A stylized illustration of a church building is centered on the page. The building is dark grey with a tall, pointed steeple. It features several windows with grid patterns. The background is a light teal color with a subtle grid pattern.

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OPERATION SUNDAY SCHOOL



A Guide in
Assemblies of God Sunday School Administration

_____ by _____

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INTRODUCTION

OPERATION SUNDAY SCHOOL is offered in response to a need expressed by Sunday School leaders throughout our Assemblies of God constituency.

This book is the product of collaboration of eight carefully selected authors, each eminently qualified through background and experience to deal with his particular area. Following are the authors of *Operation Sunday School*: Bert Webb, Assistant General Superintendent of the Assemblies of God and Executive Director of Sunday School; T. F. Zimmerman, Assistant General Superintendent and Executive Director of the Christ's Ambassadors Department; Charles W. Denton, National Sunday School Secretary; Ralph W. Harris, Editor of Church School Publications; D. V. Hurst, Assistant National Sunday School Secretary; William G. Eastlake, Supervisor of Records and Workers' Training, National Sunday School Department; Carl Conner, Assemblies of God Public Relationist; Jim Copeland, Assistant Pastor, Central Assembly of God, Tulsa, Oklahoma.

Operation Sunday School is designed to serve a twofold purpose. For our leadership it provides an up-to-date guide for local Sunday School administration. For all Sunday School workers, it is a valuable orientation course, giving a bird's-eye view of over-all Sunday School operation.

—National Sunday School Department

DIRECTIONS FOR THE TEACHING AND STUDY OF THIS BOOK FOR WORKERS' TRAINING CREDIT

The National Sunday School Standard, sponsored by the National Sunday School Department of the Assemblies of God, has become the measure of Sunday School efficiency for the Sunday Schools of this movement. Feature Four, the training of workers, is one of the most vital and necessary points of this Standard. To aid you to qualify for the ten credits given for Feature Four we have printed the entire paragraph which includes all of the instructions.

FEATURE FOUR

Workers' Training Course 10 credits

- a. Five credits are earned if one workers' training course is held during the year for regular and prospective Sunday School workers, provided the textbook used is approved by the National Sunday School Department. Class time for the course must total 9 hours.
- b. Five additional credits are earned if at least 50 per cent of the regular workers attend at least 4½ hours and earn certificates in the course.

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This book is one of more than fifty manuals included on the Workers' Training booklist. A brochure giving instructions concerning the Workers' Training program and including the entire booklist, is available from the Workers' Training Division of the National Sunday School Department, Springfield, Missouri.

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CHAPTER ONE

THE SUNDAY SCHOOL IDEA

(Its Origin and Development)

by D. V. Hurst

"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 always, even unto the end of the world. Amen." Matthew 28:19, 20.

THE ROOTS of the Sunday School idea are imbedded in divine command and early Jewish practice, yet the Sunday School as it is known today is of comparatively recent origin. Like a seed planted in fertile ground and growing into a giant tree, so the Sunday School started as a germ thought. The teaching idea grew and spread until its influence is now felt around the world. Its development reveals the divine approval. Help has come from noble champions of the cause. There has also been opposition from unexpected sources, resulting in decline in some areas.

But history has proved "that just in proportion as the church Bible school—the Sunday School, as we now call it—has been accorded the place which our Lord assigned to it in the original plan of His Church, has substantial progress been made in the extending of the membership and in the upbuilding—the 'edifying'—of the body of Christian believers in the knowledge of God's Word and in the practice of its precepts. And just in proportion as the Sunday School agency, or its practical equivalent under some name or form, has been lacking, or has been ignored, has the church failed of retaining and continuing the vital power of its membership."¹

I. JEWISH ORIGIN

When the Word of the Lord had been given, it remained for it to be taught. So God commanded: "And these words,

¹ H. C. Trumbull, *Yale Lectures on the Sunday School*, p. 67

which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates" (Deuteronomy 6:6-9).

It was natural that God should thus establish the teaching idea and set in motion a force which has been felt through the centuries and around the world. For God himself is a teacher—it is His nature to teach! The opening chapters of Genesis depict Him as teacher; in the garden God instructed man concerning His will. God thus became the first teacher and man the first pupil. The result—religious education. And God said, "Who hath declared this from ancient time . . . have not I the Lord?" (Isaiah 45:21). Daniel recognized the Lord as teacher and quoted him, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psalm 32:8). On another occasion David prayed, "Teach me thy way, O Lord, and lead me in a plain path" (Psalm 27:11).

It is evident everywhere in the Old Testament that those who served the Lord also obeyed His command to teach His law. Moses said, "I have taught you statutes and judgments, even as the Lord my God commanded me" (Deuteronomy 4:5). Following his example and throughout Jewish history there was an emphasis on this teaching idea. Although it varied under the judges, prophets and kings, it was very prominent at such times as: Samuel and the school for the prophets; King Jehoshaphat and his sixteen trained teachers whom he sent to all the cities of Judah to teach the "book of the law of the Lord"; Ezra and Nehemiah and their great open-air Bible school in Jerusalem following the captivity; and Isaiah and his declaration that the young should be taught "precept upon precept, line upon line . . . here a little and there a little" (Isaiah 28:10). C. H. Benson declares, "From the time of Samuel to Malachi there seems never to have been wanting a supply of men to keep up the line of official teachers."² Following the exile a system of elementary and

² C. H. Benson, *History of Christian Education*, p. 22

advanced schools developed in connection with the synagogue. These schools flourished and education became compulsory. Of these schools H. Clay Trumbull states: "That the elementary schools of this Jewish system of public education were Bible schools, corresponding quite closely in their essential features with our modern Sunday Schools, is a demonstrable fact."³ The subject of instruction was the law and the very text of the Scriptures. It is significant that the young child's first lessons were in Leviticus rather than Genesis or Exodus! It seems evident that Jesus attended one of these elementary schools at Nazareth. In one of the more advanced of these schools He is pictured as amazing the teachers by his understanding and answers (Luke 2:4). And so even up to the time of Christ the place of the teaching ministry in Jewish society and religion was firmly established, with the highest and most honored profession being that of rabbi, or teacher.

II. ENCOURAGEMENT FROM JESUS, THE MASTER TEACHER

When Jesus entered his public ministry, He was spoken of as *teaching* and *preaching*. Matthew, writing from the Jewish standpoint, differentiated between the two—Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (Matthew 4:23). This differentiation was in strict accord with the current practice in the synagogues: worship and preaching in the morning and worship and teaching in the afternoon. It is from this custom that the saying arose amongst the Jews, "the righteous go from the synagogue to the school."

So early in His ministry Jesus was identified as a teacher and preacher, undoubtedly with reference to His method—questions and answers and interlocutory exchange—as well as the content of His message. In fact, of the ninety times He is addressed in the gospel record, sixty times He is called rabbi or teacher. His disciples considered Him a teacher and so addressed Him. Inquirers who came to him, such as Nicodemus, considered him a teacher and spoke to him as Nicodemus did—"Rabbi, we know that thou art a teacher, come from God" (John 3:2). His enemies called him, "teacher," though perhaps with a touch of sarcasm: "And they sent out unto him their

³ H. C. Trumbull, *Yale Lectures on the Sunday School*, p. 11

disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth" (Matthew 22:16). Finally, Jesus considered himself a teacher, saying, "Ye call me Master (teacher) and Lord; and ye say well; for so I am" (John 13:13).

Thus, just as it was natural for God to command Moses to teach—and to transmit that command to the Jews—so it was natural for Jesus to command the disciples (His pupils) to teach—and to transmit that command to the Church. He said: "Go, ye therefore, and teach all nations...teaching them to observe all things whatsoever I have commanded you" (Matthew 28:19, 20). And this command became the "marching orders" of the Church to be obeyed in strict accord with its meaning.

The new Church was to be a *teaching Church!* The disciples could interpret their instructions in no other way. They had been schooled in the method of the synagogue and the system of Jewish schools. They knew well the difference between preaching and teaching. So to hear the command thus given is to recognize that it would be interpreted in the light of their past knowledge. They had seen Jesus teach and preach and therefore would naturally suppose He intended them to do the same. In the light of this, undoubtedly the Master intended them to interpret His command as they did; and they obeyed Him explicitly when, "Every day, in the temple and at home, they ceased not to teach and preach Jesus as the Christ" (Acts 5:42 A.S.V.).

III. DEVELOPMENT IN THE EARLY CHURCH

The Book of Acts, as well as the Epistles, sets forth the Early Church as a teaching church. In fact, the first persecution was aroused by the teaching of Peter and John. When they were taken into custody they were "commanded not to speak at all nor teach in the name of Jesus" (Acts 4:18). Upon being released they continued to teach and were again taken into custody. The testimony of the high priest then was, "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us" (Acts 5:28). Peter's response was, "We ought to obey God rather than men" (Acts 5:29). And with this attitude they continued to teach.

The way in which the Early Church became a teaching church is best illustrated in the life of Paul. He was appointed a preacher, an apostle and a teacher (2 Timothy 1:11). He had been a scholar (some assert, the prize pupil) in the school of Gamaliel and was well trained in the teaching method of the synagogue. Early in his ministry he taught with Barnabas at Antioch for a year. During his missionary travels, upon entering a city Paul would go to the synagogue and there reason and discuss the Scriptures with the Jews. This was the case at Thessalonica where he and Silas ministered and "where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead" (Acts 17:1-3). He did similarly at Berea, Athens and Ephesus.

Also at Corinth, "He reasoned in the synagogue every day and persuaded Jews and Greeks" (Acts 18:4). Then being "pressed in the spirit" he "testified to the Jews that Jesus was Christ." Whereupon a break came and he had to leave the synagogue. But he took advantage of the position he had gained, took the ruler of the synagogue with him and went next door to the house of Justus where he continued his teaching. As a result many of the Corinthians believed and were baptized and Paul continued "a year and six months teaching the Word of God among them."

Not only did Paul teach wherever opportunity presented itself but he exhorted others to do so as well. He wrote that a bishop should be "apt to teach." He encouraged Timothy to teach and to train other teachers: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Timothy 2:2). And this Paul and Barnabas had evidently done, for after their year of teaching at Antioch "there were in the church at Antioch certain prophets and teachers" (Acts 13:1).

In writing to both the Ephesians and the Corinthians Paul recognized that God had established the teaching ministry in the Church: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Ephesians 4:11). To the Corinthians he wrote: "And God hath set

some in the church, first apostles, secondarily prophets, thirdly teachers" (1 Corinthians 12:28).

