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A STUDY OF THE TEACHER
By Edgar Painter Ellyson

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly
dividing the word of truth"--Paul.

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FOREWORD

Our apology for the presentation of this book is a deep conviction of need. The teacher is to a very large degree the key to the success of the Sunday school. What he is, his character, his Christian experience, his attitudes, his leadership qualities, his personal influence and example, are of greater importance than what he knows. Knowledge is essential, character and behavior are even more essential; a study of the pupil is needed, a study of teaching principles is needed, and a study of the teacher is equally needed; knowledge of and skill in using the best methods is greatly to be desired but a good Christian experience and a spiritual vision are indispensable. The program of the Church of the Nazarene calls for a special study of the teacher. The Department of Church Schools is endeavoring to provide such training for the school leadership as will maintain the high spiritual standards and the fundamental doctrines of the Church of the Nazarene and so far as possible secure its future stability in these standards and doctrines.

So important do we consider this that we have a great desire that every teacher who does not care to take it as a special study shall at least carefully read this book through. It has been written with this in view as well as for a place in the Leadership Training Course.

We acknowledge our indebtedness to Rev. H. Orton Wiley, Editor of the Herald of Holiness, and to Miss Bertha Munroe of Eastern Nazarene College, for carefully going over the manuscript. Also for special help received from the reading of "The Sunday School Teacher at His Best" by McKinney, "The Sunday School Teacher Magnified" by Tidwell, and other books of like character.

The Author

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01 -- THE PLACE AND TASK OF THE TEACHER

The Great Task. The supreme project of the world is that which was undertaken and is being carried forward by Jesus Christ. It is a project in the interest of God's highest earthly creation. God has created a wonderful world, with all its variety of soil and climate and vegetation and animal life, with all its marvels, its beauty and its mysteries; but its greatest wonder is man. All life is mysterious; the vegetable and the animal can be explained only as the creation of God. But the supreme act of God in the days of creation was performed when He created man in His own image; when He breathed into him the breath of life and man became a living soul; when He made man spirit, as well as body and soul, so that he had a moral nature and was morally responsible; was religious and capable of worship; was immortal and capable of continuous fellowship with God. The only ideal condition that has ever existed upon the earth existed in the Garden of Eden. Man's privileges and possibilities there reached the high conception of the Infinite. But Satan, the author of sin in the universe, entered the Garden with diabolical intrigue to destroy this work of God. Through his influence man was led into sin, lost his moral likeness to God, his fellowship with God, and his right to heaven. It was into this

situation Jesus Christ came with the project of redemption. He undertook to save man from sin, to restore him to holiness and fellowship with God and to again open heaven to him. To make this possible He gave His life on the cross at Calvary. But the price has been paid, the way is open and the task of saving men is now on. At the beginning, God's great purpose on earth was the building of a strong, righteous manhood after His own likeness. The purpose now is the same, but the fall in Eden has made a redemption necessary in order to accomplish this end. The project of Jesus Christ is the salvation of men and the building of godlike character. This is the present world task.

The Church. The atonement having been accomplished and redemption made possible, a regular program under the leadership of the Holy Spirit has been inaugurated to reach and save men, and men are given a place as helpers. For this purpose an organization has been formed, known as the church. The most serious work of the world is that which is to be done through the church. The world has need of other organizations; but all the other great institutions of which the world is so proud have tasks that are pygmy in proportions as compared with this task of the church. Earth's greatest value is in human character; hence earth's most serious work is that which deals with human character and destiny.

In the arrangement of this important organization, the Church, of which Christ is the head and the Holy Ghost is the executive, men are given a place. We are told that "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues" (1 Cor. 12:28). Here the teacher is a part of this organization and he has the third place; only the apostles and prophets come before him. In his Ephesian letter Paul gives another list of these helpers which also includes the teacher, and then he clearly states the task: "And he gave some apostles, and some prophets, and some evangelists and some pastors and teachers, (1) for the perfecting of the saints, (2) for the work of the ministry, (3) for the edifying of the body of Christ (the Church); till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4:13). In Christ's last and great commission to His church, which is a commission to teach, He indicates the extent of this task and the promised blessing connected with it. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20).

The Two Methods. The two general methods of carrying on this work in the church are evangelism and education. Both of these are important and neither can be set over against the other. They are not mutually exclusive; rather, at many points they coincide. The former calls for the preacher and the latter for the teacher. It has pleased God by the foolishness of preaching to save some; however foolish it may seem as a method, God has chosen it, and it has been and will ever continue to be effective. The work of evangelism, of preaching evangelism, must be kept in its proper place of prominence, but this need not in any way minimize the work of teaching. The purpose in teaching and preaching is the same; the difference is in method. Both seek to influence the lives of individuals by telling them of Christ and bringing home to them in a convincing way the meaning of His mission and message. But it has ever been hard to keep two equally important things in equal prominence. The church in the past has too exclusively

emphasized evangelism and the preacher, but education is now beginning to come into its own. Now there is need of caution lest education assume the place of evangelism and crowd it into the background. The church must do educational work, and maintain the department of Church Schools; but "Ichabod" is written upon the door of that church which becomes merely, or primarily, a school. On the other hand, in the past under-emphasis of the educational method has greatly hindered the development of the work. The educational task of the church must be taken more seriously.

Teaching, then, is an indispensable method in the accomplishment of the great work, and the teacher is one of the chief helpers of Jesus in His world task. Jesus himself was the Great Teacher. Nicodemus, in addressing Him, said, "Rabbi, we know thou art a teacher sent from God" (John 3:2). That which we have called the Sermon on the Mount was not preaching; the record says, He "taught them, saying" (Matt. 5:2). It is often recorded that Jesus taught the people. Teaching has had from the first a very large place in the plan of God with men. After revealing truth to men He has expected that they would pass it on from generation to generation by teaching. His command to Israel after giving them the law was, "Thou shalt teach them [His words] diligently unto thy children" (Deut. 6:7). Teaching is fundamental, and the teacher is classed with the apostles, the prophets, the pastors, and the evangelists.

The Church School. In the arrangement of the modern church the chief place of teaching is to be found in what is known as the Church School. This school embraces the Sunday school, the Vacation and Week-day Bible schools, and all of the local religious educational program; and the Bible school teachers are the chief teachers of the church. We have looked upon the work of the preacher, the missionary and the evangelist with a considerable degree of reverence and have venerated the persons holding these positions; these persons, in turn, have usually looked upon their work as sacred, recognizing its importance. Not so of the Sunday school teacher. The Sunday school teacher has been regarded as having a minor task as compared with that of the minister, and also of the public school teacher. But our standards of value have been false. Both public school and Sunday school are important in their place, but the objective of the Sunday school is far beyond that of the secular school. We would in no wise discredit the importance of preaching but we must assert that there is no greater opportunity nor more serious task than that of the Bible school teacher. The church is sadly weakened because the Church School is looked upon with such lightness by many within the church and is treated with so little seriousness by many who are themselves teachers.

Teaching Influential. The world is influenced and largely moved through teaching. The teacher is one of the most potent of influences. Individuals begin life in ignorance, but with great capacity for learning. The child is ignorant not only of natural things but also of moral and spiritual things, and as he lives and learns and chooses, his destiny is determined. Teaching contributes to this learning process; hence the great importance of the teacher's work. All education is important. The secular schools are necessary to temporal life and welfare; the teacher in the secular school fills an important place of influence. But the Sunday school objective involves more than the temporal: it involves moral character, spirituality and destiny. There is therefore no education so important as this of religious education; and no teacher carries such weight of influence as the Sunday school teacher.

Rewards. But while the task of the Sunday school teacher is serious, and involves the issues of time and eternity, the results and the rewards are glorious. The teacher has a special promise of the presence of the Lord. To those who go and teach, Jesus said, "Lo, I am with you always," and fellowship with God is life at its highest. Again, the highest values of earth are in human character, and it is with character that the work is being done. There is a great reward which comes to the earnest worker as he observes young people developing in godlikeness, and realizes that he has in some degree been instrumental in the formation of such character. The largest compensation for service is that paid in terms of results. And these results alone are eternal. There are no wages greater than those paid to the faithful Sunday school teacher.

Clear Vision. The Sunday school teacher who is to succeed with this glorious task must first have a clear vision of its nature, its importance, and its seriousness. The community, the officers and the teachers of the public school realize its importance, take the work of the public school seriously, and are willing to pay the price for success. If the Sunday school is treated with the same seriousness it will be equally a success. This attitude calls for a vision of the value of the work to be done and the way to do it. Sunday school teaching is different from public school teaching. Many of the same principles of pedagogy are involved and many of the same general methods will be used, but there is an essential difference. Sunday school teaching is not a profession; it is rather a calling. The teacher is called of Jesus Christ to help Him in His great task; he belongs in the class with the pastor, the evangelist and the missionary. He must clearly understand this, recognize for whom he is working, and keep free from professionalism. He should not undertake the work unless he feels that it is the will of the Lord for him and that he can do it as a service unto the Lord. The call of the church, through the proper officers, to teach a class should usually be recognized as the call of Christ. But the work must never be done primarily for the church. This sense of the divine call and of responsibility to Jesus will lead one to seek that help, make that preparation, and do those things that will insure success.

This vision must also bring to the teacher some appreciation of the value of those with whom he is working, and the special things he is to do. He is not training a vine to climb a trellis, nor a parrot to talk, nor a dog to do tricks, nor is he simply teaching a boy or a girl to read and write and spell, and figure correctly; he is dealing with an immortal spirit, helping to build a character and shape a destiny. One pupil is given a value greater than all the material world, by Jesus, and there are usually from six to fifty or more in each class. The reading, writing, spelling and figuring which we are now taught in the secular school may not be of much use to us in the next world; but character and the truths of religion with which the Sunday school teacher deals are eternal. The teacher who has some realization of the worth of each pupil in the class, and some sense of what is at issue in this training, will certainly take the work seriously and put forth a worthy effort to be and do his best.

What Is Teaching? The teacher also must have a clear understanding of what teaching is. Often there is a deficiency at this point. Teaching is not merely talking. Some seem to think so, and accordingly give all their study and attention to what they shall say and how they shall say it, measuring their success entirely by their ability to tell things. Telling may be a part of the teaching process, and a very important part, hence worthy of much careful consideration; but no amount of mere talking to the pupil can be considered teaching. There are other ways of teaching beside telling, such as personal influence and actions, the use of objects and the working out of

projects. Teaching is but one side of a double process; teaching and learning go together and there is really no teaching unless there is learning. The teacher may employ excellent pedagogical methods, but he does not really teach unless the pupil gets the lesson. But this opens to us a further question as to what is really involved in getting the lesson.

Teaching has sometimes been defined as causing another to know; the teacher has some knowledge that the pupil does not possess and by some means the teacher causes the pupil to come into possession of this knowledge. This definition might be sufficient if the objective were merely intellectual; but the Sunday school objective is far beyond this. Knowledge is necessary in learning, and hence has its place in the process; but in real teaching this knowledge must be imparted so as to cause a response in character building; and of course the Sunday school teacher seeks Christian character and service. Teaching must reach the emotions and the will as well as the intellect; it must cause the pupil not only to know, but also to be and to do. To stop with the mere impartation of knowledge is not to save the soul or build the character. It is the pupil's response to the knowledge imparted that determines the success of the teaching, for a wrong response will ruin rather than save. We cannot force a right response, but we can bring to bear a strong influence in favor of such response. To teach successfully calls for this.

Edward Thring says, "Teaching is the communication of life from the living to the living." The Great Teacher said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). In the last analysis, the work calls for the giving of life that another may receive life. The teacher who would succeed must be prepared to put something of life into it, and the extent of his success will be largely measured by the extent of his investment of life.

Summary. The Sunday school teacher has a superior place among teachers; he is a helper of Jesus in the world's greatest work, the saving of men from sin, helping them to live the best possible Christian life, build Christian character, do Christian service and reach heaven at last. The teacher has a place along with the preacher, evangelist and missionary, among the world's most important and honorable workers. The teacher has a place of large influence. Teaching is not a profession; it is a high calling in Christ Jesus in the school of the church.

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02 -- THE PERSONAL CHARACTER OF THE TEACHER

Personal Influence. Edward L. Pell, in his inspiring book, "Secrets of Sunday School Teaching," says: "Every teacher teaches two lessons at a time -- one from his lesson helps and the other from himself. What he teaches from the lesson helps often goes wide of the mark; but the teaching that goes out from himself -- his personality, his character, his life--goes without aim or effort straight to the hearts of his pupils. The brightest child in the class may fail to grasp the truth that comes from the teacher's lips, but the dullest child in the class will not fail to absorb the truth that comes from the teacher's life... It is not what the teacher says so much as what he is that makes for success in this holy calling... and so while it is an exceedingly important thing to know your lesson and to have it well in hand, it is a far more important thing for you to know and to have yourself well in hand."

