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A Study of the Work of the Pastor in the Field of Christian Education in the Oregon Conference of the Free Methodist Church

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A STUDY OF THE WORK OF THE PASTOR IN THE FIELD OF CHRISTIAN
EDUCATION IN THE OREGON CONFERENCE OF THE FREE METHODIST CHURCH

by

James H. Bisel

A Thesis

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the Faculty of the

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CHAPTER I

INTRODUCTION

A. Statement of the Problem

The problem presented to this study was as follows: To what extent do the pastors of the churches in the Oregon Conference of the Free Methodist Church practice the principles of Christian education in the local church?

B. Importance of the Study

Christian education has become increasingly important from year to year. Leaders in the field of Christian education have come to realise this fact. The necessity for a change in the practices of Christian education within the local church is apparent, but the question uppermost in the minds of the pastors is what this change includes. As far as it is possible to ascertain there have been no studies conducted in the conference on this subject. Therefore, it was felt that such a study would be timely, because of the urgent need of the pastors for help in this field.

C. Purposes and Objectives

The purpose of this study was to compare the pastor's responsibilities in Christian education as they are defined by successful authorities in Christian education, with the practice of the pastors in the Oregon Conference of the Free Methodist Church. After the comparisons were made, certain conclusions were drawn with the intention of making available, to the pastors of the conference, some suggested improvements for their program of Christian education.

D. Limitations of the Study

The study was limited to the Christian educational phase of the pastor's work and his relationship to the Sunday school. The study was based upon information obtained from nineteen of the thirty-five Sunday schools of the entire Oregon Conference of the Free Methodist Church. The study dealt primarily with the responsibilities of the pastor. It was not intended as a study in the responsibilities of the Sunday school superintendent, and teachers.

E. Methods of Procedure

Source of Materials. The sources of the materials were the library of Western Evangelical Seminary and the personal library of the writer. Statements of men well qualified in the field of Christian education, were also used. Much information was obtained through questionnaires that were given out to the pastors of the conference.

Methods. The method of procedure that was used was the interview. Each pastor was interviewed separately. The questions were asked and the questionnaires were filled out by the writer. Later, all of the information was classified for use in the thesis. Authoritative sources were quoted concerning the responsibilities of the pastor in Christian education. Then the findings from the questionnaires were given. A comparison was made of the theories with practices of the pastors in the Oregon Conference.

F. Definition of Terms

The Conference. Since this study was concerned with the respon-

sibilities of the pastor in Christian education in the Oregon Conference of the Free Methodist Church, the Conference refers to the Oregon Conference of the Free Methodist Church.

Y. P. M. S. The Young People's Missionary Society of the Free Methodist Church is abbreviated Y. P. M. S. This is the official name of the young people's organization of the Free Methodist Church.

Chorus. A choir without robes. In the Free Methodist Church, it is known as a chorus.

General Superintendent. The General Superintendent is the main administrative officer of the Sunday school in the local church.

G. Statement of Organization

In the organization of the study each chapter deals with a particular phase of the pastor's responsibilities in Christian education. Chapter two dealt with general duties of the pastor. Chapter three was concerned with the supervisory responsibilities of the pastor. Leadership education and development were present in chapter four, and administration was dealt with in chapter five. In chapter six Christian educational program building was presented and in chapter seven evangelism in the Sunday school was dealt with. After the theoretical and the practical were compared, in each of these phases of Christian education, conclusions were reached and recommendations were placed in the last chapter of the study.

CHAPTER II

THE GENERAL DUTIES OF THE PASTOR IN CHRISTIAN EDUCATION

A. Introduction

The pastor who is called of God to preach the Gospel of Jesus Christ, is also called to lead in the work of Christian education. Jesus said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: Teaching them to observe all things what-so-ever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."¹ This command of Christ is to all Christians. Therefore it is the duty of all pastors to inspire and instruct the Christian people in the work of Christian education.² This chapter is concerned with the general duties of the pastor in Christian education. This includes his responsibilities of inspiring and instructing the people.

B. Inspiring the People

The church has been carrying on the work of Christian education for many years, but the church must be inspired if it is to realize the tremendous possibilities it has in Christian education. It is the pastor's duty to inspire the church. He is to keep the educational work of the church before the Official board and the congregation. In his preaching, he is to show the meaning of Christian education and its importance in the home and church. In his calls upon workers he should help them, inspire them, and provide them materials for their work. He is to take them to conventions, conferences, and institutes. He can

suggest good books that will aid them in their work. He can also commend them publicly, or through the use of bulletin boards, posters newspapers, and announcements.³

Preaching on Christian Education. Preaching is a good method used to teach the meaning of Christian education. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."⁴ The preacher can preach God's word and perfect the church through the medium of the teaching ministry. This teaching ministry takes place in the home as well as in the church. Doctrine, reproof, correction, instruction in righteousness can all be taught in the home if the parents are challenged to teach it. The preacher is to emphasize the family altar, and the importance of preparing the Sunday school lessons at home. Some topics which the preacher may preach on are: "The Teaching Responsibility"; "The Parents' Responsibility in Teaching"; "The Responsibility of the Pastor in Teaching"; "The Responsibility of the Sunday School Superintendent"; "The Responsibility of the Sunday School Teacher"; "The Responsibility of the Pupil in the Sunday School". On these occasions there may be special recognition given to the parents, superintendent, teachers, and honor pupils. Families who have or are establishing family altars may be recognized on certain occasions. Demonstrations may be given on how to start a family altar. Much may be given from the pulpit, even in the messages which the pastor brings, to inspire the church in its task of Christian education. In the survey of the conference, fifteen out of nineteen pastors reported that they preached on Christian education.

in 1953. Four of the nineteen did not preach on the subject, but most of the ministers evidently felt that it was important enough to warrant its being preached upon.

Calling Upon Workers. The pastor is to call upon the workers of the Sunday school, with the intention of helping them, and inspiring them in their work. He may assure the workers that he is always willing to help them whenever help is needed. Of nineteen pastors who reported, sixteen stated that they called upon their Sunday school workers, in 1953, with the intention of helping them. Three pastors did not call on their workers. It is apparent that most of the pastors felt this to be of importance.

Conventions, Conferences, and Institutes. Conventions, conferences, and institutes are inspirational as well as instructional. Experiences are shared, problems are faced, teaching methods and plans are discussed, ideas are given for improvement, and reports are made. All these things serve to inspire those who attend. The pastor is to encourage workers to go, and see that they have a way to these sources of inspiration. Some pastors travel very long distances to take their workers to good Sunday school conventions, conferences, and training institutes, and workshops. Eleven out of nineteen pastors, who reported, took their workers to some of these events in 1953. Eight of the pastors did not take workers to these events. Taking them calls for a little effort, but is often very rewarding in the life of the Sunday school.

Suggesting Good Reading and Other Materials. Another means of inspiring the workers of the Sunday school, is by, suggesting good reading and other materials. In 1953, sixteen out of nineteen pastors in the

conference suggested helpful reading to their workers, and seventeen out of nineteen suggested other Christian education materials for the Sunday school. Apparently most of the pastors considered this of importance. If the pastor is to suggest good reading it is important that the church have a workers library. Almost every church in the conference has a library, but many pastors stated that their library didn't include much in the way of books on teaching, or instruction for workers in the Sunday school. It is advisable for the pastor to read the books before giving them to the workers. In this way he can better recommend the books. Reading may be a requirement for every teacher and worker. This will provide a better trained leadership as well as a more efficient Sunday school.

Public Commendation. Public commendation is a good moral builder in the Sunday school. Honest praise is usually always welcomed if the praising is sincere, and the one being praised is deserving. Often it is not a case of too much praise, but a lack of recognition of worthy achievements. All of the pastors interviewed reported that they gave public commendation in their churches. This may be practiced by the pastor whether he is in the pulpit, calling, or whatever the occasion may be. Often articles can be placed upon the bulletin board; posters can be made; news articles can be written; or statements can be written in the announcements. These words of commendation can be made for the Sunday school in general, to a class, a group or a person. One church had what they called, "class of the month" and "pupil of the month". This was something unique, and worked very well.

Other Forms of Inspiration. Other forms of inspiration might include such things as an installation service each year at the time when

the officers take office; an annual workers banquet; workers pep meetings; constant challenges by the pastor as to the greatness of the task; preliminary conferences with the superintendent; Rally day; a Sunday school revival; annual and monthly meetings to draw up the plans for the year and, the months in advance; themes, for each month, which would follow through all of the Sunday school functions; and an inner circle organized, among the leaders of the Sunday school, to promote the right spirit, and a mind to work. These forms of inspiration have been used to inspire the Sunday school to the greatness of its task. These forms of inspiration help to inspire the people of the church in the work of Christian education.

The Inner Circle. According to J. Clark Hensley, the inner circle consists of the leading officers of the Sunday school. This group must work together well in order for the Sunday school to run smoothly. They must be made to realize the greatness of the work of the Sunday school for only when they do, will they be challenged to consecrate themselves to its demands. There is to be a proper division of labors; but it is to be understood that when the work demands it, all are to pitch in together to see that it is done. The pastor is to make no demands nor give orders like a general, and there is to be no personal criticism from him or any of the other members of the staff family. These are the things which are to be expected of all of the members of the church, but especially of the inner circle.⁵

Indoctrination of the inner circle is essential. If the leaders in the Sunday school do not know doctrines, it cannot be expected that the doctrines will be taught properly. On one occasion, in one of the

churches examined, the Sunday school superintendent was teaching the false doctrine of suppression in the opening exercise. The pastor was not present, and the writer was able to bring it to his attention. It is vitally important that the leaders know the church doctrines. The lives of those of the inner circle should be examples of the doctrines of the church. Their influence is very great.

Preliminary conferences of the pastor with the Sunday school superintendent have been helpful. Of the nineteen pastors in the conference that reported, all of them took time to counsel with their Sunday school superintendents. These conferences should not be just occasional, but at least weekly. The general superintendent, according to Howard James Gee, should make the pastor his confidant, acquainting him with all his plans and policies for the school. He should give the pastor a weekly report on conditions in the school and should make definite suggestions as to how the pastor may be of greatest assistance during the coming week.⁶ One pastor confided that he did not feel free to offer ~~criticism~~ to his superintendent. This has made impossible the offering of constructive criticism.

According to Hensley, the inner circle should share in making plans for the Sunday school. The pastor is to welcome suggestions by the workers, for often their ideas prove to be very beneficial to the Sunday school. The inner circle should mellow and deepen their relationships through regular conferences and devotional periods which they have together. The pastor should talk over the work; assign tasks; receive suggestions; and be sympathetic. This will help the group to see together, dream together, and plan together until they become one in their work together.⁷

It is the pastors duty to watch for defects in the Sunday school program with the purpose in view of bettering the work. There are bound to be defects in the best of Sunday schools, and the workers must be made to realize this, but it is the responsibility of the pastor, with the cooperation of the other leaders, to discover these defects and improve them. The pastor can encourage the workers to make suggestions. These can be given either audibly to the pastor, or by the use of a suggestion box. This will aid the pastor in improving the work. In leading the inner circle in improvement one must use tact and caution. Morris E. Fergusson, in "How to Run a Little Sunday School", wrote:

In any Sunday school which has been running for some years, the reformer must beware of so breaking with the past that the asset of the members' good habits shall be lost in the transition. Rather should he seek to let the new grow out of the old, always managing to keep the larger part of his organization going on in the accustomed way. He must not be afraid of being called inconsistent. Neither must he yield to the insistence of this or that zealous specialist, until he sees that the enterprise as a whole is ready for the particular improvement recommended.

C. Instructing the People

Pastoral Preparation. Instruction is as necessary as inspiration. In order for the pastor to instruct his congregation, he must first be instructed. If he saved, sanctified, and called of God to preach, he is inspired and challenged, but this alone isn't sufficient. According to Herbert E. Byrne, the pastor should have a college education, and if possible, some graduate work to include either the Master of Religious Education, or the Bachelor of Divinity degree with a major in Christian

education. Observation of other schools and methods; constant reading and study; and actual experience, will all add to the education of the pastor, and help to prepare him for the responsibility of instructing his people in Christian education.⁹

Instructing the People. According to Gee, the instructed pastor has the responsibility of instructing the people of his congregation. He instructs them in the pulpit as the opportunities to do so arise. On Sunday morning, when the teachers are emphasizing Bible study, the pastor can preach upon "Why I Read the Bible"; or something else of this type. When the Sunday school is promoting a leadership training program, the pastor may preach upon the text: "Follow me and I will make you fishers of men." It is his duty to present to the members of the church the needs of their children and young people's moral and spiritual welfare.¹⁰ Not only will he present these needs in the pulpit but he is to tend to these things while making pastoral calls as well. Gee says:

During the week the pastor should be on the alert to discover new teaching material during his pastoral calls, reenforcing his pulpit appeals by personal solicitation of recruits for the training classes of the school. It is his task to convince parents that the spiritual rights of their children entitle them to an atmosphere of Christian co-operation and sympathy in the home; that the preparation of the home work of the church (Sunday) school; and that these conditions are necessary to the training of the child for Christian citizenship.¹¹

The pastor is to make known to the people, the various ways in which they can serve the Lord. Often the people do not know what to do in the church. The opportunities for service must be brought to their attention. There are a number of services that the people can render

for the Lord.

Some things the people do almost mechanically without a sense of appreciation for the privilege. Here is another case where instruction is needed. Prayer, giving of tithes and offerings, observing the reading of Scripture: All of these might be put within this category. In regard to the offering, Frank A. Lindhorst said:

We fail sometimes to realize the value of having the congregation stand when the offering is brought to the front for presentation and consecration. This not only adds much to that part of the service, but it teaches members of the congregation something of the attitude toward the stewardship of money which we hope they will have. It is a step in stewardship education. The same can be said about having the congregation stand for the reading of the scripture. Guiding the people through the experience which dramatizes the idea helps to teach religion through the pulpit.¹²

Perhaps even these formal observances can become mechanical but the pastor is to strive through the medium of instruction to make these acts of service meaningful, and instructional. The pastor must instruct the congregation in other things as well as those which have been considered. He must be ever alert to the needs of his people, and always ready, with the help of God, to meet these needs. Concerning meeting the needs of the people through preaching and instruction Lindhorst said:

In a certain small city Halloween had become a time of rowdiness. Property destruction so great that many of the townspeople were disturbed. The pastor of the largest church in the community decided to arouse his congregation to action. Respect for property and parental responsibility became the subject of pulpit themes. Result: The following Halloween was observed in a more law-abiding fashion. The pulpit was used for an educational purpose. Changes took place as a result.

The pulpit has always been an educational medium for the minister, and great ministers have always used it as such. Doctrinal themes, the way of Christian living, the means to genuine happiness, the improvement of home life, Biblical interpretation, help in private devotions and prayer, a deeper understanding of God, the work of the church, preparation for a financial or building campaign, the way to meet disaster, have each been the subject of one or more messages from the pulpit where there is a carefully planned preaching program.¹³

According to Byrne, the pastor must challenge his congregation to Christian service and instruct them as a whole at morning and evening worship, mid-week services, and other services.¹⁴

According to Lindhorst, the pastor is to use every opportunity to create in parents a sense of need for the program of Christian education. Parents should be made to feel that they, as well as their children, need Christian education greatly. It is more important that people have Christian education than secular education, but secular education often receives greater interest from the church. Only when people see the need for the teaching of Christian education will the home meet its responsibility of teaching it. Parents are teachers too, and it is important that they include Christian education in their curriculum. The church must help parents and parents-to-be to realize their responsibility as teachers of Christian principles, for in doing so it is not only touching all ages now but it is reaching generations to come. Home is the place where guidance can best be offered to all ages in the practice of Christian living.¹⁵

D. Summary

The general duties of the pastor include inspiring and instruct-

ing the people in Christian education. To inspire the people of the church, the pastor may (1) preach on the meaning of Christian education; (2) call upon the workers of the church and help them in their work; (3) take workers to conventions, conferences, and institutions or make arrangements for them to go; (4) suggest good reading for the workers; (5) offer public commendation to workers for their work, (6) hold installation services, annual workers banquets; pep meetings, conferences with the superintendent, rally day, Sunday school revivals and (7) form an inner circle that will work together to promote the work of Christian education.

To instruct the people of the church the pastor is to (1) be instructed himself. Then, he is to (2) instruct the people from the pulpit and in his pastoral calling.

CHAPTER III

THE PASTOR'S RESPONSIBILITY IN SUPERVISION

A. Introduction

The pastor is responsible for supervising the work of Christian education in the church. To supervise is to improve. In order for the pastor to lead in improving the Christian education program he must sense the need for improvement. If he senses the need, he will (a) endeavor to get the people to see the need for improvement; (b) investigate the various areas where improvement is needed; and (c) make a program for improvement. The pastor's place in the program of improvement is that of suggesting improvements. He is to work with the people. It is not his responsibility to try to carry out all of the improvement by himself.

Some of the factors in the program of improvement are (a) the church library; (b) convention programs; (c) eliminating undesirables; (d) recognition of achievements; (e) standards; (f) methods of organization and administration; (g) records; (h) finances; (i) church attendance; and (j) other areas. All of these factors have been handled in this chapter.

B. Sensing the Need for Improvement

Seeing the Needs. The pastor can see the needs more quickly than the average layman. He is trained to do so. Unless he sees the need for improvement, much of the work of Christian education is handicapped. It is essential that the pastor have eyes that see the needs for improvement in the work of Christian education.

Getting the People to See the Need for Improvement. The pastor

is to get the people and the leaders to see the need of and for improvement. Then he is to lead them in that improvement. The people expect the pastor to be acquainted with programs, standards, and organization because he is their spiritual leader and supervisor. In order for the pastor to show the people the needs of the Sunday school it is well for the pupils, teachers, and all to be granted freedom of opportunity to express initiative, individuality, and resourcefulness, and upon them is to be placed a full measure of responsibility for the best results.

Areas to be Investigated for Improvement. Some of the following areas may be investigated to see if there is need for improvement: Teaching methods; preparation, on the part of all Sunday school workers; secretarial records; absentee follow-up; Sunday school budget; and building and equipment.

Much in the way of improvement can be done in regular workers conferences. Seven out of nineteen churches, in the conference, have a regular workers conference. These range from bi-weekly to quarterly workers' conferences. Twelve of the nineteen churches do not have workers conferences. Apparently most of the churches that reported are weak at this point. In workers conferences the quarters work can be planned in advance. This makes it possible for the workers to improve their work. Out of nineteen Sunday schools interviewed, four of them reported that they planned each quarter's work in advance. Fifteen of them do not.

