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General Principles of Child Evangelism with Special Reference to the Age Group Six to Twelve

Albert Gackle

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GENERAL PRINCIPLES OF CHILD EVANGELISM
WITH SPECIAL REFERENCE TO THE AGE GROUP
SIX TO TWELVE

by

Albert Gackle

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CHAPTER I

INTRODUCTION

A. Statement Of Problem

Facts generally accepted in the field of Christian Education show that the boy and girl in the age group of six to twelve is stepping over into another world. Life is becoming very real to them and they require the real, the true, and the genuine to satisfy their longings. They are discriminators between fact and fiction and very frequently note things long before they attract the attention of an adult. Their conscience is yet tender, the impulse to obey is strong, and the implicit faith of the earlier years still lingers with them. It is a time in their lives when the conduct is shaped not so much by what they are taught as by what they have observed. Considering these facts in relation to the increased rate of juvenile delinquency and the great loss in numbers that the Sunday School experiences in the intermediate age group the question was raised in the writer's mind regarding the evangelization of children in the age group six to twelve.

The problem, therefore, presented to this study was: what are the general principles of evangelism which can be applied to the age group six to twelve through the home and the Sunday School? It was the assumption of the author that this problem can be solved to a great extent through the evangelization of the children in the age group of six to twelve.

B. Justification For The Study

The importance of a study of this nature stems directly from the assertions of the leaders of our nation that the flux of the child problem can be stopped and controlled by establishing the family altar of prayer in the homes of our nation and by the concentrated efforts of the Sunday Schools. Reformatories and correctional schools have not succeeded in fulfilling the purpose for which they were established. It was rather that in some instances the youths placed in such institutions have not been corrected but they have become confirmed adults in criminal skill for which they were first apprehended.

Statistical reports have revealed that large sums of money have been expended in providing recreational facilities and institutions of learning and training. These have all contributed to the welfare of the nation, yet the increase in the child problem on a percentage basis is proving that the underlying cause is not primarily a lack of something to do, or proper training and education, but that the cause is primarily a moral issue. It is not enough to state the cause and point a finger at the home or an institution, saying you have failed, but a workman must have tools to work with to be effective. And again, these tools must be the right kind of tools. Thus, the justification for this study rests in the assumption that all too little has been accomplished in the nature of this type of work. More will have to be done and put into written forms that can be placed into the hands of those who teach in our Sunday Schools and into the hands of the parents of the children of our country.

It was the intention of this study to set forth the underlying working principle for child evangelism in the age group of six to

twelve, and to present some suggested methods and techniques for applying this principle.

C. Purposes And Objectives

The primary purposes of this study were to determine a philosophy of evangelism and to ascertain the general principles of child evangelism as applied to the age group of six to twelve.

The objectives which guided this study were:

1. to discover the relation of the home to child evangelism,
2. to ascertain the relation of the Sunday School to child evangelism,
3. to reveal the principles of lesson preparation and presentation and their relation to Sunday School evangelism, and
4. to point out certain administrative techniques to be employed in child evangelism.

D. Limitations Of The Study

The assertion was made in this study that the moral problem of our youth can be solved through the evangelization of the children in the home and in the Sunday School. Much depends on bringing the children in the age group of six to twelve to the point of dealing realistically with the matter of sin and yielding their lives to Christ. Therefore, particular attention has been granted to the basis of evangelism in these two institutions, and to the general principles which can be applied to this age group. There are many related and associated fields of study that lend themselves to child evangelism. Some of these are: evangelism through daily vacation Bible schools; evangelism through child camp meetings; evangelism among the physically and mentally handicapped children. These were considered beyond the

scope of this study. The author felt that there is a particular shortage of material in the field of evangelism of the age group of six to twelve.

E. Method Of Procedure

Scripture references and passages cited in this dissertation were taken from the authorized version of the Bible. Other material used was derived from books, periodicals, tracts and pamphlets, a child evangelism conference, class notes, and personal interviews with men and women dedicated to God with years of experience in the field. The documentary research was conducted in the libraries of Western Evangelical Seminary, Cascade College, and Western Conservative Baptist Theological Seminary, all of Portland, Oregon. The findings of this study were conducted according to the "scientific method" of research.

F. Definition Of Terms

The usage of the word "child" is ordinarily taken to mean the age from birth to about twelve years, however, in this study special application was made to the age six to twelve.

"Evangelism" was used with reference to the process by which the gospel message is made known to the child resulting in the experience of the new birth.

"Conversion," "new birth," and "born again" were terms used to express that which takes place in the life of a person, when that person acknowledges the sin in his life and through repentance and yielding his will to the Will of God, is made a new creature in Christ Jesus through the infinite power of God by the Holy Spirit.

"Decision" was a term used to indicate the free moral act of a person who accepts God's plan of salvation, with this act terminating in the experience of conversion.

"Sunday School" was used with reference to that Christian institution, differentiated from all other schools, which meet on Sundays for the purpose of teaching the gospel.

G. Statement Of Organization

The statements of introduction in this chapter were followed by the succeeding order of study. In chapter two the home in relationship to child evangelism was dealt with from a Biblical and a present-day point of view. The relationship of the Sunday School today and child evangelism was handled in the third chapter. Chapter four was a treatise of the relation of lesson preparation and presentation to child evangelism, covering the area of prayer, study, planning, class procedures and drawing the net. The fifth chapter included a consideration of Sunday School administrative techniques in relation to child evangelism, dealing with the work of the pastor, the work of the superintendent, special days, and special periods. To each of these chapters was appended a short summary. The work was culminated in the sixth chapter with a general summary containing conclusions and recommendations.

CHAPTER II

THE HOME IN RELATIONSHIP TO CHILD EVANGELISM

A. Introduction

A conversation with a young man contemplating marriage brought the writer face to face with a situation that is all too prevalent in this nation today. The young man knew that he had a desire for the young lady, but when confronted with the thought of love and what it meant to be "in love," he was at a loss. Further probing revealed that he had no conception of marriage as an ordinance of God. Conversations with other men, especially in the armed services, have revealed this thought, "let the child societies and orphanages take care of the children, I'm a free man." With such adverse thinking among those that will be making the future homes of this nation, as a background, it is the purpose in this chapter to set forth the God-given purpose of the home in relation to the children, considering first the Biblical foundations; second, the home today in relationship to child evangelism; third, hindrances to child evangelization in the home; and fourth, applied techniques in the home toward child evangelism.

B. Biblical Foundations

Opinions throughout the years have varied greatly concerning the purpose of the home. One of the purposes of the Communistic party that developed out of the revolution of 1917 in Russia was to do away with the home. The relationship of men and women was compared to the private act of eating and drinking, and children were to be reared

separated from their parents under a scientific program with correct political orientation.¹ This extreme view is the exact opposite of the instituted ordinances of God.

The Word of God tells us in Genesis, chapter one, that God created man in His own image, creating them male and female. This was the institution of the first home. He blessed them and commanded them to be fruitful, to multiply, and to replenish the earth.² Thus, the first home received children as the direct blessing of God.

This was not a communal thing as some would interpret it, for following the account in the first chapter of Genesis, the home is revealed to be an institution that is to be continued. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). A further refutation of this idea of communal relations is found throughout the teachings of the New Testament as well. Pertaining to this same issue Jesus, the Son of God, taught in the Gospel of Mark 10:9 saying: "What therefore God hath joined together, let not man put asunder." The apostle Paul gives many and varied teachings concerning the marriage relationship and the duties of the home.

The home was not established without responsibilities. Having been instituted by God, certain responsibilities were placed upon the parents. Joshua was confronted with the worshipping of false gods among his people.³ He saw his duty not only as a leader of this people in calling them together, exhorting them, but he saw and obeyed the will of God when he said, "but as for me and my house, we will serve the Lord" (Joshua 24:15). The home is to glorify God. It is to bring praise and honor to His holy name. If it brings dishonor and shame upon the name of God, it is cursed.

The man Job was perfect and upright in the sight of God. He feared God and abstained from evil. It was distasteful to him. He would serve the Lord.⁴ The question has been asked, can one truly worship the Lord and serve Him, and not fulfill the duties placed upon him? Let such a one look again to Job, a man that feared the Lord. The Word of God points out that there were born seven sons and three daughters into that home. The time came when these sons feasted in their houses and they called also their sisters to eat and drink with them. Then follows the picture of the true parent of the home. It is recorded:

. . . And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. (Job 1:5).

This is a vivid description of a father who saw that he could not save his own soul without doing all within his power, through the grace of God, to fulfill the duties of the home and the responsibilities God had given him concerning his children. The responsibilities given of God to parents are stated in the law as recorded by Moses. The law speaks of commandments, statutes, and judgments of the Lord which are to be taught that the people might do them.⁵ The commandment to teach these things had a perspective that reached out over all people. Yet in the specific realm, it pointed to the head of the household, which would be the father, or the elder whom we call the grandfather and possibly the great-grandparent. Of these it speaks:

. . . That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of

thy life; and that thy days may be prolonged
(Deut. 6:2).

The above is a commandment from God concerning the duty of the father to his children. The specific duty is found in the verses of Scripture that follow the above commandment.

. . . Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates (Deut. 6:4-9).

The specific responsibility of this task rests upon the shoulders of the father. A little reminiscing in this Scripture points out first of all, a living from within as a true child of God. Second, it points out the teaching of the children; third, the duty of family meditation, study, and prayer hours; fourth, the very countenance of the person will reveal the presence of the Lord, and the daily walk of life will show forth the guidance of the Word. And fifth, the dwelling, the home, inside and out, will manifest the glories of God and one will see evidences of His very presence.

The apostle Paul also stresses this duty of the father. He speaks to fathers, saying, "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). There is more than just living a life as an example to the children in this Scripture. It implies more than teaching. The "bring them up in the nurture and admonition of the Lord" includes the evangelization of the child, which is to lead the child unto a saving

knowledge of Christ as his own personal Saviour. The admonition of the Lord is:

. . . Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. (Matt. 19:14)

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. (Matt. 18:6)

The home was instituted by God and it was blessed with children. There were duties and responsibilities placed upon the parents, and the Word of God commands parents to fulfill these duties toward their children.

One other factor of the home in relationship to child evangelism under Scriptural foundations is this matter of parental influence. The home has its specific purpose, made this way by the Hand of God, and so it will be throughout the ages. Men tried to tempt the Son of God with this matter, but the words of Jesus stand and will remain.

Jesus answered and said. . . .For the hardness of your heart he wrote you this precept (Moses and the bill of divorcement). But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder (Mark 10:5-9).

Whether men will accept it or not, it is a God-given fact that the home is to be an influence to the children to bring them unto the Lord, that they also should be children of God. The influence of the home is either for good or evil and the child seems to follow the example set for him. Ahaziah, the son of Ahab, followed in the way of

his father and mother, probably because "his mother was his counsellor to do wickedly."⁶ Another example is given by the prophet Jeremiah. He points out that the children "have walked after the imagination of their own heart, and after Baalim, which their fathers taught them" (Jeremiah 9:14).

The child will follow the instructions of the parent. The record of the daughter of Herodias, as she carried out the instructions of her mother in asking for the head of John Baptist to be brought her on a charger, is clear evidence of the negative aspect.⁷ The child will also follow the influence of good. Young Timothy, a true soldier for Christ, sets a great example of the influence of the home. Concerning this the apostle Paul commends the unfeigned faith of his grandmother Lois and his mother Eunice, being persuaded also of the faith of Timothy.⁸

The parental influence upon the child in leading him to the personal experience of receiving Christ as his Saviour reaches into many aspects. The Word of God places great stress on teaching, training, nurturing, loving, controlling, and correcting. The stress on correction is to be applied early in life: "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18). Correction has a direct relation to love: "He that spareth his rod hateth his son: but he that loveth him chasteneth him sometimes" (Prov. 13:24). In considering when these aspects of influence are to begin, it is well to refer to the apostle Paul when he wrote concerning the faith of young Timothy. He dated it to his grandmother. Likewise in the teaching in Deuteronomy 6:2, it refers to the grandparent. The indications are that the evangelization of the child

is to be a continuous process, from generation to generation, as instituted of God.

C. The Home Today In Relationship To Child Evangelism

The parental directors of children have largely patterned or shaped the lives of children throughout the ages. They are doing it today. The evidence is found in the crisis that our nation is in today. J. Edgar Hoover is quoted as saying,

. . . If there is hope for the future of America, we, as a nation, must return to God and to the practice of daily family prayer . . . Families that pray together stay together.⁹

Judge Luther W. Youngdahl, in dealing with the critical problems of our present day, wrote:

. . . Count me a firm believer in the family altar. I am thoroughly convinced that a widespread return to the practice of regular worship in the home would work miracles in meeting the many critical problems of modern life. Let the family altar become the center around which life revolves and we will regain the spiritual resources so badly needed.

.
 . . . We are going to replenish our moral reserves only by strengthening the religious life of the family.¹⁰

Following a present Senate investigating committee in the probe for the cause of juvenile delinquency, James DeForest Murch, writes:

. . . The teen-age offenders themselves have been pretty well exonerated by public opinion. About everybody is agreed that their parents are to blame. Of course, there are contributing factors such as the movies, radio, television, indecent literature, taverns, and social clubs. But always the blame comes back to the doorstep of the home.¹¹

To qualify the above statement, James D. Murch pointed out the

fact that one can not blame the parents too much, for they are only teaching their children what they themselves have been taught, referring to the "Dewey-Kilpatrick-Thorndike" philosophy. These parents were taught that,

. . . man is an animal, the lineal evolutionary descendant from the lemur ape. So they act like animals--intelligent, cultured, sophisticated animals, not like they were the children of God.

They were taught that they are creatures of heredity and environment. So they are equipped with convenient alibis for any failure to measure up to the laws and customs of society.

They were taught that human conduct is the result of natural laws working mechanically. So they "obey that impulse," and tend to gratify their natural physical and sensate desires.

They were taught that truth is only relative, that we can never know ultimate or authoritative truth.

They were taught that religion is an escape mechanism and that genuine ideals are to be found only within the movement of experience.

They were taught to love freedom and that freedom is the absence of restraint.

They were taught that there is nothing permanent but change and that mankind is inevitably moving onward and upward toward Utopia.¹²

Dr. Leslie R. Marston, Bishop of the Free Methodist Church and former psychologist serving with the National Research Council in Washington, illustrates these two factors: where the home is stable and God is honored, the indications are that the children grow into maturity without having their names entered on the records of delinquency; on the other hand, if the home is unstable, or if stable to some degree but where the ethics of righteousness are over-shadowed by that of pleasure, the statistics are showing an alarming increase in the crime rate.¹³

These factors all point to the Scripture in Proverbs 22:6

"Train up a child in the way he should go; and when he is old, he will not depart from it." There are exceptions but in the larger over-all percentage the training of a child in the home shapes the pattern of life. Foreman Lincicome has aptly said:

. . . Our homes are just so many streams, pouring themselves into the current of moral, social and political life. As the home goes, so goes the church; as the church goes, so goes the nation; as the nation goes, so goes civilization.¹⁴

These principles as they work themselves out in the lives of people, whether it is of the moral, social, or religious nature, all shape and form themselves according as the Word of God has already proclaimed. The home was ordained of God, it was ordained for a specific purpose, and in this relationship of shaping the lives of the children and evangelism, its place is first.

J. Irvin Overholtzer, director of the International Child Evangelism Fellowship, places the home first in child evangelism. In his chapter on "The When and Where of Child Evangelism," he writes,

. . . The home is the place where child evangelism should begin. Each Christian parent should lead each child of his to Christ, and that very early. I believe God will hold each Christian parent responsible, not only to teach the children the Word of God, and pray for their salvation, but to prayerfully press upon them their duty and privilege in accepting Christ as their personal Saviour, and to ask each one to do so with persistence until it is done. After a child has accepted Christ in the home, he should be encouraged in faith and helped into appropriating God's grace to overcome sin. When he fails, he should be tenderly and patiently brought to seek forgiveness of the Lord and led to trust Christ anew.¹⁵

The position of the home of today in our nation, in relationship

to child evangelism, is illustrated in a survey referred to by J.

Robertson McQuilkin who wrote:

. . . At least three out of every four Christians are products of Christian homes. Almost one out of every two Christian young people recognized his home as the major influence in his salvation (in the survey). This means that the Christian family is the very backbone of our evangelical community in America. The modern Christian home may deserve some of the accusations leveled at it, but it is still God's major method of winning men for Christ.

.
More than one-third of these accepted Christ in the few short years between ages 8 and 12.¹⁶

The army and the field of battle in times of war have likewise added evidence to the vital part the home plays. Leslie Flynn, in an article "Revival Begins at Home," writes of the findings of Colonel James A. Bryant, the leading chaplain of the famous Fighting Fourth Motorized Division while in Normandy.