This teaching activity in the Early Church was very similar to the type of teaching that was done in the synagogue. But the distinguishing mark was a new understanding, knowledge and insight into the Word of God brought by the revelation of Christ and the work of the Holy Spirit. As H. C. Trumbull puts it: "The truth taught by these Christian teachers was very different from that which had been taught before; but the method of teaching was in all probability the same."⁴ Thus in the Early Church the teaching idea developed as a primary means for its expansion, having its roots in the synagogue and its method: the example of Jesus, and His teaching commission. And as Trumbull says, here is the "Jewish origin and the Christian adoption of the distinguishing characteristics of that agency of religious teaching which is known in our day as the Sunday School."⁵

IV. REDEVELOPMENT IN THE REFORMATION

For some time the church continued as a teaching church. All through the periods of intense persecution the foundation that had been laid through the teaching of God's Word held the church steady. But when the church became prominent in world affairs and it became an accepted thing to be "Christian," the teaching ministry and searching of the Scriptures declined. The decadence and paganism of the Roman Empire began to infiltrate the church after the Edict of Toleration, A. D. 313. The dark ages which eventually overshadowed all of Europe for centuries were a direct result. But with the coming of the Renaissance and Reformation there came also a redevelopment of the teaching idea, forming a basis for its further development.

Martin Luther is credited with being the father of the Reformation. While some historians question such an assertion, stating that the seeds of the great reform had been started much earlier and it remained for Luther to come along and serve as a rallying figure, yet it is without question that he did spearhead the move back to the Bible and away from the constituted authority of the church. At the same time

⁴ H. C. Trumbull, *Yale Lectures on the Sunday School*, p. 38

⁵ *Ibid.*, p. 44

he also spearheaded a revival of Christian education and the teaching idea. He declared, "Young children and scholars are the seed and source of the church. For the church's sake, Christian schools must be established and maintained. God maintains the Church through the schools." Luther also felt that every preacher should first be a teacher.

To further the teaching idea, Luther prepared two catechisms, a larger and a smaller. In the preface to the smaller he emphasized that not only should the pupils know the catechism answers but they must know what the answers meant. "Take these forms before them and explain them word by word," he said. Bibles were not available so the best he could do was to meet the immediate need by placing Bible instruction before the pupils in simple form. The purpose of this catechism was to place in the hands of teachers a guide to use in interlocutory teaching sessions. Thus Luther gave to the Church a force which enabled it to sweep across Europe and spread throughout the world. Subsequently Luther became the founder of the public school system, fostering the idea of universal education. As James DeForest Murch states it: "As ignorance had become the cornerstone of Roman Catholicism, knowledge was to become the foundation of Protestantism."⁶

Other reformers such as Calvin, Zwingli and Knox saw the teaching idea in much the same light as Luther and recognized that it presented a hope of growth and stability for the Church. Calvin prepared two catechisms of his own and Knox encouraged the examining of children in their catechism on Sunday afternoons.

Two factors, however, impeded the progress of the teaching idea during the Reformation. The first was a lack of qualified teachers. C. H. Benson says, "Had the reformers concerned themselves as much with training teachers as they did with preparing catechisms, universal education for religious purposes would have been attained centuries earlier."⁷ The other impeding factor was the use to which the catechisms were put. H. C. Trumbull states, "The use of these catechisms widely degenerated into a perfunctory service of asking rote questions

⁶ James De Forest Murch, *Christian Education and the Local Church*, p. 67

⁷ C. H. Benson, *History of Christian Education*, p. 76

with the purpose of securing memorized rote answers in reply, apart from any necessary interchange of thought or of knowledge between teacher and pupil." ⁸ The original purpose of the catechism was to serve as a guide to the teacher, not as the sum total of the lesson. Consequently the "stepping stone became a stumbling block."

The Catholic Church recognized quickly the value of the teaching idea as put to use by Luther. By the formation of the Jesuits it set up a teaching society that stayed the progress of the Reformation. This teaching arm proved to be the main force of the Catholic counter reformation. Ignatius Loyola, its founder, conceived the idea of raising a new generation of defenders of the Church. The Jesuits sponsored schools for the young and trained teachers to staff the schools. Thus they became "masters of the present through the men they trained, and directors of the future through the children who were young in their hands," according to one of their own historians. It was St. Francis Xavier, the leader of the Jesuits in India, who said, "Give me the children until they are seven years old, and anyone may take them afterwards."

This period in history serves as a constant reminder to the Church of the value of the teaching idea. The revival of the teaching idea under the reformers on the one hand, its more adroit development under the Jesuits on the other, and the results in both cases, stand as evidence conclusive that it pays to teach the child when he is young!

V. REVIVAL IN ENGLAND

It was in Gloucester, England, in July, 1780, that the Sunday School idea found the beginnings of a new popularity. Robert Raikes, editor and proprietor of the Gloucester Journal, and a philanthropist interested in reform, had attempted to accomplish such reform amongst prisoners. Failing there, he turned his attention to the children who were working in the sweat shops without the privilege of education. Knowing that vice is the result of idleness, assisted by ignorance, he resolved to provide profitable activity for these children on Sundays, their only holidays.

Raikes gathered some of these children into the rooms of a private house in the neighborhood for instruction in reading,

⁸ H. C. Trumbull, *Yale Lectures on the Sunday School*, p. 75

writing and elementary religion. The hours were from ten to twelve and one to five thirty. Later, at the rate of a shilling a day he engaged four women who were operating reading schools and sent children to them each Sunday. In a scoffing manner, some dubbed him "Bobby Wildgoose and his ragged regiment." But he continued to work with the "miserable little wretches" and saw the beginning of the modern Sunday School movement.

The Sunday School idea as inaugurated by Raikes was not new, since it is a matter of record that many similar schools had been sponsored prior to his. In the fourth century St. Gregory, the Illuminator, sought to Christianize Armenia through a compulsory system of Bible schools in every city. In other countries such as Egypt and through the centuries similar schools were conducted. Such attempts increased in the seventeenth and eighteenth centuries. But none of these carried a continuity or popularity that would establish them as the beginning of the modern movement. As Trumbull states it, "In the providence of God the times were now ripe for a revival of the church school idea in this form, and for its progressive prevalence beyond its extremist limits of a former day."⁹

Certain advantages worked to build the popularity of this enterprise. The weekly paper which Mr. Raikes edited gave him a "pulpit" from which to make known the results of his undertaking, although there was a three-year trial period after its beginning before he made public the information concerning his school. Almost immediately after his first announcement, other magazines and papers published letters from Mr. Raikes explaining the program. The news spread rapidly and was received enthusiastically until even the Queen herself called Mr. Raikes in for an interview. She placed her approval on the project, saying she "envied those who had the power of doing good by thus personally promoting the welfare of society, in giving instruction and morality to the general mass of people; a pleasure from which, by her situation, she was debarred."

Some of the clergy, however, at first opposed the new movement. The Bishop of Rochester denounced it and the Archbishop of Canterbury called the bishops together to see

⁹ H. C. Trumbull, *Yale Lectures on the Sunday School*, p. 112

whether something could be done to stop the project. The feeling of some was that it was a desecration of the Sabbath day to use it in such a way. Others, including Bishops, heartily endorsed the idea and "ladies of fashion" considered it a privilege to teach in the school. The work spread until school after school was established.

Concurrently with the rise of Raikes' movement, Mr. William Fox, a successful London merchant, had been seeking a means whereby the mass of common people could learn to read and thus be able to study the Bible. He saw in Raikes' work the wisdom of using Sunday instead of a weekday as the time for instruction. In 1785 he organized a Sunday School Society with the purpose of organizing and promoting Sunday Schools. It furnished Bibles, Testaments and spelling books for the schools and paid the teachers' salaries, the latter being the biggest item of the expense. Within two years Fox's work had grown so that he closed his secular business and devoted full time to this new work. He is credited with bringing the Bible into the Sunday School and making the study of the Word of God its chief business.

John Wesley was quick to recognize the value of this Sunday School movement and incorporate it into his work. He urged his itinerant preachers to teach and to spend time with the children—"whether you like it or not"—in prayer and in conversation. He felt the current revival would die with its generation unless it was given to the next. He wrote to his brother Charles: "I am glad you have set up Sunday Schools It is one of the noblest institutions which has been seen in Europe for some centuries, and will increase more and more, provided the teachers and inspectors do their duty." Further, it was under Wesley that the volunteer teacher gained such popularity.

The Methodist Church owes much of its success to the Sunday School movement. H. C. Trumbull observed that at the time of Raikes' first Sunday School, fifty years of the great revival had already elapsed and the membership of the Methodist Communion the world over was about fifty thousand. Four years after Raikes' first announcement of his work in Gloucester, the Sunday Schools of the United Kingdom had reached a membership of about a quarter of a million, and from that time on the progress of the Methodists, as of well

nigh every other body of Protestant Christians, was accelerated beyond all precedent.

The results of the rise of the Sunday School movement are many. It has been repeatedly affirmed that: The English system of public school education had its origins here; the British and Foreign Bible Society, with all the good it has done arose first to provide Bibles for those who had learned in Sunday School; the same was true of the Religious Tract Society of London; the London Missionary Society and the Church Missionary Society had their roots here; and England was spared the horrors of the French Revolution because of the Sunday School and the Wesley and Whitefield Revivals.

It is estimated that at the time of Raikes' death in 1811, Sunday School enrollment in Great Britain had reached 400,000. Starting as a reform and education movement, the Sunday School rapidly evolved into a Bible-teaching agency, which in purpose if not in plan closely resembled the teaching idea of both the Old and New Testaments. In America it was to find even more fertile soil and continue its development. Thus the religious awakening of the nineteenth century is due in great part to this revival of the Sunday School idea.

VI. DEVELOPMENT, EXPANSION AND SUBSEQUENT DECLINE IN AMERICA

The Sunday School idea took hold rapidly in America. Just six years after Raikes' first attempts and only three years after his first printed announcements in the Gloucester Journal the first Sunday School appeared in America. It was organized by William Elliot in his Virginia home for boys and girls on Sunday afternoon. Both white and negro children attended, but at different hours.

The second School appeared in 1786 in the home of Thomas Crenshaw, Hanover County, Virginia, organized by Francis Asbury. This School was specifically for the instruction of slaves. And in 1790 the Methodist Church gave official recognition of such Schools and recommended their further development. Shortly after these first attempts similar Schools came into being in several communities in the young republic. In 1791 the citizens of Philadelphia organized the first Sunday School Society and by 1800 more than 2,000 pupils were enrolled. Other societies were organized in various cities, culmi-

nating in the formation of the American Sunday School Union in 1823 in Philadelphia.

A. THE AMERICAN SUNDAY SCHOOL UNION

The objectives of this society were: "To concentrate the efforts of the Sunday School societies in different portions of the country; to disseminate useful information; to circulate moral and religious publications in every part of the land, and to endeavor to plant Sunday Schools wherever there is population." The history of the society reads like romance especially in the Western states. The then astonishing sum of \$60,000 was raised for Sunday School missionary work in the West. One of the many missionaries sent was Stephen Paxson who traveled from place to place between the Allegheny and Rocky Mountains, riding his faithful horse, *Robert Raikes*. His work still stands as a peak in one-man Sunday School endeavor, for he organized 1,314 Sunday Schools with 83,405 pupils and teachers. And all this without denominational aid! One cannot help but wonder what would have taken place had the church been alert and taken the Sunday School under its wing at the outset.

