent
 And Faith and Hope as a rainbow blent
 O'er the clouds of her earthly care.

And she rose in joy, and her eye was bright,
 Her sorrow and grief had fled—
 And her soul was calm and her heart was light,
 For her hands were strong in her Saviour's might,
 As forth to her work she sped.

Then rise, fellow teacher, O labour go!
 Wide scatter the precious grain—
 Though the fruit may never be seen below,
 Be sure that the seed of the Word shall grow;
 Toil on in faith, and thou soon shalt know
 "Thy labour is not in vain!"

—Selected.

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