The area of secretarial records and absentee follow-up are closely related. Both are areas to be investigated for improvement. Concerning records, all of the pastors reported that they recorded only the presence of Sunday school pupils, except on special occasions. Most all of the

pastors expressed that they should like to improve their record systems. Many claimed that they did not have adequate absentee follow-up systems either.

It is not known whether Sunday school budgets are made in each of the churches. This is a matter that bears investigation. Pastors, superintendents, and teachers in the conference stated that buildings and equipment were not adequate. These are some of the things under supervision that may be investigated. When the pastor has investigated these areas he is to present his findings to the people. Concerning this, Mr. Frank M. McKibben said:

In one church school efforts to bring about improvement began with the study on the part of the entire working force of their denominational standards for the church school and an attempt to evaluate the program. This seemed entirely natural, and no one resented it because they were all conscious of working cooperatively and democratically for the improvement of the program. The discovery on the part of teachers that the supervisor is teachable, willing to be corrected when mistaken, and keenly desirous of finding the best methods will do much to cultivate the same spirit within teachers and leaders. Even the pupils may be stimulated to a remarkable desire and ability to share in the improvement of the life and activities constituting their school.¹⁶

Making a Program for Improvement. The pastor may, in a Sunday school board meeting, list the improvements which are needed in the Sunday school. Then the board may outline a long range program for improving the Sunday school. It is not well to try to achieve too many things at one time, but each improvement must be made thoroughly before another is attempted. First, perhaps, the absentee records may be checked, and the absentees called upon; by the teacher, the first week, the superintendent the second week, and the pastor the third week, if

Necessary. The pupils may share in visiting absentees also.¹⁷ After the absentee program is running smoothly the Sunday school may adopt standards for the teachers. Covenants may be drawn up, and an installation service may be planned. Then the pastor can start a weekly workshop where the lessons, ways of meeting problems in class, and pupil problems will be faced and worked upon. When these things are running smoothly they come under the heading of administration, in a sense, but they must continue to function. The pastor is to inform the teachers when he is going to visit their classes. Visiting classes is one of his responsibilities as supervisor. He is to visit each class, without interrupting the lessons, if possible. He takes note of those things which need improvement in each class, and shares his findings with the teacher later. Each teacher is made to realize that any criticism is not meant to be personal, and that Christ alone is the teaching example. The pastor is to welcome constructive criticism, and thereby teach his workers to do the same. This makes for a growing Sunday school. The pastor may then instruct the teachers on how to make lesson plans; so as to include the subject, objective, purpose, method of getting attention, method of arousing interest, appealing to the emotions, challenging the will, and stirring to action the pupils of their classes. He may then teach the superintendent and the other workers of the Sunday school to prepare a written outline of their programs. Sometimes he may choose to check the workers programs before they are used. This too is a part of his duties as supervisor, for in this way the pastor can improve the work of the teacher, and thus, the work of the entire Sunday school. Unless the program for the Sunday school is supervised well there is no reason for having big attendance drives and rally days. The

Sunday school needs adequate supervision.

C. The Pastor's Place in a Program for Improvement

Suggesting Improvement. The pastor's responsibility is that of suggesting and leading in improvements, not that of carrying them out alone. The pastor is to be acquainted with the latest in programs, standards, and organizations if he is to expect the workers to receive his suggestions for improvement. If he is to suggest improvements in the Sunday school program he may consider the program features that have proved to be successful by others. He is to know what things ought to be included in a good teachers' standard, class standard, and general Sunday school standard. He is to know how to present them, and inspire the workers and pupils of the Sunday school to keep them. He is to be familiar with the best forms of Sunday school organization. According to some authorities, the departmental type of Sunday school organization is one of the best types. Very few of the Sunday schools in the conference are organized departmentally. Knowledge of the latest progress in Sunday school work is very necessary in order for the pastor to adequately supervise the Sunday school.

The Bible is to be used as a guide in supervision, for it teaches that the pastor and other leaders must be servants of all. Christ was the model supervisor. He knew just how to lead people so that they would follow. The pastor will do well to use Him as his example.

The difficult adolescent period, according to Byrne, should be given special attention. If the Sunday school program is weak and in a rut, the church can not expect to hold the young people. The pastor is to see that they are getting the attention that they need. They have

questions which are to be answered by the church. The pastor is to see that their lives are challenged, and that they find God's call and leading for their lives. These young people need special attention.¹⁸

The Cradle Roll and Nursery Departments, according to Byrne, are the most important departments in the Sunday school. Therefore the pastor must see that they are functioning at their greatest capacity, and that the methods used therein are the best. Of the nineteen Sunday schools in the conference, eighteen have Cradle Rolls and eight of them have Nurseries. One church did not have a Cradle Roll and eleven churches reported that they had no Nurseries. The Cradle Roll and Nursery are often mediums through which the church reaches the parents of the community, and it is never too early for the child to have the wholesome influence of the Sunday school. Both of these factors add to the tremendous importance of the Nursery and Cradle Roll Departments. These departments should not be overlooked.¹⁹

Adult education is often neglected, according to Byrne, and the pastor in his supervisory capacity must see that it is not neglected in the Sunday school. All of the Sunday schools, as far as are recorded, in the conference have adult classes. Of course, it is not enough that there be an adult class, but the adult class must be supervised so as to make sure that the education and spiritual needs of the adults are not neglected.²⁰

If the pastor attempts to carry out his plans to supervise the work of the Sunday school, according to Byrne, he must work with the officers in mutual planning and sharing of ideas. There should be joint responsibilities among all of the workers, and they should be expected to give definite accountability for the improvement for which they have

offered to be responsible.²¹

The pastor is to always be alert to discover unused talent. He can do this by personal contact, by praying for workers, by preaching on the need for workers, by taking a talent survey in his church, and by asking prospective workers to meet with the pastor and superintendent. On every contact the pastor is to be alert for any leads, for all of the people of the church are to be enlisted in the work of the church.

The pastor and co-workers are to pray for workers, and the pastor may request that the people of the church make it a matter of prayer as well. He is to preach on the needs of the Sunday school and call for people to consecrate themselves to the task. He may take a talent survey at least once a year. In doing this, all of the jobs of the church may be listed, and each person is to state his preference. These surveys are to be used in considering the needs of the Sunday school. Five out of nineteen Sunday schools in the conference took talent surveys. Fourteen did not take them. This was an opportunity which seems to have been overlooked. The pastor and superintendent are to meet with those who are interested in working, and approach them tactfully and prayerfully on the matter.

They are to first, pray with them, and then tell them about the job. Then they may challenge them to accept it. They are never to be made to feel that the job is just a little one. They are to be told that the job is very big, thus it challenges them. Then the pastor lets them know that they are expected to meet certain qualifications and standards. He shows confidence in them, that, by God's grace, he believes that they can do it. These are some of the things that the pastor is to do in enlisting workers for the Sunday school.

D. Other Factors in the Program of Improvement

The Church Library. A church library is a very important factor which aids the supervisor in improving the Sunday school. Many good books on Sunday school work are to be included in this library. A church library is very important in the life of the Sunday school. As was stated earlier, most of the churches of the conference have libraries, but there is very little in them that are of much value to the pastor in supervising the work of the Sunday school. A workers library is necessary in a Sunday school, and it is not to be omitted, for it has definite contributions to make.

Convention Programs. The pastor is to help in setting up various conventions and conferences and improving the agenda. He sees that the programs for these various meetings are helpful and interesting. This can be done by studying the needs of the Sunday school. If the workers of the churches know that they will receive help, they will more likely attend the meetings. J. N. Barnette said:

Plenty of time should be given for questions and testimonies. The Pastors, superintendents, officers, and teachers should be given an opportunity to tell how they have solved certain problems, met certain requirements, or found success in some undertaking.²²

Some of the pastors of the conference cooperated in community conventions but they did not state whether they helped in setting up the programs or not. It is to the pastor's and the local Sunday school's best interest if the pastor does help in this matter, for by doing so he can see that his workers get the instruction they need.

Eliminating Undesirables. One responsibility which the pastor has in his capacity as supervisor, which he does not relish to much, is

the job of working out plans for eliminating undesirable leaders and workers. It would be well if it was never necessary to do so, but sometimes it is, and then it is well for the pastor, and those who must help him in this capacity, to be prepared with a workable plan and procedure. It is not the pastor's responsibility to make the final decision, and execute that decision, but it is his responsibility to see that it is done, for unless this is done he cannot expect to adequately improve the work of the Sunday school.²³

Recognition of Achievement. According to Byrne, the pastor should promote a careful plan for the recognition of achievements: among the pupils; in the departments; and church-wide.²⁴ Individual records may be kept and report cards may be sent to the homes to give recognition for attendance, being on time, bringing Bibles, bringing offerings, preparing lessons, and attending the preaching services. Words of commendation are to be spoken to pupils as well, whenever they warrant praise. In the departments, social and group programs can be given to honor pupils for their achievements. Whatever recognition is given, is to be given with the understanding that it is significant of the fact that God has blessed the recipient with the capabilities or talents that they have. This recognition is not the type that makes one pupil or worker feel that he is so great. God is to be given rightful recognition in the recognition of achievements.²⁵

According to Byrne, recognition is to be given in the church services of the achievements of classes, departments, and individuals as well. This is a responsibility that can be performed by the pastor himself. It sets a good example for the teachers, and other workers to follow as well as to provide a wonderful opportunity for expressing

appreciation for what God has done in the Sunday school.

Standards. The pastor is to set up standards for Christian education in the Sunday school. It is important that the standards, which the Sunday school has adopted, continue to improve and include more things. The Sunday school, in its program to improve, should always be progressing. The pastor is to see that the things are added to the standard which result in improvement in the work of the Sunday school. He can study the standards of other Sunday schools in other churches, and see if there are some things therein which would prove beneficial to adopt. He must see that the standards for Christian education are adopted and maintained at the very highest level. Three of the nineteen Sunday schools that reported, used Sunday school standards. Sixteen of them did not use standards. The pastor is to set up the standards of Christian education.²⁶

Methods of Organization and Administration. The pastor is to see that the right methods are used in organization and administration: in teacher's meetings; in records and standards; and in finances and other places. If classes, departments, or the entire Sunday school be organized improperly or in such a way as not to be to the best advantage of the Sunday school, the pastor is to work to improve the organization through the Sunday school administration. If the organization and administration are not to the best advantage of the school, it is at a definite disadvantage. The right methods are to be used in teachers meetings. McKibber says:

A number of important considerations should be kept in mind in attempting to make these group meetings successful. Ample notice should be given to enable all who should attend to plan to do so. It is highly important that in such a conference as that involving a department all members of the

staff should be present. The meeting should be planned for a time and place that is acceptable to all concerned. The supervisor should have specific objectives in mind in calling the meeting. This would mean that the supervisor knows well in advance many of the items that are to come before the group for consideration. In addition, of course, individual members should be encouraged to bring up for discussion any items that should receive consideration. In many cases it will prove advisable to place in the hands of those who are to take part in the meeting advance copies of material that is to be considered, such as mimeographed list of problems or topics, pamphlets, books, et cetera. The supervisor will need to assume responsibility for seeing that the conference is well planned and skillfully administered. Ample provision should be made for group discussion and full participation on the part of all present. It is often advisable to hold the conference at such times as will permit of pre- and post-conferences with individual leaders. It will be found helpful to get into the hands of absent members of the group summaries and reports of the conference. Group conferences can be made highly valuable as means of training and developing teachers and leaders. It will require all the skill and foresight of the supervisor to make sure that they are worth while for every member of the group.²¹

Records. The right methods must be used in records and standards in the Sunday school because records and standards are of great importance. Concerning records, Emma Noland stated:

In the Sunday school task of reaching the entire church constituency, teaching the Bible, winning the lost to Christ, and developing the saved in service do we not see as readily that adequate and comprehensive records are necessary? They are needed for information, for direction, and for incentive.

Officers and teachers in fulfilling the responsibility that has been entrusted to them must have information about the members of the Sunday school: Who they are, where they live, if they have accepted Christ or are lost, and other information that will help in placing

each one where his spiritual needs will best be met. There must also be means by which the officers and teachers can have a knowledge of the work that each member is doing: Does he attend regularly and punctually? Does he make lesson preparation? Does he attend the preaching service?²⁸

In the survey that was taken in the conference, the following facts for individual records were listed as possibilities: Attendance; offering; record of amount of offering; on time; saved; in training (for the Lord's work); reads Bible (daily); wins souls; gives to missions; member of the Y.P.M.S. (applicable to other departments); brought Bible; progress spiritually (chart); test grades; church attendance; church member; prays at home; prays audibly (in group); mission studies; Christian book studies (record of books read); and any other pertinent information about any of the individuals. Noland says:

There must be a destination, a goal, an aim before there can be consistent progress. And in this work of pupil development, there is need of comprehensive records to give direction to all that is done.... Records that would give information on the purpose and objectives of the Sunday school as set out in such a program would surely give the Sunday school a sense of direction, of objective, and of definiteness in all its work.... These same facts can be used as incentives for extended effort and greater achievement. What is being done? Where are the weaknesses? Where are the shortages? What classes are showing improvement? What classes and groups are at a standstill? At the weekly officers and teachers' meetings, the monthly workers' conference, in the programs of the assembly periods on Sunday morning, and in every other way that the leaders make contact with the workers and pupils, the records can be used as an incentive to better work.²⁹

Some essentials of a good system of records for the Sunday school are: They are to be centralized; they are to furnish information about each member; they are to set up a pupil program and furnish a record of

work accomplished; and they are to provide for comprehensive reports.³⁰

The standards of the Sunday school could well be placed in the pupils and teacher's records. This could be made a part of the monthly report that is given out. The standards are to be placed in each classroom and each department. Pupils may be responsible for giving a regular report upon whether they are keeping the standards or not, such as the old class meeting. The teachers and workers are to emphasize the importance of keeping the standards for Christ' sake. This makes for good motivation. The pastor is to see that right methods are used in the standards as well as the records in the Sunday school.

Finances. The right methods are to be used in the Sunday school finances as well as in the work previously stated.³¹ It is best for the church to place someone who is business-like in this position. It is well if the giving of tithes and offerings, even in the Sunday school classes, be taken as an act of worship. This can be done through the regular Sunday school offering or by the Unified Budget plan. Concerning the Unified Budget plan, Arthur Flake said:

The Unified Budget operated by the church through its Sunday school organization is confidently claimed by pastors, deacons, and church finance committees to meet the need for a sound financial policy for a church. Let us examine briefly some of the distinguishing marks of this system.

The pastors, deacons, and finance committees have the oversight and direction of the inauguration and operation of the entire budget. The church determines what the budget shall include and how much shall be devoted to each of the different objects fostered by the church. All money goes into one treasury; all accounts are kept by the church treasurer.

The Unified Budget thus operated calls for a weekly offering from every one who attends any of the services of the church, nonchurch

members and church members alike. This offering is made at the first service attended during the day whether the Sunday school, (or) the morning preaching service.³² It goes to the support of the entire church.

The Unified Budget plan must have a trained, systematic organization and an effective record system to make it work effectively. It works best if it is worked on the tithe basis. According to Byrne, whole families may be urged to separate their tithe, and together, share in giving the tithe. Each one is to have a tithe envelope, and each offering is to be recorded, even if it is just a penny. In this way the church is being trained in the giving of tithes and offerings, and records are kept which are helpful to the people of the church. The pastor is to see that the right methods are used in the church finances.³³

Church Attendance. The pastor, as supervisor, ~~is to~~ see that the Sunday school pupils and workers are encouraged to stay for the worship services. They are to be encouraged by their teachers, superintendents, and pastor, to attend the worship services of the church. Out of nineteen churches of the conference which reported, there was an average of sixty-four percent of the pupils in attendance at worship services, and ninety-nine percent of the Sunday school workers in attendance at worship services. It is apparent that thirty-six percent of the pupils are not attending the worship services.

Other Areas. Some of the other areas of supervision for the pastor are: Setting up a program of supervision; building morale, improving leaders and teachers; improving human relations; working together; personnel administration; improving the curriculum; improving class instruction; improving worship; improving service training and activity;

improving social and recreational activity; improving through test and measurements; and self-evaluation of the supervisor's work.³⁴

E. Summary

The pastor is responsible for supervising the work of the Sunday school. He is to see the need for improvement, get the people to see the need for improvement, and know the areas that need to be investigated for improvement. Some of the areas that need to be investigated are teaching methods; workers preparation; secretarial records; absentee follow-up system; the Sunday school budget; and the advisability of improving the buildings and equipment. In order to improve any of these areas of the work, the pastor may outline a long range program for improvement and present it to the Sunday school board, or Board of Christian education, for approval.

Other things that might be investigated for improvement are: The church library, convention programs, the methods used in eliminating the undesirables, the means of recognizing achievements, the standards of the Sunday school, the methods of keeping records, the methods of keeping financial accounts, the percentage of pupils who attend church.

CHAPTER IV

THE PASTOR'S RESPONSIBILITIES IN LEADERSHIP EDUCATION AND DEVELOPMENT

A. Introduction

It is essential that the leaders be educated and trained to do their work. The public school demands a well trained staff. The church also demands a well trained staff, but it is the pastor's responsibility to see that the staff is trained. This chapter has dealt with the responsibility of training and developing Christian educational leaders in the local church.

The first part, that of general responsibilities, includes: Christian experience and doctrine; prospective workers; service opportunities; personal work; training workers; keeping records; music; and social life. The second part, setting up a program of leadership education and development, includes: leaders needed; leaders located; enlisting leaders; methods of leadership training; and calendar of activities. The third part, that of teacher training, includes: the responsibility of building a program of teacher training; the curriculum; training class procedures; and workers library.

B. General Responsibilities

The general responsibilities of the pastor in leadership education and development are not to be overlooked. He sees that all workers and teachers have a genuine Christian experience and fundamental theology. He is to be constantly on the lookout for prospective teachers, and workers. He is to train the church officers, such as: elders,

deacons, and stewards, as well as Sunday school workers. He may plan for and conduct an annual installation service. He is not averse, if he has time, to becoming superintendent of a leadership training department. He recognizes all of the opportunities that there are in the church for service.

Christian Experience and Doctrine. If the teachers do not have a genuine Christian experience, then it can not be expected that they will be effective in winning others to Christ. It is necessary that all of the teachers have a genuine Christian experience. They are not only to have a Christian experience, but they are to know the doctrines of the Christian faith. They are to know the doctrine of holiness; the Trinity; the atonement; the virgin birth of Christ; the second coming of Christ; the fall of man; the states in Christian grace; Christian righteousness; Christian sonship; the person and work of the Holy Spirit; Christian ethics; church history; sacraments and their meanings; the resurrection and the judgement; the consummation of the wicked; the inspiration of the Bible; and the other doctrines of the Christian faith. They are not only to know the doctrines, but how to teach them clearly, and correctly. It is the work of the pastor to see that this is done.