However, denominational interest did develop. In 1827 the Methodists formed the "General Sunday School Society." The Lutherans followed suit in 1830 and the Congregationalists in 1832. The Presbyterians began to publish their own literature in 1838. The Baptists in 1840 turned their Sunday School interests to the American Baptist Society.

B. THE RISE OF CONVENTIONS

Meanwhile another phase of the Sunday School idea began to develop—the Sunday School Convention. As early as 1820 local Sunday School conventions were held and in 1832 the first National Sunday School Convention convened in Philadelphia. Fifteen states were represented amongst about 220 delegates. Problems then confronted by the Schools were reflected in the subjects discussed, such as "Infant Sunday School Organizations," "Qualifying Scholars to Become Teachers," "Propriety of Having More than One Session a Day." The second national convention was held in 1833. The third was held twenty-five years later in 1859 with seventeen states represented. The fourth was held in 1869 and saw 526 delegates from 28 states and many foreign countries present.

The fifth convention held in Indianapolis in 1872 witnessed the adoption of the International Uniform Lessons, a most significant step. (Prior to this the curriculum of the Sunday School had progressed in varying stages from straight catechism, to scripture memorization, to the *Limited Lesson Series* of James Gill of England and the *Selected Lesson Series* of the American Sunday School Union. Following this the period from 1840-1872 was known as the "Babel Period" in Sunday School curriculums, a period when various unions, denominations and private publishers competed for the market.) In order to implement the International Uniform Lesson idea, an International Lesson Committee was formed. This committee remained practically unchanged until 1914. The convention was followed by a series of international conventions starting in 1875.

Meanwhile state and county conventions were being held in Wisconsin, New Jersey, Connecticut and Illinois as well as in other states. D. L. Moody was a central figure in the organization of every county in the state of Illinois. At the state convention held in 1864 he said, "This thing so far has been a dead failure. We must do something to give it power." Beginning with a prayer meeting attended by a few, within a day or two they had stirred the whole city. At the end of one year every one of the 102 counties had been successfully organized.

The dawn of the twentieth century saw the golden age of the Sunday School. In North America alone nearly 20,000,000 pupils were enrolled. A significant development in this era was the inclusion of adults in classes. By 1914 nearly 2,000,000 adults were enrolled.

C. A RAPID DECLINE

But the period from 1916 to 1940 saw a steady decline in Sunday School interest and attendance. C. H. Benson states: "After more than a century of continued advance the Sunday School movement came to a halt in 1916. By 1926 it was in full retreat but since 1936 it has been a rout."¹⁰ Government statistics showed that between 1926 and 1936 there was a 12.6 per cent enrollment loss. Only a few smaller denominations were able to show gains, led by the Assemblies of God which in a twenty-year period, covering approximately the same years as the great decline, showed a 300 per cent in-

¹⁰ C. H. Benson, *History of Christian Education*, p. 337.

crease. The showing of these smaller denominations was the one bright spot in the Sunday School picture between the two world wars.

The cause of the decline was cited by C. H. Benson as the merger of the Sunday School Council of the Evangelical Denominations with the International Sunday School Association in 1922 into the International Council of Religious Education (ICRE). Whereas the old leadership—Marion Lawrance, W. C. Peirce, H. J. Heintz, John Wanamaker and others—had been businessmen true to the evangelical faith and gifted in promotion, now the new “professionals” took the reins of the council and exercised their control especially in the area of curriculum, offering a liberal gospel. Benson states that “after a continuous advance for almost a century and a half, the Sunday School was to suffer the loss of six million in twenty years.”¹¹ He further pinpoints the cause for loss in “the failure of the ICRE to magnify the teaching ministry through the inspiration and enthusiasm of the all-important convention.”

D. THE NSSA FORMED

These failures of the ICRE created unrest in the evangelical denominations. As James DeForest Murch said in 1943: “There is a growing feeling among these evangelical groups that, if the ICRE cannot serve their interests, some new cooperative venture must be launched to take its place.”¹² In 1945 this venture was launched in the formation of the National Sunday School Association. Almost immediately it began work on a new curriculum through the appointment of a curriculum committee with Dr. C. H. Benson as chairman and Dr. James DeForest Murch as secretary. (Ralph W. Harris now serves as chairman of this committee.) Soon the committee was able to publish a five-year cycle of lesson outlines, *The Uniform Bible Lesson Series*. This was later changed to a six-year cycle. The Gospel Publishing House uses these outlines in the preparation of its *Word of Life Series* of Uniform Bible Lessons.

The NSSA also began to sponsor Sunday School conventions, the first one being held in 1946 in Chicago. Each year since

¹¹ C. H. Benson, *The Sunday School in Action*, p. 24.

¹² James DeForest Murch, *Christian Education and the Local Church*, p. 87.

then National or twin national conventions have been held. The past ten years have witnessed the steady development of this association and a corresponding rise in interest in the Sunday School idea among the fundamental denominations.

VII. RE-EMPHASIS IN THE ASSEMBLIES OF GOD

From its early foundation the Assemblies of God has stressed the Sunday School idea. As early as 1914 Mrs. J. R. Flower prepared lesson comments on the International Sunday School lessons for publication in the *Evangel*. The second General Council authorized the purchase of printing equipment. In 1918 a two-story brick building in Springfield, Missouri, was purchased as a printing plant and the first Sunday School quarterlies appeared in 1919. E. N. Bell was asked to write the first adult quarterlies and leaflets and 5,000 of each were printed.

Desiring to lift the efficiency of our Sunday Schools, the executive brethren requested Ralph M. Riggs to make a study of Sunday School needs. The result of that study was the writing of the book, *A Successful Sunday School*, which was printed in May, 1933.

Several districts appointed Sunday School representatives and workers. Arkansas apparently led the way in 1931 and Oklahoma in 1935. In January, 1935, the National Sunday School Department was formally organized with M. L. Grable as its head. He was the sole member of the department and his equipment consisted of one steel table, a chair and a typewriter. During his first two weeks in the department he had only six letters to answer. But his work soon increased. He sent complimentary copies of *A Successful Sunday School* to every pastor and promoted a plan of Sunday School efficiency called, *The First Class Sunday School*. Soon many other training texts appeared, several being written by Myer Pearlman and the *Training for Christian Service* program was inaugurated.

In 1939 the General Council recommended that each district appoint a district Sunday School director. In that same year the first issue of *Our Sunday School Counsellor* was published, a sixteen-page Sunday School magazine. In 1940 M. L. Grable conducted eight regional Sunday School conferences across the nation. Then the first national conference was scheduled for Springfield, Missouri, in February of 1940. Meanwhile, the

National Department continued to grow, increasing its services to the constituency. Significant in its growth was the addition of national Sunday School representatives, who traveled among the assemblies, conducting tours and rallies, and sparking Sunday School interest wherever they went.

A. CONVERSION EMPHASIS

Following the first national convention, ten others were sponsored. Each one saw a larger attendance with increased interest and enthusiasm, until in 1950, when the eighth national was conducted in the Shrine Mosque of Springfield, over 3,000 delegates registered. In this convention a unique visual demonstration, entitled "The Good Ship S. S. Evangelism," was presented with some one hundred workers participating. It forcefully depicted the Sunday School as an evangelistic agency and sent the delegates home talking to themselves and others about the convention.

At the ninth national 6,521 delegates registered. The theme was "Full Speed Ahead" and the visual presentation, "The Good Ship S. S. Evangelism," was repeated at popular request. This convention was followed by the tenth national in 1952 with 9,218 delegates registering, breaking all known attendance records for Sunday School conventions.

In 1953 a series of six regional conventions was conducted with a registration of 15,218 and at least 26,000 different people in attendance. In the following year the eleventh national convention was conducted in St. Louis, Missouri, with 9,290 registering and over 11,000 in attendance. The next year saw another series of regional conventions with 16,915 registering and 28,600 in attendance. The National Department then turned its attention to *district* Sunday School conventions in an effort to get "closer to the grassroots level." At least thirty district conventions were held in 1956 with well over 25,000 people in attendance. The year 1957 saw another series of regionals with 8,451 registering and 17,100 in attendance. One of the significant factors in the attendance and registration at these various conventions was the large number of new people—those who had never attended a convention before.

B. THE NATIONAL STANDARD

The first plan of efficiency, *The First Class Sunday School*, remained in operation until 1940. The following year the

Sunday School Light House Plan was drawn up. It was in operation for seven years. Growing out of these two plans, the National Sunday School Standard was instituted in 1947. It included a series of twelve features with grading totaling 100 points and grouped schools into four classifications: Co-operative—below 70 per cent; Blue Crown 70-79 per cent; Silver Crown 80-89 per cent; and Gold Crown 90-100 per cent. In 1953 the Standard was revised, the revised edition going into effect in 1955. The *Checkup* was devised as a means whereby the Schools could be graded. At the close of each Sunday School year the officers of the School fill in the form and mail it to their district director, who in turn sends it to the National Department. Co-operation in this venture has been phenomenal. Records indicate that in 1946, 43 per cent of the Sunday Schools submitted Checkups. Ten years later in 1956, 88 per cent of the Sunday Schools submitted Checkups and received awards depending on their grades.

C. LITERATURE

Meanwhile the Assemblies of God was not neglecting its Sunday School curriculum. From meager beginnings in 1914 and 1919 the circulation of Sunday School literature began to build. In 1921 the first Sunday School paper was produced, *Our Pentecostal Boys and Girls*. In 1936 our denomination broke away from International Uniform Lessons, inaugurating a seven-year, uniform *Whole Bible* course for Juniors through Adults. This was later cut to a five-year cycle. Also three-year Primary and Beginner courses were outlined.

As soon as the NSSA outlines were available the Assemblies of God adopted them for use in its schools and the Gospel Publishing House began its *Word of Life* series based on these outlines. Since that time the curriculum has been expanded. Visual aids and papers have been added and more closely graded materials have been made available. The Gospel Publishing House now offers a two-year Nursery course, a two-year Beginner course, a three-year Primary course and a three-year Junior course. For the remainder of the age levels the Uniform lesson series is used with special quarterlies slanted to the Intermediate, Youth and Adult levels. Also a special three-year Teen course is available with the suggestion that the Sunday School choose between it and the Uniform Series. Forty different curricular items are now offered for use in our Sunday Schools.

D. SUNDAY SCHOOL GROWTH

One might ask, "What has been the result of all this emphasis on the Sunday School idea?" It has already been indicated that during a period of Sunday School decline the Assemblies of God led all denominations with an increase of 300 per cent in enrollment. In the last ten years, during this Sunday School emphasis, the enrollment has grown from 481,896 in 1946 to 824,096 in 1956. Records indicate that in the last five years between 60,000 to 80,000 souls have been won to Christ each year, all of them either directly or indirectly through the Sunday School.

The denomination is now engaged in a five-year plan of Sunday School advance which will culminate in 1960. The goals of the advance include: an evangelism goal of at least 50,000 saved annually, an enrollment goal of one million by 1960, an officers and teachers goal of 100,000 by 1960, a corresponding training goal, etc.