A first consideration, then, for fitness to teach in the Sunday school, and a first matter of care in the preparation for the work is personal character, that which the teacher is and is to become. What one is as well as what one does and says has an influence over others. Young children are especially sensitive to this influence; they go beneath the surface and feel keenly the influence of personal character. Personal character is a great factor in teaching. The successful teacher must embody in himself that which he teaches; he must be the person that he would have his pupils become. His preparation must be one of character as well as of knowledge and skill.

A Sincere Christian. It should be clear to all that the Sunday school teacher must be a sincere Christian, and that he should have the baptism with the Holy Spirit. However well prepared he may be from the standpoint of knowledge, however apt he may be in handling pupils, however familiar with the best methods and skilled in the use of them, he must create around his pupils an atmosphere that is possible only when he is a genuine Christian. A profession will not do; putting on the outward appearance for the time will not do; there is no substitute for the genuine experience. The necessary Sunday school atmosphere cannot be created by any but Christians. The Sunday school text book, the lesson to be taught, also calls for a Christian experience. The Bible is different from other books and its secret truths must be differently received. The Bible must be studied as other books are studied. The mind must be employed and the laws of language and logic observed; the meaning of words and the forms of sentences must be understood; but this alone will not bring forth from the Bible all that is needed here. Jesus said that His words are spirit and life. They are spelled the same, and pronounced the same as other words, but they have an inner hidden meaning that must be spiritually discerned. One who is not a Christian, especially if he is fairly well educated, may think he is getting the desired results, and the pupils may be pleased from a social and intellectual point of view; but both are deceived and the Sunday school objective is not being reached. There is no alternative here; the Sunday school teacher must be a sincere Christian, and to be a 100 percent teacher he must be baptized with the Holy Spirit. We do not say this is all that is needed, but it is a first necessity.

Jesus very clearly taught this truth in His dealing with Peter. Upon the occasion of His third appearance to the disciples after His resurrection, when they had dined together on the sea shore, Jesus directed His conversation to Peter. Three times He asked, "Simon, son of Jonas, lovest thou me?" and three times did He command, "Feed my lambs" or "Feed my sheep"; the significant thing being that the question preceded the command and that the command was given only when the answer to the question was in the affirmative. It is only those who love Jesus that He commands to teach His Word and feed His lambs and sheep. It is the Christian, and only the Christian, that loves Jesus. John says that "Everyone that loveth is born of God" (1 John 4:7). No one is fit to do this work who is not a Christian, and this clear teaching of the Master must not be disregarded.

A Growing Christian. Not only must the Sunday school teacher be a genuine Christian, but he must maintain a growing Christian life of conscious, divine presence and spiritual power. This is just as necessary for the teacher as for the preacher. Neither the unstable, in-and-out, nor the stagnant life, will do for the teacher. Only with a fresh and growing experience can a teacher maintain a growing interest in his class. Spice and progress are required and the teacher himself

must grow and develop if he is to have a progressive class. There is much truth in the statement, "Like teacher, like class." The teacher can best lead in that in which he is the example.

This growing life is possible only where a proper amount of time is given to sincere devotion. But it is here that the enmity of the world, the flesh, and the devil will be met with great force and only the determined person will conquer. The cares of this life, the mental laziness to which the flesh is subject, and the positive influence of Satan will all conspire against one. "I do not have time," "I am too tired," -- such like excuses will frequently be made. And then one will be tempted to undervalue the benefit derived from devotion. In this busy world of business and social obligations the devotional life has well nigh been crowded out and meditation become a lost art. The Sunday school teacher must be an overcomer and find time for devotion.

This devotion will call for a particular attitude toward the Bible. The Bible must be treated not only as a text book from which a lesson is to be prepared and taught to others, but it must be read and studied for personal benefit. It must be looked upon as soul food and there must be a personal feeding upon it for spiritual strength and growth and for character building. The teacher must love the Bible as one who sincerely believes it to be the very Word of God, a message of God to man, a message to him. He must feel that it is to his spiritual life what food is to his body. Any doubt relative to the Bible, its inspiration and authority or the correctness of any of its teaching, will make success impossible. The Bible must be received with faith and its truth appropriated.

For this growing life there must also be a warm vital, satisfying prayer experience. A teacher can no more accomplish his task without prayer than can a carpenter build a house without tools. Intercessory prayer, prayer for others and for the work, is necessary; but it is not this to which we are now referring. There must be prayer for personal communion and spiritual strength. Prayer is not merely something to move others; it also moves self. No amount of praying for others can take the place of personal prayer. Here again the strong opposition of the world, the flesh, and the devil will be met, but the one who is determined will overcome.

The teacher who is to succeed with others must first "take heed" to himself, to his spiritual life and development. He must see to it that he has a radiant, joyful, progressive, contagious spiritual life. "The secret of every strong, beautiful life is to be found not in circumstances but in an inward power. There is but one source of spiritual power, and this is God." Hence there must be this continuous fellowship with and participation in the life of Christ. Spiritual power is life, not an incident of life. And no one need expect to live the life of the world for six days and then be spiritual on the seventh, to live carelessly all the week and then have power for successful teaching on the Sabbath.

Correct Motives. The motive for the work is also something that has much to do with the success of the Sunday school teacher. Unless this is what it should be, the work cannot be what it might be. The teacher should bring himself up squarely before such questions as the following: Why did I accept the call to teach this class, or Why am I preparing to teach? Whose call did I accept? What am I aiming at? What do I want to accomplish? Did I enter this work deliberately and with intelligent purpose, or did I just drop into it, or was I dragged into it? What kind of

record do I wish to make for myself as a teacher? The answer may at first seem easy, but if the questions are asked seriously, and the attempt to answer them is made seriously, they will be quite searching and may reveal much of weakness. Low motive, or incorrect motive, is always weakness. A motive, to be of service, should be high, correct and clear cut. The teacher, above all persons, has no business with vague generalities. The successful teacher will perform a willing service for Christ, through the church, in the interest of certain individuals who are in his class, this interest to include the individual's entire welfare, but especially his moral and spiritual life -- his salvation, growth, service and destiny. No lower motive than this is worthy of the Sunday school teacher. This teacher cannot be professional or formal, but must have a live heart motive and interest, a deep love and passionate desire to please the Lord and to help the individual pupil.

Shall one who does not now have this motive give up the class or the preparation for teaching? No, not immediately. Persons sometimes have started in a good cause with a very poor motive and have found a better one shortly. We will, however, insist that until you have come into possession of, and have become possessed by a worthy motive you are not going to accomplish that which you should accomplish as a teacher. If your mind is not perfectly clear on this point, if your motive is not right, your very first duty is to make it so; and should you find that you cannot come to and hold to the correct motive, then it is time to quit. The task is too serious to be bungled.

Probably many teachers are failing because they never aim at anything. They are going through certain routine service with but little purpose, with no particular desire; they have come to be teachers by chance through the invitation and urge of some friend and are teaching just because they have the appointment. The person who drops into business soon drops to the bottom and then drops out. People do not drop forward or upward. Others fail because they are trying to please some friend, a superintendent or a pastor. Or they are over-interested in the physical and are led astray by overemphasis upon athletics; or they are over-zealous for the social and place a wrong emphasis on social affairs; or they are overbalanced toward the intellectual and scientific and carry their enthusiasm for modern methods to the extreme. They may be getting results, and they may be pleased with their results; but their motives being wrong, the results are not what they should be. Nothing is a success merely because it brings results. It can be a success only when the results are what they should be. The Sunday school objective centering in the spiritual and in character building, there is no success except as the results are of this nature. To secure these results the motive of the teacher must be spiritual.

Convictions. In addition to a correct Christian experience, and correct motives, the successful teacher must have strong, clear and sound convictions as to moral and spiritual truth. His task is not to lead his pupils to speculate, or to search about indefinitely. There are certain essential truths that he is to teach positively. In a later course these essential truths are dealt with, and the teacher should thoroughly master this course. If the teacher is uncertain as to any essential doctrine or uncertain as to questions of moral right and wrong, his teaching will be weak and ineffective. There is much he does not know and there are many things about which he is uncertain, but he cannot afford to have unsettled convictions relative to essential truth.

One of the things that made Jesus such an effective teacher was that He taught not as did the Pharisees and Sadducees, but He taught as one having authority, He taught with certainty. Of course we may not have this same authority, but we may speak of essential truth with such authority as will make our teaching effective. If we are to succeed with this task we must have clear convictions regarding God and man, sin and salvation, Jesus and His atonement, eternal destiny, the inspiration and authority of the Bible, the church, prayer and faith, right and wrong, the reality of spiritual power. Unless there is an unshakable conviction of the reality of the spiritual, as well as the physical and the intellectual, there will be no chance of success. This conviction necessitates the presence of the Holy Spirit in the life as the Revealer and Teacher of divine truth. There is that of essential truth for the Sunday school teacher which is not made known to him by his senses or his intellect, but is revealed by God through the Spirit.

Trust. The teacher must rely upon God for help. We are not saying that he must expect God to do all the work; he must be willing to do his share. He will prepare for each task with diligence, and put forth his best effort; but he knows that even at his best he cannot do the work, and so he will trust God to help him and do that part which he cannot do. Without this trust he will make but little headway. It is not enough to believe in God, nor even to believe God; he must trust God. The successful teacher has learned to trust, and the progressive teacher becomes stronger in this trust. As the teacher trusts more fully, he comes to the realization that God is helping him more and more.

What, then, is the conclusion from this study? Character is of very first importance as an equipment for Sunday school teaching. This character must be genuinely Christian. There must be a genuine conversion, an empowering by the Holy Spirit, and a growing life of spiritual fellowship and power. Our object is greater than just to "put it over." By personal magnetism, where the character is not what it should be, by effective and catchy methods, when the Holy Spirit is not present, it is possible to put some "it" over, and possibly "put it over larger." This "it" may have some of the appearance of that which is desired, but all will be a deception. Without genuine workers we cannot expect genuine results.

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03 -- THE ETHICAL LIFE OF THE TEACHER

Relation Of Ethics And Religion. Religion has to do with faith and experience in relation to God; ethics has to do with morals in relation to men. There are systems of religion where religion and ethics have no relation; where one may be religious and immoral at the same time. But this is not the case with Christianity. The teaching of the New Testament is very clear that to have right relations with God one must have right relations with men. Jesus has taught us that, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40), and John has reminded us, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20). In the Christian sense, religion comprehends the true system of ethics. But there are those who do not seem fully to realize this. We sometimes find people in the church who make a high profession, but who are lax in their ethical life. Usually the religious influence or reputation of these people is negative. Those who

profess no religion but are more correct ethically will have a better influence. A correct ethical life must accompany the religious life if there is to be Christian influence among men.

In selecting certain officers the early church was commanded, "Look ye out among you seven men of honest report"; that is, of good reputation, as well as "full of the Holy Ghost and wisdom" (Acts 6:3). Paul, in his instruction relative to the appointment of church leaders, says they must be "of good behavior," and "must have a good report [a good reputation] of them which are without" (1 Tim. 3:2, 7). The Sunday school teacher is a church leader, the important leader of a certain church group; hence he must come in for his share in this instruction.

Teaching By Example. We have been studying the importance of the religious life and experience of the Sunday school teacher. Now we are saying that with this religious life the teacher must have a consistent ethical life and reputation, and that in his preparation for the greatest efficiency possible he must give serious attention to this. The teacher teaches by his example as well as by his character and words; he will teach more by what he is and does than by what he tells. Emerson once said, "What you are thunders so loud I cannot hear what you say." The way we are acting often detracts much from what we are saying. There can be no questioning the proverb, "Actions speak louder than words."

It is useless for the teacher to feign humility and say, "I do not want to set myself up as an example above others; I do not want to seem to be a Pharisee." Certainly we wish nothing of the spirit of the Pharisee, and of course we wish no one to set himself up as an example, but the fact is inescapable that the teacher is an example; his is a place of leadership. The teacher does not set himself up personally, but the position sets him up as an example before his class. A part of the teaching work consists in fulfilling the inspired exhortation, "Be thou an example of the believer, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). This exhortation is for the younger as well as the older teachers; it is written to a young man who is told, "Let no man despise thy youth."

One of the marked characteristics of children is imitation; they are very susceptible to their environment; they are ever trying to do that which they see others doing. To do things before them, then, is an excellent way to get them to do things, and not to do certain things in their presence means that they will not do them. The successful teacher must not only talk to the children, but by example show them the Christian way of life, the correct manner of behavior. Together with the parents and the pastor he must live such a life, not on the Sabbath day only, but throughout the week, that he will be a safe example for the pupil to follow.

But it must not be thought that the influence of example is powerful only among the children. It pervades all of life. It is character that counts with God, but it is reputation that influences men, and no one can get away from his reputation when working among men. Reputation is what men think of us, and this thinking is largely made up of what they see us do and the spirit they feel when in our presence. For effective influence, for good influence over another, one must first gain his respect and confidence. The teacher who would win his pupils to Christ and to the ever fuller Christian life must first win them to himself. To stop with this would be to become a traitor, but without this there can be no successful teaching. The teacher who

cannot gain the respect and love of the pupils, or who having had this loses it, had best give up the class.