During his several years in the chaplaincy, he had noticed that soldiers stacked up in either of two groups. First, those who withstood temptation, especially off-camp allurements; and second, those who succumbed fast to temptations, many of whom came from professing Christian homes. From interviews he discovered a definite pattern. Those who withstood evil came from homes that had a family altar.

Realizing that the home has the most telling influence on a boy's life, he that day resolved that if God spared his life, he would return to America and give every dollar and every talent to help turn America back to daily family prayer.¹⁷

There are a great number of reasons why the home is so important in relation to evangelism of children the ages of six to twelve. Some of these are; the child of seven will have received three-fourths of his education and upon this foundation the subsequent physical, intellectual, and spiritual structure will be built; they are yet

tender, and obedient, and because of the close ties of the home, it is in this age that the balance can be swung most easily in favor of a Christian life.¹⁸ For these and many other reasons that could be cited, the emphasis for child evangelism is placed first on the home.

One other issue noticeable in the above references is that not all so-called Christian homes bear the same fruitage, as is indicated from the findings of Colonel James A. Bryant. This raises the question, what is it that bears fruitage in the home toward child evangelism? However, the hindrances in the home that tend to kill this fruitage will be considered first.

D. Hindrances To Child Evangelization In The Home

Techniques toward evangelization point also to that which hinders. The major hindrance can likely be stated in the negative aspect from God's Word that commands all people to "seek . . . first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

The negative aspect of this Scripture is nothing else but the seeking of self-righteousness and man-made kingdoms. It is also in direct disobedience to a commandment of God and His ordinances. Rev. Andrew Murray has gravely said,

. . . "Consider the consequences of parental weaknesses. There is one element in the law of consequences that makes that law solemn and terrible: Usually consequences are not felt until it is too late to redress them. Our actions are seeds; one looking at the little seed could never imagine what a great tree, what noble or what bitter fruit could come from it. . . let me plead with parents, when conscience or experience tells them that they, too, have been guilty of consulting the will of their children more than the honor of

God, to look at the picture of Eli and his home under God's judgment. Let them ponder carefully what God says. Let parents remember that throughout the universe there is no well-being except when we are in harmony with the law of being. In earth and in heaven, in nature and in grace, in the individual, the family and the church, obedience to the law under which God constituted creatures is the only possible path to happiness.¹⁹

God's Word through the writings of Solomon clearly says, "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame" (Prov. 29:15, A. V.). This is a picture all too sad in our nation today. Not only is this true among the non-Christian, but very much so among the professing Christians. Rev. Wesley L. Gustafson writes that when parents are prayerless, careless, and even slothful in training the one entrusted to them, the child becomes disrespectful to his home and oft times a disgrace to the nation.²⁰ He continues and says,

... God will bring unto Himself those who have had proper training. This is an absolute fact. But we can't let the training go and claim the promise. If I want my children to know God, I have to train them. Then I can trust His promise--He will take care of bringing each of them to Himself.

.....
In the first place, we must walk personally with God. No one can lead any person further than he has gone himself. Unless the parents are walking with the Lord, the children may not have that privilege.

Then we must have a definite period for prayer. This takes discipline and planning--we must make the time. The matter of time is probably where we fail most often. We are terribly busy--sometimes sinfully so.²¹

Eli, of old, was only a busy man, being both judge and high priest in Israel. While he fulfilled the duties of his office, he neglected his sons and the result was that "his sons walked not in his

ways, but turned aside after lucre, and took bribes, and perverted judgment" (1 Sam. 8:3).²²

Today's problem of juvenile delinquency in our nation rests in this issue of parental disobedience of the commandments of God, and their neglect to train their children in God's moral laws.

Dr. Henry H. Ness, chairman of Washington State Board of Prison Terms and Paroles, said,

. . . The juvenile problem is not primarily economic, physical, psychological, or educational, but basically moral. Moral problems can only be solved by moral law. Moral concepts can only be derived from the moral law of God, the Bible.

.
The matter of juvenile problems is not for the police, the courts, the school system, or even the church to solve, but for the home. The initial responsibility falls upon the parents.²³

Such facts, as given by Dr. Ness, point out that the great hindrances to child evangelism in general are the parents themselves and their great neglect of the children. Because of this "there is a prevailing disrespect for and defiant attitude toward parents."²⁴ But he not only states the case, he also gives the remedy. His father was a man who proved to his son more than once that he loved him by the Scripture, "He that spareth his rod hateth his son." One technique exemplified toward child evangelism is the training in discipline and obedience. Another technique referred to is the reading of God's Word to the children and teaching them therein. The third technique illustrated is that parents themselves must exemplify the Christian life in the presence of their children to make it effective.

Almost every one respects and admires the Boy Scouts, Campfire Girls, public and private schools, children's clubs, and the Sunday

School. These agencies are serving our nation and mankind valiantly, however, all too often, says Dr. Ness,

. . . parents have a tendency to shift the responsibility of bringing up their children to (the above).

.
 Juveniles do not have minds mature enough to guide themselves. They are definitely in need of the right guidance by parents in the home. What can we expect of juveniles today when they have no parents to whom they can look for guidance, help, and love; where parents are divorced; or both parents are working and are more concerned about making money than providing the proper home life; hiring baby sitters so they can be free to attend dances, clubs, taverns, and what not for their selfish enjoyment's sake?

.
 Unless our family life is restored upon Christian principles, all efforts to stem the rising tide of juvenile delinquency will be in vain.²⁵

The immediate question is, how can this be accomplished? To this Dr. Ness made a suggestion worthy to be noted. "The church must now take the initiative and sponsor a 'home evangelism' program."²⁶ The very suggestion of this indicates a tremendous step toward lessening the burden of present child evangelism efforts.

Other issues related to the home, that are a hindrance toward child evangelism, are largely of an environmental nature. The environment of poverty and want of the slum areas has always been with mankind, but it is the lax standards of society as a whole which encourages the vandalism of these areas.

Children begin to be ardent readers from the age of six on up, some even before this age, and it is the sensational, the thriller, that catches their eye. Newspaper headlines and front page pictures make deep inroads into their lives and become great barriers toward

evangelization. Comic books are admittedly quoted as giving wayward children the know-how in crime.

Teaching methods that use the combination of the ear and eye gate are considered in educational circles as outstanding today. Thus, uncensored television programs and motion pictures have caused great concern, not only among child evangelism groups, but such organizations as the "Amalgamated Meat Cutters and Butcher Workmen of North America" have taken positive stands against such.²⁷

E. Applied Techniques In The Home Toward Child Evangelism

The basis of any technique used in leading and winning children unto Christ must stem from "love out of a pure heart, and of a good conscience, and of faith unfeigned:" (I Tim. 1:5, A.V.). When the apostle Paul remembered this "unfeigned faith" which was in young Timothy, also which dwelt first in his grandmother Lois, and in his mother Eunice,²⁸ he wrote him:

. . . Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (2 Tim. 1:6, 7)

This "spirit of power" manifests the greatest tool available to any Christian parent. Even in matters that concern the eternal welfare of our children,

. . . We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Eph. 6:12, A.V.)

Therefore, in meeting the onslaught of the enemy which seeks to destroy the souls of our children, it must be met with the only

"power" that is able to destroy this enemy, and that is the power of God. The Apostle bids us to "stir up" the "spirit of power," "the gift of God given us." The teaching of Jesus in dealing with this enemy and the "stirring up" of the "spirit of power," is, "Howbeit this kind goeth not out but by prayer and fasting" (Matt. 17:21). This "spirit of power" spoken of as "the gift of God" and Jesus' teaching on "prayer and fasting" is a fair bid to the entering of the holiest of holy with "boldness. . . by the blood of Jesus" (Heb. 10:19).

The major premise in the realm of techniques that "born again" parents have lies in the area of prayer. All other techniques can be called subsidiaries.

. . . John Scudder, missionary to India, had the privilege of seeing all his children go to the mission field. When asked how this happened, he replied, "The only explanation I can give is that the children were literally prayed into the kingdom by their mother. She was accustomed to spend the birthday of each child in all-day prayer for him. God rewarded her prayers." A novel and profitable way to celebrate a child's birthday.²⁹

Another clear and definite example of the "spirit of power" in prayer is set forth in the life of the mother of John Wesley.

. . . The fifth birthday of each child of Susanna Wesley was a very special day, for that was the day they were taught their letters, using as a text the first chapter of Genesis. She also set aside one hour a week for "private conversation" with each of her ten children. Even when John Wesley went away to college, she prayed for him each Thursday evening.³⁰

The careful examination of the two illustrations cited, and a study of the lives of the people involved, will point back to the Word of God which speaks of the "unfeigned faith" of the mother and

grandmother of Timothy. Prayer and faith must be one. It must be vital, living, believing.

A portion of God's Word that has brought much conviction to the author, is recorded in the Gospel of Mark, chapter nine; Matthew, chapter seventeen; and Luke, chapter nine. The father had brought his son, who had a "dumb spirit" to the disciples of Jesus, that the boy might be cured. Then, when the father brought him to Jesus and told Him all, Jesus' answer marked the lack of "faith". Likewise, when Jairus asked concerning his one and only daughter, and the messenger brought the news that she was dead, Jesus' answer was, "Fear not: believe only, and she shall be made whole" (Luke 9:50). And to the father of the son with a "dumb spirit", Jesus said, "If thou canst believe, all things are possible to him that believeth" (Mark 9:23).

Rev. Andrew Murray, in dealing with this matter of faith, wrote concerning "A Faith Home" (referring to the Epistle to the Hebrews, chapter xi.),

There we read: Faith understands; faith offers a more excellent sacrifice, faith pleases God; faith saves the household; faith obeys when it is called; faith receives strength to bear a child; faith offers up the child; faith blesses the children; faith hides the little one; faith saves the first-born. Faith is first the spiritual understanding that receives the revelation of God and His purpose; it hears His voice; it listens to His call; it believes His promises. Then it is a Divine energy, a living principle of action that carries out God's will, and inherits all His blessings. And that it is very specially the parent's grace we see in what is said of Noah, Abraham, Sarah, Jacob, Moses' parents, and Moses.³¹

Rev. Murray wrote of a "faith" that is able to commit all to Him Who is able to keep. A faith not only in times of special need, or when as parents they are in direct contact with the children, but

day by day, hour by hour, in constant vigilance. This, he said "is the blessed secret of a faith life and a faith home."³²

Techniques of evangelism call for action. Vital living faith through prayer has been discussed and now reference will be made to the basis of techniques, which is "love out of a pure heart." Sincere and earnest Christian parents have said, "We pray for our children, we believe, we love them." However, when confronted with the question of discipline, their answers invariably are, "How can you spank such innocent little souls?" These are just a few general observations of conversations with parents. This was not only the author's observation, but writers on the issue of "problem children," both secular and religious, have pointed to this very thing. J. B. Tweter wrote, "They conveniently blame it on 'the other boy'. They fail to realize that they may be to blame."³³

True love, "agape", is godly love. It fills the desires of the heart and soul. It brings joy and pleasure, peace and comfort, but it also will and sometimes must hurt. A parent who refuses to administer discipline, even to the point where it hurts, is not very true in this matter of love. God's admonition is, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15). Also, "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18). Another version gave it this way, "and set not thy heart on his destruction" (Prov. 19:18, A. R. V.), for "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24).

Some parents would rather let their children go the way of "disobedience" than to lay a hand of discipline and correction to

them. However, the Scriptures referred to do not necessarily advocate corporal punishment for every misdemeanor, but suggest a wise usage of the means and mode to be applied. They call for discipline even if it hurts.

An incident that illustrates even the unusual was told of a father and son. When the unusual is required, parents should be sure such methods are of the Lord.

One father, realizing that the rod was not producing expected results, took his son aside after one infraction of the rules and said:

"Nobody can break a law and escape its consequences. Somebody always suffers for it. Your disobedience has hurt us very much. But this time we shall reverse the order and I'll take your punishment."

Together they went to the woodshed. The father stripped off his shirt and handed a flexible whip to his son. Then he told the son to apply ten strokes across his bare back with the whip. The boy, seeing his chance to "get even" with his father for past punishment, laughed as his father winced at the pain. He struck again. This time, as he saw a thin streak of blood trickle across his father's back, his laugh was a bit uncertain. He paused, irresolute. When his father begged him to continue, he broke into tears. The meaning of Calvary then became crystal-clear to the lad, and he entered into eternal life.

Your children are a heritage of the Lord, but woe to you if you misuse your opportunity. An accounting will be demanded for every child committed to your care.³⁴

Parents, especially Christian parents, might well ask themselves, "How far does love toward one's children extend?" Does one love them enough that one will put forth every effort and means available to guide them along the pathways of life, that they might discern the pitfalls of Satan? Does one love them enough that he will take time to tell them about the way of righteousness and the Will of God?

Prayer, faith, love, discipline, training, teaching, guiding, plus a good deal of plain living, are so inter-related that one can hardly make distinctions between them. However, to the question of discipline, J. B. Tweter gives seven remedies that should help eliminate some of the problems. They are as follows:

1. Have a family altar, letting the Bible have the honored place in your devotions. One family of three foster children who lied, stole and were slovenly in habit broke down under daily reading of the Word and were truly "born again."
2. Everyone should pray, even with only a sentence prayer. Communion with the Lord should be as real as communion among ourselves.
3. Make Sunday school and church attendance a regular habit. Take your children there in person.
4. Spend much time in secret prayer, committing your children to God.
5. Give them good Christian books to read.
6. Be loving, but be firm and fair in your decisions.
7. Next to the Lord, give your home as much of your time and presence as possible. When your children see that you treasure them, they are not lightly going to run counter to your wishes.³⁵

Love extends itself into another vital area of the home today. Christian parents pray for their children. They believe and claim the promises of God. They love their children with a God-given love, attempt to train them, discipline them, guide them, and even seek to give them the best of everything. Yet the child in the home goes astray, and many a sincere mother and dad have asked the question, "why?"

Many parents are too busy in this modern day. J. Edgar Hoover has said, "Families that pray together stay together."³⁶ And in like manner, "A family that plays together stays together."³⁷ Margaret

Anderson related a very striking report that touched the very heart of this problem. She told of a newspaper reporter who knew of a certain railroad car that carried the bodies of sixteen soldiers who died on the battlefields of Korea. His imagination painted this picture to him. He saw the car stopped for a short time in Chicago and in his imagination he saw the spirit of one of those soldiers intently watching the milling and even indifferant crowd pass by. During this brief stay, this spirit would speak to certain individuals, and his last conversation was with a young mother who passed the platform with her five-year-old son. This mother was bumping the back of the head of her son to make him walk faster, when the spirit spoke to her and said, "Stop Pushing Him, Mom! Take his hand and hold it tight. It's such a short time!"³⁸

Child Evangelism in the home calls for a love that will hurt betimes, and also a love that will over-rule the routine, the no time, and then will take time. In her work concerning problems of children and the home, Margaret Anderson stated that,

Most mothers find that they get closest to their children when they put them to bed. (She admonishes) Read to them then; pray with them! Then, wait; stay with your child long enough to share his confidences. It is said that the secret of John Wesley's mother's success with her children was due to the fact that she spent a certain time each week with each child. CHERISH THE CHILDREN'S HOUR. It is recreation at its best!³⁹

To the busy father who just has to meet those all important appointments or calls which take him from the home night after night, Margaret Anderson said in part to them: When those calls come asking you to meet certain appointments or engagements, you ARE going to say, "Yes, I am busy tonight." You will stay at home with the children and

help them with that all "important" math problem or play that all "important" game with them. Who knows, you may even sit with the children and play their favorite phonograph records. You may classify and mount snapshots in their picture albums, BUT, you will stay home, with the important people of the evening, and in your life. You will show them you are vitally concerned with their problems. You will gain and keep their confidence. You will LOVE them enough to gain heaven for them and not the pathway to hell. You will read God's Word to them and, with His help, answer their questions. You may even help mother play host to them and their friends when they return from after-school activities or even for a plain social evening at home. You may, by these means and many others, not only save your own soul and the soul of your children, but rob hell of a host of other precious souls.⁴⁰

"It is as important to win one's own as it is to win others. Play with your child. Hold his hand tightly. Remember it's such a short time!"⁴¹

Love and true concern will pay untold dividends. Mrs. Ernestina Vargas, of Peru, was called into the service of the Lord after her conversion, but one thing that she had to learn of the Lord was that salvation was for her children also. She doubted that children could be saved like adults. However, with a humble and willing heart she was willing to do the Lord's will. In the Teacher Training classes given by the Child Evangelism Fellowship she received instruction on how to do Child Evangelism work, and thus proceeded to follow out instructions on her own three children, Carmen, Julio, and Hugo. Hugo was six years old, rebellious, daring, and naughty, and she

thought he would be the last to decide.