Climaxing the advance will be the great international convention scheduled for Minneapolis, Minnesota, May 3-5, 1960.

What are the results? Sunday Schools are growing. The Sunday School revival is bearing fruit. Classrooms are crowded; auditoriums are cramped. All across the nation new educational units are being erected; others are being remodeled to provide greater facilities. Almost every Sunday School is in one stage or another of a "building campaign." It is heart-warming, to say the least, to see this growing interest in teaching God's Word. The Sunday School idea continues to expand. It offers even brighter prospects for the future!

CHAPTER TWO

ADMINISTRATION

by Bert Webb

"...I sought for a man among them that should make up the hedge and stand in the gap before me for the land, that I should not destroy it, but I found none." Ezekiel 22:30.

THE HUMAN ELEMENT is ever present in the eternal plan of God. During the earthly ministry of our Lord, the Twelve were much in evidence as He "went about doing good." The fact that He chose other Seventy also, further emphasizes the fact that Christ puts a high value on human leadership.

When Jesus returned to heaven after His resurrection, He committed all the future of the Church to a handful of men who were to become, under divine guidance, His personal representatives on earth and leaders of His Church.

Possibly one of the greatest lessons learned in Scripture is that ordinary, commonplace people, men and women such as we are, but filled and anointed with the Holy Spirit, are divinely enabled to accomplish the work of God. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me..." summarizes the challenge to every Spirit-filled believer.

Positive, aggressive, capable Christian leadership is possibly the greatest need of the world today. Mediocre men have immortalized themselves by training leaders who carried on after they were gone and otherwise would have been forgotten.

The Sunday School offers the greatest opportunity to the greatest number of people to take part in the work of winning the lost to Christ.

I. GENERAL OFFICERS OF THE SUNDAY SCHOOL

A. THE PASTOR

Every act and attitude of the pastor must spring from an inner sense of personal responsibility to God. He is an under-shepherd, a leader, a teacher, an example. If he lack wisdom, let him ask of God. If he lack knowledge, let him study. If he lack power, let him tarry until he be endued from on high.

It is trite, but true, that the pastor is the key man in Sunday School administration. Marion Lawrance in *The Church School Blueprint* declares of the pastor: "If possible he should be a better superintendent than his superintendent, a better teacher than the teachers of his School."

This leader of leaders occupies the most strategic position in all church work. He may multiply himself a hundredfold in those inspired by his example. His is the responsibility to give specific direction and spiritual inspiration to those with whom he works. It is especially worth our notice at this point that Paul admonished Timothy, "Commit the word to faithful men who are able to teach others also."

One supreme requirement in a leader looked for by all who follow is a true sense of authority. Matthew says of Jesus, "He taught them as one having authority and not as the scribes" (Matthew 7:28, 29). McKoy in his book, *The Art of Jesus as a Teacher*, points out: "He was always serene and balanced. There is no trace of nervousness and never did Jesus lose control of any situation." He seems equally at home whether expressing tender sympathy to Mary and Martha in their sorrow over the death of a brother, or boldly driving from the temple the money-changers who had desecrated the house of God.

A pastor blessed at once with strong, aggressive leadership and sympathetic understanding must inevitably gain the confidence and co-operation of those whom he seeks to lead in the great work of winning eternal souls.

B. THE SUPERINTENDENT

The Sunday School superintendent is in every way an executive officer. If the pastor is the commander in chief, the superintendent is the field general, the officer in charge. His is the

combat command responsibility. Although he does not originate all plans and policies, his aggressive leadership and initiative must implement the whole program of the Sunday School.

The good Sunday School superintendent accepts responsibility for the general success of the School. Arthur Flake in his book entitled, *Sunday School Officers and Their Work*, says of the superintendent, "The office of Sunday School superintendent is a sacred trust in which heavy obligations and responsibilities are involved." This being true, the selection of the superintendent is of utmost importance. Much prayer and careful thought should go into the choosing of the superintendent. He should be appointed, or at least nominated, by the official board of the church in co-operation with the general staff of the Sunday School. Many churches prefer to leave the final decision to a vote of the congregation composed of the church membership.

For the greatest success, the pastor and the superintendent must be a team pulling together for the ultimate good of both church and Sunday School. The pastor should urge that all attend Sunday School; the superintendent should admonish his Sunday School to be faithful to the church. As a team working* together, pastor and superintendent can guarantee the success of both. There must be complete loyalty and co-operation between these important leaders in the local church.

Undoubtedly one of the highest responsibilities of the superintendent is to make sure that the winning of the lost to Christ is the first concern of his School. To maintain a genuine spirit of evangelism is his God-given task.

The superintendent should be a man of genuine righteousness; none should be able to gainsay his Christian character and his integrity as a man of God. He should be a man of prayer, faith, conviction, and unswerving loyalty. He will be quick to express appreciation for the efforts of those with whom he works.

A good superintendent will ever be alert to new ideas and methods and will continually pray for the anointing of the Holy Spirit upon the entire Sunday School program.

C. THE SECRETARY

One of the most under-publicized people in the entire Sunday

School field is the Sunday School secretary. The very nature of his work renders him inconspicuous and obscure. Let it not be supposed, however, that his job is not important.

Since the primary responsibility of the secretary is the keeping of records, his work inevitably takes on a spiritual quality. God has decreed that in heaven books will one day be opened and men will be judged by what is written therein. If God places an eternal value on the proper keeping of records, then it is most important that we here on earth follow this divine example. The faithful secretary who carefully records the names of visitors and absentees, as well as those who attend regularly, becomes part of a ministry to the lost and dying. His contribution is of eternal significance.

Accuracy is near the top of the list of requirements for a good secretary. For him a thorough knowledge of the record systems used and details of the organizational structure of the Sunday School are a *must*.

The secretary will order the literature, sort it, and arrange for its distribution. He will in very fact be the superintendent's right-hand man.

The secretary is in a key position to influence and affect the attitude of the entire Sunday School staff. A congenial, pleasant personality, blessed of God, will radiate spiritual warmth and inspiration. All the Sunday School staff must to some extent come in contact with the secretary, and thus he has opportunity to be an example not only in Christian grace but in efficiency and accuracy as well.

D. THE TREASURER

It is generally understood that the primary responsibilities of the Sunday School treasurer are to receive and keep a record of all finances and to disburse these funds as directed.

The treasurer should be a person of high repute, who will regard his responsibilities as a sacred trust. He must be thorough and accurate. Complete records of every transaction must be on file and it is best to have these records audited by a public auditor, or by a committee appointed for the purpose.

Both for the sake of economy and for proper planning for the future, a wise treasurer will arrange for the Sunday School to operate on a strict budget.

One of the treasurer's duties is to promote an educational and inspirational program which will enlist the support of young and old alike in the general financing of God's work. The treasurer may well study and devise means of emphasizing the financial support of missions, expanded classroom facilities, a Sunday School library, and many other worthwhile projects.

Many have found that the combined offering-attendance envelope not only insures an accurate check of attendance and absentees, but also increases the amount of money received in the Sunday School offering. It should ever be remembered that one of the primary duties of the Sunday School is to teach Christian stewardship. Therefore a definite, prescribed financial plan with goals and objectives will prove of great value.

It is generally recognized that the basic officers of the Sunday School are the superintendent, secretary and treasurer. While this is true, it should be noted also that as a Sunday School grows other workers are necessary.

1. *Assistant or associate superintendent.* It may be that the first worker to be added to the basic Sunday School staff mentioned above will be the assistant or associate superintendent. Some advocate that in smaller schools the secretary could act in this capacity. Others point out that it is advisable to put as many people to work as possible and advise that a separate individual be secured to fill the post.

In addition to serving in the absence of the superintendent, the associate could also serve as superintendent of enrollment, or promotional director, or publicity representative, or superintendent of visitation, or in any other such capacity.

2. *Departmental superintendents.*

As numbers increase, it becomes necessary and practical to departmentalize the Sunday School.

In general the organizational structure of the whole School is applied to the department. There will be a superintendent of each department just as there is a general superintendent who continues to be responsible for the over-all operation of the Sunday School.

3. *Departmental secretaries.* These secretaries function only in relation to the departments they serve, unless specific duties

are assigned to them otherwise in the organizational structure of the Sunday School. They check attendance, absentees and visitors as received from the class secretaries, and in turn report to the general secretary. In many instances the departmental secretaries act as departmental treasurers also in that they report and transmit departmental funds to the general Sunday School office.

4. *Minister of education.* As Sunday Schools increase in size, it is becoming common to engage a full-time worker who is responsible primarily for the work of the Sunday School. He is called by various names, such as minister of education, minister of Christian education, minister of religious education, or director of Christian education.

If the pastor is "commander in chief" then this worker could properly be called "chief of staff." The term *chief of staff*, is most descriptive and actually describes his work. Since other pastoral obligations consume a large part of the pastor's time, the administration of the Sunday School logically becomes the duty of the minister of education.

He must be adept at working with people. He cannot take the pastor's place in the truest sense, but in many cases acts for him and in his stead. In the interest of developing leadership, he makes place for the continued functioning of the Sunday School superintendent who probably is a layman.

Not infrequently, the minister of education also serves as assistant pastor or minister of music, or he may fill both of these positions. Many schools which specialize in training young people for the ministry are now offering courses especially arranged to prepare them for ministry as ministers of education. More and more young people are finding that in this field lies an opportunity for service which has far-reaching results and eternal reward.

II. THE TEACHERS

Possibly the simplest definition of teaching is: "to cause to learn." This thought has been further emphasized by someone who declared, "there is no such thing as teaching by a teacher unless at the same time there is learning by a learner."

True teaching is more the imparting of what the teacher is, than simply giving instruction concerning an abstract truth.

What you are as a teacher means infinitely more than what you say.

Personal conversion should produce personal convictions. The lasting example of the good teacher is felt long after his words are forgotten. The ministry of teaching is one of God's gifts to the Church to be operated through and by the power of the Holy Spirit.

A. THE ORIGIN OF TEACHING

In chapter five of the Book of Deuteronomy, verses 30 and 31, the Almighty instructs Moses: "Go say to them, get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them. . . ."

God's command to Moses to teach the Word of the Lord to Israel that the fathers might teach their children and their children's children, emphasizes the importance of proper religious instruction from the very beginning. This direct command of Jehovah to Moses and from Moses to the fathers in Israel seems to be the beginning of a plan ordained and blessed of God that there should be transmitted from generation to generation the knowledge of the Lord and the will and commandments of Almighty God.

D. V. Hurst in his book entitled, *And He Gave Teachers*, declares: "Schools of the prophets sprung up in response to a need that became evident. Still later (after the exile), a whole system of schools (called *synagogue schools*) emerged." After hundreds of years the command of Jesus to his disciples in Matthew 28 still emphasizes, "Go ye therefore, and teach all nations." Throughout the New Testament history of the Early Church, and for that matter throughout the entire history of the Christian Church, one of the great factors in the propagation of the gospel has been the proper teaching of the precepts of the Lord. It is true that the Sunday School in our day is a tremendous evangelistic force. But it is also true that the chief function of the Sunday School is teaching the Word of the Lord. Teaching in the highest sense has ever brought the omnipotent power of Almighty God into focus and in a marvelous way has associated that power and His divine willingness with the needs and problems of everyday life.