Conscience And Judgment. This correct ethical life and reputation calls for an enlightened conscience and sound moral judgment. Judgment decides the question, Is it right or is it wrong? When this question has been settled, conscience urges, Do the right, Do not do the wrong, and then approves if the right has been chosen or condemns if the wrong has been Chosen. A seared conscience or a warped judgment may lead to actions that are not sound ethically and will weaken the reputation. The faculty of conscience and that of judgment are divine endowments, but their condition is largely a matter of training. The Holy Spirit will work with and through them if He is given the opportunity. The Sunday school teacher must seek to bring his conscience and his judgment to as high a point of correctness as is possible through careful training.

A Correct Standard. Morality calls for moral law or a standard. For the correct training of the judgment and conscience there must be a correct standard and familiarity therewith. There are many standards of ethics in the world; and persons claiming to be broad-minded and liberal sometimes argue that ethical thought and action is largely a matter of convention and education and that each man has the privilege of choosing his own standard. But ethical standards are not thus matters of choice, the creation of men. Right and wrong have a deeper basis than opinion or custom. The Christian cannot choose for himself. If he continues to be a Christian he cannot accept any of the world's standards of ethics; he has both a standard and manual of ethics that are unquestionably correct. The world has been blessed with many men and women in the various walks of life who may be classed as good, but the Christian can accept none of these as his standard; they are all human and fall short. Only Jesus, who is the Son of man and also the Son of God, is worthy to be the standard for the Sunday school teacher who is trying to be at his best. And the Christian has as his manual, the Bible, the highest of all books of ethics.

Exalted as this standard is, superior as this standard is, it is not beyond man's attainment. He has the Holy Spirit to guide him into all truth. Divine help is freely given to any one who will make an honest effort to follow this manual and measure up as nearly as possible to this standard. The Sunday school teacher must accept this standard just as it is and make it the rule of his life. He must study the Bible not only for spiritual food but as his manual of ethics that he may know how to live his life among men, especially before his pupils. There are many details in this standard and it meets every situation in life. A few of these details are of such importance to the Sunday school teacher that we may make brief mention of them.

Sincerity. The Sunday school teacher must be genuine. There is nothing that Jesus condemned more severely than hypocrisy. Sincerity is necessary to command the blessing of God and the respect of men. The false profession may succeed in deceiving some for a time, but it will not last. Young children are usually keen in detecting unreality and insincerity. Love and interest that are not genuine will soon be detected and despised. There can be no great and lasting success without sincerity.

Honesty. Whately said, "Honesty is the best policy. But he who acts on that principle is not an honest man." The truly honest man is honest because honesty is right and not simply

because it is the best policy. This we accept. But honesty is the best policy, and a necessary policy for the Sunday school teacher who desires to succeed. A. H. McKinney, in his book, "The Sunday School Teacher at His Best," has this to say on the subject:

"There are some subtle forms of dishonesty which the genuine Sunday school teacher will avoid. For example: a bright boy was accustomed to ask his Sunday school teacher questions which the latter could not answer correctly. Thinking to fool the boy, he would make up answers. The boy would look up the facts during the week to learn frequently either that his teacher had made a guess or that he had deliberately stated what was incorrect. The boy mentally branded the teacher as a dishonest man and had no respect for him. How easy it would have been for the teacher to be honest with his pupil. He could have said, 'I do not know the answer to your question. Let us look it up during the week and on next Sunday we will compare what we have learned.' But alas! This man was not big enough to acknowledge that he did not know everything.

"A group of adolescent boys lost confidence in a teacher because, when one of them reported to his companions that he had seen the man use a street car transfer that he had no right to use, the fellows watched him and from repeated observations came to the conclusion that he was accustomed to using transfers illegally, as by so doing he saved some money.

"Two young men turned in scorn from their Sunday school teacher who, in presenting a temperance lesson, urged them to become total abstainers. Why their scorn? Because they had secured proof that the teacher had a well-stocked wine cellar in his house and that he was accustomed to drink wine at his dinner."

Truthfulness. Sincerity and honesty and truthfulness are all closely akin, and they or their opposites are very likely to go together. They are invaluable assets to the Sunday school teacher. He must ever guard carefully his statements for confidence once lost makes it impossible for him to succeed. When he is not certain of a truth or a fact he had best withhold his statement until he can be sure, or else give it out as a probability rather than a certainty. And if he finds he has made a misstatement it is best to correct it frankly. He must be careful also concerning promises unless reasonably sure of being able to fulfill them. Even a promise that may seem trivial to the teacher, if not kept may be very serious in its influence upon the pupil. If necessary the teacher should keep a memorandum book or some aid to memory. There are many instances where the failure to keep promises has ruined the influence of otherwise good and efficient men. No teacher can afford to run this risk.

Fairness. Justice as well as love belongs to the ideal character. All men appreciate "fair play" and one resents being imposed upon. It is desirable to be generous but not at the expense of fairness. Partiality is unjust; the teacher must not have pets. Because he is human, and has his likes and dislikes, there will be those in his class who appeal to him more than others; some are lovable and others unlovely, some are attractive and others repulsive, some are congenial and others difficult to get along with here is the teacher's place of danger. In this task of soul-helping he must face these conditions, resist the temptation to be partial, insist on being just. He is there to help all, not just a favored one or two. Pupils are quick to discern partiality and unfairness, and just as quick to resent it.

Purity. It is absolutely necessary that the Christian teacher shall be pure in his heart and thinking that he may be pure in his actions and character, and chaste in his language. Even when but one sex are present the teacher must engage in nothing that is questionable or suggestive. Suggestive stories and expressions are always out of order. When the opposite sex is present a holy reserve and respect is becoming in Christian conduct. One can afford to run the risk of being a bit unfriendly rather than too free. Especially must there be great care among the young people and middle-aged. Many have sidestepped and lost their influence here, possibly over some trivial thing. All vulgar words and coarse slang should be avoided. There needs to be a feeling of friendliness and of freedom, but this must be guarded by a holy dignity.

Strength and courage. There is something about strength and courage that appeals to us all and calls forth our admiration. Weakness and cowardice are disgusting. We do not like pussy-footing. It takes a strong person with some courage always to stand true to moral standards and to oppose wickedness in a kindly but firm manner. He who has the strength and courage to stand by his convictions in his teaching and in all his actions, in a reasonable and kind way, will win the respect of his pupils and have a wholesome influence over them. Of course this does not mean that he opposes everything, with or without a reason, that he has a narrow view of life and a strained view of worldliness, and lacks in sympathy with young life, but simply that he stands courageously for the ethical standard that has been given us and is able to show that his position is that of the standard. Loyalty to the standard rather than to any ethical notion, courage not to be narrow and courage not to be liberal beyond the standard is the courage we want.

It is not expected that the teacher be perfect in all of the ethical qualities before beginning to teach, nor will he ever be absolutely perfect in all of these while in the body. We may now be made perfect in love and may have a perfect heart toward God, but we are not now promised perfection of action. With our human weakness and impaired judgment this is impossible. As long as we live here we shall make our mistakes and there will be the need of improvement. But these ethical principles must be the standard of control for the life and there must be a constant strong effort toward the better. The teacher must strive to be his best all the time. It is possible for him so to live that his pupils will have confidence in him, and to maintain such an attitude of carefulness and willingness to rectify mistakes as to hold that confidence.

Next to his religious life and his personal character, the success of the Sunday school teacher will depend upon his ethical life and reputation. He must have a clear view of the correct ethical standard, make a strong effort to meet it in all respects as fully as he can, and have the strength and courage to stand loyally for this standard in all his teaching.

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04 -- LEADERSHIP QUALITIES

The teacher must also be a leader, especially of the group of which he is the teacher. His task in the Sunday school is not alone to present the truth to his pupils, but also to lead them into the experience of the truth and into the Christian way of behavior and service. For successful teaching, for efficiency in instruction, he must be familiar with the laws of pedagogy, which are

to be dealt with in future courses. There are certain qualifications also of the leader himself to which we must give attention. These qualifications are of no small importance, for in proportion as they are present will there be a large degree of success. The Sunday school teacher, therefore, who desires success must give attention to cultivate those qualities that make for efficient Sunday school leadership.

I. Physical Fitness. The apostle Paul tells us that our bodies are the temples of the Holy Spirit and that they should not be defiled by misuse. He also instructs men to present their "bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The condition of the body has much to do with success. Ill health has a marked effect upon one's attitude toward his work. "A lingering ache or pain sapping the nervous vitality may lead a teacher to say or do things in the class quite differently from those which should be said." We must reckon with the body in the effort to be a good teacher.

Physical fitness calls for health, vitality, and an uncomplaining manner. The body is very closely connected with the mind and the spirit. We are dependent upon the body for both mental and spiritual expression. All that we do must be done through the body. Just as the artisan can do better work with good tools, so also we can live the best life, give the best expression, and perform the best service when the body is in the best condition. It is true that certain physical handicaps may be to some degree overcome, and that much excellent work is being done by those who are suffering from physical ailments and deformity. God often uses in His work a person whose body is defective, but it is probable that if the same skillful effort were put forth under conditions of physical health even more and better work would be done by this same person. While it is thus possible in some degree to overcome physical handicaps, yet we must place no premium on ill health or infirmities by neglecting to be at our best physically. The Sunday school teacher who has a proper conception of his work and the importance of physical health in relation to it will have a strong motive for giving continued careful attention to physical fitness.

To the one who takes the work seriously, Sunday school teaching drains heavily on the physical strength, and the condition of the body determines the success or failure to a much greater extent than is often realized. A certain amount of physical vitality is required, and this is largely dependent upon the health. One cannot hope to succeed fully who comes dragging into class tired out, suffering with headache, with dyspepsia or other physical ailments, and manifests a whining manner and a complaining spirit. The habit of Saturday night indulgence, or of working and retiring late, militates very greatly against the success of the teacher.

Some Examples. We quote again at some length from McKinney: "A young man of many excellent traits, who had not made a success of his endeavor to teach a class of boys who were on 'fool's hill,' went to a friend after an exceedingly trying Sunday afternoon when the pupils seemed to be beyond all reasonableness. His sympathetic listener allowed him to pour out his tale of woe without interrupting him. He even assisted the discouraged teacher with an occasional nod and smile of approval. When the narrative was concluded, this advice was given: 'Suppose you dismiss the whole matter from your mind. You are weary and irritated now. Tomorrow evening I shall call upon you and we will talk over the trouble with your boys.'

"The following evening found the two men together. Each had been thinking much during the day. Both were willing to view the situation calmly and dispassionately. The visitor asked his friend to tell him just what his boys had said and done in Sunday school. The facts were stated as nearly as possible. Then to his great astonishment the teacher was asked this question: 'How did you spend Saturday evening?' The answer was given in detail and was followed by another question: 'Do you think you put yourself into the proper physical condition for teaching your boys by spending the evening as you did?'

"This question kindly put led to a long discussion. The teacher had spent his Saturday evening at a social function, he had partaken heartily and hastily of the refreshments served thereat, he had passed a restless night in consequence of the excitement and the eating and had arisen on Sunday morning with a headache, feeling decidedly below par. Patiently his adviser showed the Sunday school teacher that whatever other factors might have contributed to the misbehavior of the boys in the class, one thing that helped to give them the upper hand was the fact that their teacher was not at his best physically. The two men discussed the situation freely and frankly and parted with the best of feelings toward each other.

"The following Sunday afternoon found the teacher in his place before any member of the class arrived. He greeted each one with a cheery word, a welcome smile and a hearty handshake. From the appearance of the first boy until the departure of the last one, he was alert, responsive to every suggestion and equal to every emergency. The superintendent looking upon the class from the platform, wondered what had come over the boys that they were behaving so much better than usual. No one told him the secret, but their teacher knew, for he had come to the class, master of himself physically as well as prepared to teach, after earnest study and believing prayer. He had learned his lesson and although he sometimes had trouble with his boys and often left the class so tired that it seemed as if he could not recuperate, he never allowed his lively pupils to get the better of him again because of coming to class below par physically, if anything he could do or refrain from doing would keep him in the best possible condition.

"A class of students had a professor who met them on Monday mornings at nine o'clock and on Thursdays at noon. Everyone dreaded the Monday morning hour, for the professor was cranky, sarcastic, unduly severe and frequently unjust. The students learned little during this period, for the time was spent mainly in cutting speeches by the professor and unsuccessful attempts on his part to maintain order. But how different were things on Thursday! The students were met by a genial, resourceful, interesting instructor, who taught as few men can teach. The hours were all too short for every one enjoyed it and derived great profit during it. The explanation of the difference in the professor on the two days is easy. He was subject to a form of indigestion which affected him in the morning, for he was accustomed to partake of the only heavy meal of the day at night. He would arise under the thralldom of indigestion and the students who met him early in the morning were victims of it, as it reacted on the professor. As the day wore on he would feel better and the students would reap the benefit of his improved condition. So closely are the body and mind and spirit interrelated that when one suffers all suffer; when one is benefited, the others share in the improvement."