One night, a few days after her attempt at this new work of Child Evangelism, Hugo awakened her from her sleep with his crying. Her first thoughts were that the boy was sick but upon questioning, the boy opened his heart to his mother, telling her he was a sinner and wanted the Lord's forgiveness for his sins.

In this midnight hour of darkness, she prayed, she believed, she loved, she took time, she taught, and explained the way of salvation from God's Word. The Lord rewarded her efforts and showed her the next day that her boy, rebellious, daring, and naughty, proud and arrogant, was meek and humble, speaking with words of affection. The Lord made her to see that she had doubted, but because she believed, she received riches in grace and mercy and her children are children of the Lord today.⁴²

This kind of love creates an atmosphere. Some Christian homes in spite of all the efforts are of the arctic region. Others are of the tropic regions. In the arctic regions some of the more hardy plants do grow, but in the tropic regions the home becomes a spiritual hot-house. One can think of various climatic conditions where plants grow. Some plants grow in the semi-darkness of pathos, others in the arid regions of deserts. All this is to say that the home must have an evangelistic atmosphere with favorable climatic conditions. Conditions that are free of all artificiality and that shine forth with a true radiance, even as the face of Moses shone as he dealt with the people of Israel. Such conditions, writes Edwin Holt Hughes:

. . . makes it less needful that they (the parents) should engage in any direct evangelism for their children. Those olive plants (Psalm 128) are in the right soil, and the

sunlight and dew of heaven get a fair chance at them. The parents do not need to use their own clumsy fingers to open petals and shape sepals. God makes them the agents of his own climate. Long before the child can analyze a situation he can feel the gentle pressure of that atmosphere, and he can yield to its call for life and growth. The gardeners of the Lord's nursery will still have to stir the soil, and lay the rows, and prevent undue shade and excessive heat. But the climate is doing gracious work all the time.

It is evident that such a home as this cannot be secured by any direct effort. It can come only as the kingdom of God always comes, without haste and without observation. It comes only from the living of the life of Christ.⁴³

It was very aptly said that the family (the home) is first in order of time as the great instrument of God's hand in securing the conversion and religious development of children. There is no agency as powerful, and without it there is little hope of the survival of delicate Christian infants.⁴⁴

. . . Children are the heritage of the Lord. They are the greatest investment God has ever given to anyone. Our part is to devote more interest, attention and devotion to them than to our investments or industry and our multiplied service in the church. Investing in our children will bring us the highest rates of interest in time and in eternity.⁴⁵

F. Summary

The purpose of this chapter was to consider the home in relation to child evangelism. It was found that the home is an institution ordained of God. It is not a passing thing as some men have attempted to make it, but it is here to stay according to God's own plan. When God said to be fruitful and replenish the earth, He had a plan that was worked out to its entirety. It is a plan as pure as

God Himself. Men throughout the ages have realized the instituted ordinances and as they followed the leading of the Spirit of God, God's blessing rested upon them and their household.

God does things in a complete way. He guides men by His Spirit and by His Word. He has given His Word to man whereby man can know the Will of God and fulfill his duties toward God and his home and children. The record throughout manifests that the Will of God for the home is to bring the children to God. The pattern indicates first, a godly walk before God by the parents, all the days of their sojourn here on earth. Second, that they shall train up the child in the way he should go and he will not depart from it when he is old. This is accomplished by living the example before the child, by teaching, by family meditation, study, and prayer. The responsibility is placed upon the father and not upon the mother as is the thinking of some in this age. Some place the responsibility upon the grandparents, but according to God's Word, it is to be a process from generation unto generation. The child is only the product of the original nature and therefore the bringing of this child to God requires "unfeigned faith" that will reach the throne of God for help in the nurture and admonition of the child. It will call for love that is born of the love of God. Love that will cherish and also correct and this early in the life of the child. It carries an appeal of urgency that says, waste no time, do it while there is hope. It may even hurt, but it must be done.

Indications are that the home of today has a tendency to depart from the instituted ordinances of God. Our nation is reaping the consequences and, therefore, it has raised great concern especially

among circles dealing with the problem. J. Edgar Hoover placed strong emphasis on united family prayer. Luther W. Youngdahl is a firm believer in the family altar. Both these men see the solution to the problem of consequences in the returning of the home and the family to the ways of God and His instituted ordinances. Where the home is stable and God is honored, the children become good citizens of the country and God fearing people. Where it is unstable, the statistics show alarming increases in crime and godlessness. Leading citizens of our nation point a heavy finger at the home, stating that its first place is godly living and child evangelism.

Research and much investigation show that parents are the greatest hindrance toward child evangelism in the home. Where parents seek self-righteousness and man-made kingdoms to the neglect of the children, they, their neighbors, the community, the state, and the nation all reap the consequences. The problems of juvenile delinquency stem directly from the parental disobedience of the commandments of God and their neglect to train their children in the moral laws of God. Outside agencies like the Sunday School, public and private schools, Boy Scouts, and Campfire Girls are great aides to the home, but often become the means for parents to shift their own responsibilities.

Other hindrances in the home stem from the lax social standards and environmental conditions. Newspapers, comic books, radio and television, and the motion picture confuse children, tear them up emotionally and raise great barriers toward winning the children to Christ.

The major influence of the home that wins children to Christ is

based upon "love out of a pure heart, and of a good conscience, and of faith unfeigned;" It necessarily speaks of the relationship of parents to God. Where a good relationship is found, it necessarily radiates itself into the avenues of techniques that bear fruitage for the kingdom of God. These are closely interrelated. They are love that branches out into true intercessory prayer; love that is concerned and unshaken by doubts; love that believes and claims the promises of God; love that moves out and does things; love that disciplines the parent as well as the child; love that brings joy and peace, but also love that hurts betimes. The following sums up the matter of discipline:

. . . Discipline, then should be definite, consistent, and united--administered in love and understanding as our Heavenly Father's is to us--"for our profit." It must be backed by example, ourselves subject to God, "as obedient children." Uncontrolled parents cannot hope to discipline their children.⁴⁶

It will call for love that will find time to spend with the child, to teach him the ways of God, to gain his confidence and trust, to play with him, and to pray with him even in the darkest midnight hours. Children are the heritage of the Lord. Investing in our children will bring us the highest rates of interest in time and in eternity.

CHAPTER III

THE RELATIONSHIP OF THE SUNDAY SCHOOL TODAY AND CHILD EVANGELISM

A. Introduction

Our nation is faced with a tremendous child problem that is causing increased concern. The home is the major source for stemming the tide of unrest and for guiding children along the pathways of life according to the ordinances of God. This Chapter was designed to point out the place that the work of the Sunday School has in bringing children from the ways of sin and unrighteousness into the will of God. Considered in order were, first, the place of the Sunday school in evangelism, second, the place of evangelism in the Sunday school, third, the teacher's part, his place and required qualifications, and fourth, the relationship to the example of Jesus.

B. The Place Of The Sunday School In Evangelism

It often takes some kind of tragedy to move people into action and this seems to be what has happened and is happening to our nation. The tragedy is the demoralized state found among the youth of our nation. Some would say it is just a passing issue but men of authority point to a definite cause and fear the outcome unless something is done and that quickly. Let us hope and pray that this tragedy will move many who at present are unconcerned or indifferent, into a closer walk with God.

Luther Youngdahl, former Governor, State of Minnesota, and at

present a federal judge, places the cause of the child problem primarily on the parents and the example of apathy and indifference they have set before their children. This is a trend that appears in the record as beginning about fifty years back. He says of parents,

. . . They have failed sadly in encouraging their children to attend Sunday school and to worship in the home . . . I recommend that the church utilize a greater portion of its income in the securing of outstanding youth leaders who will have vigor and enthusiasm in attracting children to the Sunday school, for I firmly believe that the Sunday school is the church's great opportunity for evangelism.⁴⁷

A reporter of Christian Life questioned another of our national statesmen, John Edgar Hoover, regarding his views on the Sunday school today, and he said,

. . . I am convinced that crime among young people would be negligible if they attended Sunday school regularly during their formative years. While the Sunday school is an established institution in our community, it is the responsibility of the parents to see that their children are in attendance. The home and the Sunday school must work hand in hand in order that the full benefits will be derived. Both in their own spheres have been the bulwarks against evil in the past and must work together for a bright future.⁴⁸

These two men placed the emphasis upon the two great bulwarks in the battle against evil--the home and the Sunday school. They also stressed that a weakening Sunday school is not effective.

The National Sunday School Association's eighth annual convention in Minneapolis, October 14-17, 1953, brought some timely facts to light for the Churches and the general public. In his address to the convention, Dr. Clarence H. Benson reviewed the history and importance of the Sunday school movement in America and expressed his belief

... that the Sunday School "is not just an accessory in the normal economy of American education--it is an absolute necessity for the complete education of the child."

.....
 Dr. Benson said the public school system and the Sunday schools of the nation can be credited for the American system of government becoming the first successful and permanent democracy.⁴⁹

He also pointed out some blunders made by the Protestant church in its Christian educational programs. The first one dates to the 1880's when they attempted to compete with the public schools. Other errors included,

... that of making the Sunday School a denominational rather than a national project; that of allowing the Sunday School to become a minor factor in its thinking and planning; and in failing to maintain for the Sunday School the high standards that govern in the public school. . . Driving home his point he said, "Great Britain never gave the Sunday School a chance and with our own eyes we have witnessed the decline and disintegration of that great empire. The decline of British prestige has added new world responsibilities for the United States. Whether we will be able to meet them will depend largely upon whether we give the Sunday School a chance."⁵⁰

It is of importance to note that leaders of our nation, both those from the secular realms and of the religious realms, point a heavy finger to the place that the Sunday school must take in the interests of the general welfare of our nation and particularly in moral and spiritual matters. Next to the home it must take first place in the work of evangelism.

Other Christian leaders believe that it is the "single most important channel for revival open to the church today."⁵¹ One leader expressed it in terms of dollars and cents.

... "A large, flourishing, evangelistic

Sunday school generally insures a large, flourishing, evangelistic church. Measured in terms of manpower hours and dollars and cents, a good, Holy Ghost-administered Sunday school is one of the most economical means for winning souls."⁵²

The natural thought that would come to a thinking person is, what reasons do leaders give for placing the Sunday school first, next to the home, in evangelism? Or, in considering the various agencies of the Church, why is it the chief evangelistic agency?

Generally speaking, the pupils in the Sunday school afford the greatest field for evangelism. Use of the Bible for its text book with its message of saving grace and the power of God unto salvation to everyone who believes is another factor. Then also, the officers and teachers of the school make it the chief agency.

More specifically speaking, J. N. Barnette gives three major reasons why the Sunday school is the greatest soul-winning agency of the church.⁵³ They are the following:

1. The Majority of Church Members Come from the Sunday School Enrollment
2. Lost People Can Be Enrolled in the Sunday School
3. The Genius of the Sunday School Makes for Evangelism

In treating these reasons more fully, Barnette wrote concerning the first that of all the church members of the past quarter of a century, 85 per cent came out of the Sunday school enrollment. Consider this with the fact that only about 30 per cent of the white population is enrolled in Sunday school. Then compare it with the 15 per cent of the total church members that come out of the 70 per cent of the white population not enrolled in Sunday school has in evangelism.⁵⁴

Concerning the second reason, he points out that in the

majority of churches very few of the lost people attend the morning worship who did not first attend the Sunday school. Of those that do attend, having come into the church through the Sunday school, he wrote, many become the most devout members of the church.⁵⁵

In relation to the third reason, he stated that the organization, system of methods, planned lessons and in most places the type of building secure the maximum and perennial soul-winning opportunities. One of the chief functions of the Sunday school is that of winning the lost. The grading and classification procedures give the opportunity for personal attention to each member of the class. The arrangement of the class room, lessons centered in Bible teaching and a program that presents the Saviour all help obtain the goal of evangelism. Having the Sunday school meet during the hour before the preaching service makes it of incalculable value. Throughout there is a direct and continuous design in the program toward evangelism.⁵⁶

Four things that make the organization of the Sunday school distinctive and valuable in evangelism are:

. . .First, it is the largest committee or agency. Second, it is well organized. Third, it is a permanent organization. Fourth, it is charged with the threefold task of:

- (1) Reaching all the people for whom the church is responsible.
- (2) Teaching the Bible to all the people all the time.
- (3) Winning the lost to Christ and to church membership.

.
 . . .the three tasks outlined--constitute the primary work of a Sunday school.⁵⁷

The factors quoted thus far are primal facts making the Sunday school a first in evangelism. There is yet one other reason especially related to the age group between six and twelve and that is, no

other age group responds as readily to the taught Word, nor are there any more active workers for the Lord than there are in this age group.⁵⁸

Child Evangelism Fellowship, although a separate organization, works with the Sunday School. The reports that come from this work gives one renewed hope and courage. One such report tells of a seven-year-old boy from Rochester, New York. In the early twilight hours of a winter day this boy went to rescue his mother from the grips of hell. He must have known the places she frequented and so he waited for her in the doorway of a liquor store. Then suddenly he rushed up to a lady and greeted her as his mother. She was not pleased with his appearance but rather was angry with him. The boy pled with her, wanting her to come home with him, for he did not want his mother to enter the saloon.

He tried but soon made his way to the bus stop, a dejected boy. He was a boy without a friend, for he knew nothing of Jesus and the way of salvation. But a dear lady who had seen all boarded this same bus, befriended the boy. She learned that the next day was his birthday and how he wanted his mother to be home with him.

This lady, possibly a Sunday School teacher, but also the teacher of a Good News club, invited the boy to come to the club. It was through this contact that she was able to lead the boy to Christ. This was only the beginning. The boy went home and witnessed to his two sisters and they also were won to Christ. Then the family moved away, cutting off contact with this lady. It wasn't until some time later while she was in the studio for her radio program when this boy and his two sisters came to hear her. The children were radiant, and

when asked whether they still had the Lord Jesus living in their hearts, they answered, ". . . 'More than ever,' the three enthusiastically replied. 'And we're going to Sunday School where they really teach about Him!'"⁵⁹

It is through this boy and his witnessing in his home that the mother and older sister are being contacted with the Gospel.⁶⁰

Children of this age group respond readily to the teaching of God's Word and to the beckoning power of God's love for them to accept the way of salvation. They also are active and ardent workers. Over and above this, they become true Christians. They become believing and praying Christians. An account comes out of Strandquist, Minnesota, of an 8-year-old girl who prayed for her drunken daddy. One night he saw her kneeling by her bed praying and the Spirit of God gripped him with such conviction of sin that he went to seek a pastor for help. After his conversion he said, "it was because I saw her kneel beside her bed to pray that I couldn't stand it to go on in sin any longer."⁶¹

Other accounts can be related of children who accepted Christ as their Lord and Saviour and upon telling mother and daddy about it received brutal and unmerciful beatings, and later even winning them for Christ. Others have been cast out into the world disowned, yet they abide in the faith and remain true Children of God. Such fruitage and facts coming out of the Sunday school, and affiliated and associated labors, show that the Sunday School has a leading place in the work of child evangelism.

C. The Place Of Evangelism In The Sunday School

It was almost two thousand years ago that the Son of God turned

to man and gave him a commission. He said,

. . . Go ye therefore, and teach (make disciples of) 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. A-men (Matt. 28:19, 20, A. V.).

Jesus was speaking to His disciples in the above Scripture when He commissioned them to disciple all nations. All nations includes all the people, and the children. It was spoken to the leaders of the Church. It is also significant to note that the commission is first to go, not to wait for them to come onto you, but to go. The next thing is to disciple. The King James version brings out the meaning of teaching. The American Standard version brings out the meaning to disciple. Referring to the Greek lexicon, one will find that it refers to the word used in the Greek as meaning, "to make a disciple of, to train in discipleship."⁶² The Scripture carries the twofold duty, first the commission is to disciple, then it is to teach or to admonish.

One of the author's desires in this work was to find an answer to the cause for the great loss to our Sunday Schools in the teen-age groups. First, some reference to Scripture will be considered. In the Scripture is found that

. . . the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (I. Cor. 2:14).

And again:

. . . Who also hath made us able ministers of the new testament: not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life (II. Cor. 3:6).