As was noted in chapter one, our Lord was primarily a

teacher. We read of Him in the Scriptures, "He taught in their synagogues." His disciples called him *teacher*. Another declared, "We know thou art a teacher come from God." Our Lord taught both by precept and example. After His earthly ministry was finished, just before He ascended back to the glory—and this is tremendously significant—Jesus commanded His disciples to "Go—and teach—teaching them to observe all things whatsoever I have commanded you." Almost His last words on this earth contained a command to teach to succeeding generations that which He had already taught to His disciples. There is and must be provision made for the preaching of the gospel, attended by miraculous manifestation of the Holy Spirit, if we are to please God fully. There must also be provision made to *teach* the convert, giving "instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto every good work." He who would be like Jesus should teach.

B. THE TEACHER'S PATTERN FOR PRAYER

See Jesus immediately after his baptism by John as He was led into the wilderness and tempted by the Devil. He communes with His heavenly Father, claims the promise of God, is ministered to by angels. Renewed by this divine fellowship and personal association with beings of another world, He at once chooses four of the twelve who are to become His apostles. (Mark 1:16-20).

Almost immediately after this extraordinary experience of temptation and the ministry of angels. "... He went up into a mountain and when he was set, his disciples came unto him and he opened his mouth and taught them." The direct result of His divine contact in communion, fasting, and prayer is the giving of the Beatitudes. "Blessed, blessed, blessed," falls from the lips of our Lord. Let the Sunday School teacher who would impart lasting words of truth wait before his God. Let him fast and pray and defeat the Devil in the secrecy of his communion chamber. Who can estimate the limitless influence of such a life?

It is more than coincidence that soon after the transfiguration—the revelation of heavenly glory, the voice from heaven—"The Lord appointed other seventy also and sent them two by two before his face into every city and place whither he himself would come." Nor did it "just happen" that here He uttered an inspired word of judgment upon certain wicked

cities and soon thereafter gave the immortal parable of the Good Samaritan.

Every teacher should remember that words of wisdom and the ability to speak for God to mankind depend much on a previous, personal, genuine contact with the heavenly Father.

Luke points out in chapter six of his Gospel that Jesus "... went out into a mountain to pray and continued all night in prayer to God." After this protracted time of prayer and intercession He waited only for the dawn of day to call "unto him his disciples and of them he chose twelve whom also he named apostles."

Some of the greatest words to fall from the lips of Jesus during all his earthly ministry are heard as He speaks fresh from heavenly contact. The most momentous decisions of His life come with the breath of heaven still fresh upon Him.

No one has or even can overestimate the value of prayer and intercession in the life of the teacher. Oh, that God will impart to every Sunday School teacher the same heart yearning which must have been felt by our Lord when he cried, "O Jerusalem! Jerusalem!"

What pathos, what spiritual longings are bound up in the words, "... and Jesus, moved with compassion..." If we can in truth follow the example of Jesus in prayer and communion, concern and compassion, all other qualifications can be added in due time.

C. KNOWLEDGE, AN INDISPENSABLE ASSET

A wide variety of general knowledge is of great value to a teacher. At least some acquaintance with many of the facets of life will prove helpful. A good teacher will develop a keen interest in his surroundings. Good teaching technique decrees that one proceed from the known to the unknown. A thorough understanding of the motivations and urges of humanity will be of great worth.

Jesus ever made much of the fact the Jews knew the Law and the Prophets. Referring to the books of the Old Testament, McCoy in his book entitled *The Art of Jesus as a Teacher* says, "these books were drilled into the mind and heart of every boy and girl, line upon line and precept upon precept."

Jesus, the Master Teacher of all time, skillfully links the knowledge of Old Testament truth with the claims of his gospel. With admirable ability He acknowledges and accepts the Law and then goes beyond the mere letter of the Law to a fuller, spiritual interpretation of its true meaning.

It is axiomatic that God can and will bless what we know of His Word. The quickening power of the Holy Spirit will "bring to remembrance" the words of our Lord. The Saviour in His earthly ministry is seen constantly relating abstract truths to the things at hand in everyday life. He speaks of the lilies of the field, the fishes in the net, a little child set in the midst. The most acceptable and successful teaching runs along the plateau of common understanding.

To teach God's Word demands that we know God's Word. Possibly one of the greatest assets to teaching is the acquiring of a wide, far-flung acquaintance with the volume of the Word of God. Read whole chapters and entire books. Read the complete Bible through and through. Seek the help of all available commentaries and related books. Take advantage of the ideas of others; but above all, know the Bible itself and let God speak through its pages.

A knowledge of the original text is helpful; learned approach to Biblical interpretation is valuable, But it is also true that, just as the common people heard Him gladly, with proper preparation and prayer common people may also teach others the way of eternal life.

D. EVANGELISM, THE SUPREME TASK OF THE TEACHER

Whatever else the teacher does, he must ultimately bring the student to a personal knowledge of Jesus Christ as Lord and Saviour or he has failed as a teacher. The teaching of Jesus in Mark, chapter ten, prompted a young man to inquire urgently, "Good Master, what shall I do that I may inherit eternal life?"

The very heart of the gospel of Christ may be discovered in His parables of the lost sheep, the lost coin, the lost son. The supreme joy of the Saviour is revealed when He says, "Neither do I condemn thee, go thy way and sin no more." And again the note of exultation is evident as He utters the memorable words, "Son, thy sins be forgiven thee."

Every program, plan and purpose should point toward Christ the Saviour. The hardest heart, the weakest will, the most errant life can and should find in Jesus Christ the supply for every need, the sufficiency for every longing, the strength for every weakness.

The greatest satisfaction, the highest reward of teaching is the conversion of the soul, the transformation of a life. Thus the whole duty of every teacher may be summed up in the story which tells what Andrew did after he met the Master: "He first findeth his own brother Simon, and saith unto him, we have found the Messias which is, being interpreted, the Christ. AND HE BROUGHT HIM TO JESUS."

CHAPTER THREE

ORGANIZATION

by C. W. Denton

*"And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready."
Luke 14:17.*

OUR LORD sets forth a parable in the fourteenth chapter of Luke from which we can apply a lesson on the importance of organization. In verse seventeen the servant at supper time is instructed to say to them that were bidden, "Come; for all things are now ready." The readiness of the host to serve a full course meal is to be compared with a Sunday School providing its membership with a balanced spiritual program every Sunday morning. It is delightful to look upon a banquet table spread with tasty foods, but bear in mind the considerable amount of organized and detailed work which has been involved. Before you is the result of much planning and careful organization in order to have the complete meal ready at a given time.

It is God's habit to have all things in readiness before He invites man to partake. In the beginning God prepared all things necessary for man's existence then when it was ready He placed man in the midst of the garden eastward in Eden. In like manner God provided "every green herb for meat" for both the animal and bird kingdoms before animals and birds were created. The lesson can be further pointed out in the experience of Noah: The ark was in *complete readiness* to survive the storm and raging floodwaters before two of all flesh, wherein was the breath of life, entered. All things were *ready* before the floods came. Again, Joseph went into Egypt before his father, Jacob, and his brethren. His going was through an evil act of his brethren, but God meant it for good, to save many people from starvation during the seven years of famine. All things had been made *ready* to preserve God's chosen seed.

Christ also demonstrated this principle of being prepared before extending any invitations. For instance, the Samaritan woman was invited to drink of the thirst-quenching water only because Christ knew the source and supply of everlasting life. And, hear His invitation to the tired and hungry fishermen, His disciples: "Come and dine." Dine on what? Not on the fish they had caught, though they were many. The fire had been started before the disciples drew in their nets. Christ had prepared the feast.

It is ever thus; the feast is ready. To illustrate further: the truth about heaven is taught by Jesus, and then He tells us, "I go to prepare a place for you" (John 14:2). Nothing is ever done in a haphazard way by the Son of God. In feeding the five thousand He used an orderly procedure, organizing the people and the disciples. Every group was given proper attention; none were overlooked.

Let every church follow the pattern set forth in the Scriptures and spread a full table of good things through a well-organized Christian education program. It is indeed a shame and a disgrace even to think of inviting people to "come" to Sunday School without having first *prepared* for the occasion. And there can be no preparation without organization. Regardless of its size, the school should give responsibilities to various workers.

I. PURPOSE OF ORGANIZATION

The following definition of the word *organize* is given in Webster's dictionary: "To arrange or distribute into parts with the proper officials so as to carry out a scheme efficiently." The organization of the Sunday School, therefore, should provide a smooth-flowing operation which, with its proper groupings, will distribute responsibility for carrying on the activities of the school.

It must be pointed out that organization is not an end in itself, nor does it guarantee that through the use of it alone, a school will be successful. On the other hand, there is no excuse for conducting a Sunday School in a careless manner.

A. DEFINES RESPONSIBILITY

Every staff member must know exactly how he fits into the over-all plan of the Sunday School. He must also know to

whom he is responsible. Good organization will define responsibilities and to whom each is responsible, thus eliminating any chance of misunderstanding on the part of the worker. A smooth-working organization brings out the very best in every worker. An organizational chart displayed in the church or Sunday School office will serve as a visual picture of the organization, showing to whom each is responsible.

B. PROVIDES FOR GROWTH

The Sunday School is the field where many laymen find their opportunity for Christian service. Because of this, thousands of men and women are freely giving of their time and effort to this method of building the kingdom of God. The more people, therefore, who have assigned responsibilities, the greater will be the results in growth. As the motto goes, Christians are "saved to serve." Without opportunities for service, Christians become frustrated and their spiritual growth is stunted. At the same time, the growth of the church is retarded.

Proper leadership and organization will be making the necessary adjustments toward enlargement of the School. This may affect such items as the class or department functions, provision of equipment, additional space, assignment of new workers, etc. Good leadership looks down the road to determine the needs before they arise.

C. UNITES SCHOOL AND STAFF

There must come to every staff member the realization of a principle set forth by the Apostle Paul, that "we are labourers together with God" (1 Corinthians 3:9). Some have the planting responsibilities while others are appointed for watering. Still others must take care of details. Never let it be forgotten, however, that it is God who gives the increase and blesses the labor of our hands.

Organization will encourage and develop teamwork. No one individual can accomplish the over-all goal of the Sunday School. It takes a staff of workers, each performing his specific part in the program, to bring about progress.

When the staff displays real teamwork, their ability to cooperate influences the members of the school. They, too, will

become eager to serve and join the team to build a Christ-honoring Sunday School.

D. IMPROVES TEACHING SITUATION

The chief function of the Sunday School is that of "holding forth the word of truth." To do this task properly, the organization must provide a good teaching situation. This will include an assigned space for each class which will be used for the instruction period. Organization will protect the class period from interruptions, both from functional duties of officers and undisciplined pupils. Organization will provide full-gospel literature for each age level and proper equipment to enable the teacher to do his best work for Christ and the church.