Is it not passing strange that in the light of these facts the church or Sunday school will often become its own worst enemy and put on a social or a class function with refreshments, and

keep late hours on Saturday night? And is it not strange that a Sunday school teacher with so serious a task, will be so careless as to indulge Saturday night or through the week in those things that unfit him for his task on the Sabbath? The teacher who wishes to be at his best for his work must be at his best physically. Knowing something of the relation of his body to his mind and spirit he will give proper attention to his health.

Some Essentials For Health. As is often the case when one has poor health, there is a tendency to call too much attention to it. This may result in a habit of complaining or apologizing, or a desire for sympathy, which is destructive to successful class work. The physical condition of the teacher and his attitude toward that condition may have been overlooked as a factor in successful teaching, but the connection is vital. The conscientious teacher will give attention to his physical condition and the things essential to health and vitality.

Food. The condition of health is greatly affected by the diet. Edwin Pell says, "Dullness is produced by emptiness. It is the only thing that emptiness produces. Emptiness in the head is caused either by putting nothing in the head or by putting too much in the stomach. Over-eating, under-eating, or wrong eating endanger health and unfit for service." Dr. Fowler was right when, having greeted a young woman as she entered the room Sunday morning with the question, "How are you this morning?" and having received the answer, "My husband bought some candy last night on the way home and it was so good I ate too much and awakened this morning with the headache," he quickly replied, "My sister, you had no right to do that; it was close to a sin." When we realize that we may sin by our eating we shall be more careful.

Someone has paraphrased the expression, "Tell me what a man eats and I will tell you what he is," into "Tell me what a teacher eats and I will tell you how he teaches his Sunday school class." The matter of diet may seem far removed from teaching, but it must be remembered that the Lord does not undertake to master the man who is willingly mastered by his stomach, nor to overcome the result of this willing slavery. What one eats, and the time and way one eats affects the health and the health affects the mood and the mood affects the teaching. He who would succeed best at teaching will give time for a conscientious study of foods and their relation to his health and will be careful to follow the light he receives.

Exercise. Probably more people are old beyond their years and lack physical vitality from lack of proper physical exercise than from hard manual labor. Sometimes persons who work hard think they are getting enough exercise. So they do along a certain line; but they fail to realize that their work may over-exercise and strain certain parts of the body and leave other parts of the body underdeveloped and weak. In these days of street cars and automobiles and labor-saving devices, there is entirely too much sitting and not enough walking. Many Sunday school teachers would save time by giving attention to regular and systematic physical exercise. This would result in greater physical vitality and a keenness of mind that would make the work easier and the teacher more efficient. To exercise with a religious motive, just as he prays and prepares his lesson, would serve to put many a teacher in the best possible physical condition for teaching. Much is being said today about "keeping fit," with reference to keeping the body fit for the best service for the world. Why not the same for the best service for Jesus through the Sunday school? This is not too small a matter to be noticed by the Sunday school teacher.

Sleep. A proper amount of sleep is required for bodily health and vitality. No universal or general rule can be made as to the exact amount of sleep necessary, for each body differs from others, and the need of the same body may also vary at different times. Each individual must find out for himself the amount of sleep necessary to his physical well-being. Harm may result from too much as well as from too little sleep. In these days when there are so many duties and diversions, perhaps the greater danger is from too little sleep. But it is not proper to attempt to make up on Sunday morning all the sleep that has been missed during the week. The late Sunday morning nap does more harm than good. There are few blessings more helpful to men than proper sleep and to deny one's self of this certainly is wrong; especially so when one has such a serious task as teaching a Sunday school class.

Fresh air. To breathe bad air poisons the body and makes file mind dull and unresponsive. The sleeping room must be well ventilated if sleep is to be refreshing. To sleep in a room with the windows and doors all closed and breathe impure air always results in weakness and sluggishness. The place of work must also be furnished with fresh air. If shut up in a close office for eight or ten hours each working day, one should plan for an hour or two out in the open. God has made us with this need for pure air and we neglect it at our peril. The classroom where the teaching is to be done must also be well ventilated, or the class work will prove ineffective.

Cheerfulness. We are still thinking about the body. The state of mind has much to do with the health. Discouragement and despondency act unfavorably upon the body and affect the physical condition. Cheerfulness at meal time is helpful to digestion. Cheerfulness has in it mirth, witticism, and pleasantry; it is joyful, optimistic and full of faith. It sees the difficulties but trusts in God and has courage. It has faith that can see beyond the circumstances and can rejoice. Such cheerfulness will be a powerful aid to health and will add much to one's effectiveness as a teacher.

The Sunday school teacher dares not pass by carelessly this matter of physical fitness. We know that spiritual fitness has the first place and must be given the first emphasis. We have already given this emphasis in the previous lesson. But have you ever noticed that while Paul says that godliness is profitable in all things, he also says that bodily exercise profiteth little? Bodily exercise is not so far reaching as godliness, since the body is material and in its present form temporal, but godliness reaches the eternal. However, bodily exercise does profit a little, and that little has some effect on the godliness as it affects the health and physical condition. The Sunday school teacher is fully justified in studying rules of health and physical culture and in practicing those habits found to be conducive to his work. The gospel of Christ includes a gospel of health for the body as well as for the mind and spirit. When the apostle John wrote to "the well beloved Gaius," among other things he said, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2). It is the Sunday school teacher's obligation, for the sake of Jesus and the work he is trying to do for Jesus, that he be at his best physically; that is, the best he possibly can be. His aim must not be below this.

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II. Mental Fitness. In another lesson we shall deal with the subject of mental training, or the educational fitness necessary for the successful teacher; but, we are here thinking only of the general type of mind best suited for the task of teaching the Sunday school class. It is not simply a matter of formal education by means of a course of study, though this is important; neither is it the amount of knowledge one may acquire, however essential knowledge may be; but there are certain general types of mind which are necessary to successful teaching, and others which decidedly hinder the teaching process.

The successful teacher cannot be mentally sluggish, or given to habits of indecision. Such a person cannot make a lesson interesting however much he may know, however well he may be prepared on that particular lesson, or however spiritually minded he may be. Neither can he manifest equal alertness with the pupils nor maintain proper discipline. Perhaps this is more serious for teachers of children and young people than for those of more mature years, but it is decidedly detrimental in any case. A good teacher must be wide awake, mentally alert, and quick of comprehension.

Just as far as possible the habit of clear and definite thinking should be formed. Careless and illogical thinking, or lack of concentration, contribute to failure. It is comparatively easy to fall into a habit of "mind wandering" or "wool gathering," as it is sometimes called. There are those who seem to lack the power of logical thinking. There can be no effective teaching without the presenting of truth in the varied relations; and the effective teacher should have the ability to present things in their logical order and to draw logical conclusions. The more perfectly this is done the more effective will be the teaching.

Sound judgment which can correctly weigh evidence and arrive at sane conclusions, is very desirable. And there must be alertness here also, a quickness to see situations and make decisions. This will be necessary often in dealing with children and youths, especially that class of lively boys or girls. Happy the teacher who knows his weakness, if knowing it he puts forth every effort to overcome it and to strengthen those qualities which are essential to successful teaching.

III. Personal Winsomeness. By this term we do not mean merely a matter of self-interest, or attraction to self, but the most effective influence over the pupil as one of the means of successful teaching. Every teacher must to some extent win the pupil to himself before he can win him to Christ and the church. He must first gain the confidence, the respect and love of the pupil. This will call for a winsomeness in person, in dress, in voice, and in manner. One's bearing, expression, mannerism, tone of voice, manner of dress, and general appearance are contributing factors to win personal influence and determine largely the question of success or failure.

It is only the foolish, the ignorant, or the conceited person who says he does not care what people think of him; and only the fanatic or narrow-visioned person will think of a proper effort at winsomeness as a manifestation of sinful pride, rather than as an effective means of success. In order to accomplish the best service for Jesus, and to exert the most helpful spiritual influence upon the pupil, the teacher should give careful attention to those things that make him

attractive to his class. It is useless, and more, it is fatal to success for one to say, I was born just as I am and I cannot be otherwise. While heredity has much to do with tendencies and with personal appearance, by proper effort winsome habits and pleasing manners may be acquired. No person need be rough, coarse or loud to the extent of being repulsive. He who will give proper attention to this matter may make himself reasonably attractive in his personal appearance and mannerisms.

The manner in which the teacher dresses may seem unrelated to his success, but instead is vitally related to it. Just a new dress or suit may distract from the lesson for a time. For this reason we should be especially careful in our selection of attire so that there will be as little distraction as possible. When you buy your clothes think of your class and your influence and ask the Lord to help you select that which will help rather than hinder you in your work. Any particular oddity or unusually bright color or extreme style may distract the attention of the pupils from the lesson you are trying to teach. The ideal dress is that which is becoming to the person and which attracts as little attention as possible -- not out of style yet not in the extreme style of the day. Before going to the class, look yourself over in a mirror and ask yourself the question, Do I see anything that may interfere with the effectiveness of my teaching today? Should you find anything, do what you can to correct it before you meet your class.

The tone of voice has nothing to do with the truth, but it does have something to do with the effectiveness of the truth. And so do the emphasis and the inflection. The squeaky or overly high pitched voice, the jerky or stuttering voice, the rasping or coarse voice, the loud voice -- all hinder the best, reception of the truth. A teacher with undesirable voice conditions may not be able to acquire the silver tongue of the orator or the sweet tones of the musician, but he may, by the proper effort, through training and practice, be able to make such improvements as shall greatly increase his usefulness. And this certainly should be done. Carelessness or neglect here is inexcusable.

IV. Poise. And what shall we say of this? There is a poise that is becoming the teacher, and there is a lack of poise which may be his utter undoing. The teacher must be able to exercise self-control under sudden and trying situations and not lose his poise. A manifestation of impatience, or a flash of anger at such a time may undo much of the good that has been done and close the door to the teacher's future usefulness. To give way to cutting remarks or harsh and sarcastic words is very dangerous. The teacher must be a child with the children, a youth with youths, a young person with young people, an adult with adults -- he must become all things to all men that he may by all means win some; but he can never lower the tone of his teaching, or lose poise without becoming common and lose the respect due him as a leader. While avoiding stiffness, and formality in the interest of freedom and friendship, he must not allow such familiarity as to lose the respect of his pupils.

The teacher must also have the power to discern and understand situations and rightly to adjust himself to them, and to understand persons and how to deal with them. Many teachers fail because of the lack of tact. They do the wrong thing in dealing with a particular situation or person. It may be that the fault lies in supposing that all persons and situations are alike, and that what works in one case must work in another, seeming not to know that each case is in some respect different from every other. Tact may be largely a natural gift, and happy the teacher that

is thus endowed. But where this is lacking the case is not at all hopeless, for there is much that may be acquired through personal effort.

The teacher must be something of a disciplinarian and should have such poise as will command a certain authority. Order must be maintained in the class, attention must be held to the lesson, or there can be no teaching. The successful disciplinarian commands order without seeming to do so. He but seldom says, "Don't." His word is "Do," and he says this in a way that commands respect and secures obedience through interest rather than domineering authority. He secures willing and almost unconscious obedience, a cheerful following of his leadership more through his personality and poise than by any commands he gives. The teacher who must continually be saying, "Don't" this and "Stop" that, and "Sit still there" is already a failure with that class. If order were possible by this method, it would be the orderliness of the machine shop after all of the machines are stopped and the workmen gone. It is not necessarily quietness or stillness that is desirable; it is rather interest and attention. The teacher who secures interest must be interested, and interesting, and the teacher who would secure order must himself be orderly.

V. Optimism. The successful leader must have confidence both in the work in which he is engaged and in his own ability to successfully accomplish the task. Doubt weakens and discouragement unfits for service. This does not call for any false coloring of the facts, or minifying of the difficulties, but it does mean to face the situation as it is with faith that the desired end can be accomplished. To think that nothing can be done probably means that nothing will be done by the person in question. "As a man thinketh in his heart, so is he." While we admit there is an optimism that is extreme, and of course we must avoid such, there is a cheerfulness, a courage and buoyancy of spirit that is possible only where there is a faith that gives the optimistic view necessary to successful teaching.

The optimistic spirit calls for something of self-confidence on the part of the teacher. It is not enough for him to feel that it can be done; there must also be a conviction that I can do it. This is not self-conceit, haughtiness, arrogance, or any form of unholy pride. If it were such, it would spell failure. It is a reliance upon God, His leadership and empowering, a confidence that with His help I can do it. "I can't" usually cannot; but "I can" usually can. We may always say can when in the will of God and fully trusting God. But remember it is not a trust in God alone, or a belief that He would help someone else, but "He will help me and I can do it." One who is constantly underestimating his own ability, and ever doubting God's willingness to help him, cannot have much success as a teacher. The person who has such a disposition should set himself by the help of the Lord to overcome it. Let him read and believe the promises and look on the bright side of things. The more blue one is in spirit the more he can see everything blue, but the more he looks for and sees brightness the brighter he will become in spirit.