Prospective Workers. The pastor is to be constantly on the lookout for workers and teachers for the Sunday school. This was discussed under supervision, but perhaps it bears repeating, for it is a necessary phase of developing leadership. This is a major concern. Paul W. Milhouse said:

Most congregations complain of inadequate leadership. There are seldom enough trained leaders to carry on all the work that ought to be done, and to enlist and train leaders is not easy. In order that we may intelligently approach the study of enlisting leaders, we should give some consideration to some of the

reasons why many people do not accept leadership responsibility in our churches.

A lack of confidence causes many an individual to hesitate, and even refuse, to accept a position of leadership. It may be that he does not feel qualified to do the work. He is sincere in his attitude and thinks he is justified in his refusal....We must seek to discover the sources of this feeling and endeavor to bring them new assurance.

Indifference is another reason why some people refuse to be leaders in our churches. Some just do not care....It may also come from the fact that the individual has never caught a vision of the many tasks to be done. If he is not qualified to be a minister, he may feel there is nothing for him to do, so he never raises the question of his responsibility.... Indifference can often be overcome by presenting the needs of the church in an effective way.

A lack of consecration is another source of inadequate leadership in our churches. Some people acknowledge the need of leadership and even admit that they ought to be assuming places of responsibility, and yet they do not do it. We must endeavor to lead each individual of the group to consecrate himself for Christian service.

A misunderstanding of the task itself will cause many to say "no" when asked to become leaders....In enlisting leaders we ought to be careful to explain in detail the work we are asking them to do and show its relationship to the whole work of the church.

Some are not leaders because they have never been asked to lead....We must seek to discover available talents. Talent surveys are often valuable for this.

Our appeals of church leadership must be made on the highest level possible.... Our appeal for leadership should be based upon loyalty to Christ. This is where Christ places his appeal--"Come, follow me."³⁵

The pastor is to be constantly alert for prospective teachers and workers and leaders for the Sunday school.

Installing Officers. The pastor may plan and conduct an installation service each year. The following is a sample of an

installation service, by Byrne:

1. Opening Hymn: "My Faith Looks Up to Thee"
2. Read the Roll of Officers and Teachers elect
3. Hymn: "Stand Up, Stand Up for Jesus"
4. Prayer - by the pastor
5. Admonitory Scripture Reading: I Cor. 12:4-12; II Tim. 2:14-21 - led by the pastor or one appointed by him.
6. Questions to the Officers and teachers elect
 - a. Do you freely accept the position as officer or teacher to which the church has called you?
 - b. Will you endeavor faithfully to discharge the duties pertaining to it?
 - c. Will you strive earnestly to set before your scholars a good Christian example in all things?
 - d. Will you give diligence to Bible study and preparation for teaching, as opportunity allows?
 - e. Will you faithfully attend the various meetings which the Superintendent may call unless you are providentially hindered?
7. The Covenant of Office (leader reading it clause by clause; officers and teachers repeating after) "I do solemnly devote myself, in the fear and by the favor of God, to my Sunday school work. I will study my Bible thoroughly and strive to govern and to teach my scholars intelligently and faithfully. I will endeavor to be a loyal and exemplary member of my church, and an example to my scholars in the use of the means of grace. I will counsel spiritually with my scholars at home and elsewhere and will give such portion of my time as is possible to my Sunday school duties. I will strive to be punctual and present at school and at all meetings of teachers. In the presence of God and His people, and by the grace of Jesus Christ. Amen"
8. Benediction
9. Brief Address
10. Closing Hymn: "I Love thy Church, O God"³⁶

Five out of nineteen of the pastors interviewed, had installation services. Fourteen of them did not. Some of the pastors inter-

viewed, stated that they plan on having installation services in the future.

The pastor gives attention to the improvement of teaching through supervision. This phase of the work was dealt with previously. Thirteen of the nineteen pastors interviewed, wrote that they cared for the responsibility of supervising the teachers. Six of them did not do so.

Leadership Training Program. According to Byrne, the pastor may well become superintendent of a leadership training department. A training session can be given as an elective course. A special class of picked and consecrated young people can be taught during the Sunday school hour. The same kind of class could be used for prospective adult workers, or weeknight classes can be organized. In either case, these courses do prove beneficial to the work of the Sunday school.³⁷

The leadership training program is not only to be planned as to time and place, but also as to content. Concerning this Milhouse states to the affect that, a leader not only needs instruction in his particular task, but he also needs a great deal of general background material. The teacher not only needs to know something about the methods of teaching, but he also ought to have a general knowledge of the Bible, of church history, and of the whole program of the church. The officials of the church need this same type of background material in order to perform their tasks more effectively.³⁸

Regarding the leadership training program, McKibben said, the Standard Leadership Training Curriculum is organized on the basis of units of study of not less than ten periods of fifty minutes each. A minimum of twelve units will merit the Standard Leadership Diploma or the corresponding denominational diploma. Of the twelve units, nine are

required and three are electives. Of the nine required units six are general units and three are specialization units. The six general required units are: (1) A Study of the Pupil, (2) The Principles of Teaching, (3) The Old Testament, (4) The New Testament, (5) The Message and Program of the Christian Religion and (6) The Teaching Work of the Church. Administrative specialization requires courses in Administration, Curriculum, and Supervision. The three electives may be chosen from a wide field of related courses.³⁹

Service Opportunities. According to Byrne, the pastor must recognize the opportunities for service. It would be well for the pastor and superintendent to draw up a list of all the opportunities for service in the church and in the community. The opportunities may include such things as: Teaching; reaching the people; winning the lost; training workers; keeping records; music; social life; and social service. Many jobs come under each of these categories and leaders and workers may be enlisted for each of these jobs.⁴⁰

Under the category of teaching, the following may be considered: Sunday school teachers; Assistant Sunday school teachers; Substitute Sunday school teachers; Week-day Religious Education teachers; Daily Vacation Bible school teachers; Camp counselors; Church kindergarten; Mission teachers; Christian Primary and Secondary school teachers; and even the Public school teachers who are in the church. Any and all of these prove to be opportunities for service, and there is no reason why there should be people within the church who have no opportunity to serve the Lord. Barnette quotes the Scripture in regard to service opportunities. He said:

"Go ye therefore, and teach all nations,
baptizing them in the name of the Father, and

of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo I am with you alway, even unto the end of the world" (Matt. 28:19-20). "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21). "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23).

The attitude of a church in reaching people for Bible study is not an optional matter. The task of reaching people is made imperative by the Word of God, by the example of Jesus, by the parables of Jesus, and by the commands of Jesus.... Where are the multitudes today? Evidently they are not in the church buildings.... there are millions... who are not even enrolled in the Sunday school.⁴¹

According to Flake, everyone on the Sunday school roll should be reached by the Sunday school, and the Sunday school should have an accurate record of them. Everyone who attends the church services, or is a member of the church, should be reached by the Sunday school. A religious census should be taken in order that the Sunday school may reach the people. Street meetings and mission services also afford wonderful opportunities for the Sunday school to reach the people. Leaders and workers are needed in order for the Sunday school to perform these responsibilities.⁴²

Personal Work. Winning the lost, according to Flake, is the responsibility of every Christian. There are many opportunities for Christians to do this. Perhaps the best way is through personal evangelism. The pastor should preach on this opportunity for service. He may offer a course in personal evangelism, and have demonstrations and drills on approach, tact, and the many other phases of personal evangelism. It is as much the responsibility and privilege of the other Christians, in the church, to win souls to Christ, as it is the responsibility of the pastor.

When the pastor can make the church to see this, more souls will be won to Christ than ever before. He must not only make the people to see this opportunity for service, but he must educate and develop them in this work.⁴³ In Korea, the Presbyterian church has, for many years, had a rule that in order for anyone to become a member of the church he must win a soul to Christ.

Training Workers. Training workers is an opportunity for service which the workers of the Sunday school may share. Leadership training is a tremendous responsibility for the pastor to assume all by himself. If those who are holding positions in the Sunday school can train others, who act as apprentices, to do the work, this takes much of the burden off of the pastor. Training workers is an opportunity for service.

Records. Keeping records is a service to any Sunday school. This is often listed as clerical work. If a church has adequate records on finances, absentees, visitations, members, and other important matters, it is a definite advantage. Some people in the church and Sunday school are good at this type of service, and the pastor, who recognizes this and uses them for the work which they are best fitted to do, is wise.

Flake said:

Every Sunday school, to do its best work, must have a first-class system of records properly installed and correctly operated.... To operate this system in a Sunday school organized on the class basis, a general secretary and two associates are needed. Added to these will be secretaries for the Cradle Roll and the Extension departments and for the classes above Primary age.

Thus we see that the operation of a first-class system of records provides service opportunities for an army of alert, vigorous Christians of varying ages. They should understand that their ministry is as much a spiritual matter as that of the teachers and they should be trained for their work and encouraged to do it in the best possible way.⁴⁴

Music. The field of music offers opportunities for service for many in the church. Some of the opportunities are: Playing the piano or organ; leading the singing; singing in a mixed chorus; singing in a quartet(male or mixed); trio; duets; and solo work. Many in the church can sing, and their talent can be used for the glory of God.

Social Life. Social life offers an opportunity for service to many in the Sunday school. Often a coach is needed, or someone is needed to chaperon a group of children or young people. Flake again said:

The importance of the social life of a church must be recognized. All people, both old and young, are naturally social. The recreational activities in which they engage have large bearing upon their spiritual development and zeal for service.

It is a fact that one's social practices and habits are a fair index to his spiritual condition. A Christian cannot be wrong in his social habits and at the same time enjoy close and sweet fellowship with Christ. He cannot engage in questionable worldly pleasures and maintain a deep interest in things spiritual. His love for Christ will grow cold. His love for lost people and his power to win them to Christ will desert him.

Since this is true, how important it is that the churches should give the most careful and prayerful consideration to a well-planned program of social activities! The Sunday school lends itself to the promotion of the social life of its members. Grouping the pupils into classes and departments makes it easy to have enthusiastic class and department spirit as well as to generate a school spirit.

In each class above the Junior age the planning of the social life should be assigned to a class officer. In the younger age groups teachers should be charged with directing the social life of the different classes.

The various officers in charge of fellowship should function every Sunday to maintain a spirit of friendliness throughout the school. They are responsible for the attractiveness of the rooms. They should see that all who come are made to feel welcome and at home. They are also responsible for the social activities of the various

classes and departments, in line with the church program.... A schedule for the year will be prepared, showing dates for socials for all the church organizations.

Many schools will wish to hold at least one general social event, perhaps an annual picnic, to include all members of the Sunday school and congregation. If this is done, care must be exercised to provide graded recreational activities to meet the needs of all ages.

No small part of the social life of a church is provided through the fellowship at the weekly officers and teachers' meetings; the class business meetings, the parent-worker meetings, and other such gatherings.⁴⁵

With all of the opportunities to serve in the social life of the church, it seems that no one in the church should be without a job. Ten out of nineteen pastors who were interviewed, said that their recreation and social programs were not adequate. Here is an opportunity for service, for some of the members of the church and Sunday school, that should not be overlooked.

Social Service. Social service offers an opportunity for service for many in the Sunday school. Workers may be trained for social service. It provides a practical demonstration of Christianity. Flake says:

By all means our churches ought to minister to the sick and the destitute. Christ would have us do this. However, we will not perform this ministry unless we know who these people are, where they live, and the peculiar needs of each. This information churches must seek continuously for the use of the pastor and others able to minister to these needy people....

In this connection, John C. Carlisle, in Baptist Times, says "Under the shadow of the churches, in lonely rooms there are those who are prisoners of pain. They have been shut off from their fellows by the infirmities of age. It is not possible for them to unite in public worship. They have to be sought out. They do not send asking for visitors, they would be surprised if anyone called to see them.

"Yet it should be the business of each Christian community to provide some fellowship for the sick and the suffering. It is not a question of charity, but of contact. Those who have the strength and the knowledge must recognize that they are debtors to the weak and the ignorant.

"A friendly call or a word of cheer might mean so much, and it costs so little. It is invaluable in the new spirit it introduces, not only in the church but in the individual. We may render help to others and in so doing we are sure to obtain help for ourselves. In keeping his commandments there is great reward."⁴⁶

Pastors can lead their people to visit old peoples homes; poor people's homes; hospitals; jails; prisons; and other such institutions. Sunday schools can collect clothing for Korea, or other needy lands. There is no limit of the opportunities for service. In social service as in other services of the church, there are jobs for all Flake says:

Pastors and superintendents should earnestly study the great question of "human adjustment." With the guidance of the Holy Spirit they should apply this fine art in the assignment of suitable tasks to scores of idle church members who are capable of rendering effective service for Christ in the Sunday school.

With proper executive leadership any Sunday school in any church can be so organized that a place of useful, joyous service may be made for every member of the church.⁴⁷

C. Setting Up a Program of Leadership Education and Development

Leaders Needed. The pastor works with the Board of Christian Education and the superintendent in setting up a program of leadership education and development. They decide what leaders are needed in the church and Sunday school; appoint a committee to list all possible jobs and duties which need to be performed in the total program; and present the list to the Board of Christian Education to serve as a guide in putting people to work.

Leaders Located. According to Byrne, the pastor shows how to locate the potential leaders in the Sunday school and church. He

teaches the Board to pray for guidance in finding the leaders. He leads them in making a survey of all possible leaders in the church and Sunday school. Then the board appoints a committee on personnel to receive the list of jobs, make plans for discussion in workers' conferences, and for contacting the prospects.⁴⁸

Enlisting Leaders. According to Byrne, the pastor should lead the Board of Christian Education in an effort to enlist the prospects. Steps involved in this process include the following: having an "Annual Every Member Enlistment Emphasis"; planning for an "Every Member Enlistment Sunday"; preceding this with careful preparation, visitation, consultation; and prayer; motivating the prospects to accept a position by challenging them; assuring them that they will be trained for the position; making an annual volunteer "life-service" appeal to the young people; harboring a genuine faith and the indwelling presence of the spirit of God; and much prayer to the Lord of the Harvest to send forth laborers into the harvest.⁴⁹ Flake says:

A veritable army of unemployed Christians, holding membership in our churches, need to be put to work. They have talent, they have ability, and in the heart of every one there is God-given desire to serve Christ. The difficulty is they do not know what to do. They need some one to assign them suitable tasks and guide and encourage them in doing the work.

The present situation is clearly set out in the parable of the laborers in the vineyard (Matt. 20:1-6). If unemployed Christians were approached today with the question, "Why stand ye here all the day idle?" from the innermost part of their souls they would answer, "No man hath hired us, we do not know what to do."⁵⁰

The pastor leads the church in making an effort to enlist the prospects, and potential leaders in the church. It is observed that not all of the possible leaders in the church and Sunday school in the

conference, are contacted and enlisted in the work.

Methods. The pastor is to know the various methods of leadership training, and practice them with and teach them to his Sunday school. There is in-service training for those already in service. Their training is in the form of supervision and coaching; a leadership class can be held for prospective leaders; much can be learned by observation of others on the job, workers conferences can be held, and guided reading is often helpful. Visits and talks can be given by professional workers. Correspondence leadership courses can be secured through the mail. Delegates can be sent to meetings and institutes and leadership study groups can be formed, and together they can study and attend workshops, and conventions.⁵¹

Of the nineteen pastors in the conference, five offered leadership education through apprenticeship; six offered training classes; six gave guidance in reading; seven held workers conferences; five reported having or attending institutes; one visited classes during the year and offered coaching; and two had those in training observe others on the job. Some reported no leadership training whatsoever. These methods of leadership education are used by the church, leaders were more adequately trained to do the task which the Lord had called them to do.

Calendar of Activities. According to Byrne, the pastor should lead the Board of Christian Education to develop a calendar of leadership education activities. None of the nineteen Sunday schools, that reported, had a calendar for the activities of the year. A suggested calendar for leadership education is given by Dr. H. W. Byrne in "My S S

Handbook for the Pastor No. 3"

Autumn

Small Church

Annual recognition and
Dedication service
Christian Education
Week Monthly Workers
Conference Participa-
tion in training school
Weekly training class
as a part of the Sunday
school program Home
Study Plan

Large Church

Annual recognition and
Dedication service
Christian Education Week
Monthly Workers Confer-
ence Training school
Weekly Training class
Home Study Plan

Winter

Monthly Conference
Weekly training class
Home Study Emphasize
reading on missions,
Christian Education,
etc. School or con-
ference on missions

Monthly conference
Weekly training class
Home Study Emphasize
reading on missions, etc.
Midweek night training
classes for any particu-
lar needs, or school on
missions

Spring

Monthly Conference
Midweek night class on
church membership and
beliefs Home study
Plan for Christian
education Week

Monthly conference
Home study Weekly
training class as part
school Plan for Christ-
ian education week

Summer

Monthly conference
Home study A training
class within the Vaca-
tion Bible school
Assemblies, camps, con-
ferences Summer lead-
ership training schools⁵²

Monthly conference
Home study Weekly
class as part of school
program Assemblies,
camps, etc. Summer lead-
ership training schools

This is merely a suggested calendar. It may prove well to list all conferences and meetings according to the specific dates. This will enable the workers to plan ahead, so they will not be scheduling anything at the same time as the leadership education meetings at the church.

D. Teacher Training

According to Dr. Byrne, the pastor, the superintendent, officers,

and the Board of Christian education are responsible for building the program of teachers training. They are to set up the program for the period desired, whether it be one, two, or three years. They are to select the elements which the program will include: number of periods; methods of teaching course; personal soul winning; Bible study; administration; child study; officers' clinics; and general classes. They are to set the time and secure the materials, and they are to create a schedule or a calendar. These are all necessary steps in building a program for teacher training or leadership training.⁵³

The curriculum is to be set by the pastor; superintendent; the officers; and the Board of Christian Education. Class periods may be held either weekly for one or two periods, or monthly; some use night classes for several consecutive nights; departmental classes are held in many large churches; afternoon and night class may prove successful on some occasions. Which ever is best for the local church should be used. According to Flake, the church should definitely offer teacher training. He said:

Asked about the training opportunities provided for the workers in this Sunday school, a general superintendent said, "Why, we co-operate with the city-wide annual training school, other than that we have no training work in our Sunday school!" As well try to train a young preacher by sending him to a convention once a year. As well expect a good crop from the field that gets rain only once a year. As well expect to make brick without straw, or to get success without effort, as to expect such a program of training to produce workers who know what and how to do the work of a Sunday school. Why, even if a teacher remained in service and never missed a single annual training school, it would take over twenty years for him to come anywhere near doing sufficient training work to justify his holding a position as teacher. Constant opportunities should be

provided, with special weeks of training at least during each quarter, and other opportunities sandwiched in at every possible time. Time must be provided and insistent and continuous effort made to get the workers and prospective workers to be and remain engaged in the task of training for this all-important work.⁵⁴

Class Procedures. Class procedures, according to Byrne, may include general discussion only, or a mixture of general discussion and departmental work. Time for leadership education programs will vary with the local church, but beginning at 6:00 P.M. with a class, then supper at 6:45 P.M., a message at 7:15 P.M., another class at 8:00 P.M., with dismissal at 8:45 P.M., is one suggested program.⁵⁵ Of course it is the duty of the pastor, superintendent, the officers, and the Board of Christian education to appoint those who will be responsible for the type and schedule of the program, but the pastor is responsible to see that it is done.