Let one comprehend the Will of God. All have sinned and come short of the glory of God. Children the age of six and up are of the age of accountability and therefore, if they are not "born of water and of the Spirit" (John 3:5, A. V.) or born-again, are they not therefore yet "the natural man?" Are not therefore children who are not yet born-again taught matters that are foolishness to him? They are receiving the letter and letter kills. This is not to discredit the power of the Word of God, "for it is the power of God unto salvation to every one that believeth" (Rom. 1:16, A. V.), but is it not pointing toward the methods and emphasis of many Sunday schools? Is not the love and interest of the child for God's Word killed when he is taught about the way of salvation and never the effort put forth to lead him into a personal experience of the saving grace of God through Christ? Does not God's Word command to make followers of Christ first and then to teach them that they might grow in Grace? Child Evangelism Fellowship claims that because of this wrong emphasis and method, eighty-five per cent of the children leave the Sunday school in the teen ages and many never return.⁶³

It will be profitable for Sunday Schools to re-evaluate emphasis, methods, procedures and techniques which are applied. Jesus charged the apostle Peter three times with the question, "Lovest thou me" (John 21:15-17). To the first charge He added, "Feed my Lambs" (John 21:15). But in the light of the foregoing Scriptures, it can be asked, can an "unsaved" lamb be fed? On another occasion Jesus spoke to Nicodemus and said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Evangelism is the primary task of the Sunday school. It is a

must, if one would save his own soul and escape the wrath of God, for His Word warns concerning the neglect or offending of the children (Matt. 18:6, 10, A. V.). We must go out after the lamb that has gone astray, that is lost, and save it first, and then bring it back to the fold. For "it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18:14). J. Irvin Overholtzer gives four reasons why it is such a great sin to neglect and offend children.

... (1) Because their eternal welfare is at stake, (2) Because they are unable to find the truth by themselves -- they are dependent upon us, (3) Because if we make no effort to lead them to Christ they naturally think that they cannot come -- that they are too young, (4) Because little children are eager to please God and to love Jesus if they are told in the right way. They would be willing to come to Jesus if some one would lovingly show them how; so their failure to come is our fault and not theirs.⁶⁴

J. N. Barnette wrote under the heading of "Evangelism Is The Primal Purpose In All Sunday School Work,"

... The importance of evangelism is unquestioned by Southern Baptist Sunday school workers. In their thinking, evangelism has no parallel. One might as well ask the question, What is the place of the heart in the body? as to ask, What is the place of evangelism in the Sunday school?

...
Sunday schools grow fastest when the fires of evangelism burn the hottest.⁶⁵

The place of evangelism in the Sunday school was summed up in the following outline by J. N. Barnette,⁶⁶

- I. Evangelism Is The Primal Purpose In All Sunday School Work
 1. Evangelism Is Basic
 2. Evangelism Leads to the New Birth
 3. Evangelism Is Making Disciples
- II. Evangelism Vitalizes The Work Of A Sunday

School

1. Evangelism Will Save a Sunday School from the Blight of Surface Efforts

Men are lost. Man's greatest curse is sin--a disease of the heart--and the only remedy is the gospel of the Son of God. A terrible truth, but when kept upper-most in the minds and hearts of Sunday school workers, they will be conscious of their dependence upon God for help.

2. Evangelism Will Guarantee the Continued Growth of a Sunday School

Depicting the shepherd going after the lost sheep in the fifteenth chapter of Luke, is the teaching that Christians realize that people are lost and they will go after them until they are won. An evangelistic spirit is an impelling motive. When the fires of soul-winning burn bright, Sunday school workers will visit; and when they visit, the Sunday school will grow.

3. An Evangelistic Sunday School Will Develop Effective Soul-Winners

Much talk and no do, makes nothing. One learns to do by doing, and so it is, the pastor and superintendent must lead the officers and teachers afield in the practice of what they study. Studying and planning and then carrying out a program of personal visitation can bring forth effective Soul-Winners.

4. An Evangelistic Sunday School Will Build a Great Church

The gospel of Christ is the power of God, and powerful churches come up out of gospel teaching and gospel preaching. It is the testimony of pastor W. S. Olive, that in using the Sunday school as a major means for reaching the people, for organizing the church for work, for providing regular Bible study, and for winning the lost, that the little country church he pastored grew to 553 members and gave \$11,660.20 to all causes.

5. An Evangelistic Sunday School Will Draw the Lost

"And I, if I be lifted up from the

earth, will draw all men unto me" (John 12:32). The larger the number of conversions in the Sunday school and church, the larger will be the number of lost people enrolled in their Sunday school classes.

All indications for the loss that the Sunday school suffers in the teen age groups point to the lack of evangelism in the age group of six to twelve. All the gains point to the blessings of God upon the work. Let it be noticed that Jesus said,

... 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. 28:20).

D. The Teacher's Part In Sunday School Evangelism

Many boys and girls are looking at their elders and in their heart are saying, mother, dad, Sunday School teacher, we would see Jesus. The account of the raising of Lazarus by Jesus is in part an illustration of what boys and girls are looking for to still their own troubled hearts. The indications are that many of the Jews that came to see, did not necessarily come to see Lazarus raised, but to see Jesus. "Then many of the Jews which came to Mary, and had seen the thing which Jesus did, believed on him" (John 11:45).

Likewise boys and girls are not coming to Sunday School primarily to see the teacher or to hear what the teacher has to say, but they are coming to see Jesus and to see what the Son of God will do and that they also might believe on Him. They have a quest, they want an answer. They are coming to Sunday School to see Lazarus raised from the dead. The Sunday School teacher becomes Lazarus, the medium that brings the boy and girl to Jesus. They are coming to see whether

Lazarus is ringing true.

. . . If he be a good man, he himself is salt; he himself is light; he himself is truth; he himself is life. God still follows his own highest example and uses an incarnation in order to make Himself known. Often a Sunday teacher is that incarnation.⁶⁷

The teacher becomes the key person in the Sunday school and the part he plays in its program is that of becoming the true presentation of the work of God in the plan of salvation through Jesus Christ. In this he also presents the Saviour,--the way, the truth, the life. "The teacher is the personal point of contact with the pupil."⁶⁸

The first qualification of a teacher of a Sunday school class is that he be a Christian, "born of water and of the Spirit" (John 3:5). He has been raised from the death of trespasses and sins. He rings true. If not, he will soon be found out by the keen observation and watchfulness of children. It is said that what one will not discover the other one will.⁶⁹ With this first qualification goes the deep love and concern to win the lost to Christ. This qualification calls for a compassion that will lift the burden of lost souls to the throne of grace in intercessory prayer. It plainly calls for a Christ-like life.

Other qualifications call for equipment. Of these, wisdom and knowledge received from God may be placed first. It is a wise teacher who seeks Divine guidance.

. . . Many teachers are poorly equipped for the best kind of teaching, for they have meager education and very limited library facilities. Many of them are busy people and have little time to devote to lesson study. They are to be highly commended for their fidelity to their tasks under such

serious handicaps. But while they may not be great successes as teachers from the standpoint of pedagogy, they may be remarkably successful as soul-winners. Fortunately, a passion for souls does not depend upon education, nor does even great sagacity in soul-winning depend upon it. Sunday school evangelism can be engaged in by teachers of all degrees of teaching efficiency. Other things being equal, however, the best-trained teacher ought to be the best evangelist. The best evangelism does not come as a spurt occasionally in a teacher's experience, but it inevitably comes out of the teacher's whole program of work.⁷⁰

It is also a wise teacher who studies the Word to show himself approved of God, not ashamed of the gospel, but rightly dividing the Word of God. F. W. Hannan wrote,

...He needs to study it, live in it till he becomes saturated with it and gets so familiar with its whole range and outlook that he gets a biblical imagination; that is, till he can see its places, know its people, feel its truth --in a word, till the Bible becomes instinct with life to him. Then he can make it a book quivering with life and interest to his pupils. He can make them hear the old prophets speak again; he can make them walk with Jesus, until the Bible becomes the most real book in the world to them.⁷¹

It is the claim of Dr. Hannan that the evangelistic preparation of the teacher will come through three avenues.⁷²

- (1) Through the teaching of the Bible
- (2) Through the exemplified life; that is, the Christian life, this is more than half the victory in winning children to Christ. This calls for ability and willingness to teach and a stalwart, rugged, and exemplary Christian life.
- (3) Through introducing a Person, that Person is God. God as Father, and Christ as Saviour and Brother, are to be made so near and so real that it would be a most unnatural thing not to become a Christian.

The teacher that follows through the above three avenues of

preparation will find that

. . . what has been merely instruction in reaching the mentality, has become opinion when he has gone further and contacted the personality, and that through the spiritual aids of faith, conscience, and prayer, opinions have become convictions. The pupil was intelligent when his mind was stored with knowledge, but became interested when the personality was contacted, and enthusiastic when led into the realms of God-consciousness.

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The teacher who reaches the mentality is preparing the intellect for knowledge, but the teacher who reaches the personality is preparing the pupil for life; while the Christian teacher, in going beyond this and reaching the spirituality, is preparing the pupil for eternity.⁷⁵

E. The Example Of Jesus

The gospel account of the death of Lazarus and Jesus restoring him back to life again serves well to point out the Master Teacher. As the Son of God dwelling in the flesh, He was holy. The apostle Peter recorded God's Word which admonishes, "Be ye holy; for I am holy" (I. Pet. 1:16). The apostle Paul wrote,

. . . That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God (Eph. 3:17-19).

There does not dwell such love and compassion in man as was shown forth in the Son of God, for "Jesus wept." He went unto the needy. He taught with utmost care unto the glory of God. "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (John 11:40). He showed forth patience. He knew His

pupils. He dealt with them gently yet firmly but with love that they might know the Father. Himself God, yet He prayed, in that He was obedient even unto death. He trusted and believed with the full assurance that He was in the Father's will. Above all the tumult and din, He was thankful. May this example of Jesus serve well anyone desiring to teach the children.

F. Summary

The Sunday school holds a first among the agencies outside of the home in the work of evangelism. National leaders, both secular and religious, hold strong convictions, based upon much research and calculated facts, that the answer to our criminal, social, moral and spiritual troubles can be lessened and possibly solved through Sunday school evangelism. Evangelism is the primary task of the Sunday School. If it fails in this it is no more than any other institution that is failing the purpose for which it was established. Evangelism is basic, it leads to the New Birth, and it makes disciples. But the Sunday school as an institution will not do this of its own accord, it must have leaders and among these leaders are the teachers. They must be Christ-like, Christ-centered, and Christ-indwelt, which is to say, born of the Spirit, fully consecrated to the Will of God, and filled with the Holy Ghost. Upon such rests the blessing of God the Father, even to the bringing of many precious souls unto Christ.

CHAPTER IV

THE RELATION OF LESSON PREPARATION AND PRESENTATION TO CHILD EVANGELISM

A. Introduction

There seems to be a consensus of opinion among leaders that a large portion of the efforts of Sunday School evangelism are a loss rather than a gain because of the lack of preparation. One may ask, what kind of preparation and in what avenues? Dr. J. E. Conant wrote,

. . . Christian people will go out of a service saying they cannot possibly understand how it is that the lost do not yield under such preaching as their pastor does. But the reason is very simple. A sermon to the lost is to be the climax of something that has preceded, if that something has not preceded there is not likely to be any climax, no matter how earnest the appeal of the preacher.⁷⁴

What is this "something" that must precede the climax? and again Dr. Conant is quoted with the answer. He says,

. . . In bringing the lost to Christ two things must always be done. A demand for spiritual truth that saves must be created, and then this demand must be satisfied.⁷⁵

This workable program, in relation to Sunday School evangelism, was considered in this chapter. It was discussed in the area of prayer, study, planning, class procedures, and "drawing the net."

B. Prayer And Lesson Preparation

Prayer should precede every phase of teaching in the Sunday school. "Power" must precede the teaching or the efforts are

fruitless.⁷⁶ There are reasons why this is so and especially in relationship to evangelism.

It has been noted that there must be created a demand for the spiritual truth that saves. Behind this lies prayer. Prayer precedes the demand. It is recorded in The Acts Of The Apostles that previous to the day of Pentecost, the apostles and others with them "all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:14). And when the day was fully come they again were with one accord in the place. It is to be noted that after Peter preached that great sermon, there were added "unto them about three thousand souls" (Acts 3:41). Dr. Conant wrote,

. . . and prayer has continued to be the background of all real soul-saving work until this hour.

Think why this is. The Lord has told us that the lost cannot receive the Holy Spirit, because they see him not, neither know him, and also that the natural man receives not the things of the Spirit--initial among which is conviction of sin--neither can he know them, for they are spiritually discerned.

Then he has also said, "I will send him (the Comforter) unto you (not unto the world, notice, for the world cannot receive him). And when he is come (to you), he will reprove the world of sin, and of righteousness, and of judgment."⁷⁷

This is to say, that as God's people, teachers are put between God and the unsaved children in their class in this miracle of the conviction of sin. Needless to mention again that the teacher must be a cleansed vessel, for God will not and cannot compromise His holiness by letting His holy power flow through an unclean vessel. Prayer somehow puts one into proper relationship with God whereby He can use

him as channels.⁷⁸

Bringing sinful souls unto Christ is a spiritual matter and, therefore, it is not man who does it or can do it, it is the Holy Spirit Who does it. It is God; man is only a vessel. Prayer opens the way for God to do His wonderful work of salvation.

It is through prayer that the illuminating work of the Spirit is accomplished.

. . . We do not know why this is, nor how prayer opens the way for the Spirit's illumination, but we do know that unless both our witnessing and soul-winning ministry are commenced, carried on, and consummated in prayer, little or no illumination will attend our work. Nothing can take the place of prayer. We always advance in our evangelistic work only so fast and so far as we advance on our knees. Prayer produces the atmosphere through which alone sinners can hear the Word, and unless they hear the Word the Holy Spirit is unable to illumine the blinded mind and convince the heart that their need is Christ alone. Witnessing apart from prayer, no matter how convincing to the reason, or even how convicting to the conscience, may prove to be a "savour of death unto death." Prayer opens, and prayerlessness closes, the channel between some lost soul and God.⁷⁹

Colonel S. L. Brengle wrote of prayer as the soul-winner's secret power. It must be prayer without ceasing. It must be believing prayer. It must be "closet" communion and counseling and conversing with God in the spirit of an obedient and affectionate child. It must be definite, as definite as when blind Bartimeaus said, "Lord, that I might receive my sight" (Mark 10:51). It must be boldly, for the devil stands mocking and teasing the praying soul, to drive one from his knees and from the face of the Father.⁸⁰

. . . Let him rather come boldly in the name of Jesus and wait patiently for the things he

desires, and he shall have an abundant reward. It is not our Heavenly Father's will to disappoint His trusting children, but rather to give them their utmost desire, yea, "exceeding abundantly above all they ask or think," for His heart is all love toward them; therefore let them not be timid and wavering, but steadfast and bold as His dear children.⁸¹

He further stated that prayer must be importunate and persevering, but let not the soul-winner forget that it must also be for the glory of God and according to His will in the name of Jesus. Prayer, therefore, is the first step in lesson preparation.

C. Study And Lesson Preparation

The presentation of the lesson to the children during the Sunday school period becomes a means of witnessing when the preparation of the lesson was preceded by prayer. The Holy Spirit must first illumine the Word to the teacher before he can present the Word to the children. Accordingly, the teacher must study to show himself approved unto God, a workman that needs not to be ashamed. Just as prayer is needed to open the way for witnessing, so witnessing is needed to accomplish the work.⁸² In like manner, effective witnessing must be accomplished with adequate preparation.

In a study of "Principles of Teaching" the author found a "law of the teacher," which states: "The teacher should know that which he teaches."⁸³ How can he know? To this the only safe answer is, let the Holy Spirit guide and direct you. No one set pattern will work in every case and thus, it must have flexibility. The best one can do is give suggestions:⁸⁴

- (1) Have a definite purpose or aim. A guiding factor to

determine this would be the needs that are present in the class.

(2) If a teacher uses lesson plans such as the Uniform Lesson leaves or quarterlies, he should read and study the Bible first for context, related Scriptures, background, and various meanings and word usages. Search for the particular emphasis from God's Word. It is well to use a long range program to cover a quarter, whereby the teacher can build one lesson upon the other. This creates continuity, consistency, and force.

(3) Gather material which can be used or applied in the process of teaching. Choose a teaching method. Plan an application.

(4) Plan a teaching procedure and outline the lesson with tentative questions and illustrations.

In relation to the above suggestions, it is well to remember what Colonel Brengle said,

. . . Let the machinery be simple and the divine, Holy Ghost power be abundant. For this there must be much prayer and patient waiting upon God. The power is His and can be had when persistently, believingly, humbly and boldly applied for.⁸⁵

The above suggestions serve well to help a teacher but further consideration must be given to some other elements that enter this matter of study and lesson preparation. It has been said that the surgeon who bungles his work may leave a child a cripple. This is a tragedy, but the teacher who blunders in his ministry with an immortal soul is doing something more serious. The teacher must have a "know how" to teach. Some one has said that teachers are born. This is true in a sense, but they become efficient and effective teachers by being well trained. Training gives prestige to a Sunday School,

however, let it be in humility as service to the Lord. It gives confidence to the teacher and thereby giving confidence to the pupil.⁸⁶ With regard to the pupil,

. . . they will respect us primarily for what we are, but at the same time we must not overlook the fact that they will also be influenced by what we know. Our pupils will admire and follow us because they are convinced that we know what we are talking about. We not only know, but we know that we know.