Dr. Bresee used to say that the man who is discouraged is no good while he is discouraged. The discouraged teacher must get over his discouragement before he can succeed. It will be useless to try to pass all the blame in case of failure on to the class when the teacher is discouraged and pessimistic. The teacher's spirit may have much to do with the way the class acts; his gloom may spread a reckless spirit over them. An optimistic spirit on the part of the teacher will go far toward success.

VI. Enthusiasm, Aggressiveness, Initiative. It requires life to succeed in any undertaking; it takes life to produce life. When there is no enthusiasm there is nothing accomplished, and one without enthusiasm cannot beget enthusiasm in others. Enthusiasm unaccompanied by wisdom and with no fixed plan to guide it is dangerous, but with these it makes for effectiveness. The teacher must be enthusiastic about his own part of the work and about that of his pupils. If he is not deeply interested, if he does not care, if he is halfhearted, how can he inspire his pupils to better things?

Christianity is an aggressive movement. One of its great words is "go"; it is never satisfied by merely "holding its own." It is aggressive first in character building. It commands growth in grace, love abounding more and more, being strengthened with might, perfecting holiness. There is no attainment now that is final. It must destroy sin and build Christian manhood and womanhood; it must be aggressive in this. Christianity is also aggressive in extension, it is to every creature; it is a world religion, hence is aggressive in world extension. All about us are conditions that should be changed and souls that should be saved, and our service is to extend to the uttermost parts of the earth. Every teacher should have a definite program of spiritual extension and upbuilding for his class and be working it enthusiastically; a program which includes both local and foreign elements, both the effort for self culture and the outreach for others. He must be able to stir the class over these objectives and lead them to aggressive effort for their accomplishment. Only the teacher who is enthusiastic and aggressive can do this kind of leading.

This leader-teacher must also have initiative; he must be able to discern what should be done and put on a program to accomplish it. He who waits for others to suggest what shall be done and lay the plans, will probably spend his time "waiting" instead of "working." The teacher is not to "do it all," but he must have the ability to plan his work and to suggest such things as will interest the pupils in active work. Where this is lacking in the teacher, the class work will probably move very slowly.

VII. Ability To Organize. The teacher must regard himself not as an instructor of individual pupils only, but the director of a class. The work of teaching includes securing activity as well as imparting information. Each class should have some co-operative expressional work, some activities in harmony with the teaching. Co-operative activities call for organization. It is the purpose of organization to enable individuals to work together without friction. The teacher should know how to organize his class as workers together to accomplish the Sunday school objective, and particularly certain projects chosen by them as a part of that objective.

Too long have we looked upon the Sunday school as a place where the teacher should be active and the pupils passive. We have considered the pupils simply as receptacles into which the teacher is to pour the lesson. But there can be no learning without co-operation between teacher and pupil; one side of the learning process is expression, and both impression and expression are required. We learn, really learn, by doing as well as by hearing. Often that which we think has been learned has not, it has not come to proper expression; it has been but superficial knowledge and is soon forgotten. The successful teacher must be able, then, to organize his class for this work in expression.

In the younger classes expression will have to be of the nature of exercises and play. With the Junior age a simple form of class organization may be effected and certain helpful tasks undertaken. With the older classes the organization will be more extensive and the tasks larger. In a later course we will study this class organization and the tasks to be undertaken, but here we are saying that the successful teacher must learn how to organize the class for the class work.

We have now studied briefly seven essential leadership qualities. Do you feel that you are lacking to some extent in all of these, in some more than others, of course? Do not be discouraged. You will probably never entirely get over this feeling. There are none who are perfect here. But it is a field where great improvement may be made. Your success as a teacher will depend upon your making this improvement and you must not neglect giving attention to these things.

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06 -- PERSONAL ATTITUDES

The teaching of a Sunday school class is not an independent or unrelated service. The teacher is one in a group of co-operating persons in an organization. The Sunday school task is such that it can be fully accomplished only by the whole; one alone cannot do it. Christianity recognizes human dependence and arranges for co-operative work. This condition makes necessary for success certain particular attitudes on the part of the teacher toward the organization and the persons involved in the organization. Independence, anarchy, lawlessness, indifference to and neglect of arrangements, jealousy and disrespect among persons, are as serious and deserving of condemnation in the Sunday school as they are in the government or elsewhere.

Attitudes have very much to do with the success of any undertaking. Wrong attitudes on the part of the Sunday school teacher will make it impossible to reach the Sunday school objective. A man with the attitude of independence and of selfishness may appear to be great for a time, but he is not really building toward this objective. You will remember that Jesus once said that those who prayed to be seen of men should receive their reward; that is, they would be seen of men according to their desires, but they would not attain the true objective of prayer. So also the results from work where the attitude is not right are very liable to be something quite different from the true Sunday school objective.

Since men are as they are, and since God's arrangement is such as it is, team work is necessary; we must be workers together, and together with God, if we are to succeed; and we cannot work thus together unless there are correct attitudes. In the Sunday school the teacher has such relationships as to call for particular attitudes in at least eight different directions. Each of these is very important and calls for our careful study. These are, 1, attitude toward God; 2, toward the truth; 3, toward the pupil; 4, toward the school; 5, toward co-workers; 6, toward the church; 7, toward the home; 8, toward the community.

1. Attitude Toward God. This is paramount. There can be no real success without a right attitude toward God. But we have already referred to this in our second lesson. A brief mention

of it will suffice here. The Sunday school teacher must be a child of God with a clear Christian experience and a definite testimony. His must be the attitude of a child to his father, an attitude of dependence, of respect, of obedience. He must love God with all his heart, must consult God regarding all phases of the work, see all as the work of God and seek the will of God in all things. The Sunday school is different from the business of the world, it cannot be accomplished by mere methods and human arrangements. God and spiritual conditions are essential and these are dependent upon this right attitude.

2. Attitude Toward Truth. It is the truth that is to set men free -- not theories, speculation, hypotheses. "Thy word is truth." The Sunday School teacher must be an honest seeker for truth and loyal to the truth as discovered. He must receive the Bible as a divine revelation, a reliable source book of truth. He must not be like the "Athenians and strangers" who "spent their time in nothing else but either to tell or to hear some new thing." It is not new theories he needs, but the truth. He must have a heart for the truth. As the needle is true to the magnet so must his attitude be toward truth.

3. Attitude Toward The Pupil. We have already had occasion to make some reference to this in other discussions. The attitude here must be that of friendship, but not familiarity; of sympathy, but not freedom; of sacrifice, but not slavery. The teacher must be an example as well as a leader, and must ever maintain such attitudes and behavior as are necessary to hold respect and authority with the pupil.

The following from President Hyde of Bowdoin College is much to the point here: "Pour yourselves unreservedly, without stint or measure, into the lives of your scholars. See things through their eyes; feel keenly their joys and griefs. Be sure that you share in sympathy and helpfulness in every task that you lay upon them; that you rejoice in every success they achieve, and that you are even more sorry than they for every failure they make. Be a leader, not a driver, of your flock: for to lead is Christ-like, to drive is unchristian. The difference, you see, between the teacher who is a Christian, and the one who is not, is not a difference of doctrine or ritual or verbal profession. It is a difference in the tone, temper, and spirit of the teacher's attitude toward the scholars. It is a hard thing to define, but it is something an experienced person can feel before he has been in a classroom five minutes. In one classroom you feel the tension of alien and antagonistic forces -- the will of the teacher arrayed against the will of the scholars, and as an inevitable consequence, the will of the scholars in latent antagonism to the will of the teacher. In another classroom there is tension, to be sure, as there ought to be, but it is the tension which one strong, friendly, united will of the teacher and scholars brings, directed against their great common task."

Professor Palmer says that "a teacher must have an aptitude for vicariousness; that is, he must be able to put himself in another's place even so far as to think in terms of the other person. His imagination must be full of others' needs. He must make it his habit to follow the apostle's rule, 'Look not every man on his own things, but every man also on the things of others.'"

The teacher's attitude toward his pupils will have much to do with his ability to influence and help these pupils. If he should take an attitude toward them such as might be expressed in the words, "You are just little brats," or "You are bad boys," or "You are flappers and flaming

youths," or "You are old fogies" -- or, should he assume an attitude toward them such as, "I am better than thou," or "I am condescending to teach this class," or, "I am a martyr for your sakes," he cannot possibly succeed. His pupils may be all that he thinks them to be, but for him to take this attitude will only be to confirm them in their error. He must be able to hold an ideal before them. He must be able to see something worthy that they may become and take the attitude that will encourage and help them to become this. If he can see nothing worthy that he believes they can become, he should not be their teacher.

The Sunday school teacher must have an attitude of deep interest toward the religious life of the pupil. He must carry a burden for his spiritual welfare. He must have an interest in every legitimate phase of his life, but his deepest interest must center in the religious life. He will desire the reclaiming of the backslider and the spiritual upbuilding of the saved in his class. He cannot be professional and formal; he must manifest interest and deep love and friendship, and make the pupil feel that he really does care.

4. Attitude Toward The School. The Sunday school class may in a limited sense be a complete organization within itself, but it is also a unit in a larger whole; it is a class in a school and the school is the whole. The Sunday school teacher is one member in a body of many members and must function in his place as a part of that body. He is a part of a Sunday school, and the part must succeed if the whole is to succeed as it should. Narrow class or department interest often limit the success of a school and must not be allowed. The teacher must be more than a class teacher, he must be a Sunday school teacher. The teacher's attitude toward the school is essential. If he is simply a class teacher, his influence will be limited and it will have in it that which is quite undesirable. He will not be leading his pupils into the larger life of interest, fellowship and co-operation, but will be training them in selfishness and clannishness. The teacher who cannot be a co-operating part of the school has no business teaching in the Sunday school.

In a later course we are to study the Sunday school organization. At this time we shall give attention to the organization only in so far as is necessary in considering the teacher's attitude toward the school. The modern Sunday school is departmentized. Even the smaller schools which cannot have all the departments of a complete organization, are finding that to organize with group leaders and workers in fewer departments locates responsibility and is a decided advantage. Some schools that are departmentized will have their departments more thoroughly organized than others, but all will have at least one officer -- a supervisor -- and two or more teachers and a department council composed of the supervisor, the other officers if there are such, and the teachers. If the school is not departmentized of course there will be no such officers and council. In every school there should be a cabinet, composed of all the officers (in the smaller undepartmentized schools the teachers may be included), to consider the general interests of the school. In the larger school there should be both cabinet and council. These should hold regular sessions and seriously consider the work. The teacher must take an interest in these so far as the organization calls for this interest. The teacher who refuses to take his place in the whole is unworthy of a place in a part. Our schools are often weak and inefficient because of the wrong attitude of teachers here.

There are two great purposes of these councils that the teacher cannot afford to overlook. There is, first, a praying together. This work cannot be accomplished without much prayer. The form may be there, but the spirit or power will be missing; the real objective cannot be reached without prayer. Private prayer is essential, but praying together is also a command of the Master and a necessity to successful work. The teacher needs the help that comes only by social and united prayer both for his own blessing and for the work. How little we seem to realize this need! Secondly, there is in the council a studying and adopting of the best plans, a fitting of plans together for the best interest of the whole, an exchange of views and an encouraging of one another. Such counseling together is necessary to successful work. If rightly conducted, these meetings afford inspiration and helpfulness that no teacher can afford to miss. There is also a contribution that each teacher owes to the whole -- the personal influence of his presence, his interest, co-operation and the help he may give by taking part in the discussions.

One of the weaknesses in many of our Sunday schools is the failure of the teachers to take a real interest in the school, to give time and study to the work, and to co-operate with the others in these councils. Many teachers seem to think that they have done their duty when they have slightly prepared their lessons and given the time for the class period, and some consider this a condescension; but such an attitude is unbecoming in serious work. Such a teacher should hang his head in shame. The real teacher, the worthy teacher, will have an attitude of interest and co-operation, taking his proper place in both the department and the whole Sunday school. No institution can succeed without co-operation; co-operation calls for counsel, and counsel calls for meetings and takes time. But this institution is worth all the time and effort it requires to make it a success.

5. Attitude Toward Co-Workers. The Sunday school is not only an organization with a constitution and by-laws, but it is a co-operation of persons, and calls for an attitude toward persons. There are other teachers; pupils are to be promoted from another teacher to you and from you to another teacher at the proper time. You should have a friendly interest in the teacher who is preparing your future pupils for you and in the one who shall carry forward the training of your pupils. There must be no jealousy or unkindness or unfairness among the teachers of the Sunday school. If the school is departmentized there will be a department supervisor and other officers. The teacher must have an attitude of loyalty and respect for these in their position. Above the department officers are the superintendent and the other officers of the school to whom the teacher bears a relation and owes the attitude of co-operation and helpfulness. Lack of loyalty in the working force of the Sunday school is as serious as in an army or other organization. The teacher must be able to take orders and work under orders, and must be able to do team work with co-workers. This attitude is essential.