Workers Library. It is very important, as has been stated previously, that the church provide a workers library. This will aid greatly in leadership training. It is of great importance that the pastor endeavor to promote a leadership education and development program, for the Sunday school does need adequately trained leadership.

E. Summary

This chapter dealt with (1) the general responsibilities of the pastor in leadership education and development, which includes: Checking the Christian experience and doctrine of the leaders; listing prospective workers; locating service opportunities; training workers in personal work; training leaders to train others; training workers to keep records; and developing church music and social life.

This chapter deals (2) with the responsibility of setting up a program of leadership education and development, which includes: listing the leaders that are needed; locating the leaders; enlisting the leaders; giving leadership training; and drawing up a calendar of activities for the year.

The (3) teacher training required: A program of teacher training; curriculum for teacher training; training class procedure; and a workers library.

CHAPTER V

THE PASTOR'S RESPONSIBILITIES IN ADMINISTRATION

A. Introduction

The pastor has administrative responsibilities in the Sunday school as well as his general responsibility to instruct and inspire, to supervise, and to train leaders for the local church. This chapter has dealt with the general responsibilities of the pastor, in the areas of giving proper administration, and studying the buildings and equipment.

Factors to be considered in general responsibilities of administration are: (1) the advisability of the pastor serving as Sunday school superintendent; (2) the importance of the pastor having a Board of Christian Education; (3) the importance of the pastor seeing that there is a general superintendent; (4) the advisability of having departments and grading where it is necessary; (5) the importance of removing inefficiencies; and (6) the importance of having a well organized Sunday school.

Buildings and equipment are discussed as well as the need of studying them before making any changes. These things which a well equipped Sunday school include are listed in the chapter.

B. General Responsibilities in Administration

The Pastor as Superintendent. The pastor should not, in his capacity as administrator, supersede the superintendent. Some authorities say that it is not advisable for the pastor to be a Sunday school superintendent.⁵⁶ At least two of the pastors in the conference, stated that they were the Sunday school superintendents in their own Sunday school.

According to Flake:

The pastor should not be superintendent of the Sunday school. He will need a superintendent, and he should see that the church elects the best man for the place; and then he should help him to be the best superintendent possible. Neither should the pastor infringe upon the authority and prerogatives of the superintendent; he should not announce plans for the school, appoint officers and teachers, transfer classes from one room to another, and otherwise assume the direct leadership of the Sunday school. These are the duties of the superintendent and the pastor should expect the superintendent to attend to them. The pastor should not run the Sunday school, but he should be ready to help the superintendent with his advice and counsel at all times.

Should the pastor undertake the active management of the Sunday school, appointing officers and teachers, grading the school, classifying the pupils, doing general Sunday school visiting, ushering pupils to their seats, conducting the Sunday morning program, and leading the music, no matter how well he may be able to do these things, he will find that the results will not be satisfactory in the end. Usually three things inevitable will result if the pastor undertakes to run the Sunday school.

(1) He will neglect other things that he should do. The pastor will not have the time to run the Sunday school and at the same time attend to his other duties. Even in a very small church the pastor will have his hands full if he gives his attention to the things which need him, and which cannot be done by any one else. The pastor may be able to run the Sunday school perhaps better than the superintendent; indeed he might make a first-class superintendent, but it would be impossible for him to be a good superintendent and a good pastor at one and the same time. The pastor cannot run the Sunday school, properly prepare his sermons, do the necessary reading and study, minister to the sick and respond to the multitudinous calls which would seem to have a right to his attention. It is impossible. The pastor cannot do everything himself and he should not try.

(2) He will do work that some one else should do. The pastor who undertakes to do everything will soon have a church full of people who cannot

do anything. One of the pastors greatest opportunities for service will be found in developing capable leaders for all activities in the church....

(3) He will develop opportunities for arousing opposition. When the pastor assumes active management of the Sunday school, or when he unwisely intrudes his opinions or infringes upon the prerogatives and duties of the superintendent, he is certain to arouse opposition and create dissatisfaction. It may never manifest itself outwardly, but eventually there will be a slackening of interest and enthusiasm along the line. The pastor and superintendent are yoke-fellows in a great task and they should be brothers indeed, at all times showing the greatest consideration for each other.⁵⁷

The Pastor and the Board of Christian Education. The pastor encourages the organization of a Board of Christian education or a committee on Education to help plan and coordinate the program. In the preceeding statements the importance of the pastor not attempting to do everything by himself was discussed. Thus, it is important for the pastor to work with the Board of Christian Education in planning and coordinating the program of the Sunday school. Why have a Board of Christian Education if they do not share in these responsibilities? One might ask, "why have a Board of Christian Education anyway?" Dr. H. W. Byrne in his book entitled, "My S S Handbook for the Board of Christian Education", gives some answers to this question.

- A. Because no one person can adequate(ly) administer all phases of a total desirable program.
- B. No one person can understand all the needs and interests of all age groups.
- C. No one person can know the most effective methods of meeting needs.
- D. Various viewpoints are needed to avoid overlapping, confusion, neglect, and frustration.
- E. Delicate situations and misfits of leadership can be handled better by such a group.
- F. Continuity of policies can be assured when leaders change.
- G. Wider representation develops understanding

- support, new leadership, and maintains a democratic balance of power.
- H. Such a board makes Christian education officially a part of the total program of the church.
- I. This board can educate the church as to the importance of Christian education.
- J. Such a board gives support to the officers and teachers and thereby lifts morale.
- K. By official appointment or election of officers and teachers, they feel the importance of their position.
- L. No church is too large or too small to have a Board of Christian Education.
- M. The leadership of the church should be responsible to the church.
- N. Christian education should not simple in the church, but of the church, and by the church.⁵⁸

With all of the above reasons for having a Board of Christian Education, it is very easy to see that it is important. All of the churches interviewed had Sunday school boards, but they did not have a Board of Christian Education. The Sunday School Board is to handle the business of the Sunday school, but the Sunday school is not the only educational agency in the church. Many churches have Daily Vacation Bible Schools. Some churches have Weekday Released Time Religious Education. With all of the various agencies and responsibilities, it is easy to see that the churches which have had Boards of Christian Education, have found them profitable. It is one of the churches administrative responsibilities to encourage the organization of this board. Phillip Cowell Jones says:

A well-devised scheme of organization is necessary if the church school is to be effective. How shall it be controlled? What are its specific functions? How shall its work be done?

If states have "development commissions," should churches be less far-sighted?

A board of control. This should be elected by the congregation or appointed as a subcommittee of the official board of the church. If there are such other committees, as those on missions, public worship, and finance, it is logical to have

a strong local committee on religious education, similarly selected. In too many churches the body directing educational matters is elected by only those interested in the church school. Under this kind of an arrangement the entire program is thought of not only as secondary to the church itself, but often as an actual competitor of other emphases and agencies. This should not be. The church's education program merits the lavish expenditure of the time and talents of the finest Christian it can produce. Let such be selected to constitute the church committee on religious education.

It would be wise to include in such a group the pastor of the church, representatives of the trustees, elders, deacons, parents, and young people. Among the members there would be, of course, teachers and pupils in the school. As often as other important church committees report to the official board or congregation, so often should this one make its reports. It ought to meet as frequently as necessary to formulate policies, to consider important problems, to deal with pertinent financial matters, and to exercise constant supervision over the entire program of the church school. Under the general direction of this committee, school leaders can serve with confidence and effectiveness. Such a group, steadily and constructively critical, can give great impetus to the church school.⁵⁹

The Pastor and Superintendent. The pastor is to see that there is a general superintendent to serve as an executive officer of the Board of Christian Education and as an assistant to the pastor.⁶⁰ Concerning the general superintendent, Jesse Lyman Hurlbut says:

The president of the New York Central Railway was called upon by a legislative committee to explain the system of signals employed upon the railroad for the protection of passengers. He gave a detailed statement, answered every question, and then made this remark: "However perfect the system may seem to be, there must always be a man to work it; and in the final analysis more depends on the man than on the plan."

That which is true in every human organization is especially true in the Sunday school: its success depends not on a constitution, whether written or unwritten, but upon a man. In the Sunday school that man is the superintendent.⁶¹

The pastor is to see that the General Superintendent serves as his assistant and as an executive officer of the Board of Christian Education. This is part of his administrative duties.

Departments and Grading. The pastor should encourage the creation and maintenance of the departments in the Sunday school with Departments Superintendents to assist the General Superintendent. The Department Superintendents administer the work of the departments. Three out of nineteen pastors reported that they were using the departmental system in their Sunday schools. Sixteen out of the nineteen were not. Flake says:

How often do we see a Sunday school which should provide for full departmentization limping along on the class basis. Other schools permit general officers to serve also as department officers,⁶² or perhaps use department officers as teachers.

According to Flake, there are three good reasons for grading the Sunday school. These apply to departmentalizing as well. They are:

(1) It makes it easier to reach those who ought to be in the Sunday school, for there are those who are directly responsible for each small group; (2) It makes it easier to teach and work with those who are in the Sunday school, for they are all at about the same level of intelligence, and interest level; and (3) It makes some individual definitely responsible for winning each lost pupil to Christ.⁶³

As for the reasons why Sunday schools do not departmentalize, there are three which are usually given: (1) There are not enough teachers; (2) there is not enough room; and (3) pupils will leave the Sunday school.

In regard to the first objection to departmentalizing Flake says:

After a religious census of the community has been taken and the need for additional teachers becomes apparent, the pastor and superintendent invariably say, "we haven't enough teachers to grade (or departmentalize) our Sunday school."

And often the school is left ungraded because of this erroneous impression. This is an imaginary difficulty, for every church has within its membership enough teachers and officers to take care of the Sunday school situation. To be sure they are not trained and efficient, but they have been saved and they are good raw material out of which fine officers and teachers can be made. They need to be trained and put to work in the Sunday school.⁶⁴

Concerning the second objection: That there is not enough room to departmentalize the Sunday school, Flake says:

Another imaginary obstacle in the way of grading a Sunday school is the prevalent idea that there is "not enough room." The same number of pupils in double the number of classes in the same building can be taught with less confusion and with far more effectiveness than the same number of pupils in half the number of classes in the same building. This has been demonstrated over and over again.

A teacher with a small class can draw the pupils close around him, speak in an undertone, and can be distinctly heard by all the pupils without disturbing others. He can also minister to the individual needs of his pupils and really teach them.

For example, eight teachers can do more effective work in one large room with forty-eight boys and girls, with six to a class, than four teachers can with forty-eight boys and girls in the same room with twelve in each class. There would be less confusion, better attention, and more efficient work done in every way.⁶⁵

Two objections to the departmentalizing of the Sunday school have been faced. The third objection: That pupils will leave the Sunday school, appears to be a stronger one. Flake says concerning this objection:

How often is the question asked, would you grade a class if it would cause the members to quit the Sunday school? This looks like a real difficulty, but it is not. It is purely imaginary, because they will not quit the Sunday school if the matter is handled in the right way and the school is properly graded. In some instances a person has been known to drop out of the Sunday

school for a week or two, but he has usually returned and has thought more of the Sunday school after having had an experience like this.

There will not be any trouble at this point, for if teachers will co-operate and use their influence with their pupils, they can get them to agree to grade the Sunday school. The trouble usually is not with the pupils but with the teachers.⁶⁶

In order for a Sunday school to remove the difficulties in the way of grading, and adopt the close grading departmental system, the pastor and superintendent are to inform themselves about the system by reading books about it, and visiting Sunday schools which have adopted it. They may have frequent conferences about it until they are in perfect accord. Then the superintendent may hold conferences with the teachers and officers of the Sunday school. Flake says:

The benefits of grading should be intelligently presented by the superintendent and the pastor. The whole matter should be gone over and discussed in the most brotherly way, allowing everyone an opportunity to express his opinion. It will be easy to show that by grading the Sunday school its membership can be doubled within a few months and that the work of the teachers can be made more effective in every way. Likewise, it will be easy to show that a great Sunday school from every standpoint can be built up after it is graded.

Often more than one conference will be necessary, but after the teachers and officers have been convinced that it is for the best interest of all concerned to grade the school, all objections will disappear and perfect harmony will prevail. Again, it should be said that a Sunday school should not be graded until there is assurance of co-operation on the part of all teachers and officers. A great deal of praying will often be necessary.

The superintendent and the pastor should make from the church roll list of the men and women in the membership of the church who apparently possess the qualification of teachers.

These commissioned leaders should then seek out such members and urge upon them the great

need for teachers and the rare privilege which this call for service represents. The same sense of unworthiness which prompts and immediate refusal is excellent evidence of fitness to serve. The consecrated Christian will not long resist the appeal of his brethren to give himself to service which in their judgement he is qualified to render.

Let it be said again that there is enough good material in every church to take care of the Sunday school situation if this material is developed. Often many of the best men and women refuse to undertake the task of teaching in the Sunday school because they feel their incompetency and lack of training.... Let the pastor and superintendent organize a training class for a week or two weeks of intensive study.... Classes should be conducted at intervals all through the year.

Much joy and many surprises will come to the pastor and superintendent as they see these new teachers and officers becoming skilled workers.

The organization should be made out on paper with lists made up of the pupils as they are to be arranged in classes, (and departments) teachers being properly assigned according to an understanding previously reached in conferences.

The Sunday school should meet promptly. The superintendent should present the matter of grading to the entire school, setting out clearly the advantages of grading. The pastor should also speak for a few minutes. Let each appeal to the loyalty of the pupils and ask for the co-operation of the entire school.

The superintendent should insist that everyone shall be perfectly quiet and still unless asked to speak or move. He should ask for a certain part of the building to be vacated in order to have a place to seat the pupils as they are graded. It may be necessary to have a number of the pupils and classes stand up around the wall in order to make sufficient space.⁸⁷

Gee states, it is important that the pastor see that there are department superintendents for each department. It is his responsibility to see that the system of organization includes the fact that the department superintendents are to assist the general superintendent, and administer the work of the department. The department superintendent is the chief administrative officer of the department. His position is like that of the

general superintendent of a small school. He is held responsible by the general superintendent of the administration of school policies within his department. He is expected to make a detailed report of every phase of the school program as it relates to his department. This office cannot be overlooked in the organization of the departmental system.⁶⁸

Removing Inefficiencies. The pastor, in his capacity as administrator, sees that overlapping and neglect in certain areas are overcome. This makes for efficiency, and thus the work of the Sunday school functions more smoothly. If there is overlapping of responsibilities in the Sunday school there is liable to be shunning of responsibilities, or friction is liable to be created. If there is neglect in some areas and it is allowed to continue, there will doubtless be more of it, as a result. The pastor is to see that there is no overlapping of responsibilities or neglect in the work of the Sunday school. This can be checked if reports are required on the work of all of the teachers and officers of the Sunday school. Most of the Sunday schools interviewed did not have a committee to contact the sick, apparently in-so-far as organized committee work, this is a neglected phase of the Sunday school work.

Organization. The pastor will recognize the three divisions in the operation of the work - children, youth, and adult, and the fact that departments are subdivisions, and classes are subdivisions of the departments. Figure I is a chart showing the division, departments, and classes according to ages.

Various Schools. The pastor is to be alert to make provision for the various schools, such as: The Daily Vacation Bible School; the Weekday Religious Education Schools; and any other schools that may prove advisable. He is to be very much concerned about the Christian education

FIGURE I

In large churches (a) signifies divisions, (b) signifies departments, and (c) signifies classes. In medium churches (a) signifies the departments, and (b) signifies the classes. In very small churches the (a) signifies the classes.

(a)	(b)	(c)
CHILDREN (0 - 11)	Cradle Roll (0 -)	1 year old pupils
		2 year old pupils
	Nursery (0 - 3)	3 year old pupils
		4 year old pupils
	Beginners (4 - 5)	5 year old pupils
		6 year old pupils
YOUTH (12 - 24)	Primaries (6 - 8)	7 year old pupils
		8 year old pupils
	Juniors (9 - 11)	9 year old pupils
		10 year old pupils
		11 year old pupils
		12 year old pupils
ADULTS (25 -)	Intermediates (12 - 14)	13 year old pupils
		14 year old pupils
	Seniors (15 - 17)	15 year old pupils
		16 year old pupils
	Young People (18 - 24)	17 year old pupils
		18 year old pupils
		19 year old pupils
		20 year old pupils
		21 - 24 year old pupils
	Early (25 - 40)	Young married couples
	Middle (41 - 70)	classes, men's classes,
		women's classes,
	Late (71 -)	etc.

of the people of the church and the community, and is to strive with all of his power and influence to see that they get the education that they need. In his capacity, as administrator, he can promote these various means of Christian education.

There are many reasons why Daily Vacation Bible school is necessary. The public schools are closed during the three summer months, and the children need something to occupy their time. They can easily get into mischief if there is nothing to do. Homer L. Grice says:

Many pastors and Christian workers are beseeching the public schools to release the children for an hour a week to go to the churches for religious training. Would that every public school board of education, every superintendent, every principal, every teacher might say, "why don't you use the time you have? We close down for three months out of the twelve. You can have all the children not for one hour a week, but for five days a week and three hours a day. Prove your sincerity by utilizing the time you have - when the perils of the children are greatest and their needs sorest - and then if you think you need still more time, we will listen to you and see if we can readjust our programs to give you an hour a week of our time."⁶⁹

Many churches offer a D. V. B. S. in the summer. This testifies to its value. Seven out of nineteen of the pastors interviewed, reported that they had a D. V. B. S. in 1954. Twelve of the nineteen did not hold D. V. B. S. Grice goes on to say:

The perils of vacation time suggest the needs of the children. What ought to be a blessing has become a menace. Their play life needs supervision; their activities need purposeful guidance; their minds need the mental stimuli of Bible drills, memory work, story-telling, dramatization and other expressional activities; their moral natures need the magic touch that will transmute their bad into good habits and help them, among other things, to be punctual, regular, honest, truthful, obedient, faithful, dependable, kind,

sincere and reverent; and their spiritual natures need to assimilate the great spiritual varieties of the ages so that they will love God, delight in his word, accept the Saviour and serve mankind.