.
The public school teacher may be a man of opinion, but the Sunday school teacher must be a man of conviction.

.
Eternity is the Sunday school teacher's certainty, because his Redeemer liveth! It is the Sunday school teacher's assurance of his many-mansioned home. It is the Sunday school teacher's confidence of receiving the Master's "Well done," that may be counted upon to shape a life and mold a destiny.

No pupil will have confidence in a Sunday school teacher who does not know the Word of God. Only insofar as He has mastered the Textbook is he in position to create confidence that the words he speaks are of far greater significance than all the words of all the teachers in the institutions of secular education in the world.⁸⁷

There are four factors that would constitute a good course in teacher training, they are, the textbook (the Bible), the pupil, the teaching, and the school. Training must never cease, it should be continuous, for one can never exhaust studies of the Bible, of the pupil, and of personal attention. In relation to personal attention it can be said, to keep physically fit, mentally alert, and spiritually alive.⁸⁸

One other factor that is of great importance in study and lesson preparation is to know that for which you are preparing.

. . . To teach successfully, a teacher must understand the need, the disposition, and

the capability of his pupils. He must go no farther, no faster, and no deeper into a subject than their minds can follow.⁸⁹

The teacher must therefore know something about his pupils. This knowledge is obtained from close observation of each pupil during the class period, noting mannerism, character and behavior. The teacher can broaden this knowledge by personal contact and conversations before and after the class period. Then the visitation in the home of the pupil will gain a working knowledge of what special preparations the teacher must make to be more effective in teaching. This will help the teacher in planning for the lesson and it will also guide him in the selection of material for the lesson study. With a working knowledge of the need of the pupil the teacher will be more effective in creating the demand for the spiritual truth that saves and in guiding and leading to satisfy that demand.⁹⁰

A visitation of the nature indicated above becomes a source of materials for teaching. There are many and varied ways of obtaining information, but the chief source for the teacher must be the Bible. Then one may add Bible dictionaries, Bible concordance, Bible commentary, lesson helps, maps, pictures, newspaper and magazine articles, and consulting with other teachers.⁹¹

After having prayed, studied, and gathered material, the teacher should then be in position for planning the lesson and deciding on the method of teaching. Lesson planning and method depend largely upon the type of lesson, the aim, and the needs present. The following is a suggestive plan for planning the lesson.⁹²

I. Planning the Lesson

- A. Select your aims - from Scripture and study of pupil needs

1. General aims show goals for teaching the class - from Scripture
 2. Specific aims show particular objectives for the day's lesson
- B. Gather materials to be presented
 - C. Choose the method of presentation
 - D. Prepare your lesson outline
 - E. Prepare illustrations and applications
 - F. Prepare questions
 - G. Plan how to use the pupils during the lesson
 - H. Make any necessary revisions in the outline

There are two modes of methods of teaching which can be suggested. They are the expository and the experience modes. The expository mode is

. . . to take the statements of Scripture as general truths and deduct from them, verse by verse, (all may not agree that exposition is a verse by verse method) particular lessons. These applications may be made one by one as the Scripture is unfolded, or gathered at the end of the study and driven home to the heart of the scholar. This mode answers the question, What does the Bible say?

.
This is an exact, faithful, reverential, and effective mode of teaching the Word of God. Excellent as it is, this plan is not without limitations. Three difficulties are encountered. (a) Lack of time, (b) Lack of interest, and (c) Lack of application.⁹³

The experience mode

. . . proceeds from the experience of the pupil, or some application that has been made, to find by inductive thinking the great underlying truth of Scripture.⁹⁴

This mode likewise has its limitations of forced interpretations, ignored related passages, and its centering in human experience rather than in the Word of God.

Other methods of developing a lesson can take the form of telling a story, straight recitation work, class discussion, research, and lecture. The story-telling method was found to be most effective

with children the age of six to about twelve. Another method, effective only in particular instances, is the "dramatization" method. This is more for the age group of nine on through seniors.⁹⁵

No one method will serve every purpose or meet the needs of every class and therefore the method to be used should be evaluated by the following: (a) Is it interesting? (b) Is it adapted to interests, needs and capacities? (c) Will it invite and secure participation? (d) Is it informing? (e) Is it creative? (f) Is it transforming?⁹⁶

After one has prayed, prayed, and prayed some more, after he has studied, after he has planned, and after he has chosen the method of teaching let him remember the words of Colonel Brengle when he said,

. . . Children are not hard to reach with the Gospel, if the soul-winner will but be simple and use common sense in dealing with them. They are not hardened in sin, their consciences are tender and their hearts open, their minds receptive, their wills pliable, their faith simple; they are keenly alive to the love of Jesus, the glories of heaven, the terrors of hell, and the omnipresence of God. They learn readily to pray in faith about everything, and to cast all their care upon God. No eyes are so keen as theirs to see the Light that lighteneth every man, and no hands are so ready to do His bidding, and no feet so ready to run in His ways. And yet effort must be put forth ceaselessly to win them and keep them after they are won.⁹⁷

D. Class Procedure And Evangelism

Dr. Clarence Benson wrote that the first few minutes at the opening of the class are comparative to the first few minutes of a battle; upon it hinges success or failure. The results rest upon the spirit and method of attack. He said that the first concern of the

teacher is not to be that of the lesson but the attitude and interest of the pupils. This can be accomplished by the teacher being in his place five to ten minutes before the opening to greet each pupil individually as they arrive. The little greeting before the opening of the class session affords the opportunity of entering the interests of the pupil sufficiently to win his confidence and attention. It also provides an avenue to lead the pupil to the lesson plane.⁹⁸

Before entering the lesson it has often served well to arouse interest by referring to some happening in the play or school life of one of the pupils or by telling a story. A picture or some object used will help gain attention with children. If assignments were made for outside work, a report and recognition of the work creates an interest that will hold the attention of the pupils.⁹⁹

From these points of interest and attention the teacher should move into the opening of the lesson without breaking contact. This creates a problem. However, in using the point of interest and attention the teacher can relate it to the previous lesson which also establishes contact with the lesson for the day. This is important with children because,

. . . attention cannot be maintained without interest, and interest is never sustained in a subject which the mind does not grasp. It is essential that we start with familiar ground, remembering the new can be comprehended only in terms of the old.¹⁰⁰

Contact and interest must be held continuously throughout, for children are full of energy and activity. The teacher must move from the previous lesson and review into the lesson for the day without breaking contact. Formal announcement of a topic will not do, rather use a procedure that will let the children know what interesting

information will be disclosed in today's lesson in relation to the previous lesson.¹⁰¹

Sometimes it is well to announce the aim and purpose of the lesson before developing it, at other times suspense works toward building a climax. Likewise an outline should only be given when the plan is followed closely. Then in developing the lesson, thought must be stimulated or interest will be lost. The most valuable weapon for this is the thought-provoking inquiry. Asking the pupils to make applications of the lesson to life is very effective. Another thing of vital importance in developing the lesson is having the pupil reproduce in his own words and thinking what has been taught. Getting the pupil to take an active part in the lesson opens the way to gain the aim set forth in the lesson.¹⁰²

The above method is more clearly illustrated in the way Jesus taught the woman at the well in Samaria.

. . . Gaining the attention of His pupil in a direct and simple way, He tactfully led the conversation to matters which the pupil understood, and in which she was interested. He illustrated the great truth of the lesson He would teach by simple objects near at hand. He was not turned from His purpose by diverting, technical questions. He pressed the truth in a personal way into the very depths of that pupil's heart. He taught with intensest earnestness, giving His best instruction, His most precious truths, in the plainest possible way, to that class of one (John 4:4-42).¹⁰³

Recapitulation is the order for the closing of the lesson and a drawing in of the net. This is where the appeal is made for decisions, and the final applications are rendered. After this interest can be aroused for next Sunday's lesson and assignment made. One thing to remember, never close a session and dismiss the class without giving

opportunity for expression of needs and then stay after the session to give help to those that are hungering and thirsting.¹⁰⁴

E. Drawing The Net In Sunday School Evangelism

The Sunday school teacher who does not go into the harvest receives only the reward of having labored. It is true that not all will be reapers. The farmer who toils in his fields preparing the soil, sowing the seed, and then when the crop is grown and ripened for harvest, because of the lack of equipment lets the crop go to waste, is thought of as a poor manager of his affairs. Could he not have hired someone with good equipment and means to harvest the crop, thereby becoming a partaker in the harvest? That farmer who would let the crop go to waste because he himself did not have the means of harvesting it when others all about would gladly give a helping hand, would be thought of as foolish.

The above is an illustration by way of material things, but the principle of it can be applied to the Sunday school, the teacher, and the whitened harvest field of children. Words can not describe the seriousness of the neglect to harvest and the greatness in loss.

The above is only given in illustration, however, consider the facts stated by Mr. J. Irvin Overholtzer, when he wrote that eighty-five per cent of the children leave the Sunday School in the teen ages and most of them never come back to Sunday school or church.¹⁰⁵

Others have placed this figure at eighty per cent. There are various reasons given for this loss, some of which are the indifference of parents, teaching only the "letter" in the Sunday school class, and the reason that applies directly to the topic of discussion, that of

not drawing the net.

This is illustrated by what happened in Joan's Sunday school class. Joan no longer had a father. Her mother had to work for their living and so she and Janet were under Grandmother Cannon's care most of the time. There was no time to talk much to mother and so Joan decided she wanted to talk to Miss Flora, her Sunday school teacher. She had a big problem but time after time, Miss Flora would come just in time for the opening exercises of the Sunday school and then at the close Miss Flora always hurried away with the nice-looking young man who waited just outside the Primary door. There was never an opportunity to express her situation during the class period and so little Joan, only seven years old, was perplexed. This could have been a tragedy, as is the case so often, but Joan had a saintly grandmother who saw her plight and led her to Christ. 106

What could be said of the farmer earlier, could almost be said of Miss Flora. "He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame" (Prov. 10:5). If the net is to be drawn in the Sunday School, the teacher will have to gather in the summer. He must be about his work and sacrifice other things for the gathering of the harvest. William F. Berger wrote,

. . . It is sacrifice, costly sacrifice, that brings souls into higher and nobler relations to an eternal world. The law of real Christian service has its right to be where sacrifice begins and ends.

.

Whatever the cost may be, no Sunday-school teacher can for a moment believe that a class of boys or girls may be saved without sacrifice. Their souls are not brought to Jesus without the price of a broken heart or

the expenditure of the treasure of blood.

.....
Love must, therefore, die vicariously
for the boy or girl to be saved.¹⁰⁷

It is this love which is basic in drawing in the net. W. L.

Munoy, Jr., stated it in the following manner:

... If one would win children to Christ personally, he must love them. This is true in dealing with any age-group, but is especially true of children. The child knows instinctively whether an adult loves him or not. He will respond wholeheartedly to the love of any adult, and he will shrink from one who does not love him. Before attempting to deal with a child, the personal evangelist must be sure that he has a genuine love for children. Love will find a way to win.¹⁰⁸

Drawing the net in Sunday school evangelism deals mainly in the area of the appeal, obtaining the decision, and the follow-up work. There is one great appeal which lies washed in the blood of martyrs. It was Jesus' blood and righteousness that drew the first souls from the way of death. It was the blood of the martyrs of the early church, empowered with the Holy Ghost, that drew souls to become followers of Christ even though it meant facing a martyr's death themselves. So it is yet to this very day; the greatest appeal is made by the undivided self-giving life of the Sunday school teacher.¹⁰⁹

... Ah, it cannot be told in words nor in sentiments, but it can be lived in the richness of services and in the fragrance of pure, unselfish love--love that loves unto death!

.....
For it is true now as it was in Christ's day, that more souls are caught (so to speak) with the bait of a human life than with the traps and agencies that so many of the modern churches employ for the capture of man. The dying lad in one of our hospitals stated the case precisely when he said: "I want people and not things."¹¹⁰

Hand in hand with the Christian life must be the influence of

the gospel. Children are eager to know the plan of salvation and in this it serves well to heed the words of admonition from Colonel Brengle.

. . . Above all you must be simple and make things very plain for the children. They do not know the meaning of many big words that you understand quite well, therefore you must take pains to make yourself understood.¹¹¹

Dr. Jarrette Aycock lists three steps to salvation.¹¹²

- (1) Repentance.
- (2) Pray, or call upon God.
- (3) Faith, believe God.

Some other procedures in the appeal to children should be in the form of illustrations in the world of the child. Truth presented in story form can easily be grasped by the child. Also

. . . The goodness of God is the natural appeal to make to children. They do not find it difficult to trust God, who is good and who loves and cares for them. Their hearts respond to love with utter abandon. They will love and follow the Christ who loves them. Tell them of the love of God, who gave His Son to be their Saviour. Tell them that Jesus loves them and seeks them as the shepherd loved and sought the sheep. Tell them that He sends the sunshine and the rain and provides all the good things of life. Tell them that Jesus has gone to prepare a home for all who will trust and follow him. Be certain that the child thinks of a God who is good and merciful and loving.¹¹³

Appealing to the emotions must be done with great care, warns Muncy. It is the will that must be called into action with children. Also, do not hurry but take plenty of time to teach the way of life and to be sure that they understand it.¹¹⁴

William Berger said,

. . . God, never yet, it dare be said, allowed a soul to be lost--while another

living, really redeemed life--sought unceasingly, according to the plan or art of His infinite Spirit, for its salvation.¹¹⁵

He said that the secret of evangelistic work is found in this and that it ought to be known to every worker for Christ. When they possess this they have a threefold element of power which is

. . . they have a right to proclaim the good news by command of God, by permission of God's Spirit, and by the compulsion of love.¹¹⁶

The appeal can be made in many effective ways. Giving the children gospel tracts to read and booklets has had unspeakable influence. Even letters out of the heart of a teacher's experiences will accomplish wonders with boys and girls.¹¹⁷ Let the teacher make personal calls again and again upon his class,

. . . with the same pressing entreaties, assuring them that he loves them and that he means to lead them into the highway of life.¹¹⁸

This was the case when Mr. Kimball went into the shoe store in Boston and laid his hands upon the shoulders of one of his pupils, D. L. Moody. That day D. L. Moody was won to Christ because of a Sunday School teacher who cared and dared to go after the soul of his pupil for Christ.¹¹⁹

Another effective avenue is the song.

. . . Let the teacher sing unto them the songs of Moses and the Lamb. Let him remember that "music hath its charms" as truly as the soft word that calms the troubled spirit of man. How often has the tender and sweet sentiment or strain of a song brought tears, stirred the heart, and impelled the soul to higher, and better things! Those old familiar hymns or songs like "Jesus Lover of My Soul," "Just as I Am," "Saviour, Thy Dying Love," "Tell Me the Old, Old Story," "He Lifted Me," "Lord, I'm Coming Home," "Jesus is Calling," "In the Garden," "Saved by Grace," "Ninety-and-Nine," and thousands of others, have never failed to recall men and women to their lost

condition and wooed them to the homeward way to their God. Oh, how full of pathos, pity, and passion those songs have been when sung by consecrated lips like those of the noble sainted ones--Bliss, Phillips, Sankey, Sweeney, and hundreds more--over in the City of Song.¹²⁰

The next step following the appeal which brings the child seeking salvation is obtaining the decision. A great part of the battle of gaining a decision for Christ lies in the appeal, but many a child has been suffering with thirst and hunger because of the failure of someone to notice and to lead the soul to Christ. This is illustrated quite vividly by Lionel A. Hunt as he related the conversation of a little girl seven years of age and her mother during a meeting.

... Betty sat cuddled close to her mother, drinking in eagerly all she saw and heard. As the program progressed a Bible was shown, with words of feeling from the speaker as to its worth. "Mummy, I love God's Book. Don't you?" "Keep quiet, Betty!" Betty was quiet. Later, pictures of Christ were tenderly described. "Mummy, I love the dear Jesus too; don't you?" "Child, be quiet! Listen to what the man says." At the close the children were asked to remain behind if they wanted to know how to let the dear Lord Jesus into their hearts. Betty almost jumped. "I'd like to stay, Mummy. Wouldn't you?" "You are tired tonight, Betty, and we'll have to hurry home. You can come another time."¹²¹

The appeal is possibly more than half the work in obtaining the decision. It brings the child convicted of sin seeking salvation. It is a crucial time in the life of a child and therefore utmost care must be taken in dealing with him.¹²² The question arises, how is one to deal with seekers.