6. Attitude Toward The Church. The Sunday school is not a separate institution; it is but a department of the church, it is the church teaching the Bible and the Christian way of life. This means that the teacher owes an attitude of loyalty to the church and to the pastor as the church leader. The teacher must be interested in the church, a regular attendant upon the services of the church, and a believer in its doctrines and polity. It is not honorable for a teacher in a church school to teach that which is out of harmony with the doctrines of that church, and if he does not believe those doctrines there is something hypocritical in his attempting to teach them. And how can he influence the pupil to attend or join the church unless he is a member and regular

attendant? If he goes home after Sunday school what else can he expect from the pupils? If he speaks of and treats the church slightly, how can he lead the pupils to join it? The teacher's attitude toward the church is important. He should be a loyal church member and a regular attendant so that he can influence the pupil and lead him into the service of the church after he has been led to Christ. The Christian life can best be lived in, and Christian service best performed through, the church; hence this is an important part of the objective.

7. Attitude Toward The Home. The Sunday school is not the rival of the home, but a partner with the home in the religious training of its members. The home is a sacred institution of divine arrangement. Christianity supports, helps build and preserves the home. The teacher must have an attitude of sympathy and encouragement toward the home and home-building. He must lead the pupils toward rather than away from their homes and parents. The Sunday school must not interfere with, but should encourage every proper home program and be able to make helpful suggestions for the building of such a program. So far as possible the teacher should be friendly with each home represented in his class, be somewhat familiar with its conditions and be an occasional visitor.

8. Attitude Toward The Community. Each pupil has community relations. Some are in school; some are in business; some in public affairs. The teacher may take such an attitude toward these relations as to win and hold the respect of his pupils, but his attitude must always be such as becomes a Christian. He dare not be a compromiser with community evil, nor can he hold his place and be out of sympathy with everything that goes on. He should show favor toward all movements for public betterment and have sympathy for all wholesome community life. The Sunday school is a part of the community as well as of the church, and it should exert a positive influence for good and be helpful in community conditions and life. We are on our way to heaven, but we are not there yet. While we are here we should "serve the present age" faithfully as Christian citizens.

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07 -- GENERAL EDUCATION

Training Required. We are living in a day of specialists. The jack-of-all trades is now the master of none as never before. The successful worker has something specific for which he must adequately prepare himself. What we call the day laborer is now to some extent a specialist in certain kinds of work, he has prepared for that work. Public sentiment, and in some instances law, now compel preparation for the trades and professions. The public school teacher, the lawyer, the physician, the nurse, the plumber, the electrician, all are required to take special courses of training, pass examinations, and secure licenses in order to carry on their work. Even the barber and the bricklayer now must be licensed. It is only in Christian work that we are careless, and most careless in our Sunday school work.

Public sentiment and narrow vision are partly to blame here. We will not permit ourselves or our loved ones to be ministered to or operated upon by a physician who has not been well trained and is without a certificate. If we will make the same demand for the Sunday school we shall in time have the prepared worker there also. And this demand is not

unreasonable. The care of the spirit is even more important than that of the body or mind and should be in the hands of those who are prepared for the task.

The Sunday school teacher must not rebel against preparation. Our young people should prepare for this work. Those who are now teaching should prepare more fully. No one should be censured for what he does not know. It will do no good to "cry over spilled milk." But we are to be censured if we do not try to find out how to do the task to which we are called or to become more efficient in the work we are now doing. We should be able to say of all our Sunday school teachers that they are workers trained or training for their work. And as we realize the seriousness of the task we shall make no objection to the training.

Formal Education. There is a tendency in certain circles to place undue emphasis on formal education and to make too rigid formal educational requirements for Christian workers. You will note that we have said formal education. By this we mean that education that is received through the school curriculum and the school session. We must remember that there may be an education aside from this, There are no uneducated people. One cannot live and not learn, and most people learn a great deal outside of the regular school; some people without formal education acquire no small amount of knowledge and wisdom. We would not, then, be unreasonable nor unkind in the presentation of this topic.

However, the school, with its text books, assigned lessons, special teachers, and recitations, is an arrangement man has developed to meet a serious need. Time is short and we need the best helps we can get in the work of learning. Also the danger of wrong learning is so great that we need the best safeguards we can get in authorized texts and qualified teachers. A correctly conducted school is a very great boon to the race and is the means of qualifying for larger efficiency in life. The public school system has placed this formal education within the reach of all classes, and the compulsory education laws have brought about a condition where practically all are being formally educated to some extent.

What does this mean for the Sunday school teacher? It means that practically all the pupils are now in or have passed through some formal school work and are familiar with educational standards and methods; they know something about logical thinking and know what real teaching is. If they do not find in the Sunday school approximately the same standard of excellence maintained as in the other schools, they are disappointed and often cannot be held. There is no question but a part of the reason for the Sunday school's failure to hold the "teen age" youth is to be found here. The day has gone by when the Sunday school can continue with careless methods, poor educational preparation, incorrect speech and illogical presentation on the part of teachers, and hold its influence with the growing generation. Education is by no means the most important, but it is none the less an essential part of the teacher's preparation.

We would not say that any definite amount of formal education is indispensable to successful Sunday school teaching, but practical ability must be acquired in some way or other, and there are very few indeed who will ever secure a sufficient education of the right kind without a certain amount of formal training received through the school. There is very much to be gained by this formal education both in time and in quality. And the school opportunities now being offered are such that there is practically no excuse for the lack of it.

A certain amount of general education must always precede special education. A person must learn to read before he can study medicine; he must learn arithmetic before he can study accounting; he must learn to write before he can become a bookkeeper. A certain amount of fundamental learning and mental discipline is the basis of any and all special training. And this is just as true of the Sunday school teacher as of any worker in any other field.

To what extent, then, shall we recommend that our Sunday school teachers shall be formally educated? We have already said that no positive standard should be set up as absolute. But there is such advantage to be gained, such a fund of needed general information to be acquired, such habits of correct study and thinking and expression to be formed by this means, and so much time to be gained that we do strongly recommend that all of our teachers secure as thorough a general education as is possible. The Sunday school is worthy of the best trained workmen, workmen as well qualified for their particular work as are the members of the leading professions.

You are pressing us for a more definite statement. Very well, here it is. We should not feel justified in recommending less than a thorough completion of the grade and high schools, and a full college course or a normal course will be yet better. Of course it is assumed that in taking these courses you will keep the task for which you are preparing always in mind, and that you will hold true to the fundamentals of the Christian faith. It is better not to be so well educated and to be true than to be highly educated and be false. But one may be well educated and at the same time be true.

There must be no misunderstanding here. We are not suggesting that only those who have graduated from college or from high school shall be allowed to teach in the Sunday school. We can allow no such educational standard of requirement to be set up. To do so would be to eliminate some effective teachers, and some who have more practical knowledge than do some who have the formal education. These, however, are the exception to the usual condition. We are but recommending that which is desirable, and that which should be the condition whenever possible.

Wide Reading. Besides the formal school education the teacher should be a well read person; he should read broadly and be somewhat familiar with world events and the world's thinking. As a teacher he is supposed to know things and be able to give information in answer to questions. And many questions will be asked. Some of these will be foreign to the lesson that is being taught. Even then the teacher's ability to give a short, correct and satisfying answer will strengthen his influence. But it will be surprising to find how many things are more or less directly related to the study of the lesson and how many unexpected questions will be asked, the answer to which will be immediately helpful. It cannot be expected that the teacher shall know everything, and it is no disgrace to say, "I do not know," unless the question is such that the teacher should know; but it will be of greater advantage if he is usually able to give a correct answer. As the teacher, as the leader, as the example, and often as the hero, of the pupil, this wider information will add to the teacher's general influence and make him more effective in teaching the things he desires to teach.

The successful teacher, then, should be a constant reader and a fairly wide reader. This line of preparation he does not complete; he must keep at it continually if he is to be up to date with his information. There are four particular fields in which this reading should be done. The first and most important of these is the Bible field. He needs wide information relative to Bible truth and literature. There is much of unsafe and skeptical teaching today. The teacher must know the truth, and must be sufficiently familiar with error to be able to detect those lines of thought which may lead to it; he must be both a teacher of truth and a protector against error. He should be able to advise for or against the current books and periodicals, or the teachings of prominent men. But the teacher must not confine himself to the Bible field. His pupils are interested in other literature, and at certain ages they are great readers. The teacher should be able to advise also in the classical field and engage in intelligent conversation with the pupils relative to classical literature. The field of science is usually interesting to pupils. A certain amount of science is required in their school work and they are making their experiments in the laboratory. Science also offers an abundance of suggestive material for illustration. This field also should be included in the teacher's reading. Not least is the field of current history. General history has an important bearing upon Bible history. Current history includes the progress of the church. Many of the pupils are interested in the study of past history, and others in the trend of present events. To be ignorant of these subjects must of necessity weaken the teacher's influence with his class. The second day after the sinking of the Maine, as a young pastor was riding along the road with one of his parishioners, something was said about the crisis thus brought on. The pastor, who did not "take the paper," was ignorant of what had occurred, and of course manifested this ignorance. The parishioner remarked with something of disgust, "Well, you are ignorant, sure enough." Such an occurrence would be quite unwholesome for teacher and pupil. There is much in the newspaper not worth reading, but the important current events should be known.

Open-mindedness. We do not mean the open-mindedness that is the plea of the modernist, which is but reckless exposure to deadly contagion. We refer to open-mindedness to truth, a passion for truth, an honest search for truth and a willingness and eagerness to receive truth. The teacher must be rigidly unyielding in favor of truth, positively uncompromising with error, but open to all that is really true. There are many phases to truth, and the narrowness that is unwilling to see every part of truth is not wholesome. There are those who are not able to distinguish between open-mindedness and compromise. Some who are very narrow justify themselves on the ground that they are uncompromising. By this error they miss something of the truth, and so narrow their lives and limit their service. Their narrowness makes a barrier between them and other good people and throws them out of sympathy with some whom they might help. Open-mindedness does not mean any compromise with error, it is openness to truth. Certainly one should not want to be less than open to truth.

In order to maintain this openness to truth, one must guard carefully against mere prejudice for or against theories, teachings or customs. We know this is not the easiest thing to do. We are all somewhat prejudiced from our early training. We do not know our point of view is prejudice or we would probably give it up. We are afraid to rye it up lest we be yielding truth to error. It is well that we are careful. But that prejudice which will keep us from honest investigation, and which is unwilling to know the truth if it differs from what we now are holding, is to be condemned. There is nothing ever to be feared from truth, and it is desirable that

we shall know as much of truth as possible, especially the truth that is helpful in our work. All truth harmonizes so that no new truth received will destroy any real truth already held when seen in their correct relationship.

Loyalty to truth will hold uncompromisingly to the teaching of the Bible. Open-mindedness to truth will help one to keep free from prejudiced interpretations of the Bible. Not all that is professedly based on the Bible is true. The Bible is all true, but not all the interpretations of the Bible are true. Error often seeks to hide behind the Bible and quote the Bible as its proof. Satan quoted it in tempting Jesus. Many false cults try to ground their error in the Bible. Loyalty to the truth will hold one to all that is in the Bible, but not to all that is taught from the Bible.

Open-mindedness in no sense means weakness or fickle-mindedness. It does not mean that one accepts everything that is presented or that appears pleasing. It is openness in the sense of willingness to know and to receive the truth. But it insists on sufficient evidence; it must have truth. The openness of which we are speaking is closed to all error and refuses all compromise.

No one admires narrowness and prejudice. Should the pupils discover these traits in their teacher his influence with them would be greatly lessened. Pupils will usually appreciate a bold and uncompromising stand for an honest conviction, provided they can feel that their teacher is honest, fair and open-minded. Happy is that teacher who can thus present the truth that he believes, who can stand firm for his convictions of truth and at the same time make his pupils feel that he is not bigoted or narrow-minded, but that he is open and honest.

Observation. A certain amount of book knowledge is necessary, but the education that stops with this is only theoretical. It must be supplemented by the laboratory of experience and by personal observation. The teacher must do more than merely see the surface of things; he must keep a wide open eye; he must see much that the careless do not see. He must study his pupils by watching their actions, their countenances, their moods, their home life, their school life, their play life, their social life, their business life; he must observe the effect of his methods of teaching upon their treatment of each other. The teacher should also visit other schools occasionally, observe their school and class organization and administration and methods of teaching, and then go back to his own school to make any improvements suggested by this study. The best teacher will be a wide observer and a careful thinker concerning that which he observes. He will not be an imitator, but he will be a learner, an assimilator. That which he gets and can adapt to his need he will make his very own before he uses it. Many are limited in their education and impractical in their service because of their failure to observe and to study persons and situations.

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08 -- SPECIAL EDUCATION

The Sunday school teacher should be a specialist. That his work requires more than general education, that it requires a special preparation, needs no argument. "And surely for this far-reaching religious work there is need for the best possible training. Moreover, there is no

other work for which preparation has been more sadly neglected." Practically every profession has its required special training. But no profession is superior to this in importance. "It is a happy day for us that now we are seeing this need and undertaking to fill it."