II. PROPER GROUPING

The Sunday School includes within its membership various groups of children, young people and adults. Ordinarily it ministers also to many who are not able to attend the Sunday session of the school—babies, mothers, the sick and infirm, etc. If then the organization of the school is to minister to the entire membership, it must adapt itself to the several groups who attend regularly and also to those who for some reason are kept away. The latter group would be reached by the Extension Department or the Cradle Roll.

A. NECESSITY

There are not sufficient teachers for each pupil to have a teacher to himself. Even if this were possible it would not be desirable. Christian education is not simply a process of individual development but of social adjustment also. It is recognized that there is great educational value in the proper grouping of pupils.

The grouping should not be done in a careless manner just for the sake of putting the pupils in groups. The arrangement should be in keeping with the laws of life and its needs. Since each pupil must be given instruction which will help his spiritual development, this grouping should be arranged in the way that will best help him to assimilate the subjects taught.

B. DIVISIONS

All Sunday Schools, regardless of size, should be divided according to age groups. In the smaller Sunday Schools, the age groups are called classes. In the larger Schools, classes of a certain age level are grouped into *departments*. Each age group—and particularly, the children's groups—has its own interests and limitations. In each group the scholars should be substantially alike—physically, socially and spiritually. There are three major periods in every person's life which can be used as a pattern for dividing the Sunday School:

Childhood Period	0-12
Adolescent period	13-24
Adult period	25 and over

The first two of these periods cover several years of growth, as can be seen. The characteristics of each separate year are not so marked as are those of the three main periods. Even the line of separation between these divisions cannot be absolutely and definitely fixed at a given time. There is a gradual progress from one year to another and from one division to another. Let us consider the general characteristics of the various age levels and make suggestions for class arrangements:

Nursery—Every School, to be at its best, should have a nursery. The nursery can be divided into the Baby Nursery (0-1) and Nursery Class(2-3). Children are capable of learning a great deal when provision is made for teaching them at the level of their understanding.

Beginners are those four and five years old. They are pre-school and kindergarten children. When a Beginner Department is large enough for two classes (9 pupils), it is better to divide them, but by age rather than by sex. It is better to have a four-year-olds' class and a five-year-olds' class than to have a Beginner boys' and a Beginner girls' class.

Primary pupils are those six, seven, and eight years of age and attending public school. These children, too, should be grouped by age rather than by sex when a class becomes larger than nine or ten pupils. The ideal size for a Beginner or Primary Class is eight members. The class should never be larger than twelve pupils (unless it is impossible to have another class). Beginners and Primaries should not be combined unless it is absolutely necessary.

Juniors (9-11) should be grouped by sex and then by age. Boys and girls should be in separate classes unless there is a serious shortage of space. Since Juniors are hero-admirers, it is best for a man to teach the boys and a woman to teach the girls. Juniors need a teacher who will be a good example to them, because they learn more by example than they do by words.

Intermediates (12-14) demand special attention. Their problems of adjusting from childhood to adulthood are numerous and complex. For example, rapid growth causes the Intermediate to be awkward; he feels independent but his emotions are unstable; his interests vary from day to day; his ideals are not formed but developing. The Intermediate has a right to say "nobody understands me," for he does not understand himself! Special interests should be provided for these early adolescents. If possible, there should be one class for the girls and another for the boys. The steady hand of an understanding Sunday School teacher will be a stabilizing influence in every Intermediate's life.

Most Seniors (15-17) are in high school studying and preparing for life vocations. In Sunday School they should be studying and preparing for Christian life and eternal life. While vocational training is one of the main aims of the high school, the Sunday School should challenge Seniors to prepare for Christian service. It must cause them to realize that living for Christ should be their steadfast aim.

Young People (18-24) attract other young people, and large classes are therefore permissible. In this age group mixed classes are recommended. Married young people will probably wish to attend a Young Married People's Class if such is provided. In cases where there is quite a variation between the ages of a married couple, they may both continue in the Young Married People's Class as long as the younger one is eligible. Their attendance in this class should not be considered a violation of proper grouping.

Adults (25 and over)—Adult life is marked by definable stages, just as we find in the childhood and adolescent periods. Nature and experience establish the following divisions in the life of an adult: The years twenty-five through thirty-four mark early maturity or the years of *achievement*; the next ten years

(35-44) mark middle maturity or the years of *attainment*; forty-five through fifty-four mark later maturity or years of *appraisalment*; the remaining years of fifty-five and above, senescence, or the years of *fulfillment*.

Because of these various stages in adult life we can see the logical value of grading adults just as we do the children. Practically, however, this is difficult to do. The lines of demarcation in these various age spans are not neat dividing lines. Consequently, many adults resent any grouping which is imposed upon them. Placing them according to interest, rather than age, is a solution for those who resent the sharp grading periods. Building facilities often limit the number of adult classes also.

Class Division Chart: See chart on opposite page.

C. PROMOTION

A system of grouping requires a plan for advancing the pupil from one class or department to another. It is recommended that a Promotion should be handled in such a way that each child will rightly interpret its meaning. The first Sunday of October will usher in the new Sunday School year with Rally Day and every pupil will meet in the department or class in which he will be enrolled for the coming year.

III. DEPARTMENTALIZATION

When a number of classes of any given age level gather for their own opening and closing services under the leadership of a superintendent and assisting officers, we consider them a department. When such a pattern is established for each age level throughout the school, regardless of size, a departmentalized Sunday School has been realized. The program of instruction is carried out chiefly in the classes, while the program of worship and service is distinctly a departmental activity. The departments will differ from one another, not only in the content of these programs of worship and service, but also in the manner in which they are conducted.

Departmentalization of the Sunday School is an important growth factor. Classes will grow faster when age levels are subdivided. The program can be geared to meet the needs and experiences of the pupils. Departmentalization affords

GROUPING CHART AND DEPARTMENTAL RECOMMENDATIONS

0-49		50-69	70-99	100-149	150-199	200 OF OVER	RECOMMENDED	SUGGESTED
NURSERY BEGINNER AND PRIMARY	NURSERY BEGINNER AND PRIMARY	NURSERY AND BEGINNER PRIMARY	NURSERY	NURSERY	NURSERY	BABY NURSERY	NURSERY	BABY NURSERY
	NURSERY	NURSERY	NURSERY	NURSERY	NURSERY	NURSERY	NURSERY	NURSERY
JUNIOR	JUNIOR	JUNIOR BOYS JUNIOR GIRLS	JUNIOR BOYS JUNIOR GIRLS	JUNIOR BOYS JUNIOR GIRLS	JUNIOR BOYS JUNIOR GIRLS JUNIOR GIRLS 10-11	JUNIOR BOYS BOYS 10 BOYS 11	JUNIOR BOYS BOYS 10 BOYS 11	JUNIOR BOYS BOYS 10 BOYS 11
	JUNIOR GIRLS	JUNIOR GIRLS	JUNIOR GIRLS	JUNIOR GIRLS	JUNIOR GIRLS 10-11	JUNIOR GIRLS GIRLS 10 GIRLS 11	JUNIOR GIRLS GIRLS 10 GIRLS 11	JUNIOR GIRLS GIRLS 10 GIRLS 11
INTERMEDIATE	INTERMEDIATE	INTERMEDIATE	INTERMEDIATE	INTERMEDIATE	INTERMEDIATE BOYS INTERMEDIATE GIRLS	INTERMEDIATE BOYS BOYS 13 BOYS 14 INTERMEDIATE GIRLS 12 GIRLS 13 GIRLS 14	INTERMEDIATE BOYS BOYS 13 BOYS 14 INTERMEDIATE GIRLS 12 GIRLS 13 GIRLS 14	INTERMEDIATE BOYS BOYS 13 BOYS 14 INTERMEDIATE GIRLS 12 GIRLS 13 GIRLS 14
	INTERMEDIATE	INTERMEDIATE	INTERMEDIATE	INTERMEDIATE	INTERMEDIATE GIRLS	SENIOR BOYS BOYS 16 BOYS 17 SENIOR GIRLS GIRLS 16 GIRLS 17	SENIOR BOYS BOYS 16 BOYS 17 SENIOR GIRLS GIRLS 16 GIRLS 17	SENIOR BOYS BOYS 16 BOYS 17 SENIOR GIRLS GIRLS 16 GIRLS 17
SENIOR YOUNG PEOPLE AND ADULT	SENIOR AND YOUNG PEOPLE	SENIOR AND YOUNG PEOPLE	SENIOR AND YOUNG PEOPLE	SENIOR AND YOUNG PEOPLE	SENIOR AND YOUNG PEOPLE	SENIOR AND YOUNG PEOPLE	SENIOR AND YOUNG PEOPLE	SENIOR AND YOUNG PEOPLE
	ADULT	ADULT	ADULT	ADULT	ADULT	ADULT	ADULT	ADULT
						COLLEGE MARRIED	COLLEGE MARRIED	COLLEGE MARRIED
						POTENTIAL TEACHERS	POTENTIAL TEACHERS	POTENTIAL TEACHERS
						ADULT Group by age, sex, or interest	ADULT Group by age, sex, or interest	ADULT Group by age, sex, or interest

Reading vertically the heavy lines indicate departmental divisions

an effective means of reaching and holding the school's constituency by organized visitation in the departments. Pupils are given opportunity for a greater amount of participation. Impressions previously made in the classroom may find opportunity for expression in the opening worship service.

Departmentalization develops teamwork among the staff members; it places responsibility and enforces accountability. The work is distributed in such a fashion that no one person is overloaded. As a result of more members serving, more people will be won to Christ and the Sunday School will experience growth.

Facilities and personnel are the two main factors to consider in determining when to departmentalize. We cannot over-emphasize the importance of a well-planned building, for the organization of the school is determined by it. When floor plans are being considered for a new building, provision should be made for a departmentalized school. A one-room building limits the possibility of organizing departments. It is felt, however, that if an honest effort is made by the Sunday School to enlarge its facilities and departmentalize, it will be a larger Sunday School tomorrow.

More personnel is required to carry on a departmentalized school. A training program should be established so that as soon as facilities permit, steps can be taken to move up to the departmental level.

Separate departments should begin with the youngest age group, then proceed from that point as rapidly as room and personnel will permit. If facilities allow only two departments in the Sunday School, the proper point for separation would be between the Junior and Intermediate levels.

In planning for further separation of classes into departments the progression of minimum requirements for various-sized schools given in the National Standard will serve as a general guide. The chart featured on page 39 will help you further in departmentalizing your school.

It is recommended that two departments be organized for a School below 70 in average attendance. For a School 70 through 149 three departments are recommended; for a School of 150 through 199 in average attendance, six departments. A School above 200 in average attendance should have eight full departments, one for each age group.