The first thing to do when a child, a sinner, comes seeking at the altar of prayer, is to just leave them alone for a while. Dr.

Aycock stated that,

. . . I have never found it wise to urge Christians to come and pray with seekers during the invitation. I have seen two or three people so concerned over one person at the altar that the invitation was defeated. Do not be in too much of a hurry; it helps a seeker to kneel alone and think.¹²³

It is during these moments of being alone that the seeker has opportunity of praying and pouring out his heart to God. Then when a "worker" or the teacher goes to help, there again, should be a season of sincere, earnest prayer by both the worker and the seeker, only after this should the inquiry and instruction begin. Even the approach to the altar and the seeker should be in awe, with fear and trembling.¹²⁴

If the teacher is observant of the prayer of the seeker, he will note the need and possibly see avenues of approach to the problem. Dr. Aycock suggests that the next step should be the inquiry, asking first of all, "Why are you here?" "What are you seeking?"¹²⁵

. . . Only when you know why he is there can you give definite instructions and pray most effectively. If he knows what he wants and you know what he wants, he can pray more definitely, you can pray more definitely, and God can give a definite answer.¹²⁶

It has been said, "Confession is good for the soul," and so is the admission of the need. It will help the seeker. The next suggestion should be that the child be urged to pray, talk directly to man's best Friend, God.¹²⁷ This should all be accompanied with direct references to the promises in God's Word. Use an opened Bible when dealing with anyone.

. . . Each worker should always keep the Bible open, letting the children read the

selected verses. Ample opportunity must be allowed for the Spirit's guidance--a mechanical prearranged method leaves God's Spirit out and cannot bear spiritual fruit.¹²⁸

It is the Spirit through the Word that convicts of sin and thus it is wise to let the child read the Scripture references.¹²⁹ The seeker must be started from where he is, this is to say, first things first.

. . . Never tell people they are saved, reclaimed, or sanctified. Lead them as near the light as you can, quote to them the promises of God, then wait and pray for the light to dawn upon them.

If their faith fails to take hold, start over again. This will require more faith and patience on your part, more prayer and more promises from the Word. Often the worker must go over the same path many, many times before the seeker is gripped by the truth. However, it pays; for when he does see the truth, he has a foundation on which to stand.¹³⁰

The following is a code for a child soul-winner that can be suggestive.¹³¹

Pray for, and develop a love for, little children.

Talk simply and tenderly to a child (not babyishly).

Pray for and expect conversions.

Make opportunity for casual conversations.

Steep yourself in Scriptures relating to heaven, our sinner-ship, God's love and provision in the Lord Jesus.

Use terms of endearment when leading children to the Saviour.

Abandon religious phraseology always.

Carefully explain anything not readily understandable.

Encourage the child to read Scripture and pray.

See that the child has a Bible or a Gospel.

Use God's Word when speaking.

Keep in mind the child may have no religious background whatever.

Try to connect the child to some evangelical Sunday school.

Keep a record of the child's name and

address.

Remember that you are in the will of God, that you can depend on the help of the Holy Spirit, and that you are following Christ's command when you seek little children for Him.

Summed up, about all a soul-winner can do in obtaining the decision or meeting the crucial moment, is guiding along Scriptural paths and light, letting faith and the Holy Spirit of God do the rest.

. . . No book can advise how to deal with a certain group of souls or individual. The Spirit alone can, and will, do that.

It is up to us to do all we can in winning the little ones and in shepherding them. When we have done this, we can have confidence in leaving the child in the Father's care.¹³²

After the miracle of conversion has taken place the soul-winner should prepare immediately for any counter-attack of Satan. He has been defeated only to go after help and then to return in the most deceiving way (Matt. 12:43-45). Therefore, the need of follow-up work is imperative.

If the teacher or teachers, as the case may be, according to the size of the class, do not already have the names and addresses of their pupils and visitors, it is well to take the name and address of each individual seeker as he is dealt with at the altar.¹³³

The follow-up work should begin in another way while dealing with the child at the altar. Instituting the practice of praise and prayer is almost the first must. The child should be encouraged to thank God for the gift received immediately. It will strengthen the acknowledgment of his "new birth" and give inward satisfaction. Encouraging the child to form a regular habit of reading God's Word will do much to defeat the attempts of Satan to bring doubts to the child.

If possible, provide him with a New Testament, or at least a gospel of John. Sunday School attendance should be encouraged as a regular habit, also the attending of the worship service following the Sunday School hour. The child will have many questions after this, and, therefore, providing the new convert with a "Children's Guide Book" is of unspeakable value.¹³⁴

The cards used in many places by the Sunday school teacher and workers for the purpose of obtaining the name and address of the child dealt with, contain spaces with questions pertaining to Sunday School affiliation, church membership, and other desired information. These cards become visiting and mailing lists. They can become a means of entering otherwise restricted places, whereby the new convert can receive help from literature sent him, also giving him a knowledge of Bible camps, Daily Vacation Bible Schools, and even future Sunday School rallies.¹³⁵

The commission of Jesus to Peter was to "Feed my lambs." It is the commission to the Church, and therefore after a rally or time of great emphasis, it is well to inaugurate a teaching or instruction class, taught by the pastor, for the new converts that they might grow in spiritual knowledge and in the grace of our Lord and Saviour, Jesus Christ.¹³⁶

Lorenzo Dow used to say that a good farmer always puts the hay so low in the racks that even the little lambs could get some of it. And so it seems to me that spiritual food should be so dealt out that little children will be able to grasp it and grow thereby. The church of God is the place for all of His children, both old and young, and thither the little ones should be brought.¹³⁷

That children of six, seven, nine, or twelve years of age

understand sometimes more than adults realize and even understand themselves, is clearly pointed out by Lionel A. Hunt in his book on Mass Child Evangelism, as he cites case after case from the records of men like Hammond, Spurgeon, Cox, Moody, Kirk, Bushnell, Shaw, Hawley and others.

Little Clara was only six years old. She was denied the privilege of going to the meetings but she had been told that she could give her heart to Jesus right there at home. This she did all alone while mother went to the meetings. Later she wanted to join the church, but here she again was denied the privilege. But God undertook for her and guided her to take her pastor to task with the following words:

. . . "You come to our Sunday school, and you tell us to come to Jesus, that He died on the cross for us, that if we trust in Him, God, for His sake will forgive our sins, and give us new hearts, and make us happy. How old must children be before they can become Christians?" 138

These references and illustrations were given only to point out the urgency of instruction and teaching that children might grow in grace and in the knowledge of the Lord, and not be overcome and fall by the wayside to be devoured by the vultures of Satan. One can not say that any one phase of drawing the net is more important than the other. It must be thought of as a whole.

Some would gather money along the path of
life,
Some would gather roses, and rest from worldly
strife;
But I would gather children from among the
throngs of sin,
The boys and girls the devil tries so hard
to win.
For money cannot enter the land of fadeless
day,

And the roses that are gathered soon will wilt
 and pass away;
 But, oh, the laughing children, as I cross
 the sunset sea,
 And the gates swing wide to heaven, I can
 take them in with me.

--Canadian Sunday School Mission

F. Summary

Dr. Conant wrote that in evangelism two things must always be done, first, create a demand for spiritual truth that saves and, second, this demand must be satisfied. This plan is according to God's Word, for it is recorded in Paul's letter to the Romans,

. . . How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? (Romans 10:14, 15).

The preacher, or the teacher, is a vessel of God. He must be a clean vessel, overflowing with the power of God, which comes about in a mysterious way through effectual prayer. It is this power, as the called and sent ones go forth, that brings about the demand. In the work of evangelism with the Sunday School, the teacher must be this prepared vessel. A teacher must be effective in witnessing and this comes with adequate preparation. The teacher must have a "know-how" in experience and of the Bible. Training is also a great help toward being more efficient, for through it the teacher is able to better apply various techniques in gaining the purpose for which he is sent.

Suggested plans for the developing of effective teaching were noted along with plans for lesson presentation and class procedures. To all of this Colonel Brengle adds concerning the children,

. . . But after we have done all, we must remember that they are only lambs, and not sheep; that they are growing children, not grown men and women; that they are in the formative state, tender and inexperienced; that life and the world are full of interest to them; that they have a personality and individuality of their own, and are not always willing to take the simple word of their elders, nor to yield to admonition and instruction, but desire to prove their own powers, and to taste and see all things for themselves. Therefore it will be necessary not only to talk much to them about God, but to talk even more to God about them, and to depend upon the mighty, constant co-operation of the Holy Spirit in securing their salvation, and keeping them in the grace of our Lord Jesus Christ.¹³⁹

Creating the demand for spiritual truth that saves must be climaxed with a challenge and appeal of divine love. That which is most effective in making this challenge and appeal to children is the life of their teachers, elders, pastor, and parents combined with God's Word. The cost for this is high, but it is also a "high calling of God in Christ Jesus" (Philippians 3:14). Children are not hard to win, but it takes God's best in man or man's complete yieldedness and willingness to His will.

Children will come earnestly and eagerly seeking to satisfy the demand, and, again, it will call for the best of the saints of God in instruction and guidance, so that the workings of the Holy Spirit can accomplish the Will of God for the lives of the little ones. Many babes in Christ are left to themselves after this, but the little lambs must also be fed. God's command is "Feed my lambs."

CHAPTER V

ADMINISTRATIVE TECHNIQUES AND CHILD EVANGELISM

A. Introduction

The little boy that placed his finger in the hole in the dike and saved his country from a great disaster did a magnificent work. However, it would not have taken long for the waves on the other side of the weakened dike to force it to crumble. That which really saved the country was the little sister that went after help and brought the reinforcements to the place where her brother was filling the gap. Likewise in the evangelization of children, the Sunday School teacher must not "fill the gap" alone and in the previous chapter it was noted that there is a great need for administrative techniques for greater efficiency. In this chapter the work of the pastor, the work of the superintendent, special days, and special periods were considered.

B. The Work Of The Pastor

It is thought among some circles that the Sunday School and the children are a separate organization. The whole organization is planned and conducted through the leadership of the Sunday School superintendent and the teachers of the various classes. This makes it a relationship of the Sunday School and the church, because the pastor is entirely out of the picture in relationship to the Sunday School.

It separates the church and the Sunday school. Herein may lie another cause for the great loss experienced in the older age groups of the Sunday school and also in the church.

F. Watson Hannon wrote more than a quarter century ago that,

. . . This condition ought not to be. It is not the Sunday school and the church, but the Sunday school in the church. The Sunday school bears the same relation to the church that the children do to the home. The church is a family. In that family the pastor has the place of father, and the superintendent, who comes into closer and more direct contact with the children, holds the place of mother. Just as in the home the father and mother should work in the closest sympathy and co-operation of the children, so should the pastor and superintendent cooperate in the work of the church family. If the pastor does not look after the church of to-day, he will have no Sunday school to-morrow. Neither can be neglected without working detriment to the other. The church creates the Sunday school, and the Sunday school re-creates the church. They are interdependent.¹⁴⁰

What is the work of the pastor in relation to child evangelism in the Sunday school? First of all, in him can be found the keynote to spiritual progress. A Sunday school and church does not go beyond the pastor. "The church members follow the pastor or they do not follow anybody."¹⁴¹ This places the pastor in a vital position as the key leader in evangelism of children. Barnette wrote,

. . . The most important task God has assigned to man is to lead lost souls to Jesus. This obligation rests first and heaviest upon the shoulders of the pastors. They are the leaders. They hold the trumpets of warning. Every child of God has this divine commission, but the pastors stand first. They set the example in soul-winning. They determine the degree of evangelistic fervor in a church.¹⁴²

As a leader the pastor must be the example of fervor in soul-winning. He must be the messenger of the gospel of Salvation. He

must be the soul-winner of the church and of the Sunday school in the church. Let him not be the sole person doing this work for it is too great a task for him alone. Let him therefore develop others to be personal soul-winners.¹⁴³ Let him organize an administrative task force that will take in the whole church. He must be concerned about the children of "Israel" as well as about the elders of "Israel." The apostle Paul said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1).

. . . It is the task of the pastor to tell the lost people about Jesus. It is also his task to get others to tell lost men about Jesus.

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As the Lord left the earth, perhaps with his nail-scarred hands outstretched, pleadingly he said to his disciples, ye are my witnesses here, there, and everywhere. The pastor is the God-appointed leader in giving the message of saving grace to lost men.¹⁴⁴

The pastor in his administrative task should know how to build an evangelistic Sunday school. This could be a profitable research in itself but it was not the intention of the author to do this here. The pastor should know how to lead his Sunday school officers and teachers in evangelism.¹⁴⁵

. . . A regular, intelligent, loving cultivation of the Sunday school officers and teachers will add to the pastor's power, multiply his achievements, divide his work, and subtract many of his heartaches, headaches, and footaches.

.
That is the way Paul worked--multiplying himself in others as a wise master builder. That is the way our Lord himself worked with the apostles in the inner circle, teaching them his doctrine and giving them his message that they might teach others; and he sent them forth to preach and teach the gospel of his kingdom as he himself must do it.¹⁴⁶

It is the task of the pastor to indoctrinate the officers and teachers for evangelism and in the vital doctrines of the Scriptures. The apostle Paul reminded young Timothy in this matter, saying,

. . . Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee (I. Tim. 4:14-16).

Why this admonition? The reason is simply this, not all Sunday school workers are of the same mind concerning beliefs about God, Christ, the Holy Spirit, sin, and salvation through faith. It does matter what the workers believe, and thus it is important that the pastor indoctrinate them according to God's Word.¹⁴⁷

J. N. Barnette stated that there are three essential doctrines the pastor ought to help the teacher to know:¹⁴⁸

- (1) As to the sinfulness of sin
- (2) As to the need of a Saviour
- (3) As to the plan of salvation.

The work of the pastor must lead him into a personal and individual relationship with the pupils and teachers. He may have to protect children from wrong methods of teaching, or the teacher from an evangelist. He may have to counsel and correct a teacher. It will take him afield to the parents, sometimes for the protection of the children, other times for counsel in guidance, and other times to protect them from wrong methods of evangelism. It will also take the pastor into the Sunday school class, and into any of the other activities of the children, wherever there is an opportunity to witness for Christ and lead them to Him. This work should also take him into the

field of good literature and books for the sake of the workers that they might teach better, and for the sake of the children, that they might gain knowledge and wisdom in the Lord. This work will take him wherever the child's need is of Jesus.¹⁴⁹

The work of the pastor will take him into the pulpit to preach the unsearchable riches of the grace of God, His love, and His mercies unto all of the Sunday school.

. . . The pastor's attitude will determine the extent of the co-operation of the officers and teachers in building the preaching service.

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The majority of these workers will follow the pastor's leadership if he will love them, instruct them, and lead them.¹⁵⁰

Many of these obligations the pastor will have to fill himself, however, in others he will need the help of all workers. Then there are those obligations that only the superintendent and he can fulfill. The field where all are called to help is in the program of visitation.

Before going into the work of the superintendent three phases were considered in which the pastor and superintendent must work especially as a combined force. The first of these three phases is in the selection of the officers and teachers as personal soul-winners. To this a question is often raised. How can it be done when it is so difficult to find capable, loyal Sunday school officers and teachers, and particularly personal soul-winners?¹⁵¹ To this Barnette answers,

. . . First, pray for them. The pastor and superintendent should pray and lead the church to pray without ceasing. Second, select them from the church roll. A permanent list of prospective workers should be given every opportunity for study and should be used as supply teachers and officers.¹⁵²

The second phase is in the training of the officers and

teachers. Although it may seem a slow way of doing things, it can be accomplished through:

. . . the weekly officers and teachers' meeting, through frequent training schools, through providing a church library and getting it used, through leading the officers and teachers to attend the associational meetings for Sunday school workers, through personal contacts, and through leading out in a program of personal evangelistic visitation the pastor can train the Sunday school officers and teachers in evangelism.¹⁵³

The third phase concerns the assigning of the work to the officers and teachers. This is most readily accomplished with a spirit of brotherly love and by making the assignments definite, reasonable and right.¹⁵⁴

. . . To keep the work of the officers and teachers centered on soul-winning, would it not be the responsibility of the pastor and superintendent to do the following three things?

- (1) Secure the names of lost people and unaffiliated (children)
- (2) Assign the names of the evangelistic prospects to the classes
- (3) Plan for and direct a program of visitation in efforts to enroll the lost and unaffiliated (children) in the classes¹⁵⁵

C. The Work Of The Superintendent

One thing that is to be understood in this consideration of the work of the pastor and superintendent is that these men must be men of God, born of the Spirit, yielded and dedicated to His infinite Will.