But what is the special education that the Sunday school teacher should have? Ezra was a great and successful Bible school teacher in ancient times and it is significant to note in this connection what is said about his special preparation. Here it is: "Ezra prepared his heart to know the law of Jehovah, and to do it, and to teach statutes and commandments in Israel" (Ezra 7:10). There are four lines of special preparation suggested here: 1. Heart preparation; 2. Mental preparation -- "to know"; 3. Life preparation -- "to do"; 4. Teaching preparation. We have already given attention to the first of these and seen that there must be a genuine Christian experience and a consistent Christian life, a heart love for Jesus, for the pupil and for the work. We have thought of the second in a study of the general mental state and general educational preparation, but not the special mental preparation here referred to. We have noted the third point in a study of the ethical life, and we are to consider the fourth in a later course. In this lesson we are to study the special mental preparation, the special knowledge that the Sunday school teacher needs.

Knowing The Bible. The Bible is the text book of the Sunday school and no teacher can succeed without knowing his text. "To know the law of Jehovah" requires study; it takes work to learn the Scriptures. It is not enough simply to read the Bible; it must be studied. We must not be satisfied with merely glancing through it; we must dig into its depths. "Search the scriptures" is a command of Jesus, and this search must be a chief business of the Sunday school teacher.

The spirit of our study of the Bible will determine our success in gaining a mastery of its teaching. It has been said that we must study the Bible in a childlike spirit. A child is humble, trustful, docile, and without fixed opinions upon the subjects investigated. But we must approach it not in a childish but in a manly manner, as children of God under the tutelage of the Spirit of God. In this study the teacher should approach the Bible:

1. As the Word of God. As to this there must be implicit confidence. It will be impossible for those who doubt to discover its finer and more helpful secrets.

2. With reverence. We should approach Bible study with something of the spirit of Moses before the burning bush; we should take off our shoes in recognition of the fact that we are treading on holy ground.

3. With a ready assent to all of its teaching. Some of it may not be clear to our understanding, but confiding in the Author we must be ready to assent to it all.

4. With a purpose to obey it. Only the obedient spirit can be a receptive spirit. God's promise of understanding of the truth is only to those who are willing, to obey it (John 7:17).

5. With a view to self-appropriation. We must make the Bible personal; it must be received as God speaking directly to me.

6. Prayerfully. All Bible study should be preceded by prayer and pursued in the spirit of prayer. When we look into His Word we must have the Spirit who indited it to help us understand it.

7. In the spirit of meditation. Much is lost in any Bible study if we do not take time to meditate. We must stop and ponder the message we have read.

A General Study. It is not enough for the teacher to study the Bible in preparation for each individual lesson. The minister's preparation for his work does not consist in making sermons; the lawyer's is not in trying the case; the physician's is not in writing prescriptions. Their preparation consists in getting ready to do these things. There must be much general Bible study.

1. There should be thorough acquaintance with the mechanical arrangement of the Bible. The names and the correct pronunciation of all the books of the Bible with their author and their place in the canon should be known. There should be such familiarity with the Scriptures that any book may be quickly turned to, and that there will be no hunting for chapters in the books that have but one. A general knowledge of the contents of each book will be helpful so that what is desired for reference may be quickly found. The good teacher must be as familiar with his text book as the artisan with his tools.

2. There should be familiarity with the Bible historically, so that each lesson may be known in its correct historical setting. Abraham must not be confused with the times of Isaiah, nor David with the times of Paul, nor Solomon with the times of Julius Caesar; the song of Miriam must not be given a Greek setting, nor the book of Job a Roman setting, nor Peter a modern setting; Rahab must not be connected with the fall of Jerusalem, nor Joab with the fall of Jericho. The Sunday school teacher should be as familiar with Bible history as the public school teacher is with the history of America or England. With him, the name Gilgal should be as familiar as Plymouth or Quebec, Hebron as Mt. Vernon or Epworth, Jericho and Gilboa as Gettysburg; he should know more about Joshua, Gideon and David than about Lincoln, Grant, and Wellington; more about Isaiah and Daniel than about Tennyson or Longfellow.

3. There should be familiarity with the customs and manner of life of the people in the various periods of sacred history. Men cannot be understood apart from their environment. Neither Joseph nor Paul was shut up in a modern jail; the manger in which Jesus was born was not like the manger of today; Elisha was not plowing with a Moline plow; the reapers in the field of Boaz had no McCormick binders -- they did not thresh and grind their grain as we do; neither did Daniel in the lions' den nor Paul and Silas in jail sing "Amazing Grace." These things have more to do with correct interpretation than we generally suppose.

4. The geography of the Bible should be fairly well known. It should be known in what continent, whether Europe, Asia or Africa, the lands of the Bible are located and in what part of that continent. And the Bible land itself should be well known. The names of its peoples, cities, rivers, lakes and mountains should be as familiar to the teacher as those of his own country. The literature of the Bible should be well known, its style and form. It has prose and poetry, drama

and fiction and romance, but these differ from the modern types in style and form. Something of familiarity with the Bible literary forms is needed for clear understanding and interpretation.

6. There must by all means be a familiarity with the general teaching of the Bible. Drawing inferences from isolated texts or portions often leads to serious error. The basing of a doctrine on a single text is rather dangerous. One is not in a position to interpret any single verse or portion without some general knowledge of the teaching of the Bible as a whole.

How Shall The Bible Be Studied? How then shall the teacher acquire this knowledge of the Bible? We are suggesting six things that should be done in order to secure the thorough knowledge needed:

1. Study the Bible as a whole: there should be what is called wide study or reading. By this we mean, read the Bible through. If we are to get it all we must study it all-and certainly there is none of it so unimportant that we may with impunity neglect it. And if we are to get any part of it as thoroughly as we should, we must get it as a part of the whole. Lest we miss some of it, and lest we get none of it thoroughly, we should, we must, study its entire content and read it through carefully. Each part has a relation to and sheds light on other parts; and a view of the whole landscape is necessary in order to appreciate the separate parts. Reading eighty-five verses each day will complete it in one year.

2. Study by periods. God's dealings with man may be divided into well-defined dispensations and historic periods. In each of these periods some definite plan of God may be discovered, which of course is related to the whole. In one period man is put to a certain test, and when he fails to meet this test God goes forward with His plan, dealing with man on a new basis that seems to be necessary in the light of his failure; thus one period supplements another. There is also through these periods a progression in God's revelation of Himself and of His plan. By a study of the dispensations in their order the teacher becomes familiar with progressive Bible history, the progressive dealing of God with His people and revelation of Himself to the world. He will thus come to see how God allows some things in one period which He forbids in another period and how He adapts His teaching and methods to the particular need and condition. Without this study by periods there is danger of erroneous interpretations.

3. Study by books. Each book has a distinct purpose which the teacher should know. The book should first be read through, if possible at one sitting. If this can be done several times it will only be the better. The more thoroughly one can come to breathe the atmosphere of the book, the more helpful will be the study. It will be well to make an outline of file contents of the book. Some study should be made of the author and the times in which he wrote. The outstanding doctrines should be discovered and studied. Persons, places and incidents must be noted. The special literary style may be observed. Many lines of study may be followed in each book of the Bible.

4. Study of chapters. It is interesting to make some study of the chapters of the books of the Bible. Especially is it helpful to become familiar with many of the more prominent chapters which may be given special names, such as the Faith chapter, the Love chapter, the Whole Armor chapter, the Resurrection chapter.

5. Study the Bible biographically. The history of the world is largely the history of the deeds of men. By a series of studies of the lives of certain men one can get the entire Bible story. History should be linked to our study of biography. But here there is more than history: there is a study of men, their character and how this was built; of human skill and how it was gained; of characteristics that make for success under various situations; of the true philosophy of life. The Bible is an ideal text for the study of biography; for there is no sham, nothing is covered up, faults and failures are recorded as well as virtues and successes, and all are given in the light of their relation to God.

Knowing The Pupil. As essential as is the knowledge of the Bible, there can be no teaching unless the pupil also is known. The Sunday school objective formerly was merely a lesson to be taught. A knowledge of the lesson and how to teach it seemed to be sufficient. We have come to see our error, and now the Sunday school objective centers in the pupil, a person to be saved and a Christian character to be built. This necessitates a knowledge of the pupil. And the degree of success in teaching is as dependent upon the fullness of this knowledge of the pupil as it is upon the knowledge of the lesson and how to teach it.

Every teacher must know something of human nature in general -- of general psychology, and of the characteristics of human life at the various age periods -- of special group psychology. Teachers often fail, not because of their ignorance of the Bible, but because of their failure to know and understand their pupils. This has especially been a fault of the past, which we are now to some extent correcting. It may be that there is some danger of carrying this reaction too far, of so depending upon our knowledge of psychology and psychological methods that our results will be more psychological than spiritual. By all means this danger must be avoided. But despite the danger the fact remains that the teacher must know the pupil.

The physical, mental, social and religious characteristics vary so greatly with the changing years that a person cannot hope to do good teaching in any department unless he is familiar with the characteristics of the age group in which he is teaching and adapts his teaching to the capacity and need of the group. Whether the teacher shall appeal to reason, curiosity, or imagination; whether he shall teach by speaking or by acting, or having the pupil act, and if the pupil acts what kind of action; whether to attempt any memory work; what handwork or object lessons to use; what truth to present, these and many other such questions which have to do with the success of teaching and the welfare of the pupil require for a correct answer a knowledge of the pupil.

Along with the general study of human nature there must be some knowledge of the individual pupil. Each person is different from every other person and will furnish a separate problem, calling for a somewhat different treatment. The teacher should know the pupil's disposition, environment, education, especially his religious condition, as well as he can; he should know him at home, at school, at play, or at business. If he is not a Christian he should discover the reason and seek to remove the difficulty.

Knowing The Method. Knowing the Bible and knowing the pupil, however thorough this knowledge may be, is not sufficient. The teacher must now know how to get the teachings of the

Bible to the pupil so that he will know them, accept them, and live by them. There is a right way and a wrong way to teach a lesson; there is a teaching that misses the objective, and there is a teaching that reaches the objective. Truth cannot be brought into the mind and heart by "just any kind" of method. A knowledge of the best methods of teaching and the methods most effective with the various age groups is essential. The careless teacher who goes ahead just any way, with no attention given to methods, cannot succeed.

Knowing The School. The successful worker must know his organization and its methods. The Sunday school teacher should be familiar with the best form of Sunday school organization and with his own school. He should know what officers and committees are needed and what work they should do. He should know how to grade and departmentalize a school. He should know what equipment is needed in each department to make it efficient or to help to make it so. He cannot afford to be indifferent to the efficiency of the general organization, for without this his own class work will be difficult and the larger success all but impossible.

He should also be familiar with the best means of building the school; such as the community survey, the kinds of competition and rewards that are safe and helpful, the successful methods of reaching the absentee and following up the visitor. These things have to do with the school as well as with the class. He should also study the best methods of record keeping and appreciate correctly the value of the several points in the record. The school, the department and the class should all have standards of excellence toward which they are reaching, and with these the teacher should be familiar.

Both general and special education is the requirement for the larger success of the Sunday school teacher. With the knowledge of the importance and seriousness of this task as we now see it, certainly no teacher will hold back or fail to secure the very best preparation that is possible for him to get for this work. He will follow the courses marked out as fully as he is able and then will be a constant reader of helpful Sunday school books.

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09 -- THE TEACHER AN EVANGELIST

There are three Greek words kindred to our English "evangelism." There is the noun evangelion, which means "good news" and is translated into our English Bible as "gospel." The verb evangelizein means "to proclaim something as good news." The noun evangelistes means "a bringer of good news." This last word is used with reference to Philip and Timothy. Evangelism is recognized as one of the offices and gifts set by God in the church. The good news to be proclaimed was first, that in the person of Jesus of Nazareth the long-looked-for Messiah had appeared to establish His kingdom; later it came to comprehend all that Christ meant for the individual and for the world. Philip as an evangelist went down to Samaria and held something of a revival meeting seeking the conversion of the people, and was so successful that the apostles joined him in the work of leading the converts to receive the Holy Spirit. Timothy was instructed to do the work of an evangelist. He may have held some revivals, but he also did some pastoral work and teaching. As one among the spiritual gifts the instruction given shows that the work of the evangelist is that of perfecting of the saints as well as the making of converts.

The work of the evangelist, then, would seem to be, by the proclaiming of the truth of Jesus (1) to awaken men to their religious condition and their need of Christ, (2) to bring them to an acceptance of Christ, (3) to help them on in the ever-developing Christian life. The work of the evangelist, however, is now generally understood to have most to do with the bringing of the people to a definite decision in relation to the crises of salvation, the conversion of sinners, the sanctification of believers, the reclaiming of backsliders. This may be either missionary evangelism in new fields or home evangelism in the home field; public evangelism in the revival meeting or personal evangelism by teaching. We have been a bit narrow in our thinking here. Having confined the use of the word evangelist to the person who makes a business of holding revival meetings we have not thought of, or at least have not properly evaluated, the other forms of evangelism and have not seen that others besides the revivalist may also in some true sense be evangelists.