It is unnecessary to enlarge on the needs of the children. Every one recognizes their daily perils. Parental hearts are sore troubled. Pastors and church workers agonize over the crime wave among the youth and the spiritual poverty of unnumbered millions of the children of the land.

The nation has seemingly awakened to the dire peril of a people ethically and spiritually untrained. It has spent millions to give the child a physical chance by routing the army of diseases that formerly preyed on it. It has spent other millions to abolish mental illiteracy among the youth of the land and practically succeeded in this effort. It has enacted laws to compel parents to care for the physical and mental needs of their children. It stands helpless, however, on the threshold of the child's spiritual life. The fundamental law of the land says that it must not teach the child religion. The teaching of morality and spirituality, therefore, has been the responsibility of the parents and the churches. The attendance of both parents and children upon church schools has been, now is and will continue to be entirely voluntary.

The churches need more time for religious education. Notwithstanding the marvelous growth of the Sunday schools, the millions of dollars that have been put into church educational plants, the glorious progress in teacher training, the nation-wide introduction of modern and more efficient methods of organization in the Sunday schools, it is evident that the Sunday school cannot in and of itself meet the challenge of the day. It needs reinforcements. Its one hour or one hour and a quarter a week cannot provide the time necessary for religious teaching. The time it meets - the Lord's day - precludes its utilizing certain fine educational methods even though it had the time.... The churches can find that time during the summer vacation period.

The pastor is to see that the Daily Vacation Bible School is planned well in advance - perhaps in December, or January. He is the pastor for the Daily Vacation Bible School and offers his services wherever they are needed. Out of nineteen pastors in the conference who reported,

five had Daily Vacation Bible Schools during the summer; four had not had a D. V. B. S. in a whole year; two had not had a D. V. B. S. in two years; and the rest reported that they had not had any for a long time. The pastor is to be alert to make provisions for Daily Vacation Bible School as well as the various other schools of the church, or the people of the church and community will go without Christian education.

C. Buildings and Equipment

Along with the Board, and in close cooperation with the superintendent, the pastor is responsible to see that proper and adequate buildings and equipment are provided.⁷¹ Equipment does not make the Sunday school, for it is surprising what some have done without adequate equipment, and space, but good equipment is important. However one should not overestimate the value of it. Methods and machinery are good; but men thoroughly imbued with the Holy Spirit, and some Sunday school know-how and enthusiasm, are indispensable.

Many of the old churches were built for worship services only, and the needs of the Sunday school were not taken into consideration. Building committees now give attention to the housing and equipment of the Sunday school. Marion Lawrence said:

A Sunday-school building should be built from the inside out and not from the outside in; that is to say, the first consideration should be the securing of convenient quarters for the school, no matter what shape this may give to the outside of the building, rather than designing a building for its architectural effect on the passer-by, while the Sunday school room is made to fit inside of it somewhere. However, these two qualifications of attractiveness and adaptability are not inconsistent with each other.⁷²

If a church refuses to build, and it is not advisable to do so any-

way, then often remodeling answers the need. Movable screens are often helpful as a temporary partition. Large class rooms can be made into departments and screens may be put up, after the opening exercises, to separate the various classes. Sometimes at the back of the old churches a two story building can be erected which contains four department rooms, while three or four other departments meet in the sanctuary. Whatever is done, the building program is to be well ahead of the growth of the Sunday school, so that the Sunday school will never have to be at a stand-still while the church waits to build.

According to Byrne, the pastor is to know the importance of a good building. A good building helps to create a good atmosphere. If it is well constructed and clean, people are more liable to invite their friends to attend the church and Sunday school. A good building encourages the workers of the Sunday school to assume their services. The pastor should study the building when it is full and when it is empty. He should study carefully the possibility of a new building, to meet the purposes of the Sunday school. He should study the possibility of improving the present equipment and facilities. He must remember that his helpful suggestions will assist the superintendent in getting results. He should not be afraid of asking for the proper improvements. He should collect good literature on equipment and buildings. It proves helpful when the time time comes for improvement.⁷³

According to Lawrence, a well equiped Sunday school should include some of the following items: Department rooms; class rooms; adequate seating; class tables; officers' furniture; class boxes; cupboards; blackboards; wall maps sand maps; charts; musical instruments; Bibles; song

books; a teachers' library; a general library; cabinets; a reading room; a social room; articles of equipment; and any other articles which might seem helpful. The pastor should know what equipment and space is available for the Sunday school, and what the needs might be in either.⁷⁴

D. Summary

The general responsibilities of the pastor in administration include: (1) the advisability of the pastor not being the Sunday school superintendent; (2) the importance of his having a Board of Christian Education; (3) the importance of the pastor seeing that there is a general superintendent; (4) the importance of his seeing that there are departments and grading where it is necessary; (5) the advisability of removing inefficiencies; and (6) the importance of seeing that the Sunday school is well organized. The responsibility of the pastor in seeing that good buildings and equipment are provided for the Sunday school includes: (1) the importance of the pastors studying the buildings and equipment for possible improvement; and (2) the importance of the pastor knowing what equipment is expected to be found in a well equipped Sunday school.

CHAPTER VI

THE PASTOR'S RESPONSIBILITIES IN BUILDING THE PROGRAM OF CHRISTIAN EDUCATION

A. Introduction

The pastor is to help build a coordinated and well-balanced program of Christian education. Where the program of Christian education is well planned and well balanced the best results are realized. It is expected that the pastor, by virtue of his position, will lead in this responsibility. In this chapter the following two points were considered: The program, and some areas that are often neglected in the program.

The program of Christian education includes (1) a calendar of activities; (2) dependance upon the guidance of the Holy Spirit; and (3) certain other matters, such as the church calendar and special days.

Some areas which are often neglected in the program of Christian education are: Music; Christian culture; and spiritual retreats.

B. The Program

The pastor helps to build the program of Christian education.. It is expected that the pastor will lead in building the program.

Calendar of Activities. The program of Christian education may include a calendar of activities for the year. The one below might serve as a sample and guide. The various monthly items in the chart are merely suggestions.

October

1. Rally Day
2. Missionary Day
3. Columbus Day
4. World Temperance Sunday

November

1. Armistice Day
2. Thanksgiving Day
3. Missionary Sunday
4. Decision Day

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|--|-------------------------------------|
| 5. Halloween | 5. All Saints Day |
| 6. United Nations Day | 6. Good month to emphasize Bible |
| 7. Laymen! Day | 7. Promote Christmas plans |
| 8. National Bible Week | 8. Plan for workers' training class |
| 9. World-Wide Communion Sunday | 9. Or weekly training class |
| 10. Good month to emphasize an enlargement program | 10. Monthly workers' conference |
| 11. Promote December items | 11. Census |
| 12. Promote Thanksgiving Plans | 12. Father-Son Banquet |
| 13. Check on Sunday school for the past year | |
| 14. Sunday school year begins | |
| 15. Monthly workers' conference | |

December

1. Universal Bible Sunday
2. Christmas Day
3. Missionary Sunday
4. Monthly workers' conference

January

1. Epiphany Sunday
2. Missionary Sunday
3. Universal week of Prayer
4. New Year's Day
5. Monthly Workers' conference
6. Youth Week

February

1. World Day of Prayer
2. Boy Scout Sunday
3. Lincoln's Birthday
4. Washington's Birthday
5. Valentine's Day
6. National Crime Prevention Week
7. National Freedom Day
8. Plan Easter activities
9. Missionary Sunday
10. National Smile Week
11. Monthly workers' conference
12. Promote March plans

March

1. Palm Sunday
2. Missionary Sunday
3. Plan a loyalty campaign to follow up Easter
4. Monthly workers' conference
5. School of missions
6. Promote April plans
7. Plan for May

April

1. Easter Sunday
2. Arbor Day
3. National Baby Week
4. Loyalty Campaign

May

1. May Day
2. National Family Week
3. I Am An American Day
4. National Day Prayer

- | | |
|---------------------------------|---------------------------------|
| 5. Plan for D.V.B.S. | 5. Pentecost Sunday |
| 6. Childrens' Day plans | 6. Memorial Day |
| 7. Fathers' Day plans | 7. Promote D.V.B.S. |
| 8. Graduates | 8. Promote summer camps |
| 9. Good Friday | 9. Missionary Sunday |
| 10. Missionary Sunday | 10. Mother's Day |
| 11. Monthly Workers' Conference | 11. Mother and Daughter Banquet |
| | 12. Monthly Workers' conference |

June

1. Flag Day
2. Childrens' Day
3. D.V.B.S.
4. Father's Day
5. Decision Sunday
6. Promote Youth Camps
7. Missionary Sunday
8. Monthly workers' conference

July

1. Independence Day
2. Missionary Sunday
3. Plans for new year
4. Plans to get vacationers
5. Monthly conference
6. Summer leadership classes
7. Sunday School picnic

August

1. Friendship Day
2. Homecoming Sunday
3. Missionary Sunday
4. Plan for Promotion Day
5. Plan for Installation Day
6. Plan for Rally Day
7. Plan for Enlargement
8. Get vacationers back
9. Monthly Workers' conference
10. Summer leadership training classes

September

1. Labor Day
2. Missionary Sunday
3. Robert Raikes' Birthday(Sept.14)
4. Religious Education Week
5. Promotion Day
6. Installation Day
7. Plan for Rally Day
8. Plan for enlargement
9. Monthly Workers' conference
10. Start attendance crusade
11. Workers' retreat to plan for the new year's work

A calendar of activities is helpful in building a well balanced program in the church. None of the pastors interviewed though, had such a calendar in their churches.

According to Smith, twenty-five years ago the liturgical churches were the chief, if not the only users of yearly schedules for church work. To them the annual calendar accompanied the prescribed order of worship.

Evangelical preachers guarded against this perennial tendency in religion which first became ritualistic and then spiritually impoverished. History had proven to the Evangelicals that they were taking the right stand. The Protestant reformation was founded upon "justification by faith" and "the priesthood of believers"; which began to disregard the false papal authority. But in their attempt to avoid the stereotyped program, the evangelicals found they were often falling into the danger of stereotyping the Holy Spirit. To devitalize the Holy Spirit amounted to the same thing as having a stereotyped program - if not worse. They were wrong in assuming that the Holy Spirit cannot and will not and must not equally well direct one in the arrangement of a years' program - of for that matter, a program of two, or five, or even fifteen years.

Some evangelical preachers later came to a larger faith in the guidance of the Holy Spirit and began to prayerfully practice planning for each year a balanced program. They still continued to seek the guidance of the Holy for each day and sometimes had to revise their plans accordingly, but still they found the planning of the yearly program to be profitable. They found their churches becoming stronger and more enduring than some others where a yearly program was frowned upon as unnecessary - if not an affront to the Holy Spirit.

As these evangelicals continued to trust the omniscience of God for the future plans they noticed that year after year it was more easy and natural to do certain things when like things were being done by other churches throughout all Christendom. Thus an increasing number of the evangelicals found themselves coordinating their work with that of the liturgists in spite of the fact that the basic reasoning of the former

was quite different from that of the latter. Evangelicals built a program that would induce a personal experience of salvation and growth in grace. The strictly liturgical trusted more in the ability of the church to confer divine grace through approved instrumentalities sincerely devised for the purpose. A sensible and adaptable church year is as needful and logical for the evangelicals as for the liturgists; that there really are seasons of the soul - times when all the conditions of the spiritual soil seems to be conducive to the sowing of the seed; others when germination and early growth seem most natural; others when the only thing to do is to continue stirring the soil and eliminating the weeds; others when blossoming and fruitage may be expected; and others when the Lord of the harvest gathers the wheat, separating it from the tares, but preserving the good grain.⁷⁶

General Suggestions. The pastor is to avoid "pet programs" and promote all the organizations of the Sunday school. There may be a tendency to favor certain groups within the Sunday school perhaps, but the pastor is to be on guard that this does not happen, if he expects to have a well balanced program. Lawrence says:

The wise pastor will recognize the place and power of the Sunday-school in its relation to the whole church. He will see his personal relation to and opportunity in the school and govern himself accordingly. He should know how and have the power to unify all the agencies of the church, coordinating them in such a way as to give to all their proper place in order to secure the largest and best results. On this account, he should thoroughly acquaint himself with modern up-to-date Sunday-school work in all its phases, local, denominational, inter-denominational and world wide.⁷⁷

Within the Sunday school all of the phases of the work are to be

promoted equally. Visiting, Bible study, evangelism, missions, and all of the other phases of the work, must be given equal attention. Concerning this fact, J. N. Barnette said:

If the Sunday school officers and teachers are constant in their efforts to reach more people, the pastor will have to see that the Sunday school organization is adequate and that regular visitation is carried on. If a Sunday school takes seriously its work of teaching the Bible, the pastor will have to see that the officers and teachers understand that the Bible is the one textbook of the Sunday school and see that they are trained for their task. If the Sunday school is positively and primarily evangelistic, the pastor will have to see that the officers and teachers have a passion for the lost and that practical plans are adopted and carried out. Whether the Sunday school is aggressively missionary or not will be determined by what the pastor does in his relationship to the Sunday school. Whether or not there is a spirit of loyalty to the church will be determined by the leadership of the pastor. If the Sunday school officers, teachers, and pupils attend the preaching services in large numbers, the pastor will have to win their respect, love, and co-operation.⁷⁸

If the pastor has pet programs in the Sunday school, some of the Sunday school program will be neglected. This should not happen. The pastor must strive to give equal attention to every function of the Sunday school.

The pastor, according to Byrne, may critically analyze his denominational program and adapt it to the local church situation. He may make up a chart which contains the various officers in the general church, the conference, district, and the local church. The pastor may have the church consider the denominational plans in setting up their program.⁷⁹

The pastor may remember that "set" programs lead to ritualism and the danger of spiritual poverty. The program should not be so formal

that it cannot be changed. If the program gets in a "rut" the Sunday school cannot expect to hold the interest of the pupils, nor achieve the purpose for which it is founded. There should be variation in the program, and each part have purpose, and meaning or else it becomes meaningless and ritualistic. The pastor is to see that this does not happen.

On the other hand, the pastor is to remember that no plans lead to the danger of "stereotyping the Holy Spirit". He can lead for a year as well as for a day. Often if there is no plan, there is no unity in the program. There must be plans. Hurlbut says:

A good school is orderly, yet it is not too orderly. Everybody is in place at the proper time. At the minute, and not a minute later, the superintendent opens the school. If he rings a bell, it is gentle, musical one, held up by the leader as a signal and scarcely sounded. There is not more confusion than at the opening of any other religious service. Only one service is conducted at a time; singing is worshipful, just as well as prayer, and the Scriptures are read thoughtfully and reverently. No officers are rushing up and down the aisles during the services; no loud calls are made for order; yet there is suitable quietness when quietness is desirable. A good school is never disorderly, yet it cannot be said that the best school is always the most orderly. Occasionally one sees a Sunday school where order has gone to the extreme of repressing all enthusiasm, where the program is too finely cut and too thoroughly dried, where the mechanism moves with the precision of the lockstep in a state prison. The ideal of the Sunday school is not that of the French minister of education who is reported to have stated that he could look at his watch and tell at that minute what question⁸⁰ was before each class in every school in France!

Leaders are to be trained in conducting programs if they are going to lead them properly. It is not enough for a pastor to criticize a program without first, training the program leader on how to lead a program.

The leaders are to be taught also that they are to enter into the spirit of the program and engage in the worship. McKibben said:

Leaders (1) are frequently untrained in the art of conducting worship; (2) Make inadequate preparation for each service; (3) fail themselves to enter into the worship experience; (4) possess only a superficial understanding of theory and technique of worship; (5) become mechanical and familiar with worship materials; (6) lack necessary leadership skill, poise, and self-control; (7) frequently intrude their personalities and mannerisms into the experience to its detriment; (8) who are technically trained in music do not understand the relationship of music to worship; (9) are given training in leading worship at the expense of the worship experience itself; (10) follow too rigidly a set plan, failing to utilize unexpected opportunities and spontaneous responses.

The Holy Spirit. The pastor is to remember, with all of his planning, that the Holy Spirit can help the program to be flexible. Therefore, if the unexpected happens, the one in charge will not be so apt to get frustrated. If the Holy Spirit is allowed to have His way, the program will undoubtedly include an element of the unexpected. The pastor must leave room in his planned program for this. This will release the tension which would otherwise be present in the programs of the Sunday school. Concerning this, Nevin C. Harner said:

Whatever plans are laid, there unfolding ought to be as nearly spontaneous as possible. If a new organization springs up, it ought not to do so because of an official communication from denominational headquarters, but - like the blue-grass on Kentucky meadows - because it can't help it. This is not to say that there is no place for careful planning. Sooner or later some responsibly body ought to see the life of the congregation as a whole, and lay painstaking plans in the light of that vision. But- let it be said once more - this is not to take the place of spontaneous growth nor stifle it in any way, but, rather, to foster, nurture, and guide it. To change the figure, the planning that is done ought to provide

channels through which the deep life of a congregation can flow smoothly, freely, and to some purpose.⁸²

The pastor, by virtue of his position, is to wisely, carefully, and prayerfully develop a calendar for the entire year. It is to include the activities which were given earlier as an example; the sermon titles; and all of the other functions of the church. This is to be done prayerfully and carefully, and as has been stated concerning planning programs, it is to serve the pastor and the Sunday school and church, but neither the pastor nor the church is to be a slave to it.

Program Elements. In order for the pastor to build a plan, according to Byrne, there are certain elements to consider. He may secure a chart of curriculum subjects from the source of his Sunday school and all other literature. He must get a sample of all the materials which will be used. He must see that the charts list month by month the subjects of study for each organization. He should secure his denominational calendar to note special days and denominational days; compile a list of his local church groups with their plans; and include his pulpit plans also.⁸³ Smith states some very important things which should be taken into consideration in building a plan for the year.