The Sunday school superintendent has a variety of tasks to perform that are inter-related to evangelism, some of which concern proper heating, room arrangements, church furnishings, class equipment and others. That work which relates itself more directly to evangelism

should take him into the realm of the methods of teaching, training of workers, and the conducting of conferences and sessions of the school. He should study people for the purpose of enlisting them for training and service according to their tastes, talents, time, and skill.¹⁵⁶

Along with building and keeping the school organized it is his duty to keep in contact with new pupils and visiting the absentees. He should conduct the census and then properly grade and tabulate all information and put it into the hands of the teachers and officers. Then he must lead out in winning the lost to Christ continually. One way of accomplishing this is by the means of a short prayer meeting along with the weekly officers and teachers' meeting program, during which special requests should be noted.¹⁵⁷

One other area of his work that pertains to evangelism is the planning of the Sunday morning program, fitting it in such a way that it will tie in with the morning preaching service. He may not be able to do this every Sunday, but he must work in close co-ordination with the department heads and class teachers, so that the program will culminate in a harmonious action of moving directly into the preaching service.¹⁵⁸ "An evangelistic, child-conscious church remains the greatest actual asset for the winning of the children."¹⁵⁹

The preaching service combines the work of the pastor and superintendent again. Whether children are brought to Christ during the morning worship service or during the class periods, or during personal visitations by anyone of the workers, including superintendent and pastor, it remains the task of the pastor and superintendent to maintain the follow-up work of dealing with those not won but under conviction, and the further training and instruction of those who were

won. 180

D. Special Days Of Evangelism.

Every day should be a special day in the evangelism of children, every day a decision day, every day a rally day, every day a children's day, every day a Christmas day, and every day an Easter day. Sometimes too much has been made of the day and not enough of the principle involved. Paul wrote, "Behold, now is the accepted time; behold, now is the day of salvation" (II. Cor. 6:2). Some will say, the "every day" blessings are only the "mercy drops," but oh! "for the showers we plead."

Of the above mentioned special days, the decision day is the most exclusive for evangelism. Principles, methods, and procedures applied to this day can be used successfully with the other days. Certainly, it should be the day of "showers." It should be a climactic day of what has preceded it. How does the harvest of a crop come? It comes only by the labors and efforts put forth in due season according to God's ordinances. In like manner the special day becomes the climax of preceding efforts and labors. Fred B. Fisher has said, "Whatever degree of failure has attended Decision Day has been due to lack of preparation."¹⁶¹

The responsibility rests chiefly with the pastor and superintendent. In reference to the preparation, Fisher further wrote,

. . . The pastor and superintendent should confer concerning plans two months prior to the day set, and offer complete plans to the Sunday School Board, speaking briefly on the

need of winning every scholar to Christ, and outlining the method to be pursued. The pastor or superintendent can secure from each teacher a pledge to pray daily for his pupils and to try to bring them to Christ. In urging this the pastor or superintendent has opportunity to cultivate the Christian experience and ability of that teacher. How to approach people in personal evangelism should be presented in two or more prayer meetings that the board attends.¹⁶²

During these meetings and periods of instruction the pastor can review the art of soul-winning and also urge every member to greater service.

The pastor and superintendent should organize special prayer efforts. They should provide every teacher with a "survey card" which can be used to obtain facts concerning every member of their class. Then special prayer lists should be made from these cards.

Hannan wrote,

. . . Each teacher should make a prayer list of all members of his or her class who are not Christians and pray for them daily. This method has rarely failed to produce surprisingly successful results. Praying for people by name, brings one into rapport with them, and creates an interest in their highest welfare better than any other one thing known to the writer. There is no better cure for prejudice, impatience, dislike, or even hatred, than to pray daily and by name for the person one does not like. Many a teacher by that same method has come to love a class, or the mischief-makers in the class, who up to that time he has disliked or dreaded, with a passion that would leave nothing undone that could be done to win them to Christ.¹⁶³

Besides providing a prayer list for the teacher, such cards give information which is useful for visitation purposes and particularly in reaching the home. On the succeeding page are samples for making the survey and for the prayer list.¹⁶⁴

Survey Card

Make a Survey of Your Class

Name
 Address
 Class in S. S. Age
 Christian? Member of Church?
 Growing in the Christian life?
 Father Christian? Member what Church?
 Mother Christian? Member what Church?
 Chum Christian? Member what Church?
 What greatest obstacle to Christian life?
 What the most natural approach?

 Who has most influence?

Prayer List Card

A Prayer List

"Put every member of your class on a
 prayer list."

My Class

1. Name
 Address
2.

My purpose: The Spirit helping me, I
 will pray for the salvation of the above-
 named persons.

Name

The pastor and superintendent should also encourage teachers and workers to have a frank private talk with each non-Christian prospect about the Christian life. Special efforts in winning the leaders of the group to Christ in this way have made it almost a natural thing for the others of less courage to follow in making their decisions for Christ.¹⁶⁵

The pastor and superintendent should lead in special preparations for the day. Some of these are special prayer meetings, prayer sessions in the Sunday school class with teacher and pupils

participating, group prayer meetings in the homes, enlisting parents in the heartiest co-operation, and the strong evangelistic preaching of the pastor.¹⁶⁶ Let nothing be done by assumption, is wise.

. . . An hour before the service, the entire Sunday School Board should be called together by the pastor for prayer and for a final explanation as to just what each one is to do in the program of the day. Every detail is to be made perfectly plain so that there will be no misunderstanding in carrying out the program.¹⁶⁷

The order of the program for the day should begin with the opening worship of song, prayer, announcements, taking of records and offering, and Scripture lesson reading. All the preliminaries should and must be taken care of before the main service begins. The superintendent should handle the opening exercises.

Some other details to note are, that much depends upon the early arrival of the teacher of each class and also the department leaders. The teachers especially should be with his or her group of children and sit with them during the program. Their presence with the class gives the children greater confidence and assurance. The children will take greater courage in stepping out during the appeal if their teachers are with them.¹⁶⁸

Some prefer to have the preliminaries in the separate class rooms and this is advantageous because the teacher can give instructions before they move into the general assembly for the main service.

Immediately after the pastor takes charge of the service, he should make clear the purpose for the meeting. This can be followed with the message and the appeal. During the appeal the pastor could call for testimonies. This often reinforces the pastor's message.

These then should be followed by prayer and the continuation of the appeal. There are many effective ways this can be accomplished.¹⁶⁹ After the appeal, close the meeting with an appropriate song.

Another reason for the great loss to our Sunday schools may be found in the attitude taken in many instances, where leaders feel they have done all after they have won the child to Christ. These same leaders provide all for their own child after it is born into this world and so should it be with those precious new-born souls that came to the altar of prayer on decision day or before. Dr. Goodell has written,

. . . After the new birth comes the new life. A moment is enough for life's beginning, but the growing of a soul should be the holy and happy business of a life time. In that the elements and processes of growth are manifold. There is deep philosophy in Dr. Maltbie Babcock's quatrain:

"Back of the loaf is the snowy flour
And back of the flour the mill,
And back of the mill is the wheat and
the shower,
And the sun, and the Father's will."

A strong and noble life is the result of orderly consecutive processes. "The kingdom of God cometh not with observation." It is not a night-blooming cereus. You cannot sit down for an hour and watch it come to perfection. It is first but the blade and, after many suns and showers, it is the tasselled ear and, after summer heat and autumn frost, it has paid the price of verdure for the prize of the golden grain. The good Father knew how it would be when He placed the voyager Life in the frail shallop of a little seed.¹⁷⁰

In these words of Dr. Goodell it was revealed that after all the shouting, praying, praising of decision day is over, there comes the administrative task of guiding the new-born souls into new avenues of instruction and fields of exercise. Some will have to have special teaching for growth, all must needs grow, others trained for service,

and all encouraged along pathways of expression.

He further states,

. . . There must be some religious activity in order to develop the religious life of the child. He must have some avenue where he can express in concrete deed his new-found life.

.
The problem before us is the problem of growth--growth by exercise, growth within and hence growth without.¹⁷¹

This administrative task in the follow-up work for the new converts rests in a general sense on the home, the Sunday school, and the church. For the home it should be family worship in Bible meditation and in the family altar of prayer. For the Sunday school it should be testimonies and an occasional prayer service. For the church it should be receiving them as full-fledged members. In the more specific sense, the parents should let them lead in the family devotions and assist the children by answering their many questions. They must give spiritual guidance and help, if possible, to satisfy their unceasing quest for greater things in the spiritual realm. In the Sunday school, the teacher should make himself an invaluable adviser and helper. He must lead the prayer services and give ample opportunities for these new converts to express themselves. In the church, the pastor and/or the superintendent should make full use of a Bible training class, providing the pupils with Bibles and instructional books. A thorough study of spiritual growth and how to withstand the adversary is invaluable.¹⁷²

E. Special Periods Of Evangelism

The author felt rather limited in this phase of evangelism, especially in the realm of Sunday School revivals, because the indications

point out that during the early part of the century some mention was made of revivals by writers, and then there was a period of almost utter silence to the latter part of the nineteen forties. However, in gleaning from what has been written we find that in principle, the Sunday school revival follows much the pattern in organization as is found in the preparation and follow-through of the decision day. The special period requires a more complete program and extends over a period of several weeks where the decision day places all its emphasis for one day.

The requirements throughout rest upon the principle of creating the demand for spiritual truth that saves and then satisfying this demand. This is brought about through the preaching and teaching of God's Word, the manifestation of a holy love and passion for souls with God's people, and the Holy Ghost attending all the works, drawing men, women and children unto Christ.¹⁷³

If a man is really a Christian, therefore, the indwelling life and constraining love of Christ will impel him to go out into all his portion of the world and seek the lost for Christ, and this will be the normal activity and the main business of his life. For what the love of God was and did through Christ when he was among men, it will also be and do through Christians while they are among men. The life of God must act, if it is in us, and it must act according to its nature.¹⁷⁴

Concerning the above paragraph, J. N. Barnette stated:

. . . There are two fundamental truths which, if accepted, will change conditions in churches and attitudes in the hearts of Sunday school officers and teachers.

1. Lost People Are Not Coming to the Churches of Their Own Accord

They never have and they never will. It is as natural for an unregenerated person to stay away from your church as it is for

water to run down hill. The carnal mind is not subject to the law of God, and it cannot be.

2. The Mission of a Church Is to Seek and to Save That Which Is Lost

The Bible order is seeking and saving. A church in any phase of its work cannot help people until the workers bring them into the church houses or go to them wherever they are.¹⁷⁵

The first issue to consider in preparation for a Sunday school revival is taking a census. The purpose of taking a census is varied, but for revival purposes, it is primarily to secure the name, address, age, and church affiliation of each individual, so that the church may know the evangelistic responsibilities in the community.¹⁷⁶ This can be done any time of the year, but it should be taken at least two months before the campaign.¹⁷⁷

In preparation for taking the census, the pastor and superintendent should define and plot the areas, assigning about fifteen homes to one worker. They must also enlist enough workers to cover the area in one afternoon if possible, and two afternoons at the most. They must also obtain and supply the cards and necessary materials.¹⁷⁸

The taking of the census must be done in an orderly manner. The workers must be instructed and supplied with the necessary items, a definite area must be assigned to each worker, and after securing the required information the cards should be brought back to the church for sorting and compiling of the information secured. Place the cards of children contacted belonging to other denominations separately and if desired, these cards can be given to the denominations involved. The list of affiliated and unaffiliated children should be graded and assigned to the various departments of the Sunday School.¹⁷⁹ The following was a program presented by the Florida District Church

School Board of the Church of the Nazarene for evangelistic cru-
sades; 180

I. Step Number One Is Survey.

A. The first step in this kind of crusade is a community survey--house-by-house canvass. We must locate the unchurched and unsaved. . . . Jesus came ". . . to seek. . . ." to find; to locate; to list, to tabulate.

- (1) Make a thorough survey for twenty-five or thirty blocks in every direction from your church.
- (2) Survey your Sunday-school enrollment.
- (3) This survey should also include families represented often by only one of their number enrolled in your Sunday school.
- (4) Survey your congregation, including your Sunday school, for real Christians who are now attending your services but who are not members of your church.

B. Time for Survey.

- (1) Begin by January 3, ----, and be completed not later than February 14, ----.
- (2) On Sunday afternoons, or one or two week nights, making certain it is done thoroughly and on schedule!

II. Step Number Two Is Training Classes

- A. February 15 to March 5 should be a time of preparation through Christian Service Training classes.
- B. Enroll every person possible. Not only teachers but every Christian should participate.

III. Step Number Three Is Organizing for Effective Soul Winning.

- A. Organize personal workers' bands. Send them out two by two. If possible, one of the two should have had some previous experience in this type of work. The pastor should team up the pairs. Call on new prospects; the sick; new converts; and on absentees.
- B. Organize cottage prayer meetings, Bible study classes, special (children's) meetings in which the

(children) are urged to take leading parts. Encourage actual personal soul winning among the group.

- IV. Step Number Four Is Beam All Services To Soul Winning. Let all services--Sunday morning, Sunday night, Wednesday night, Sunday school--all services of the church from March 7 through April 25--be aimed at:
 - A. Winning the Lost.
 - B. Leading Christians into the experience of heart purity, or entire sanctification, as a second work of grace.
 - C. Bringing Christians into the fellowship of full membership of the church.
 - D. Plan now for special revival services to be held during this special emphasis.
- V. Step Number Five Is Setting Our Goal. It should be to the end that every person now enrolled, or that shall be enrolled in our Sunday school during the emphasis, brought to a saving knowledge of our Lord and Saviour, Jesus Christ.

The census should be followed with a program of visitation.

Again the responsibility for organizing and inaugurating the program rests upon the pastor and superintendent.

. . . On one Sunday afternoon each month send out the Sunday school officers, teachers, class officers, and other Christians who will participate in a soul-winning visitation effort.

.
Some evening during the week may be better for some churches.

.
Where needed, lunch should be served in the church building immediately after the morning service on the dates of visitation. This will save time and make possible a period for prayer and testimony. It will also provide an opportunity for the pastor and superintendent to make assignments of prospects.¹⁸¹

In the matter of assignments it is preferable to let each age group work with those prospects of their own age.¹⁸² A teacher, the mother of the children making the visit, or some other helper can accompany

them. The purpose of the visitation can be threefold: "Enrollment in Sunday school, invitation to accept Christ, and invitation to join the church."¹⁸³ Records should also be kept of the visitations made and the accomplishment.¹⁸⁴ Such visitations should be carried on for two or three weeks before and during the revival period.

. . . The pastor and superintendent will lead the officers and teachers to see each lost person enrolled in the Sunday school and have one or more personal interviews about their salvation.¹⁸⁵

The visitations can be very effective when conferences with the parents are held.

. . . It is always best for the Sunday school teacher to work closely with the parents and the pastor when a soul is being born into the kingdom of God.

Tactful visits by Sunday school teachers to the parents who are not Christians in the interest of their children will often result in the salvation of the parents. It is natural and easy to approach a lost parent when the salvation of the child is involved.¹⁸⁶

The most effective means of preparation for the revival concerns the conducting of prayer meetings in the neighborhood about twice a week.

. . . There should be a neighborhood prayer meeting for every six to ten homes. As far as it is possible, locate the places of meeting in homes where there are lost people.¹⁸⁷

Another avenue of preparation for the revival is to be found in the Sunday school itself. Special studies of sin, repentance, faith, the love of God, and His matchless mercies and grace can help much in creating the desired demand for the truth that saves.

. . . If the Sunday school has done well its work of reaching, teaching, and witnessing,

the officers and teachers will approach the opening day of the revival meeting with hope, expectancy, and confidence that souls will be born into the kingdom of God. The Sunday school officers and teachers will be in their places as the revival approaches. No special occasion should have more careful preparation or receive a deeper concern from the officers and teachers than the revival season.¹⁸⁸

During the revival, it has proven successful to have the classes meet about thirty to forty minutes before the preaching service for the study of evangelistic tracts. The following are some subjects to be studied:

. . . What Does the Bible Teach About Sin;
What Does the Bible Teach About Repentance;
Jesus the Saviour of the World; The Privilege and Meaning of Church Membership.¹⁸⁹

This works for the attendance of the Sunday school pupils in the meetings. This is an opportunity to make assignments of personal work to the officers and teachers and Christian members of the classes. It affords an opportunity to pray for the lost and also as a period for instruction.¹⁹⁰

The personal interview with the lost should also be continued during the revival.