Since there is the teaching evangelist, as well as the preaching evangelist, and since the Sunday school is the school of the church, we should expect to find this teaching evangelist in the Sunday school. And who could we expect it to be in this school if not the teacher? Besides being a teacher, leader and example, every teacher should be a teaching evangelist. Some may be more skillful than others in this phase of the work, but none can be excused. The very objective of the Sunday school calls for the evangelist. Training for evangelistic teaching must be a part of the Sunday school teacher's training.

Evangelistic Passion. Every Sunday school teacher should have something of the evangelistic passion, a real desire or burden for the salvation of souls, especially for the unsaved and unsanctified of his class. This calls for a peculiar love for the pupil and a true comparative valuation of the spiritual. Although the physical and mental and social must not be neglected, yet it is easy to become so interested in these as to neglect the spiritual. The teacher must desire that the pupil have a strong physique, that he have proper satisfaction and enjoyment in life, that he have a strong mind and be a good thinker, and he must contribute as he is able to these ends; but the strongest desire must be for his spiritual interests. At all times that which is done for the physical and social and mental must have the spiritual more or less directly in view as the ultimate objective. The teacher must feel deeply the necessity of conversion; that without this there is no eternal hope, but that there awaits only the fearful lake of fire; also that without conversion there can be no fullness or richness of present life. He must feel the sadness and danger of the backslidden life. He must recognize the obligation of believers to receive the baptism with the Holy Spirit. In all of his teaching and planning he must, with strong desire, have ever before him the bringing of each unsaved and unsanctified pupil to the needed crisis. And with this he must know the equally strong passion for the upbuilding of each pupil in Christian character and his training for some effective Christian service.

How shall this evangelistic passion be maintained? We should not assert that it may be kept up to the same intensity, to the high fever heat, all the time. This probably would not be best. But it must be present as a leading passion at all times. If the teacher feels the force of the command of Jesus to seek "first the kingdom of God," if he gives spiritual values their first place, if he has a strong sense of the sinfulness of sin and the lostness of a lost soul, and is honest with his own convictions and feelings, he should be able to keep this evangelistic passion.

However, should he find this passion waning, let him pray and meditate upon those passages of scripture which deal with the punishment of sin and the glories of salvation, and he will soon feel the fire kindling.

Evangelistic Atmosphere. Every Sunday school has a distinct atmosphere that is felt by all and is quickly detected by those who are observing and experienced. This atmosphere may be described by the use of such adjectives as "educational," "orderly," "social," "enthusiastic," or "disorderly," "cold," "dull." Several of these terms will be required to describe the atmosphere of the ideal school; the first four are essential. But a school connected with the church, having the same ultimate objective as the church, must have added to these the word "evangelistic." To add this word will not weaken the others; rather, it will permeate them with a new motive. An atmosphere of evangelism should be clearly present and strongly felt throughout all the activities of the school. If there are to be any social or athletic activities, these must be overshadowed by this atmosphere. Their ultimate end must be spiritual helpfulness; otherwise they are entirely out of place. It would be a great mistake to try to make of the Sunday school a revival meeting and of all the teaching revival sermons or sermonettes; but the evangelistic atmosphere can prevail without this. What is desirable is not so much revival as educational evangelism. Both seek the same end; it is but a difference of method.

One powerful element in the atmosphere of a school is the class influence. To a very large degree this may be controlled and regulated by the teacher. If the teacher is evangelistic, the class will catch the spirit. Beginning with the Intermediate department there should be simple class organization. One feature of this organization should be a good working evangelistic committee. The names of all the unsaved pupils should be placed on a prayer list for this committee and for any other more mature Christians of the class. There should be some wise personal work. The class session should not be allowed to drift into any discussions or conversations which would dissipate this atmosphere. There should be something in every lesson pointing toward decision. Matters of business should seldom, if ever, be brought into the regular class session; they should be attended to on a week night if possible.

It will be impossible to maintain a proper atmosphere in the school or class unless all the class activities are kept under the leadership of the Christian members of the class. Should the social life or any other activities of the class get into the hands of the unsaved, the class will be ruined so far as its true purpose is concerned. Not only the teaching, but all the class leadership must be kept spiritual. Otherwise we shall miss the Sunday school objective.

Continuous Evangelism. Where the atmosphere of the class and school is evangelistic as it should be, all the officers and teachers will co-operate in this effort so that from Sabbath to Sabbath there will be a continuous effort at educational evangelism. The winning of some to Christ will be a part of the motive in the preparation of the program and of the lesson, and in the teaching of the lesson. And the way must be kept open for personal work and opportunities offered for any who may have a desire to seek salvation. The teacher should make the members of his class feel free to come to him for help. And of course he must know how to give them help and lead them to Christ. The members of the class who are Christians should be taught how, and encouraged to do personal work. Definite conversions should result from this effort: in the class,

at home or in some place of private conversation. The teacher should study the art of personal work and practice that art to the best of his ability.

Awakening must precede conversion. To press for a definite decision when there is no sufficient awakening may be injurious. "He that winneth souls is wise." The awakening is ultimately the work of the Holy Spirit, but He uses the truth and the teacher has a part in presenting the truth. Under the leading and anointing of the Holy Spirit the teacher should present such truth as the Spirit may be able to use in accomplishing this awakening. The teacher must then be alert and watch the effect of the working of the Spirit in the life of the pupil and, when there is evidence of sufficient awakening, press for immediate decision. There should be a continual watching for this time, and an atmosphere in the school and class such as will make it easy to seek and find forgiveness or cleansing.

There is a period in early childhood when a definite conversion is impossible. Being instinctive imitators and easily influenced, children are readily deceived and led to make a false profession which will lead to harmful consequences. Definite conversion should not be pressed on children until they have reached the age of responsibility and have been awakened by the Spirit. But the teacher must be keen to observe developments and seek to secure the decision for Christ at the earliest moment. It will be a mistake, however, to expect and try to force all of the same manifestations in the child conversion as in adult conversion. While conversion is impossible before the age of responsibility has been reached, there is possible a pre-conversion religious life and culture which should be the objective of the teacher in the beginners' and primary departments. If this pre-conversion religious life is properly developed in these years, conversion will be possible at an earlier age and the child will be in a better condition for conversion. The evangelistic atmosphere of the school and the evangelistic passion of the teacher should be such as to produce this culture and bring to conversion as early as possible. Usually the Junior department should not be passed without a definite conversion. Then work looking toward sanctification should be immediately begun and the second crisis be secured as soon as possible.

Special Evangelism: While the evangelistic atmosphere and passion should be present at all times, there should also be occasional times of special evangelism in the Sunday school. These may be conducted by a class for the class, by a department for the department, or by the school for the whole school. It may be a week of intensive effort preceding a certain Sabbath; or it may be for a longer time, as four weeks culminating in the last day or week. These climax days have been called "Decision Day" or "Confession Day." The plan is a good one, but some have made serious objections to "Decision Day." A better word might possibly be used. The fault, however, is not in having such a day but in the failure to work for and secure real conversion. With the busy care and multiplied interests that press in upon us all, we are not likely to do our best unless we have these special times of special effort. The intensive effort leading to a climax is desirable. Some pupils can be won only by intensive effort. Where the plan so often breaks down is in the decision. This too often misses and falls short of real conversion because it is but a human or intellectual affair. The emphasis is placed so largely upon public confession, upon church joining with the background of only a personal decision, without the confession of sin, the yielding of the heart and life to Christ and the divine forgiveness and acceptance. Conversion has a divine as well as a human side. The human side is more than a mental decision and assent

to the simple credal statement; it is a taking sides against Satan and all sin and a yielding of the heart to Christ. The divine side is forgiveness, the new birth, and a witness or assurance to the person that he is a child of God. The point at issue is not so much what name we shall give this climax as what we shall do on this day; it must achieve real spiritual results. A well-laid plan is essential to the success of special Sunday school evangelism. The workers must pray much, both together and separately. These workers, in the case of a class, will be the teacher and the Christian members of the class and possibly the parents of the unsaved members; in the case of a department, the supervisor and teachers at one time and the teachers and pupils at another; in the case of a whole school, the superintendent and his cabinet; in any case, the pastor will be as closely connected with the movement as possible.

There must also be much wise personal work, growing more intense as the climax day approaches. By wise personal work we mean that which shall be done so carefully as to win rather than harden or disgust or drive away. There is a right time and a right way to do personal work and we must find that way. The lesson periods must be full of the evangelistic appeal wisely expressed. When the net is to be drawn it should be done with the tact of a skilled fisherman. The Sunday school teacher must study well the art of soul winning.

The Revival Meeting. Possibly once or twice each year the church will engage in a revival meeting. The Sunday school as a part of the church should take a deep interest and an active part in this revival. The Sunday school should be a very fruitful field for this work, since it has already won the pupils to some sympathy with the church by securing them as members of the school. The teachers of the Sunday school should be among the most active personal workers. They should organize the Christian members of their classes into bands of personal workers in the interest of the unsaved of the class and of their group age in the community. If each class will thus organize under the leadership of its teacher we shall have the best possible arrangement for personal workers and have the whole field carefully covered. Think of what this will mean toward the success of the revival. The Sunday school teacher who carelessly absents himself from the revival, or is indifferent to its work, is a bad influence and unworthy of his office.

After The Revival. There is no more important time than that just after the revival has closed, especially if it has been a successful revival and souls have been won. The church must now come back to its regular program of work and this program must include the winning to membership in the Sunday school and church, the placing and putting to work of those who have been reached by the revival. The new converts must now be helped to readjust their way of living. Some of these have been taken entirely from their former social group and must now find a new social group, or backslide and go back to their former crowd. A Sunday school class of their age and sex may meet this need, and the teacher must see that there is a welcome and no snubbing. Some who have been forgiven by God now have a hard time to forgive themselves and to forget those things which are behind. Satan is at hand to remind them and to charge them still with their past sins, and they are liable to become discouraged and backslide. They need help to learn how to keep the victory. The "good news" is not only that we may be forgiven, but that He will "remember our sins against us no more forever." The Sunday school teacher may be a helper to these new converts in their adjustment to the new way of living and their establishment in grace. Each teacher should have his class organized for this part of the work. There should be

personal friendly invitations, manifesting real interest, seeking to win all to Sunday school membership, attendance and service. Each age group should be especially interested in all those of its own age.

The Sunday school is a potent evangelistic agency, and the teacher is largely the key to its success.

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10 -- THIS ONE THING I DO

After this serious study of the place and the importance of the Sunday school teacher, are you now asking, "Who is sufficient for these things?" We are not surprised; it should be even so. We need to take the Sunday school work more seriously. But no one should become discouraged. Whatever work is worthwhile carries responsibility, and responsibility is good for one. Is this not the kind of work you want to do? Set yourself then to master the art and accomplish the task.

In order to carry forward this work you must leave many other things undone. If you undertake too much the Master will be displeased, for He knows you cannot do many things well and He wants you to do what you do well. Poor work is never any credit to God. The divine plan for the church is a division of labor. Some, but not all, were to be apostles; some, but not all, were to be prophets; some, but not all, were to be evangelists; some, but not all, were to be pastors and teachers. (Eph. 4:11). In bestowing gifts in the church God has recognized the "diversities of gifts" and divided "to every man severally as he will" (1 Cor. 15:4-11). The church, however, does not seem to have had a very clear vision of this plan. At least, there has not been much practice of it in arranging for the work. A first common error has been in thinking of the pastor as himself the one to do all or most of the work rather than being the leader to direct the work of the members. A second serious error has been the tendency to "ride a free horse to death." How often it is the case that "a few do it all," that the same person holds from two to five or six positions in connection with the church. But these persons, if they make a success of anything, specialize in one or two of their positions and neglect the others. Is this right? Some of these are so busy attending board and committee meetings that they have no time to do any actual work; they carry out no plans carefully and successfully. Sometimes we find a foolish person who wishes to be thus prominent in everything. Verily they have their reward, prominence, but they constitute the great church failure. The church has often turned enemy to itself, has followed the line of least resistance; instead of developing specialists for its various lines of work, it has overloaded the supposedly few willing workers, and as a result has brought no work to perfection. Let us frankly say, this is not God's plan for the church and it is hindering the church seriously in its work.

Jesus told us that the children of the world are wiser than the children of the Kingdom. Nowhere is this truth more marked. The business of the world in every department is carried on by specialists. A superintendent may have oversight of a department where there are many machines, but there is a special worker for each machine. Look in upon the department store organization, or the effective office force, or the public school system. You will find the same

thing everywhere, except in the church. One thing that the church needs is a leadership that can select, train, place and use men. It is not a question of men; there are usually enough members for all the positions, but too many are unused. These are willing that others shall do the work, and will let them do it so long as they are willing. But among the great unused crowd are many who, with proper persuasion, might be induced to prepare for very successful work if some of these "willing workers" were to refuse to attempt so much and others were made to feel the church needed their service.

We have said all this in order to say now that the work of Sunday school teaching, if it is all done and well done, is all that one person can accomplish in addition to the ordinary responsibilities of life. The Sunday school teacher will need no other position in the church beyond this one. If he is to succeed he must make up his mind that "This one thing I do," and give himself to this as his special church obligation. He will not lack interest in other things, but this will be his particular task. And what work is there more worthy of a life service than this?

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THE END