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THE TEACHER'S ELEVEN HELPERS.*

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EIGHTH LECTURE.

This morning our theme is: "The Teacher's Eleven Helpers." Every Sunday-school superintendent who is capable will sooner or later have a good school. However disorganized the school may be when he takes it, he will work cosmos out of chaos in due time. Every capable teacher, whatever may be the class passed over to him or her, will sooner or later have a well-managed class because the teacher can by patience, perseverance and prayer largely overcome the difficulties that any class presents. If the teacher is fortunate enough to have a good superintendent, then teacher and superintendent work in close co-operation, and school-work and class-work rapidly attain a fine development.

I am talking this morning, however, about that particular teacher who, even independently of the superintendent, can make admirable use of the eleven helpers that God has given.

Every teacher has *two eyes*. I have seen teachers who you would think were blind, because they did not seem to see. Every superintendent who notices finds teachers who are oblivious to disorder in the class. The boys may be cutting up didos but the teacher keeps on the even tenor of her way and

*This article is one of ten lectures on "The Book and the Boy," which Dr. Schauffler delivered at Union Theological Seminary during October, 1914, on the Sprunt Foundation. The lecture was taken down by a stenographer, and we give it as it was delivered. See editorial comment.

that Paradise is a capital, out from which the children of God, with powers of far-reaching flight, are to visit and enjoy all the 200,000,000 worlds that compose the vast universe of God. The book now before us is a companion to *The Starry Universe*. Here the author's aim is to show what Science and Scripture teach concerning the Christian's psychical powers, privileges, and possibilities in the Hereafter. The writer defines telepathy to be "the communication of thought from one mind to another directly, and independently of any physical organs of sense; it is the immediate transmission of mental contents to another and perhaps distant mind. It proceeds quite irrespective of any bodily organ of the person from whom it comes or any such organ of the person to whom it goes." It includes all acquisition of thoughts, feelings, visions, sounds, dreams and sensory impressions of every kind, from one mind to another, through other means than the known channels of sense. By this principle of telepathic intercourse, which is declared to be "the most wonderful discovery that psychology has ever made," Dr. Stanton explains all the communications and revelations from God to man that are recorded in the Bible; and his claims that telepathy, now everywhere recognized as an established principle in mental science, so far from undermining any of the great vital truths of evangelical Christianity, confirms the old orthodox system of belief, the faith once delivered unto the saints, the supernatural origin and inspiration of the Scriptures. He quotes Mr. Gladstone as having said that the men who are carrying on telepathic research are doing "the most important work which is being done in the world." The book is well written and is extremely interesting. •

E. C. CALDWELL.

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SPIRITUAL CULTURE AND SOCIAL SERVICE. *Charles S. McFarland, D. D., Secretary Federal Council Churches of Christ in America.* F. H. Revell & Co. Pp. 222. Price, \$1.00 net.

To one interested in present day problems, and desiring the Church to be alive to these problems, this book is an incentive to earnest thought. Written in a breezy and interesting style, the book does not fail to hit out hard at times, and to speak plainly. Yet the author is not a fanatic, for all the discussion is based on the fact that "there can be no social redemption without divine regeneration . . . we cannot gain Jesus' brotherhood of man until we gain the sense of the Fatherhood of God."

The author deals first of all with the true pattern of true culture, the Perfect Example. The second division of the book is entitled "Social Redemption," and present day culture is discussed. We are

shown that the culture held up to the world to-day is usually false culture, creating a caste system of culture, which does not serve mankind as a whole. The culture of some of our churches and of some of our seminaries is this false culture. True culture fits us for service among men, rather than drawing us away from them; develops mankind as a whole rather than our own little self; is practical, serviceable, usable to help mankind. Brotherhoods cannot replace brotherhood. Social redemption must come through this true culture, remembering that though the life is more than the meat, yet the meat sustains life. The discussion of culture leads naturally to the third division of the book, "True Self-Culture," the education of the inner man in order to help the outer man serve his fellow man. Man's inward and outward life must reflect each other.

Thus is held before us our supreme ideal of Spiritual Culture and Social Service: "He went out on the mountain and continued all night in prayer . . . and when it was day . . . he came down . . . and stood in the plain . . . and healed them all."

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THE RATIONAL MEMORY. *By W. H. Groves.* Second Edition. The Cosmopolitan Press, New York. Pp. 172. Price, 75c.

It is always a pleasure to announce a book of real merit from the pen of one of our own ministers. Here is a little volume which does credit to the man who wrote it, and will profit very practically the man who reads it.

Some of its excellencies may be mentioned:

1. It is brief. No man need be afraid to buy this book lest he find himself possessor of a tome too formidable to attack. "Rational Memory" can be read through at a sitting. By the way, it is beautifully printed and hence pleasant to read. Its price, too, puts it within easy reach.

2. It is a philosophical treatment of the art of remembering. So many of the schemes offered the public in past years are mere tricks, shrewd devices, not laying hold at all on the real foundations of the process. As its title implies, this treatise attempts to go below the surface. It is the exposition of a method based upon true views of the nature of memory. Yet no one need suppose that for this reason it is abstruse or dry. It is clear, interesting, fascinating. Especially interesting is the chapter on "Subconscious or Subjective Memory."

3. It is the product of a combination of independent thinking and wide reading on its subject. One is struck with the range of Mr. Groves reading, and is often grateful to him for the apt and delightful