Though the evangelical is likely to think of his church year, from a practical angle, as beginning in the fall, one is inclined to be strongly impressed with the thought that there are three periods in the church year, and that the first of these periods should be thought of as beginning at Eastertime rather than in the autumn. The reason for such an interpretation is that it emphasizes more strongly the necessity of planning work before it should begin. Volume III, Number 2, of The Evangel, entitled "Year-Round Evangelism," is worthy of examination in this connection. The following is quoted from pages 12 to 14, inclusive:

The Church Year is Divided naturally into three parts: Easter to Autumn, Autumn to New Year's, New Year's to Easter. This division also coincides practically with our denominational year. And these are the three periods of the Year-Round Program. Mr. Strickland suggests that we emphasize during the first period the revival or revitalizing of the present church-membership; during the second period the rallying of the forces of the church for service, and during the third period making new disciples and preparing them for real fellowship in the church. We shall summarize the appropriate activities for each of these periods:

First Period (Easter to Autumn) - Revitalizing the Church. This will begin with an examination of the church's organizations and activities with a view to such changes as shall make them more useful toward the church's great evangelistic objective. A study of the church's problems will be made, such as the matter (1) of attendance; (2) of the quality of the worship service; (3) of standards for admission to church-membership and for continued fellowship in the church. During the First Period we shall give careful attention also to the follow-up of inactive members, who in most of the churches amount to almost half of the membership. The Lord's Supper service, the most sacred and solemn experience in the church fellowship, may serve to stimulate attendance and consecration of those who have been careless of their Christian privileges. This is the time to set goals for attainment by Pentecost, and goals for the summer activities. Rev. H. D. Germer of the Wilson Avenue Church of Youngstown, has the following objectives for post-Easter ministries outside of the regular activities of his parish: (1) To prepare and occupy a neglected farm, ten miles out of the city, for use by successive groups for camping and training during the summer. (2) To continue to develop his "Pleasant Friday Evening" for boys and girls of a neglected neighborhood. (3) To open an out-station in such a neighborhood.

Second Period (Autumn to New Year's) - Rallying the Forces of the church. After careful preparation (1) let the whole church assemble to hear the plans for advance presented by the representatives of each organization (whose program presumably was studied during the First Period). This assembly in the early autumn is a great occasion in some churches. (2) Make contacts with families that were discovered during the first Period and bring them into the membership of the church. (3) Discover other families through a religious

census of some district near to the church - a district not so large but that the prospects may be followed up promptly and persistently. Evans-ton Church (Cincinnati) makes a census at regular intervals of only so much territory as they can cultivate promptly after the first call at the homes. (4) Hold one or more conferences of church workers that will consider such problems as bridging the Gulf between the Church and the Sunday School; How the Sunday School Strengthens the Worship Service of the Church?

Third Period (New Year's to Easter) - Winning the World to Christ and the Church. Here the emphasis is upon ingathering. (1) Have ready lists of families secured during the Second Period, especially through the census and its follow-up. (2) Observe the week of prayer. (3) Select and instruct visitors and assign to them names for judicious use in visitation evangelism. (4) intensify the evangelistic emphasis in all church activities as you come nearer to Easter. Include in your plans a Declaration Day in the Sunday school. Hold some special evangelistic services.

While the all but universal need of a yearly program has given birth to a number of excellent printed calendars with suggestions by dates, and while a number of these, if properly used, are possessed of real value, a vigorous and prayerful pastor will rarely receive more than suggestive help from them. He will prefer to make up his own program, after culling the best points from the printed ones and giving thorough study to the needs of his own field. If he does choose one of the printed programs and moderately adapt it, it will be one of the briefer type. To attempt to find an entire book that will serve as a week-by-week manual, a sort of inter-linear transmental habits; and the price he will finally pay for that will be dullness. Most available manuals of the profuse type devote proportionately too much attention to the preaching and speaking work of the minister. They do not meet the need that is here being indicated. They might be used and yet in no way serve the purpose we are suggesting. It is a Christian educational plan, that is needed, with tentative objectives for each month; a plan which, at the end of a pastor's vacation, as he comes back to lead in another year's work, would be written on perhaps twelve pages in the in the back of his loose-leaf note-book. He may, instead of using a page for a month's program (a line for each day),

use a page for each week; though the former plan seems preferable, as it is less cumbersome and can more readily be seen in perspective. One of the nearest familiar approximations to such a thing is to be found in "A Calendar of Coordinated Denominational Activities," suggested for the use of churches of the Northern Baptist Convention. It is issued at 152 Madison Avenue, New York City, and is arranged for the year beginning September 1 and ending the following August 31. Even here there is much that would be disregarded or rearranged, or adapted to local church needs, if particular attention is being given to Christian education.⁸³

C. Neglected Areas

~~Some of the neglected areas that may be taken into consideration~~
in the program are church music, Christian culture, and spiritual retreats.

Church Music. According to Wilmer Brown, church music is a very important part of the church program. The pastor, by virtue of his position, is the head of the music department. He should preach on music, pray for the music of the church; and provide enlistment and training for the people of the church in this work. He should know that the chorus expects the minister to give them their place of importance in the church and an opportunity to share in the ministry. They expect words of expression and appreciation. He should know that the director expects and desires to have times of fellowship and prayer with him; and he expects the pastor to let him know the various schedules and programs in advance. The music programs should not be planned on the spur of the moment if they are to add to the worship service.⁸⁴ It has been observed by the writer that very few churches in the conference have organized choruses. Concerning church music, Frank E. Gaebelein said:

There is a great deal of music in favor among evangelicals that justly falls under condemnation;

cheap, vulgar, and aesthetically false, its use for good ends does not alter its character. The fact is that American evangelicalism urgently needs to progress to a higher level of music. In the recognition of this need and in doing something about it, Christian education faces a great challenge.

We look, therefore, frankly and sympathetically at the state of music in our churches and educational institutions today. In which direction are we moving? With nation-wide religious broadcasting and television, there has come into Christian work a kind of music and technique of presentation savoring more of Hollywood than of God. Glamour has invaded the proclamation of the Gospel. The deep sincerity of the simple Gospel song has been replaced by a keyboard showiness, a tear-jerking use of the most eloquent of all instruments, the violin, and a sentimental misuse of the innately noble organ, with tremolant pulled out ad nauseam. Messages are brought on electric Hawaiian guitars, cowbells, and even musical saws. Great hymns, such as "When I Survey the Wondrous Cross," are rattled off in waltz time or adorned with variations of a third-grade musical level. All this is condoned as being catchy and giving the people what they want.

The time has come to climb higher in order to seek a fresh perspective. Must we continue in the rut of aesthetic mediocrity, simply because the third-rate seems to appeal to the crowd? Can anyone seriously imagine some of our attention-getting music as being what St. Paul calls 'spiritual songs'? Has not the time come to tell the truth and admit that these things are nothing but ear-tickling devices, unworthy of association with the grand truths of our redemption?

Christian Culture. The Christian cultural emphasis may include such things as concerts, book reviews, plays, and dramas. All of these things are to be forms of ministry, and are to add to the work of the church. Much can be offered through the medium of Gospel concerts, plays, and dramas.

Spiritual Retreats. Retreats can be very helpful in the work of the church. A Fall retreat of officers and workers is a good time and way to plan the church calendar. This can help to make the work of plan-

ning a more enjoyable one, and at the same time, make it possible for the workers to share in this also.

D. Summary

The pastor is to help build a well balanced program of Christian education. In the program building, a calendar was suggested; the progress of yearly program building in evangelical churches was given; and the importance of depending upon the leadership of the Holy Spirit was emphasized. Some things which are often neglected in building the program of Christian education are church music, Christian culture, and spiritual retreats.

CHAPTER VII

THE PASTOR AND EVANGELISM IN THE SUNDAY SCHOOL

A. Introduction

This chapter has dealt with (1) the general duties of the pastor, in Sunday school evangelism, (2) the place of the Sunday school in evangelism, (3) the place of evangelism in the Sunday school, and (4) the pastor keeping evangelism at the heart of Sunday school work.

The general duties include (1) supervising and directing Decision day, (2) teaching a church membership class, (3) instructing workers in evangelism, and (4) pastoral visitation.

Evangelism has an important place in the Sunday school, and it is important that the pastor keep evangelism at the heart of the Sunday school. Otherwise the Sunday school loses its purpose.

B. The General Duties of the Pastor

Decision Day. The pastor is the Supervisor and Director of Decision Day, teacher of the church membership class, instructor of the teachers in evangelistic techniques, pastoral visitor for the Sunday school, and training others to work with him in evangelism.⁸⁶ Decision day holds a vital part in the evangelism of the church. F. Watson Hannan says:

The question may be asked, "If pastor, superintendent, teacher, and parents all cooperate and make full use of their evangelistic opportunities through the year, what need is there of observing a Decision Day? Would not every Sunday be a Decision Day in some class or department?" The answer is that such conditions would make a Decision Day

inevitable. They would precipitate a Decision Day just as continuous evangelism precipitates special evangelism in the church. That sort of work is cumulative and tends to climax at given intervals. Nature's method is a process with a climax. The more thorough the process the more certain the climax. Old-time revivals were said to "break out," but they were not accidents. The preparation may have been, and often was, unconscious. In most, if not all, such cases some person or group of persons who were mighty in prayer had long been praying for a real and powerful spiritual awakening. A great many quickly "worked up" revivals are nothing more than a burst of emotional enthusiasm which lacks spiritual depth and permanency and whose reactions often leave the church worse off than if there had been no revival. In such cases a climax is forced without a due process. The climax is automatic and inevitable if the process has been thorough. The use of all the opportunities cited above will produce a climax, perhaps more than once a year, which⁸⁷ can best be utilized by means of Decision Days.

As well as general preparation for Decision day there should be special preparation. The pastor, superintendent, teachers, and pupils all have vital preparation to make before Decision day. Hannan says concerning this preparation:

Several weeks before Decision Day the pastor and superintendent should get together and agree on a policy and a program, so that later on there would be no misunderstanding or cross purposers which might defeat the aim of Decision Day. The superintendent and pastor must work together if the best results are to be secured on Decision Day.... The pastor and superintendent should have a list of all pupils from the Junior (Beginner) Department up, who are not professed Christians or members of the church. These will form the special prayer list for pastor and superintendent.

For several weeks before Decision Day there should be held brief teachers' meetings for prayer....

As Decision Day approaches, the pastor should give brief talks at the teachers' prayer meetings, on the art of soul-winning....

When Decision Day arrives, 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. If decision cards are used, and in many cases they will be, they should be drafted in very simple form.... The pastor or superintendent ought to make it very clear just how he wants the cards used.... The pastor should have a list of all pupils who made a decision and get in touch with them individually and collectively as soon as possible.⁸⁸

Out of nineteen Sunday schools in the conference, seven had Decision Days. Twelve did not have a decision day. Yet all of them believe evangelism to be very important. It is the pastors responsibility to see that there is a Decision Day, and to supervise and direct it.

Church Membership Class. The pastor may be the teacher of the church membership class. There are many books that deal with this phase of the pastor's responsibility: the best of which is the Bible. Another text is the church discipline. Concerning the reasons for church membership class, Harner says:

There are excellent reasons for the widespread adoption of the church-membership class. Even if the church schools were to do their work perfectly (which they do not) so that boys and girls came to church-membership age fully instructed concerning the Church, its doctrines, and its usages, the church-membership class would still be needed. It would still have the two invaluable functions of magnifying to its proper size the experience of joining the church, and of affording the pastor intimate contact with each successive band of young recruits to his church. This last is regarded by many pastors as one of the choicest privileges of the entire ministry.⁸⁹

The pastor is to make the most of his opportunity of training young Christians for church membership. He may wish to give each prospect the individual attention that they need, yet feel that it is hard to do so. Harner deals with this problem. He cites an example:

One minister - there are probably many others - makes it a point to hold an individual conference with each member of his church-Membership class. For this purpose he visits the home of the member, and the whole family - indeed, the whole congregation - to know the reason for his coming. In this way he makes sure that the peculiar doubts and difficulties of each individual will have a chance to be dealt with, and also that each prospective church member will face squarely the full meaning of the step which he is about to take.

It is observed that there is not much preparatory training for church membership in the conference. In the Free Methodist Church it is required that the prospective member be on probation for six months before entering into full membership though. Churches may want to have a church-membership class, and the pastor can best act as the teacher of that class. This is not to be overlooked in the pastors' responsibilities in evangelism.

Instruction in Evangelism. The pastor is to instruct the teachers in evangelistic techniques. Otherwise, with the lack of instruction, the teachers are liable to do nothing in the way of evangelism. This instruction is an important part of the pastor's work in evangelism. The pastor is not the only one in the church who is supposed to have the joy of leading souls to Christ. This is the privilege of the laymen as well. Barnette says:

The pastor will find it helpful and fruitful if he will teach his officers and teachers books on evangelism. He needs frequent and intimate contacts with his officers and teachers about evangelism. He will need to plan and pray with them for the realization of the primal aim of the Sunday school. Other calls, no matter how attractive, will not tempt the pastor to postpone and neglect the serious business of teaching his officers and teachers in the work of evangelism. Pastors who have the privilege of serving two or perhaps four churches may plan for regular periods

if evangelistic training with their Sunday school officers and teachers. They should do this as definitely and as⁹¹ seriously as they plan for the revival meetings.

Regular Sunday school evangelistic meetings may be held throughout the year. There is to be a constant effort. Barnette says:

Regular meeting are helpful in keeping the work in a Sunday school centered on evangelism for the following reasons: (1) They make possible untied prayer in the interest of the lost. Is there a greater need in a Sunday school than that the officers and teachers grow in prayer? (2) They furnish regular times for making assignments for visitation and of securing reports from previous visits. (3) They give the superintendent and pastor a place to keep the workers interested in soul-winning. (4) They provide opportunities for the pastor and superintendent to⁹² train the workers in the art of soul-winning.

Concerning annual or semi-annual evangelistic emphasis in the Sunday school Flake says:

Annually, or better semiannually, the officers, teachers, and saved pupils should be brought together for a week of study, prayer, and individual effort to win to Christ the pupils who are not Christians.

The class should be organized by the superintendent and taught, preferable, by the pastor. Persistent effort should be used to enroll all the officers and teachers and a large number of the saved pupils in the class. The Sunday school secretary should enroll the class and⁹³ keep a close check on the attendance each evening.

Thus, the training of teachers in evangelistic techniques is important, and the pastor is to see that it is done. Out of nineteen pastors in the conference, who reported on their work for 1954, six stated that they gave demonstrations and drilled workers in the art of evangelism. Thirteen of the pastors did not give demonstrations and drills of this type. This training is not to be overlooked.

Pastoral Visitor. The pastor is to be the pastoral visitor for the Sunday school and train others to do this work with him. The people do not all come to the pastor, but the pastor may go to the people. The pastor cannot expect to do all of the visiting, that needs to be done, by himself, so he trains the people to visit as well. These are responsibilities of the pastor which are to be carried out. Barnette says:

Visitation is essential in a soul-winning Sunday school. Beautiful surroundings do not win the lost. Attractive programs of music and poetry do not reach lost people. The value of these things is beyond question, but they do not reach the lost. Great buildings do not reach the lost. Buildings are helpful and greatly needed, but they do not at all determine the soul-winning passion of a Sunday school.

There is one sure, dignified, Bible way to reach lost people and that way is personal visitation, personal witnessing by the Sunday school officers and teachers. Lost people are naturally shy of Sunday schools. They do not in large numbers seek the Sunday school. It is the business of a Sunday school to seek lost people. Usually a successful evangelistic service on Sunday is the result of personal interviews during the week. In most cases the person who on Sunday accepted the invitation extended by the pastor made the initial decision during the week.⁹⁴

The church is to reach the lost, but if the people of the church are to reach the lost they are to be sent out. Barnette says:

Jesus sent the seventy out two by two. They came back to him and made their report.

Unless the pastor and superintendent send the Sunday school officers and teachers and others out with a definite soul-winning task and bring them back for definite reports and other assignments, very little personal soul-winning will be done. On the other hand, if the pastor and superintendent, will send the officers and teachers out with a definite assignment, and will bring them back for reports and for other assignments, and will repeat the visitation every month, year after year, they will develop personal soul-winners and have much definite, intelligent, prayerful, personal work done by many people.

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

It should be conducted once each month. The best Sunday afternoon in the month for the church should be selected, and the day and hour should be a must in the church program. In churches with part-time preaching a day should be set when the pastor can be present. 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.

The prospects should include all lost people enrolled in the Sunday school, and all lost people and all unaffiliated...in the community who are not in Sunday school.

As far as possible let Junior workers visit Juniors, Intermediate workers visit Intermediates, workers with Young People visit young people. workers with Adults visit adults, and Cradle Roll, Beginner and Primary workers visit the unsaved parents of the children in these departments.

A careful record should be kept of each visit made. A card may be used for the purpose of assignments, and also for the purpose of keeping a record of each individual involved.

The plan is simple and practical. It will develop soul-winners. It will keep the spirit of evangelism aflame in a church. It will develop a missionary spirit. It will reach the lost. It will fill to overflowing any church building in the land.⁹⁵

A visiting pastor and a trained group of visitors are very valuable. It is important that a Sunday school be trained to visit as well. Weekly or monthly drills and demonstrations on visitation can be held, and at this time reports can be given, and the workers can pray for those people that they will be, or have been, visiting. Training and regular practice are of much importance in providing for a good Sunday school visitation

program. Out of nineteen Sunday schools in the conference which reported, thirteen have absentee follow-up systems; four have committees to contact the sick; twelve conduct regular visitation; six have trained workers who are trained for visitation; nine have workers who report on the visits that they make; and six of the Sunday schools reported that they use cards or forms for reporting calls. These things may be practiced in every church in the conference. Of the nineteen Sunday schools in the conference, reports concerning the number of prospects for the Sunday school, ranged from forty to two hundred. There was a total of one thousand, two hundred and ninety. If these nineteen churches can reach half of this number within two years, and get them into the regular Sunday school attendance, then the whole conference ought to see a tremendous increase in Sunday school attendance. Much benefit can be derived from a good visitation program in the Sunday school where pastor and laymen alike are trained and laboring whole-heartedly for the up-building of the Sunday school and the Kingdom of God.

C. The Place of the Sunday School in Evangelism

The Sunday school can be made the chief evangelistic agency of the church for year-round work.⁹⁶ Barnette says:

The pupils in the Sunday school constitute the church's greatest evangelistic field. The Bible, the textbook of the Sunday school, has the gospel message of saving grace and is the power of God unto salvation for everyone who believes. The officers and teachers in the Sunday school constitute the church's greatest soul-winning opportunity. More and more churches are realizing the possibilities for evangelism which they have in the Sunday school.

Facts are abundant to show that the Sunday school is the most effective evangelistic field that a church has. This is true even in churches where the Sunday school is only tolerated. It is strikingly true⁹⁷ in churches where the Sunday school is used.