Attendance	0 - 69	70 - 149	150 - 199	200 & over	
Number of Departments	1	1	1	1	
			2	2	
		2	3	3	3
				4	4
	2	3	4	5	5
				5	6
		6	7	6	7
				8	8

DEPARTMENTALIZATION CHART

Departmentalizing Your School

IV. CLASS ORGANIZATION

Starting at the Junior level, classes may desire to set up class organization. Organization gives the teacher a tool through which to work in the interest of the class. A number of pupil problems, such as absenteeism, tardiness and discipline, can be solved with the aid of the various officers. Most important of all is the pupil's development which comes through performing the duties associated with his office. Officers may consist of a president, vice-president, secretary, treasurer; heads of various committees—such as visitation, program, social, etc. Officers of the class organization are not generally considered official workers of the Sunday School.

V. WHOLE SCHOOL ORGANIZATION*

Marion Lawrance has appropriately stated, "A school that is thoroughly organized never steps on itself coming around the corner." It is important that a definite course of action be taken, setting up the necessary officers for the operation of the school and at the same time outlining specific responsibilities for each. To bring this action about, it is suggested

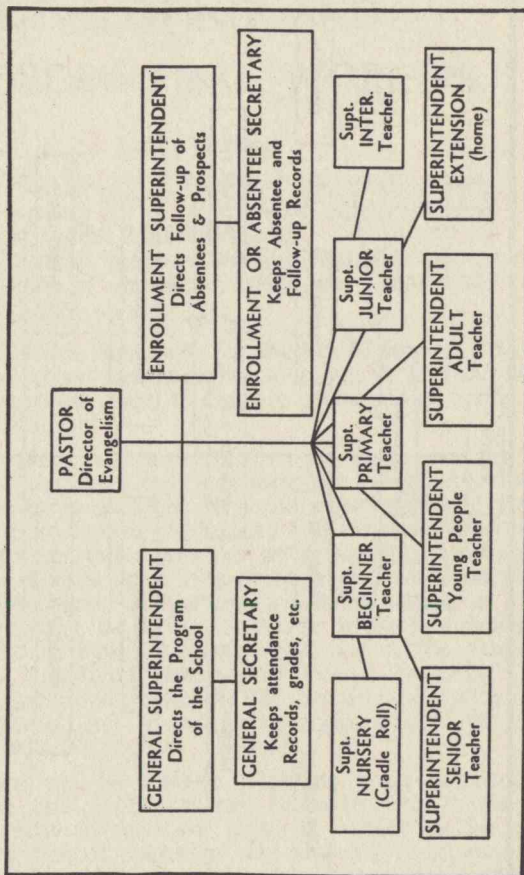
* A pamphlet may be secured from the Gospel Publishing House, providing a suggested constitution for those schools that have been departmentalized and for those that are not. The pamphlet is entitled, "Suggested Constitutions for Sunday Schools."

that the local church incorporate in its constitution and bylaws an article on the function of the Sunday School. The article would include in detail the following items:

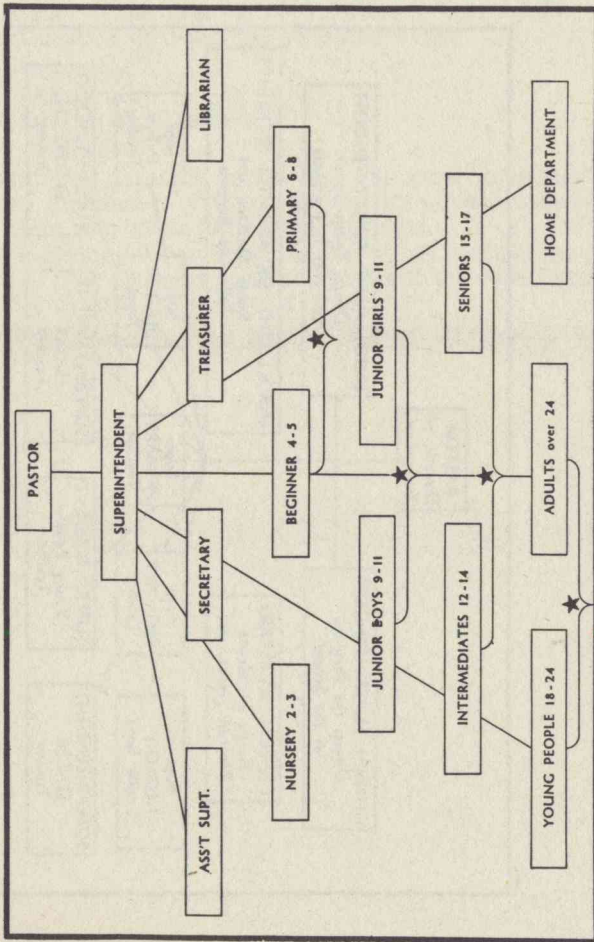
- A. Objectives
- B. Organization
- C. Officers and Teachers
- D. Meetings

With such an article included in the church constitution and bylaws, guidance is given for the activity of the Sunday School and there is no cause for misunderstanding.

The Sunday School organization charts outline the framework of both the nondepartmentalized and the departmentalized Sunday School. (See pages 41 and 42.)



The Organization Framework of a Departmentalized Sunday School



**The Organization Framework of a Sunday School
(Not Departmentalized)**

DEVELOPING AND CO-ORDINATING WORKERS

by D. V. Hurst

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:15.

"Without counsel purposes are disappointed: but in the multitude of counsellors they are established." Proverbs 15:22.

THE WORKER is the key to Sunday School success. As the Sunday School opens each Sunday morning, it is vital that each worker be in his place, thoroughly prepared and ready to do his work efficiently.

The development and co-ordination of these workers is the task of the Sunday School administrator. The superintendent cannot "hire" a qualified staff; he must enlist and train workers right from among his Sunday School pupils and then he must co-ordinate their activities until the staff becomes a unified whole. This is not a new problem confronted only by today's superintendents. It has been a problem almost as long as the Sunday School has been in existence. In the first national convention held in Philadelphia in 1832 one of the subjects discussed was "Qualifying Scholars to Become Teachers." As long as there are Sunday Schools the problem of worker recruitment, training and co-ordination undoubtedly will confront Sunday School leaders.

The problem can be solved! Through years of Sunday School growth and expansion two techniques have evolved which help greatly to solve the problem, serving as the core of the Sunday School operation—the *training class and the workers' conference*. Without these it is inconceivable that a superintendent could lead his school into growth and efficiency. With these, he can provide new recruits and continuous "on-the-job training" as well as direction and guidance for his staff.

The stability of the School is in direct proportion to the stress that is placed on these two activities!

I. TRAINING THE WORKERS

The trained teacher will do a better job! This fact is almost universally accepted. One need but look to the public school and the extensive training which is required of its teachers in order to discover the value which educators place on teacher training. Parents, as well, are vitally interested. It is their chief concern that their children receive the best instruction possible in the public school classroom. They expect that the teacher will be well trained and capable. All this to equip the child to enjoy life, earn a living, and make a contribution to his world! If such value is placed on the training of the public school teachers, how much more should a high value be placed on the training of teachers for the Christian school!

A. WHY TRAINING?

1. *A Sunday School teacher must possess specialized knowledge.* He must know his subject—the Word of God itself. The Bible is his textbook and he must know its contents. Jesus said, "Teach all things whatsoever I have commanded you." To know the Bible well requires lifelong study and even then one feels he has only begun to sound its depths. But the Sunday School teacher must have at least a working knowledge of the Word of God. What better place to get this knowledge than in the training class?

The Sunday School teacher must know *how* to teach; he must know teaching principles and methods. He will need to know what teaching is; what its objectives and aims are; and how best to achieve those goals. With increasing insight he will see teaching as an art and will seek to develop its artistry for the pupil's sake. As in all other human pursuits, the richest rewards go to those who know *how*. Nowhere is this more true than in Christian teaching.

The teacher must know how to win a pupil to Christ. Sunday School teaching is personal evangelism at its best. For the teacher has opportunity to know and to develop rapport with the pupil. He first lays a foundation of Biblical understanding in the life of the pupil. And when the opportunity comes to influence the decision for Christ, he

can do so capably and with a knowledge of the Biblical steps to salvation. This knowledge must be "on the tip of his tongue," ready for instant use.

The Sunday School teacher must know pupil psychology and the learning process. The pupil is the object of the teaching. The lesson should be so aimed that he will understand and grasp its truth. The laws of learning and how to apply them require constant study on the part of the teacher. Each specific age level and its characteristics require further special study. The teacher needs to make a thorough analysis of the methods of teaching in relation to their use at the age level of his pupils. It is said of Jesus, "He knew all men, and needed not that any should testify of man; for *he knew what was in man*" (John 2:24, 25).

The teacher must also know the organization and operation of the School as a whole, the doctrines of his church, church history, how we got our Bible, the accepted rules for interpreting the Bible, Bible Atlas, sources of information and help in Bible study, etc.

At first glance this may appear to be a lengthy list. But every successful teacher will agree that to possess this knowledge is a *must*. The new teacher will not be called upon to manifest perfection at the outset, but it is not unreasonable to ask him to work towards it.

2. *Officers also need specialized knowledge.* Hence the program becomes *workers'* training not just *teachers'* training. Many of the subjects studied in training classes will be of common interest to all the workers—the general methods and organizational subjects as well as the Bible subjects. Other subjects will be of particular interest to certain workers. For this specialization a graded or departmentalized training school can be established so that the various age-level teachers as well as officers, superintendents, secretaries, etc., may have classes meeting their needs.

When a Bible course is offered as a training subject the officers and workers who do not teach have a special opportunity. Because of their duties they often do not attend the Sunday School class itself and consequently miss Bible instruction that they should receive. The Bible training course gives them an opportunity to make up for this loss. Moreover, they are given "know-how" with which to assist the teachers;

they are prepared to substitute on occasion and eventually may even change responsibilities and become teachers.

3. *New recruits need to be enlisted and trained to replenish the staff.* The problem of worker replacement is a constant one. Superintendents are regularly called on to fill a vacated position due to illness, workers moving away, etc. Some have estimated that the worker turnover is one out of three, annually. Also as a School grows, increases its number of classes, adds departments and strengthens its follow-up program, additional workers are needed. Christian Education history has shown that when the worker-pupil ratio is low, growth and development ensue. A ratio of one worker for every ten pupils throughout the School is considered excellent. (The Assemblies of God nationally has a one for nine ratio.) This means that for every ten new pupils another worker must be added to the staff—better yet, add the worker and get the ten pupils! And this worker must be enlisted and trained in advance. The training course is the place for this enlistment. Here the worker can get his advance training, build his understanding and confidence, and prepare to assume his duties as a regular teacher.

B. THE TRAINING REQUIREMENTS

The National Sunday School Standard under Feature Four requires that each School offer one training course to its workers each year. For this the School earns five credits. If fifty per cent or more of the workers receive certificates for taking the course, an additional five credits are earned making a total of ten credits for the feature.

A training course must be nine hours in length and one of the textbooks on the Workers' Training Book List must be used. In order to earn a certificate, a worker must be present in all class sessions and read the book through; *or* be present in one-half the class sessions, read the book through and write and pass an examination. Certificates may be earned by the workers on a correspondence basis but these certificates do not count on Feature Four of the National Standard. (The full requirements of the feature and helps for setting up a course are contained in the Feature Four folder available from the National Sunday School Department.)