. . . Every teacher should with tenderness and compassion stand by the lost during the revival days. A fitting word of encouragement and an appropriate word of instruction may be spoken. A carefully worded letter to a lost person during the revival meeting may be just what is needed to help the person make the final surrender to Christ for salvation.

.

There is great possibility of success when the parents, teacher, superintendent, and pastor plan, teach, work, and pray together for the salvation of a lost person.¹⁹¹

The presence of the teacher with the class and sitting with them during the preaching services of the revival has great value.

Much will be lost if the Sunday school officers and teachers fail to follow up the efforts that are started in the revival. There are two important tasks following the revival for which the pastor and Sunday school superintendent should plan.

- (1) Follow up those not won.
- (2) See that all new church members are enrolled in the Sunday school.¹⁹²

F. Summary

The administrative techniques hold an important place in the evangelization of children in the church and in this the pastor holds the key note to success. He must be the example of fervor in soul-winning. He should have the know-how to lead and guide administratively so that the techniques applied will be to the glory of God and the winning of many precious little children to Christ. He must work, organize, instruct, teach, indoctrinate, and plan with the officers, teachers, and the flock under his care to make the techniques effective. As the shepherd of the entire church, he should go to the ripened fields of harvest, out where the little ones are, to their parents, carrying the good news of salvation everywhere. This should take him afield to provide for the child, the teacher, the various department leaders, the superintendent, and for himself that he might preach the unsearchable riches of the grace of God, His love, and His mercies unto all the Sunday school.

The man next in line in the administrative work is the superintendent. He is the under-shepherd with the pastor. He must help in the selection of workers, he must help teach and train them, and then he must help in assigning the work to them. He becomes the pastor under the pastor, because of his closer relationship with the flock.

Thus he must work with the pastor, and also with the task force under him, fitting the entire program of the Sunday school that it will be the Sunday school in the church. As an administrator of the techniques of evangelism, his duties are likewise two-fold, that of seeking and winning the lost, and that of feeding the lambs.

There are many different means that can be used and applied by the Sunday school in winning the lost, however, the special day and the special period seem to be the most effective. Again these call for the combined efforts of all the task force for the preparation. This is accomplished in three realms, that of personal evangelism, through special visitation, through special efforts and programs in the Sunday school class periods, and through the special efforts and programs of the day or the period of evangelism. The special day or the special season are but the culmination of the efforts of God's people "going", seeking the lost. All efforts are in vain, unless they are God-centered, Holy Ghost-honored, and in the matchless name of Jesus.

The work does not cease at the climactic point of having won the child to Christ, on or before the special day, or special period of revival, but it must be continued with further teaching and instruction, to reach those not yet "born-again," and to help those who are "born-again" to grow in grace that they shall remain victorious souls for Jesus' sake and to the glory of God.

CHAPTER VI

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

A. General Summary

What has been shown in this dissertation may be summarized as follows:

Varied opinions exist concerning the home and its purpose. The teaching of Revelation throughout manifests that the Will of God for the home is to bring the children to God. The pattern indicates, first, a godly walk before God on the part of the parents, all the days of their sojourn here on earth; second, that they shall train up the child in the way he should go, and he will not depart from it when he is old. Bringing the child unto God is accomplished through the living example of the love of God in the parents, teaching God's Word, family meditation, and prayer. It is accomplished through love that will cherish and discipline according to the Will of God.

The home today tends to depart from the instituted ordinances of God, consequently there is increased alarm concerning the child problem. Leaders of our nation see the solution to this in the returning of the home and family to God and His instituted ordinances. It is the parents of the home today who present the greatest hindrance to child evangelism. Other hindrances concern the environmental conditions.

The major influence of the home that wins children to Christ is based upon "love out of a pure heart, and of a good conscience, and of

faith unfeigned." The home is still God's major tool in winning children for Christ.

The Sunday School is next in line as a major influence in winning children to Christ. National leaders, both secular and religious, hold strong convictions, based upon much research and calculated facts, that the problem of our criminal, social, moral and spiritual troubles can be lessened and possibly solved through Sunday School evangelism. Evangelism is the primary task of the Sunday School. It is basic. It vitalizes the work of the school. It saves from surface efforts. It gives growth to the school. It develops soul-winners. It will build a great church and it will draw the lost.

The chief instrument in the Sunday school is the teacher. He becomes the incarnate tool of presenting the way of salvation to the children. The greatest influence that the Sunday school has is the exemplified life of the teacher, the Bible as its textbook, and the Holy Spirit. The Christian teacher reaches the spiritual nature--the God-consciousness of the man and prepares the soul for eternity.

In bringing the lost to Christ two things must always be done. A demand for spiritual truth that saves must be created, and then this demand must be satisfied. Therefore, Sunday school evangelism has a definite relationship to lesson preparation and the presentation. Prayer and power precede the teaching. Prayer places the teacher in proper relationship with God whereby he becomes a fit vessel or channel. A teacher must be effective in witnessing and this can be accomplished with adequate preparation in study. Fields of study include: a thorough Bible knowledge, knowledge of the pupil, and teaching techniques. A teacher should be a trained person, for training makes him

more efficient. With training he will be better equipped to apply the various techniques to gain the purpose for which he is sent.

Hand in hand with the personal preparation in study is the manner of class procedure. The first few minutes at the opening of a session decides failure or success. The teacher must, therefore, use tact and captivate the attitude and interest of the pupil, then, without breaking contact, move into the lesson.

The teacher must teach with a purpose of drawing the net. He must be about his work and sacrifice other things for the gathering of the harvest. The law of real Christian service has its right where sacrifice begins and ends. Children will come earnestly and eagerly seeking to satisfy the demand and it will call for the best of the saints of God in instruction and guidance, so that the workings of the Holy Spirit can accomplish the Will of God for the lives of the little ones. The appeal is important and the greatest appeal is made by the undivided self-giving life of the Sunday school teacher. Equally influential is the Gospel because children are eager to know the plan of salvation.

Two other areas of drawing the net are obtaining the decision and the follow-up work. In obtaining a decision, about all the teacher can do is to lead, guide and pray, using an open Bible for all references, and allowing the Spirit to work through the Word. The follow-up work consists in further instruction and teaching, encouraging the new convert to make Bible reading a regular habit. The attendance of the Sunday School and the worship service should also be made a regular habit.

The evangelization of children is not without its administrative

techniques. The pastor of the church holds the key to success in this, for he must be the example of fervor in soul-winning. His work is also to organize, instruct, teach, and indoctrinate the officers and teachers for evangelism. He must help plan with the officers and teachers the program for this work. He must go to ripened fields of harvest and bring in the little ones. He must preach, from the pulpit, the unsearchable riches of the grace of God. The superintendent of the Sunday school must work with the pastor, and his duties are much the same as those of the pastor. Inter-related efforts concern the proper heating of the building, room arrangements, church furnishings, class equipment and such like. Work more directly related to evangelism is in the realm of methods of teaching, training of workers, conducting of conferences and sessions of the school, and studying people for the purpose of enlisting them for training and service according to their tastes, talents, time, and skill. He must contact pupils, and visit absentees. He must plan the Sunday morning program to fit evangelistic efforts. He is also one of the main persons in the force for evangelistic visitations.

Other efforts that call for administrative techniques are special days and special periods. These call for special efforts of preparation. This is accomplished through personal evangelism, visitation campaigns, and special programs during the Sunday School class period. The special day or special season of revival are but the culmination of the efforts of God's people "going" seeking the lost. Work does not cease at the climactic point of having won the child to Christ, on or before the special efforts. It must be continued with further teaching and instructing those who are

"born-again" that they might grow in grace and continue as faithful souls for Jesus' sake and to the glory of God. Everyone must continue to seek and reach those not yet won to Christ.

B. Conclusions

The following conclusions were reached concerning the home in relationship to child evangelism.

1. The home is instituted of God and, as such, the parents are given the responsibility of bringing the children unto God. They must teach, train, nurture, provide, love, control, and discipline the child according to the Will of God.
2. The home today is failing much in this, however, it is still God's major tool in winning souls to Christ.
3. The major hindrance to child evangelism are the parents of the home. Some things which hinder are: selfishness, seeking self-righteous and man-made kingdoms, neglecting to train the child in the moral laws of God, prayerlessness, carelessness, slothfulness, shifting responsibilities, and lax standards. Because of this the child becomes disrespectful to his home and ofttimes a disgrace to the nation. Other hindrances are environmental: poverty, lax standards, newspapers headlines, front page pictures, comic books, uncensored television, motion pictures and radio programs.
4. Applied techniques toward child evangelism in the home are: love out of a pure heart, and of a good conscience, and of faith unfeigned; prayer and the power of God; a vital living, atmosphere; discipline, even unto the hurting point;

and taking time with the children, reading to them out of God's Word, praying with them, staying with them and sharing their confidences, playing with them, showing them you are vitally interested in them and concerned with their problems.

With reference to the relationship of the Sunday School today and child evangelism, the following conclusions were revealed:

1. Our national leaders see in the Sunday school an avenue of curbing the national child problem.

2. Next to the home, it is the chief agency of the church for evangelism because: the pupils afford the greatest field of evangelism; the Bible is its textbook; soul-winning officers and teachers are workers; lost people can be enrolled in the Sunday school.

3. Evangelism is the primal task of the Sunday school; it is basic. Jesus' command is to go and make disciples.

4. Evangelism of children is the primal task of the Sunday school because: their eternal welfare is at stake; they are unable to find the truth by themselves--they depend upon leaders and teachers; if no effort to lead them to Christ is made, they naturally think that they cannot come--that they are too young; little children are eager to please God and to love Jesus if they are told in the right way.

5. Evangelism vitalizes the work of the Sunday school: it will save the school from surface efforts; it guarantees continued growth; it will develop soul-winners; it will build a great church; it will draw the lost.

6. Children in the age group of six to twelve respond most

readily to evangelistic efforts and to the beckoning power of God's love for them to accept the way of salvation. They become true Christians, they abide in the faith, and they remain true children of God.

7. The teacher's part in Sunday school evangelism is to be the agent in presenting the way of salvation to the children. He is the personal point of contact with the pupil.

8. A Christian teacher reaches the spiritual nature--the God-consciousness of the child and prepares the soul for eternity.

The following statements suggested the relation of Sunday school evangelism to lesson preparation and presentation:

1. In bringing the lost to Christ two things must always be done. A demand for spiritual truth that saves must be created, and then this demand must be satisfied.

2. Prayer and power must precede the teaching.

3. Prayer accomplishes the illuminating work of the Spirit.

4. A teacher should be a trained person to be efficient in applying the principles of study and using the various modes of teaching.

5. The teacher should know that which he teaches: The Bible; the material at hand; the pupil and his needs.

6. The Christian experience of the new birth and study make the teacher a person of conviction, not merely a person of opinion.

7. The story-telling mode is most effective with children, however, no one method will serve every purpose or meet the needs of every class, therefore, the method to be used should be evaluated by (1) is it interesting? (2) is it adapted to interests, needs, and

capacities? (3) will it invite and secure participation? (4) is it informing? (5) is it creative? (6) is it transforming?

8. The first few minutes in class procedure are important.

The teacher must captivate the interests of the pupil sufficiently to win confidence and attention. With children, thought must be stimulated or interest will be lost. The teacher must not be diverted in purpose by technical question; he must press the truth in a personal way into the very heart of the pupil.

9. Drawing the net calls for sacrifice. The law of real Christian service has its right to be where sacrifice begins and ends.

10. The greatest appeal is made by the pure, unselfish love, and the undivided self-giving life of the Sunday school teacher.

11. The gospel is equally influential because children are eager to know the plan of salvation. Truth presented in story form can easily be grasped by the child. Other avenues of appeal include gospel tracts, booklets, personal letters, personal calls, and songs.

13. Great care must be observed in approaching the seeking child. Use an open Bible; let the child read for himself. Urge prayer, and pray with the child, but let the Spirit do the work through the Word.

14. Follow-up work is as important as winning the child.

Various avenues are: encourage prayer; provide him with a New Testament; encourage Bible reading, regular attendance at Sunday school and worship services; visitation; mailing literature; provide instruction.

The following were suggested Administrative techniques in the evangelization of children:

1. The pastor sets the example of evangelistic fervor in soul-

winning.

2. Let the pastor teach and indoctrinate the officers and teachers for evangelism through: weekly officers and teachers meeting; a church library; associational meetings for Sunday school workers; personal contacts; leading out in a program of personal evangelistic visitation.

3. The pastor and superintendent should secure the names of lost people and unaffiliated children. Assign the names of the evangelistic prospects to the classes. Plan for and direct a program for visitation, also in taking a census.

4. Proper ventilation and heating, room arrangements, furnishings, and class equipment are aids toward evangelism.

5. Study people for the purpose of enlisting them for training and service according to their tastes, talents, time, and skill.

6. Conduct prayer meetings for the lost.

7. Plan the Sunday school program to fit with the morning preaching service.

8. Plan and conduct efforts for a special day or for special revival periods.

9. Always plan and organize a thorough follow-up work.

10. Conduct special studies on sin, repentance, faith, the love of God, and on His matchless mercies and grace.

In the light of the problem raised by this study and from an examination of the evidence, the following general principles of evangelism of children ages six to twelve were noted:

1. In the light of the fact that the home is ordained of God to bring up children in the nurture and admonition of God,

also in the face of present-day failure to do that, it was concluded that the home should come first in the program of evangelizing children six to twelve years of age.

2. To overcome many present-day hindrances, both material and spiritual, this study revealed the need of a definite program of training for parents and teachers in evangelizing children six to twelve. Such teaching would include emphasis on: love out of a pure heart, prayer, discipline, teaching techniques, gaining and holding the confidence of the child and sharing life with them.
3. Next to the home the Sunday School is the most important agency for evangelizing children ages six to twelve. Soul-winning officers and teachers should be developed in a program headed by the pastor and superintendent. Evangelism vitalizes the work of the Sunday School and guarantees its continued growth, thereby assuring a great church, also providing a way whereby the real purpose of the church is achieved for children. The Christian teacher is the key person in this process.
4. General principles which would govern the training of teachers for the work of evangelism in the Sunday School should include the following elements:
 - a. Training in the knowledge of content
 - b. Training in the art of prayer
 - c. A knowledge of the pupil
 - d. Skill in teaching techniques
 - e. Understanding of Sunday School administration

- f. Understanding of lesson preparation and presentation
 - g. Ability to draw the net
 - h. Training in the use of follow-up techniques which include: attendance at worship services, visitation, counseling, literature, and observation in pupil interest and activity
5. Sunday School administration also plays a part in the evangelism of children ages six to twelve.
- a. The pastor and superintendent are responsible for setting up an evangelistic program of administration
 - b. The elements of this program should include: indoctrination of officers and teachers for evangelism, regular meetings of training for them, personal counseling, reading materials, and visitation evangelism
 - c. The Sunday School program should be correlated with the morning preaching service
 - d. Enlistment and training of prospective workers should be the very special work of the pastor and superintendent
 - e. Special days should mark times of particular evangelistic emphasis in the Sunday School
6. The following general observations were drawn from the study as a whole.
- a. It was noted that the period from about nineteen hundred and twenty two to about nineteen hundred and forty six revealed a great lapse of evangelical evangelism. Of special note was the lack of material

for Sunday School revivals

- b. In spite of what man claims through advancement and progress, God's ordinances abide, they remain and stand as pillars of truth. The degrading elements among mankind is a revelation of the depraved nature of man and points to the great need of man returning to God for a thorough spiritual cleansing
 - c. A civilization without Christian homes degrades rapidly, but a civilization without homes will not continue to exist.
 - d. It was revealing to note that a godless people follow the historic pattern of destruction which previous nations have taken.
 - e. It was further revealed that the pattern for true progress and advancement lies in the right relationship of man to God.
 - f. A great dearth of materials and methods exists in this area of study. More study and research are therefore needed.
- 7.. During a revival period, hold Sunday School classes every evening for about three-quarters of an hour before the regular evangelistic services.
8. Have the teacher sit with his class during the preaching service.

C. Recommendations For Further Research

The field of evangelism is one that has been covered quite

thoroughly by many writers over the last century, however, in this study some points of interest were brought to mind that might well serve as research topics. The following are some areas of interest:

1. A historical research, tracing the beginnings of Sunday School revivals, noting causes for the apparent lapse during the years from about nineteen hundred and twenty two to about nineteen hundred and forty six, including principles and motives for bringing them into use again.
2. With reference to the problem of juvenile delinquency, it could be a rewarding study to set forth a full program on "home evangelism." An actual survey may suggest plans for successful campaign procedures.
3. A thorough consideration for special days of evangelism in the Sunday School is needed, with the major emphasis on preparation, planning, and procedure.
4. How can the home, the church, and the Sunday School work together in the evangelization of children?

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