The Pupil Constitutes a Great Field for Evangelism. Truly, the pupil constitutes a great field for evangelism. If the Sunday school reaches its own pupils, it accomplishes very much that is not accomplished in the past. Out of fifteen Sunday schools in the conference, there is an approximate total of fifty-four percent of the entire Sunday school constituency, who are saved, and about twenty-nine percent who are sanctified. Four churches out of the nineteen did not report. The fact that there were forty-six percent unsaved, and seventy-one percent unsanctified shows that the Sunday school pupil constitutes a great field for evangelism. According to Barnette, the opportunities for evangelism with parents of children who are in the Cradle Roll, Nursery, Beginner, and Primary age groups are many.⁹⁸ The fact that these children can be saved is not to be overlooked. Even Nursery, Beginner, and Primary pupils can be saved in the Sunday school. The teacher has the privilege and responsibility of winning them and their parents to Christ. Barnette says:

According to the Bible man inherited a sinful nature. Experience and observation bear out the teaching of the Bible that people who have reached the age of moral accountability and are without Christ are lost. Not all come to the time of accountability at exactly the same age. The majority of Juniors are old enough to realize their guilt and to trust Christ for forgiveness.

For a decade the ages, nine through twelve have been the peak of evangelistic achievements. Just as the water on some great divide may more easily be turned one way or the other in its early stages, so it is with youth and evangelism. The Sunday school that fails to win the children to Christ fails at a most vital place.

The years thirteen through sixteen are crucial years for evangelism. A physical, intellectual and a spiritual crisis takes place⁹⁹ in the life of a person during this period.

Whether the pupils of the Sunday school be Nursery, Beginners, Primaries, Juniors, Intermediates, Seniors, Young People, or Adults, they

constitute a wonderful field for evangelism that is not to be overlooked or taken for granted.

The Bible is the Message of the Sunday School. The Bible is the message, and curriculum of the Sunday school. It is used every Sunday to teach the pupils. It tells about God and His plan of salvation, so it should be used to do so. If the Bible were used well every Sunday throughout the year, many would come to know Christ as their Saviour.

The Workers of the Sunday School as Soul Winners. The Sunday school affords many opportunities for winning souls to Christ. Many teachers are taking advantage of these opportunities. Hannan says:

Some teachers have been very successful in winning all their classes to Christ by making a prayer list of all the unconverted, and praying for them daily. Then whenever a good opportunity presented itself to have private talks with individual members of the class about the Christian life, the teacher gladly took it. Some teachers who have won all members of one class to Christ ask for other classes in which were a large number of unconverted members, and when they have won them, they ask for still other classes. Such teachers are the most successful Sunday school evangelists we have. A few of them in any school would be of inestimable value, and if even a fair minority of such teachers were in all the Sunday schools of the church, church membership would quickly and easily be doubled. A teacher who has won the love and confidence of the members of the class can do almost anything that ought to be done with them. The teacher comes nearer to them than the pastor or superintendent does, and can do more with them and for them than they can. If pupils go through the school without becoming Christians, then teachers are more at fault than anyone else, at least in the school. It may seem hard on the teachers to place such heavy responsibilities on them, but that has a hopeful side as well, for if the pupils do become Christians, more credit is due the teachers than anyone else in the school. That balances the matter.¹⁰⁰

Three important reasons, why the Sunday school may be the chief

evangelistic agency of the church, are: Eighty-five percent of the church members; ninety percent of the church workers; and ninety-five percent of the preachers and missionaries come out of the Sunday school; lost people can be enrolled in the Sunday school; and the nature of the Sunday school is to reach, teach, and win the people.¹⁰¹ Byrne Gives the following ten reasons why the Sunday school should be used in evangelism:

- (a) It has the Bible as its textbook.
- (b) It has soul winners in its work.
- (c) It has the lost in its membership.
- (d) It has the influence of the combined workers on its staff.
- (e) It prepares hearts to receive the gospel message.
- (f) It has graded lessons.
- (g) It has graded buildings.
- (h) It has graded pupils.
- (i) Its record shows this is true.
- (j) The relation of conversions to gains in the Sunday school shows this place.¹⁰²

The pastor is to see that, because of these reasons, the Sunday school is made the chief evangelistic agency of the church. As he does this, he is sure to find that souls will be won to Christ and the Sunday school will increase in number, and quality. Barnette said:

Dr. J. M. Frost said as early as 1911, "As a force for evangelizing and bringing lost sinners to the Saviour, the Sunday school holds rank among the very first agencies of a church."

No statistician will ever be able to count the contributions of the Sunday school to the kingdom of heaven. In a series of lectures at the Southern Baptist Theological Seminary, Dr. William E. Hatcher said: "It is glorious to see the lovers of the Sunday school surging through the streets of our cities and along the rural highways on Sunday, as on light feet they trip eagerly away to their Sunday schools. It is even better to think of the countless thousands who year by year are escorted to the gates of celestial kingdom and introduced into the Master's presence by this benign Christian force. Ah, it is ravishing to think of the armies upon armies of the young who

have gone to heaven shouting the Redeemer's praises as they went. They were the fruits of the Sunday school."¹⁰³

D. The Place of Evangelism in the Sunday School

If the Sunday school is to have such a major place in evangelism, evangelism is to certainly have a definite place in the Sunday school. If it didn't have, then the church would be without evangelistic emphasis.

May this never be the case. Barnette said:

When Jesus summarized the work of his followers in one statement, he placed the making of disciples as the first task. Unless churches evangelize, there will be no disciples. There is danger that other things will crowd out evangelism. A fisherman can spend all the day gathering flowers, enjoying the beauties of nature, and listening to the birds sing and go home without any fish. Likewise a Sunday school can go twelve months studying about the beauties of nature and the art of man and make no disciples for Christ.

The primary task of the Sunday school is not one of social agitation or reformation, but witnessing of the death and resurrection of Jesus Christ. Dr. George W. Truett once said: "When men are born again, it will be as natural for them to bear fruit to the praise of God, as for a well-pruned tree in the orchard to bring forth its fruit in due season. We have much preaching of ethics and social service in these times. This is well only as it is the corollary and application of the gospel of the crucified and risen Christ."

A church does not have several tasks of equal importance. It has one supreme task. There may be many approaches to the one task.

Winning the lost is not secondary; it is primal! Soul-winning should never be pushed to one side; it should be kept in the center. The most vital task for Sunday school workers is to teach the gospel of Christ to every available person.¹⁰⁴

Evangelism vitalizes the work of the Sunday school. Without evangelism the Sunday school has no purpose nor objective. Evangelism gives the Sunday school a purpose for existence and saves from superficiality.

It awakens the workers to the fact that man needs to be born again and built up in the faith of the Lord Jesus Christ. Evangelism saves from the blight of surface efforts. Barnette says:

Christianity is concerned with the inside of the cup. Man is tempted to consider only the outside. Christianity is interested in the hearts, the affections, the wills, and the spirits of men. Modern culture considers that clean hearts and Christian character are only reflections of good environment.

The greatest curse of man is not ignorance, as bad as ignorance is; nor is it poverty with all its evils. Man's greatest curse is sin - a disease of the heart - and the only remedy is the gospel of the Son of God.

Men are lost. When this terrible truth is kept uppermost in the minds and hearts of Sunday school workers, they will be conscious of their dependence upon God for help. Herein is the chief reason for holding to the Bible as the textbook of the Sunday school.

The story depicted in the fifteenth chapter of Luke shows the shepherd going after the lost sheep until he found it. When Christians realize that people are lost, they will go after them until they win them and nothing can keep them from going. So it has ever been, and so it will ever be. If we fail to go, it is evidence that the condition of the lost is not the most powerful passion in our lives and hearts. The degree of evangelistic fervor in a Sunday school determines the intensity and the permanency of the visitation program.

Some superintendents (and pastors) attempt to overcome the inertia and complacency in the Sunday school by contest, entertainments, and other similar means. Such attempts will not reach and win the lost.

As 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.¹⁰⁵

Not only does the church grow in numbers when it has a spirit of evangelism, but it grows spiritually as well as the Sunday school workers and pupils bring souls to Christ, they are inspired to go out and bring

more to Christ. This cannot continue without producing a spiritually strong church, and a soul winning church. When evangelism is the primary purpose of the Sunday school the church grows strong, and draws the lost into its services.

E. The Pastor Keeping Evangelism at the Heart of Sunday School Work.

The pastor can keep evangelism at the heart of the Sunday school by providing a positive leadership in personal work, preaching evangelistic sermons, and teaching the Sunday school workers the art of evangelism.

Barnette says:

The pastor must keep the fires of evangelism burning in his own heart if he expects the fires of evangelism to burn brightly in the hearts of his Sunday school officers and teachers. He will do this only as he seeks to win the lost. Reading books and magazines will give him information. Talking to lost people about Jesus will give him compassion and concern.

Teachers should be trained to bring lost people to the pastor for counsel and help. Also, the pastor may go with a teacher to see a lost person who is interested or even one who is not interested. In this way the pastor can help his Sunday school workers by assisting them in bringing the lost members of the class to a decision for Christ. Then, too, the teachers will learn from the work of the pastor how best to do personal work.¹⁰⁶

The pastor is to set an example in carrying a burden for souls. If he has no burden, he cannot expect his people to have a burden. He is to be a man of much prayer, and a man who does much in the way of personal soul winning. He is called to win the lost to Christ, and if he does not do it the people will probable not be challenged to do it. He can often find the opportunity to win the children to Christ. He is to take advantage of this opportunity if he provides leadership in personal work.

The pastor is to protect the children from high pressure methods of evangelism. Sometimes children can be frightened terribly by a tactless evangelist. The pastor may plan to protect the children of the Sunday school school. A. F. Schauffler says:

The evangelist comes along and conducts the revival, and the Sunday school plays little or no part in the plans of pastor and evangelist. In the attempt to reach the masses scattered through the community, the little ones and their teachers are not sufficiently noticed. Perhaps the fault is the opposite one - that is, the pastor suffers the visiting evangelist to take things in his own hand in the Sunday School. It has been known that the ambition of the evangelist to run up the roll of converts has led him to do a lasting injury to the school. I knew of one instance where the evangelist was allowed full liberty in the Sunday School. He wrought upon the emotions of the children in a talk of a half hour until the entire school was overcome, and then gave the invitation to confess Christ. The result was that many scores of little children came forward under the excitement and made the "confession." Years of labor were afterwards required to counteract the evil effects of that capital blunder. To give such an evangelist the freedom of a Sunday School was like permitting a wild animal to roam at large in a flower garden. The evangelist was to blame, of course, but the pastor was to blame for suffering such an abuse. The pastor's intentions may have been good; he may not have appreciated the danger beforehand, but this only emphasizes the importance of mastering the problem of the Sunday School, and this is the point for which I am contending.

.....
The pastor should be deeply concerned when a child in his Sunday school is passing from death unto life.

Neither pastor, teacher, nor parents should force a profession of repentance. That is one point at which the soul must be free to make its choice. These workers will teach, advise, entreat, pray, love encourage, but they will not force the child.

Evangelists may be used, but the wise pastor will deal personally with the children. The pastor will be alert when he sees an evangelist

coming between him and the children. No one should be permitted to lessen the influence the pastor has upon the children.

The evangelist should not carry away with him at the close of the meeting the gratitude of the children and parents that rightly belongs to the pastor. He must remain with his people after the evangelist leaves, and the evangelist should try to leave the appreciation and love of the new born souls with the pastor. If the children receive the idea that the pastor does not know how to help them come to Jesus and that he is not interested in their coming, it will be tragic. The influence of the pastor should serve to guide them and build them as true members of the church and as loyal servants of the Lord. The pastor will not, however, neglect his children in the Sunday school. Regardless of whether he is pastor of four country churches or of a big city church with five thousand members, he will not neglect to help his Sunday school children come to Jesus.¹⁰⁸

He (the pastor) will protect the parents. Some parents hold their children back from Christ because they themselves do not belong to Christ. There are parents, however, whose concern is so sincere that they hover about their own child with deep and painful solicitude at such a time. They gratefully work with a wise pastor and a good teacher in leading the child to a positive decision. They quickly reflect their concern when anyone seeks to force their child into a surface profession. A friendly conference with the parents will often remove doubts and questions.

A pastor will guard the faithful parents from the use of wrong methods of evangelism with the children.¹⁰⁹

The pastor is to protect the teachers from evangelists who come for a week or so, and then go away leaving the bad results of their work with the teachers. He is to work closely with each teacher, to see that the pupils get saved. He may encourage the pupils of each class to accept Christ as their Saviour. He is to know how to win the children to Christ, and to teach the teachers so that they too will know how to win the children. These are some of the pastors responsibilities in evangelism.¹¹⁰

The pastor is to preach to the Sunday school. He is to remember

that there are children and young people in his congregation as well as adults. He is to preach at their interest level, and preach so that they can understand. He cannot expect the children and young people to attend and show great interest if he only preaches to the adults. The children and young people need to be saved and sanctified. They need to have food that they may grow in the Christian life too, but they cannot if the food is passed out over their heads. The pastor is to preach to them, and they are not to be excused from the service. Barnette says:

One reason offered as to why pupils do not remain for the preaching service is that they do not like to attend. The statement is made that if the pastor and Sunday school worker insist upon their staying they will prejudice the pupils against the church service so that when they grow up they will even then not want to attend. However, the men and women of today who are the most regular in attendance upon the public services of the church are those who formed the habit in their early childhood. Parents do not excuse their children from attendance upon the sessions of the day school because of their disinclination to go.¹¹¹

The young people are to stay for the worship services and the pastor is to take them into consideration in his preaching.

The pastor is to lead the Sunday school in visitation campaigns. This was discussed considerable in the earlier part of the chapter. This is a necessary part of the Sunday school work if the pastor is to keep evangelism at the heart of the Sunday school work.

The pastor may plan for definite periods of training for soul winning and visitation. The Sunday school workers cannot be expected to do the work of soul winning and visitation without adequate training. Barnette says:

Many willing Sunday school workers have not had the advantage of college or seminary training. Neither do they have the time for the exhaustive Bible study that the pastors have. In teaching

the books of the Sunday School Training Course the pastor can instruct, strengthen, and encourage the officers and teachers in their work of soul-winning.

It will be difficult for a church to have uniformly good workers unless the pastor accepts the responsibility of training the teachers in what to do. The pastor will desire to work directly with lost people as far as he is able, but he can accomplish much more through the Sunday school officers and teachers. Dr. J. M. Frost in his book *The School of the Church* has a chapter on the pastor and his college of teachers which give a picture of the church school with the pastor as the teacher and leader of the Sunday school workers..... Perhaps the most effective way for a pastor to make permanent progress is not only to select the officers and teachers, but also to teach and train them for their respective tasks. It seems to be a slow way, but it is a sure and resultful way.

Through the weekly officers and teachers' meetings, 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.¹¹²

The pastor is to promote evangelism in the Sunday school by planning and praying with the workers of the Sunday school. The workers are to share in the plans for each year of evangelism in the Sunday school. They are to also share in the burden of the work by praying privately and publicly for its success. Barnette says:

Hear the commands of the Lord. "Pray without ceasing" (I Thes. 5:17). "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

Prayer is as essential to the soul-winner's

spiritual power as bread is to the endurance of the athlete.

Christ prayed often. He prayed before he was baptised. "Now when all the people were Baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened" (Luke 3:21). He prayed before he called the disciples. He prayed before his betrayal. He arose early in the morning to pray. He spent all night in prayer.

Every soul-winner will have the practice of secret prayer. A special time is helpful. The time should make prayer a vital part of every meeting of his officers and teachers. In private and in groups the prayers of the Sunday school officers and teachers in the interest of the lost should be definite. The individual and also the group of workers should present a definite request to God. ¹¹⁵

The pastor is to assist the superintendent in making evangelism central in the work of the Sunday school. Together they can promote evangelism until it has attained its proper place. The pastor can help the superintendent and the board to select officers and teachers who will be evangelistic. He can promote soul-winning visitation, which has been discussed previously. These are all part of the responsibilities of the pastor in evangelism.

F. Summary

The preceding chapter dealt with the pastor and evangelism in the Sunday school. The general duties of the pastor in Sunday school evangelism includes (1) supervision and direction of Decision Day; (2) teaching a church membership class; (3) instructing workers in evangelism; and (4) pastoral visitation. The place of the Sunday school in evangelism is that of the chief evangelistic agency of the church because (1) it reaches the pupils; (2) the Bible is its text; and (3) the teachers and officers

make good soul winners. The place of evangelism is central in the Sunday school and it is important that the pastor lead the people to see this fact.

CHAPTER VIII

SUMMARIES AND CONCLUSIONS

A. General Summary

The pastor is to inspire the people in the work of Christian education (1) by keeping the educational work of the church before the official board and the congregation; (2) by developing a spirit of Christian education from the pulpit and through calls upon workers; (3) by taking workers to conventions, conferences, and institutes; (4) by suggesting good reading materials to the workers; (5) by giving public commendation for achievements; (6) by developing an inner circle among the leaders; and (7) by creating and maintaining the right spirit in the church.

The pastor instructs the people (1) by instructing them as a whole in morning and evening worship and mid-week services; (2) by creating in the parents a sense of need for the program of Christian education; (3) by showing the principles of gradation, and (4) by emphasizing the necessity of adequate support for the program of Christian education.

The pastor is to supervise the work of Christian education in the church, which includes (1) seeing the places wherein improvement is needed; (2) getting the people to see the needs; (3) investigating the areas where improvement is needed; and (4) setting up a suggestive program for improvement, which the whole church is to carry out.

The pastor sees that the leadership of the church is trained and developed. It is important that (1) each present leader have a genuine Christian experience and be well indoctrinated; (2) prospective workers

be listed; (3) opportunities for service be listed; (4) leaders be taught to do personal work; (5) workers be trained for the work of the church; (6) a program for leadership education and development be set up; and (7) a teachers training program be offered.

The pastor is administrator of the work of Christian education in the church. With this responsibility, he faces the questions of (1) the advisability of the pastor serving as Sunday school superintendent; (2) the importance of the pastor having a Board of Christian education; (3) the importance of the pastor seeing that there is a general superintendent; (4) the advisability of having departments and grading; (5) the importance of removing inefficiencies; (6) the importance of having a well organized Sunday school; and (7) the importance of studying the buildings and equipment and making improvements where it is necessary to do so.

The pastor is to help in building a well-balanced program of Christian education, which includes (1) making a calendar of activities; (2) seeking the guidance of the Holy Spirit for the church year; (3) considering such matters as the church calendar, special days, church music, Christian culture, and spiritual retreats.

The pastor, as well as being an inspirer, instructor, supervisor, trainer, administrator, and program builder, is also the evangelistic leader in the church. He is to (1) supervise and direct Decision Day; (2) teach a church membership class; (3) instruct workers in evangelism; (4) conduct pastor visitation and (5) see that evangelism is at the heart of the Christian educational work of the church.

B. Summary of Data

Commendations

Chapter II

The average pastor has over three hours of formal training in the field of Christian education

Fifteen out of nineteen pastors preached on Christian education

Sixteen out of nineteen pastors called on Sunday school workers

All of the pastors counseled with their superintendents

All of the pastors offered public commendation

Sixty-four percent of the pupils in the conference stayed for church

Seventeen of the churches have libraries

Eighteen of the pastors helped to publicize their Sunday schools

Chapter III

Thirteen out of nineteen pastors were responsible for supervising teachers

Seventeen of the nineteen pastors counseled with other workers

Chapter IV

Eleven out of nineteen pastors took their workers to conventions

Sixteen out of nineteen pastors suggested reading materials to workers

Some pastors cooperated in community conventions

Ninety-nine percent of the teachers in the conference stayed for church

Chapter V

Eighteen of the nineteen Sunday schools had Cradle Rolls

All of the Sunday schools had adult classes

Ten out of the nineteen Sunday schools had adequate recreation

Weaknesses

Chapter II

Fourteen out of nineteen didn't have installation services

Chapter III

Individual records did not include much information

Sixteen of the nineteen Sunday schools were not departmental

Fourteen out of nineteen Sunday schools didn't take talent surveys

Sixteen of the Sunday schools did not use standards

Eighteen of the pastors did not visit classes to train teachers

Chapter IV

Many of the libraries were not practical for Sunday school workers

Twelve out of nineteen pastors did not hold workers conferences

Fourteen of the Sunday schools did not offer training by apprenticeship

Thirteen of the pastors did not offer training classes

Twelve of the Sunday schools did not hold workers conferences

Fourteen of the Sunday schools had no workers attending institutes

Seventeen of the pastors didn't train workers through observation

Some pastors offered no training

Not all of the possible leaders are contacted and enlisted in the work of the Sunday school.

Chapter V

In many cases, buildings and equipment were not adequate

Chapter VI

Fifteen out of nineteen pastors didn't plan work in advance

Out of nineteen Sunday schools the prospects ranged from forty to two hundred. There was a total of 1,290

Chapter VII

Twelve of the Sunday schools conduct regular visitation

Thirteen of the Sunday schools have good follow-up systems

Ten of the nineteen have workers report on the visits they make

Six stated that workers used cards to report the calls they make

Out of the fifteen Sunday schools, about fifty-four percent of their constituency were saved and twenty-nine percent were sanctified

Sixteen of the Sunday schools increased in attendance

Thirty-seven are called to full time Christian service

None of the nineteen pastors had a calendar of activities

Eighteen of the Sunday schools did not have themes for each period

Chapter VII

Twelve of the nineteen churches did not have D. V. B. S.

Twelve of the Sunday schools did not have Decision Days

Thirteen of the pastors didn't give demonstrations and drills in evangelism

Fifteen of the Sunday schools didn't have committees to contact the sick

Twelve of the nineteen Sunday schools didn't have workers trained for visitation

C. Conclusions

An analysis of the data compiled in this study revealed that the following areas of pastoral responsibilities in Christian education in the conference, need to be strengthened: (1) leadership training; (2) workers libraries; (3) workers conferences; (4) advance planning of each quarters work; (5) class visitations; (6) teaching demonstrations and drills; (7) buildings and equipment; (8) organization and gradation; (9) talent surveys; (10) installation services; (11) annual calendars; (12) Decision Day; (13) Daily Vacation Bible School; (14) visitation programs; (15) absentee follow-up; (16) individual records; and (17) every member enlistment.

QUESTIONS FOR THE PASTOR

THE WORK OF THE PASTOR IN CHRISTIAN EDUCATION

I. Preparation

1. Please check the following to show the extent of your education.

A. B. degree 11 M. R. E. degree 0
 B. D. degree 1 Doctor's degree 0
 Others M. S., Theology diplomas, Course of study, 2,3 years of college.

2. What training in Christian education have you had?
from 3 to 12 hours. Average 3 1/4 hours.
3. Do you read at least one book a year in the field of Christian education? yes 15 no 4
4. How long have you been in the pastorate?
from 2 to 34 years. Average 14 years.

II. General Duties in Christian Education

1. How often do you attend Sunday school?
every Sunday - 19
2. Check any of the following duties which you perform:
- | | |
|---------------------------------|-----------|
| Preach on Christian education | <u>15</u> |
| Call on workers | <u>16</u> |
| Help suggest materials | <u>17</u> |
| Teach a Sunday school class | <u>8</u> |
| Counsel with the superintendent | <u>19</u> |
| Teach course in leadership ed. | <u>8</u> |
| Take teachers to conventions | <u>11</u> |
| Suggest good reading | <u>16</u> |
| Help publicize Sunday school | <u>18</u> |
| Supervise teachers | <u>13</u> |
| Counsel with other workers | <u>17</u> |
| Visit Sunday school classes | <u>7</u> |
3. Do you conduct an annual installation service for Sunday school workers? yes 5 no 14 when _____

III. General Information

1. Sunday school enrollment is 121 average
2. Sunday school average attendance is 72 average
3. Population of the town or community is 28,300 average
4. Our building and equipment will house approximately 140 average
5. What % of Sunday school pupils attend church? 64% average
6. What % of Sunday school teachers attend church? 99% average
7. Are teachers and officers church members? yes 8 no 11

IV. Administration

1. Which system of organization do you have in your Sunday school?
Class? 16 Departmental? 3

2. We have the following classes or departments:

Cradle Roll	<u>18</u>	Young People 18-24	<u>6</u>
Nursery	<u>8</u>	Young Adults	<u>13</u>
Beginners	<u>19</u>	Adults	<u>19</u>
Primary 6-8	<u>24</u>	Home Department	<u>10</u>
Juniors 9-11	<u>24</u>	Extension Department	<u>1</u>
Intermediates	<u>16</u>	Others	<u>0</u>
Seniors 15-17	<u>11</u>		

3. How many teachers do you have? 9 average
4. How many substitute teachers? 4 average
5. When did you have a D. V. B. S. last? 7 had it in 1953-54
6. Do you have a board of Christian Education? yes no
7. What curriculum materials did you use in your D. V. B. S.?
8. Was your D. V. B. S. local or cooperative?
9. What general officers do you have in your Sunday school?

General superintendent	<u>19</u>	Others	<u>3</u> average
Department superintendent	<u>6</u>		
General secretary	<u>19</u>		
Treasurer	<u>12</u>		

10. Have you used the unified service plan? yes 11 no 8
11. If yes in Number 6, are monthly reports made to the church board meeting? yes 16 no 3
12. Do you have ushers in the Sunday school opening? (yes 10 no 9)
13. What items are included in your Sunday school record system?
(check)

Attendance	<u>19</u>	Brought Bibles	<u>2</u>
Offering	<u>2</u>	Progress, spirit.	<u>0</u>
Amount	<u>2</u>	Test grades	<u>0</u>
On time	<u>0</u>	Attends church	<u>1</u>
Saved	<u>0</u>	Church membership	<u>1</u>
In training	<u>0</u>	Prays at home	<u>0</u>
Reads Bible	<u>0</u>	Prays audibly	<u>0</u>
Wins souls	<u>0</u>	Mission study	<u>0</u>
Gives Missions	<u>0</u>	Christian books	<u>0</u>
Y. P. M. S.	<u>1</u>	Others	<u>1</u>

14. Do you have an absentee follow-up system? yes 13 no 6
15. Do you have a special committee to contact the sick?
yes 4 no 15
16. When does your Sunday school year begin? July mostly

17. When is Rally Day? _____
18. Do you have a Sunday school calendar? yes 0 no 19
19. If so, please enclose one. Thank you.
20. Does your Sunday school provide adequate recreation? yes 10 no 9
21. Do you have a theme for each period? yes 1 no 18

V. Supervision

1. Do you know the names of everyone on the Sunday school roll?
yes 9 no 10
2. Do you have a regular workers conference? yes 7 no 12
3. If so, how often _____
4. Do you plan each quarters work? yes 4 no 15
5. Do you use Sunday school standards? yes 3 no 16
6. If so check:
- | | | | | | |
|-------------------|----------|-----------------|----------|--------|----------|
| General standards | <u>3</u> | Class standards | <u>0</u> | Others | <u>0</u> |
| Departments " | <u>1</u> | Teachers " | <u>1</u> | | |
7. What kind of recognition do you use? (check)
- | | | | | | |
|--------|-------|--------------------|-------|--------------|-------|
| Prizes | _____ | Public recognition | _____ | Certificates | _____ |
| Awards | _____ | Bulletin boards | _____ | Others | _____ |

VI. Evangelism

1. The approx. number of prospects for the Sunday school is 80 average
2. When did you take a survey or religious census last? _____
3. What methods are used in bringing the lost to Christ, in Sunday school? _____
4. Has the Sunday school attendance increased over the last year?
yes 16 no 3
5. If so, how much? 12 average
6. How many Sunday school pupils were saved? 10 average
7. How many are already Christians? 54% average
8. How many are sanctified? 29% average
9. How many are called to full time Christian service? 37
10. Do you conduct regular visitation? yes 12 no 7
11. Are workers trained in visitation? yes 7 no 12
12. Do you give demonstrations and drill them on the art of visitation and evangelism? yes 5 no 13
13. Do workers report on calls made? yes 10 no 8 If so, how?
14. Do you have a Decision Day? yes 6 no 10

15. In what ways does your Sunday school help prepare for revivals?
(check)

Advertising	<u>13</u>	Participation	<u>13</u>
Planning	<u>1</u>	Prayer meeting	<u>3</u>
Prayer lists	<u>4</u>	Others	<u>0</u>

16. Does your Sunday school support a missionary? yes 2 no 17

17. In what way does your Sunday school give to missions? (check)

Pennie a day 19
10%, Birthday offerings, Special offerings, Lifeline Orphanage.

VII. Leadership Education and Development

1. Do you have a leadership education and teachers training program? yes 3 no 15

2. What methods of leadership education are used in your church?
(check)

Workers conference	<u>7</u>	Guided reading	<u>6</u>
Training class	<u>6</u>	Institutes	<u>5</u>
Observation	<u>2</u>	Visitation	<u>1</u>
Apprenticeship	<u>5</u>	Others	<u>0</u>

3. Do you have a church library? yes 17 no 1
 If so check what it contains:

Christian fiction, Missionary books, Training books, Biographies;
 Theology, Bible expositions, Childrens Bible stories, and books
 on child training.

4. Do you have a librarian? yes 10 no 7

5. Do you make an annual talent survey to discover prospective leaders? yes 5 no 14

FOOTNOTES

1. Matthew 28:19,20, A.V.
2. H. W. Byrne, My S. S. Handbook for the Pastor (Portland, Western Evangelical Seminary, 1953), p. 4.
3. Ibid.
4. II Timothy 3:16, A.V.
5. J. Clark Hensley, The Pastor as Educational Director (Kansas City, Kansas, Central Seminary Press, 1950), pp. 192,193.
6. Howard J. Gee, Methods of Church Administration (New York, Fleming H. Revell Company, 1920), p. 30.
7. Hensley, op. cit., p. 193.
8. Morris E. Fergusson, How to run a Little Sunday School (New York, Fleming H. Revell, c1916), pp. 28,29.
9. Byrne, op. cit., p. 2.
10. Gee, op. cit., p. 28.
11. Ibid.
12. Frank A. Lindhorst, The Minister Teaches Religion (New York, Abingdon - Cokesbury Press, n.d.), p. 49.
13. Ibid., p. 39.
14. Byrne, op. cit., p. 4.
15. Lindhorst, op. cit., p. 90.
16. Frank M. McKibben, Improving Religious Education Through Supervision (New York, Abingdon - Cokesbury Press, c1931), pp. 49,50.
17. Quotation from class lecture, Dr. H. W. Byrne, "Organization and Administration of Christian Education", Western Evangelical Seminary, January 1953.
18. Byrne, op. cit., p. 5.
19. Ibid.
20. Ibid.
21. Ibid., p. 6.

22. J. N. Barnette, Associational Sunday School Work (Nashville, Tennessee, The Sunday School Board of the Southern Baptist Convention, 1952), p. 93.
23. Byrne, op. cit., p. 6.
24. Ibid.
25. Quotation from class lecture, Dr. Mark A. Fakima, "Seminar: Problems in Christian Education", Western Evangelical Seminary, March 1955.
26. Byrne, op. cit., p. 6.
27. McKibben, op. cit., pp. 219, 220.
28. Emma Noland, The Six Point Record System and Its Use (Nashville, Tennessee, The Sunday School Board of the Southern Baptist Convention, 1952), p. 22.
29. Ibid., pp. 23, 24.
30. Ibid., pp. 24-26.
31. Byrne, op. cit., p. 6.
32. Arthur Flake, The True Functions of the Sunday School (Nashville, Tennessee, The Sunday School Board of the Southern Baptist Convention, 1951), pp. 113-115.
33. Quotation from class lectures, Dr. H. W. Byrne, "Organization and Administration of Christian Education", Western Evangelical Seminary, January 1953.
34. Byrne, op. cit., p. 22.
35. Paul W. Milhouse, Enlisting and Developing Church Leaders (Anderson, Indiana, The Warner Press, 1947), pp. 21-24.
36. Byrne, op. cit., p. 17.
37. Ibid., p. 7.
38. Milhouse, op. cit., p. 48.
39. McKibben, op. cit., pp. 214, 215.
40. Byrne, op. cit., p. 7.
41. J. N. Barnette, A Church Using Its Sunday School (Nashville, Tennessee, The Sunday School Board of the Southern Baptist Convention, 1951), pp. 14, 15.
42. Flake, op. cit., pp. 52, 53.

43. Ibid., p. 100.
44. Ibid., pp. 51,52.
45. Ibid.,
46. Ibid., pp. 62,69,70.
47. Ibid., p. 58.
48. Byrne, op. cit., pp. 7,8.
49. Ibid., p. 8.
50. Flake, op. cit., p. 47.
51. Flake, op. cit., passim
52. Byrne, op. cit., p. 8.
53. Ibid., p. 9.
54. Arthur Flake, Building a Standard Sunday School (Nashville, Tennessee, The Sunday School Board of the Southern Baptist Convention, 1950), p. 134.
55. Byrne, op. cit., p. 9.
56. Ibid.
57. Arthur Flake, Sunday School Officers and Their Work (Nashville, Tennessee, The Sunday School Board of the Southern Baptist Convention, 1952), pp. 24-26.
58. H. W. Byrne, My S S Handbook for the Board of Christian Education (Portland, Western Evangelical Seminary, 1953), pp. 1,2.
59. Phillip Cowell Jones, The Church School Superintendent (New York, The Abingdon Press, 1939), pp. 26,27.
60. Byrne, My S S Handbook for the Pastor op. cit., p. 10.
61. Jesse Lyman Hurlbut, Organizing and Building up the Sunday School (New York, Eaton & Mains, 1910), p. 46.
62. Flake, The True Functions of the Sunday School op. cit., p. 35.
63. Flake, Building a Standard Sunday School op. cit., pp. 51-53.
64. Ibid., p. 55.
65. Ibid., pp. 55,56.
66. Ibid., p. 56.

67. Ibid., pp. 57-59.
68. Gee, op. cit., pp. 107,108.
69. Homer L. Grice, The Vacation Bible School Guide (Nashville, Tennessee, Broadman Press, 1951), p. 12.
70. Ibid., p. 14.
71. Byrne, My S S Handbook for the Pastor (Portland, Western Evangelical Seminary, 1953), p. 10.
72. Marion Lawrance, How to Conduct a Sunday School (New York, Fleming H. Revell Company, 1905), p. 23.
73. Byrne, My SS Handbook for the Pastor op. cit., p. 10.
74. Lawrance, op. cit., pp. 24-34.
75. Byrne, My S S Handbook for the Pastor op. cit., p. 10.
76. Henry G. Weston Smith, The Pastor at Work in Christian Education (Philadelphia, The Judson Press, 1942), pp. 87-89.
77. Lawrance, op. cit., p. 64.
78. Barnette, The Church Using Its Sunday School op. cit., p. 76.
79. Byrne, My S S Handbook for the Pastor op. cit., p. 11.
80. Hurlbut, op. cit., p. 131.
81. McKibben, op. cit., pp. 123,124.
82. Nevin C. Harner, The Educational Work of the Church (New York, Abingdon - Cokesbury Press, 1939), p. 53.
83. Smith, op. cit., pp. 89-92.
84. Quotation from class lecture, Dr. Wilmer Brown, "Choir Training", December 1954.
85. Frank E. Gaebelin, The Pattern of God's Truth (New York, Oxford University Press, 1954), pp. 76-78.
86. Byrne, My S S Handbook for the Pastor op. cit., p. 13.
87. F. Watson Hamman, The Sunday School and Evangelistic Opportunity (New York, Methodist Book Concern, 1920), pp. 102,103.
88. Ibid., pp. 107-116.
89. Harner, op. cit., p. 129.

90. Ibid., pp. 135,136.
91. J. N. Barnette, The Place of the Sunday School in Evangelism (Nashville, Tennessee, The Sunday School Board of the Southern Baptist Convention, 1949), p. 42.
92. Ibid., p. 45.
93. Flake, Building a Standard Sunday School op. cit., pp. 111,112.
94. Barnette, The Place of the Sunday School in Evangelism op. cit., pp. 43,44.
95. Ibid., pp. 82-84.
96. Byrne, My S S Handbook for the Pastor op. cit., p. 13.
97. Barnette, The Place of the Sunday School in Evangelism op. cit., p. 22.
98. Ibid., p. 92.
99. Ibid., pp. 91-94.
100. Hamman, op. cit., pp. 55,56.
101. Byrne, My S S Handbook for the Pastor op. cit., p. 13.
102. Ibid., p. 13.
103. Barnette, The Place of the Sunday School in Evangelism op. cit., p. 48.
104. Ibid., pp. 34,35.
105. Ibid., pp. 37,38.
106. Ibid., p. 41.
107. A. F. Schauffler, Pastoral Leadership of Sunday School Forces (Chicago, Fleming H. Revell Company, 1903), pp. 171,172.
108. Barnette, The Place of the Sunday School in Evangelism op. cit. pp. 57,58.
109. Ibid.
110. Ibid., pp. 58-60.
111. Ibid., p. 63.
112. Ibid., pp. 81,82.
113. Ibid., pp. 75,76.

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