Although only one course a year is required, most Sunday School administrators feel that at least two courses a year

should be offered—a Bible course and a methods course! Others carry a continuous training program offering as many as four courses a year.



Workers' Training Certificate

C. PLANNING AND PROMOTING THE COURSE

1. *Various Types of Training Courses.* Most training texts are ten chapters in length. Thus they fit into the popular training schedule which is ten periods: five nights with two periods each night. In this way the nine-hour requirement is met easily. If the texts chosen from the list have more than ten chapters, the *Instructors' Guide*, which is prepared for each book placed on the list, divides the text into ten teaching sessions so that it can be fitted into this popular teaching schedule.

Other time schedules include: one night a week for ten weeks; five nights a week for two weeks; ten Sunday evenings prior to the evening service; three nights a week for one week and two nights the next week. This latter schedule has proven very satisfactory especially if a guest instructor is

called in to teach the course or if many of the Sunday School workers are secularly employed and find it difficult to attend five nights in a row.

In addition to the regular training course, many Schools desire to have either a fully or at least partially departmentalized training course. At the same time, in order to retain the inspirational value of a large group, they desire to have all of the classes meet in a general session each night. Such a course can be set up in various ways. The pattern adopted depends on the book used as a text. A glance at C. J. Sharp's HOW TO TEACH will show that it can be used in this way. The first half of the book is excellent material for the general sessions and the last half excellent material for departmental sessions. Thus the plan calls for five general and five departmental sessions each night. As many or as few departmental groups could be set up as the number of workers, facilities and available instructors would justify. In the departmental sessions the instructors should draw on outside sources to supplement the material Sharp gives. This same plan can be used with D. V. Hurst's AND HE GAVE TEACHERS or with the booklet *The Teacher in Action* (available from the National Sunday School Department) and the departmental manuals included in the training list.

Another variation which can be offered is the Bible-Conference type school. In this school a series of Bible courses is offered simultaneously, the number determined by the number of instructors available and the enrollment anticipated. One general session in the week should be planned when all the classes are together. Thus the inspiration and motivation of the larger group will not be lost.

These latter training schools are best set up on a city-wide or area-wide basis. The variety desired can then be offered because the enrollment will warrant it. Outside instructors can be called in, giving opportunities for further promotion and publicity.

2. *Teaching the Training Course.* Often the question is asked, "Who should teach the training course?" No Sunday School need refrain from offering its workers a course because it has no instructor. Here are some possibilities: the pastor, the superintendent, a qualified layman in the church, a neighboring pastor, a sectional Sunday School representative, a district

Sunday School director, a Sunday School evangelist or specialist, a Bible School instructor, an evangelist (between meetings), a National Sunday School Department worker.

"But how should one go about teaching the course?" is the next question often asked. Secure a copy of the *Instructor's Guide* on the text you plan to use. Study it thoroughly as well as the text. Then plan to lecture primarily but also to use: assignments, panel discussions, demonstrations, visual aid, the chalkboard, filmstrips, class discussions and question and answers. Actually, the variety of technique available is such that every course can be interesting, inspiring and helpful.

Here's a tip: teach with fervor. If you are called on to teach the course, put yourself into it. Make sure you are sold on your ideas before you present them. Your pupils will be eager to listen if you are enthusiastic.

3. *Promoting the Course.* In order to secure full co-operation, plan and announce the course well in advance. Announce it in the church bulletin and from the pulpit. Place posters in the auditoriums and rooms. Enroll the workers and sell the textbooks in advance so that the workers can start reading early. Call for testimonials on what past courses have meant to various workers. Personally encourage workers, new converts and young people to attend. At the conclusion of the course start promoting the next one by awarding certificates in a main service, with public commendation of the workers. The positive suggestion to attend the next course will be felt by all.

D. THE POTENTIAL WORKERS' CLASS

In order to secure a continual inflow of new workers, many schools conduct a special training class for potential workers. New converts and young people who will soon be called on to assist in the School are usually "handpicked" for the course and encouraged to enroll. The course runs one, two, three or even four quarters, a different book being used each quarter. Hart Armstrong's *YOU SHOULD KNOW* is a good starter. *THE LAND OF THE BOOK* by Ralph Harris or *HOW TO TEACH* by C. J. Sharp would also be good. *SUCCESSFUL SUNDAY SCHOOL TEACHING* by Myer Pearlman and *BIBLE DOCTRINES* by P. C. Nelson (a discussion of Pentecostal fundamentals) are excellent.

Often a course of this type is conducted during the Sunday School hour or on Sunday evening prior to the main service. Usually the pastor is called on to teach it. With his special ability he is able to lay a foundation of teaching technique, "know-how" and Bible knowledge in the lives of his potential teachers. One pastor said, "I teach my whole School." What he meant was that he taught his teachers in the Potential Workers' class and they in turn taught the Sunday School.

E. THE BOOK LIST

In order to provide the worker with the needed background for teaching, a variety of books has been included in the Workers' Training program. Both Bible and Sunday School methods courses are included. The courses of study have been grouped in two general divisions and six classifications:

BIBLE EMPHASIS

1. Bible Survey
2. Doctrine and Interpretation

SUNDAY SCHOOL METHODS

3. Evangelism and Missions
4. Administration and Teaching
5. Departmental
6. Church and Special

The complete list of Workers' Training textbooks is included in the Feature Four folder. The list may be secured from the National Sunday School Department.

F. DIPLOMAS AND SEALS

Three diploma awards are given for Workers' Training study.

The Standard Diploma will be awarded by the National Office to those who have completed one course from each of the six classifications. Before the Standard Diploma is awarded, a certificate must be earned for one of the orientation courses marked with a dagger (†) on the book list. A red seal will be added to this Standard Diploma upon the completion of two additional books chosen at will from among the six classifications. A blue seal will be added for two additional books, and a gold seal for two more. Thus a Standard Diploma with the red, blue and gold seals represents a total of twelve courses (books) completed.

The Advanced Diploma will be awarded by the National Office to those who have their Standard Diploma with all the seals, plus an additional six courses, one from each classification, making eighteen courses. Red, blue, and gold seals will be added to this Diploma in the same manner as in the Standard Diploma, one seal for each two additional courses taken. This makes the Advanced Diploma with all its seals represent twenty-four courses (books) completed.

The Master Diploma, highest award, will be issued by the National Office, to those who have their Advanced Diploma with all its seals, plus an additional six courses, one from each classification. Red, blue and gold seals will be added to this Diploma in the same manner, one seal for each two additional courses taken. This makes the Master Diploma with all its seals represent thirty-six courses (books).



The Master Diploma

G. CORRESPONDENCE TRAINING

The various courses included in the training list may be studied in correspondence work and certificates and diplomas earned. All the worker need do is order the book and study it,

then write to the National Sunday School Department for the examination blank. After filling this in, he returns it for grading. The Workers' Training Division of the National Sunday School Department will grade it and make a record of his work. They will then send him a certificate and keep him informed on the progress he is making for a diploma award.

II. CO-ORDINATING THE WORKERS— THE WORKERS' CONFERENCE

The workers' conference is a regular meeting of officers and teachers with the pastor and superintendent, for the discussion of Sunday School plans and problems, reports from teachers and instruction in Sunday School matters. It is as important to the Sunday School as a sales meeting is to the sales organization, a directors' meeting to a corporation or employer-employee conferences to industry. It is the hub of the Sunday School operation. Marion Lwance called it the "coaling station" of the Sunday School.

In a workers' conference the dynamic of group interaction and participation is set in motion. Groups are more than the sum of their parts. A decision of the group will usually be better than a decision of the most intelligent individual in that group. As the group works together, individuals stimulate one another and the end product is far better than it would be were individuals to "go it alone."

In a workers' conference the staff, as it were, pushes its School off at arms length and attempts to take an objective look. And this is necessary if the enterprise is to succeed. At best it is difficult to be objective about one's own work but in the workers' conference with records, reports and the Standard laid out for comparison, the workers can approach their own work objectively.

Jesus used a workers' conference. Repeatedly He took the disciples "apart for rest" and to instruct them. Such was the case shortly after He had called them—"And when it was day he called unto him his disciples: and of them he chose twelve whom he also named apostles" (Luke 6:13). Such was the case also when He sent the Twelve forth: "And he called unto him the twelve, and began to send them forth by two and two; and he gave them power over unclean spirits." And when they returned, "the apostles gathered themselves

together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, "Come ye yourselves apart into a desert place, and rest a while" (Mark 6:7, 30, 31).

A. REQUIREMENT OF THE WORKERS' CONFERENCE

The National Sunday School Standard requires that a School conduct ten workers' conferences a year in order that the School may earn full credit (10 credits) on Feature Three. Partial credit can be earned on the basis of one credit for each conference.

There are no attendance requirements in the Standard but all Schools recognize that every worker should be present. When it becomes necessary to legislate an attendance requirement at the conference, it is an indication that past conferences have failed to meet the workers' needs. When the conferences are all they should be, the news will spread and attendance will pick up.

B. PURPOSES AND GOALS OF THE CONFERENCES

The three *I's* of the conference are most essential—to inspire, to inform and to instruct. If there were no other goals, these three would be sufficient reason for regular conferences. Workers need to be inspired and re-inspired. Tasks can sometimes become dull. Difficulties can cause enthusiasm to wane. But the inspiration of the workers' conference will change this.

Without information the workers can hardly be expected to work efficiently and harmoniously. Some will work at cross purposes and others will not consider themselves a part of the organization unless they know what is taking place. The same holds true of instruction. The man who "knows how" will do a better job! The mere fact that a leader takes time to show the worker *how* lends importance to his work, inspiring him and enabling him to do his work with dispatch.

Other purposes and goals include:

1. *A time of fellowship.* The sense of "we-ness," belonging, and team play that can be developed at these times, undergirds the whole structure of the School. Sometimes the organization or the facilities may not be the best, but the *esprit de corps* and harmony among workers can make up for this lack.

2. *Co-ordination of the work.* Co-ordination results when workers are informed and are committed to the purpose of the group. To know is to tend to support—especially if one has helped to formulate the goal or idea.

3. *Reinforcement of past conclusions and dedications.* It is easy to forget! Workers need to be reminded of the goals they have set in the past and of their previous dedication to achieve those goals. If intervening circumstances have altered sights, a time for refocus is needed.

4. *Measurement and evaluation of progress and development*—both as individual workers and as a School. Various self-evaluation and rating scales are available and should be used. Also the Teacher's Monthly Efficiency Card can be used (available from the Gospel Publishing House). To measure the progress of the whole School, the National Standard may be used as well as the reports on visitation, visitors present, etc. To chart this year's progress and compare it with last year's achievement is always an excellent technique.

5. *Sharing experiences and reporting accomplishments.* Each worker needs to know what other workers are doing. When pupils are won to Christ in one department, other workers should hear about it. The accomplishments of the Cradle Roll and Extension departments should be shared as well.

6. *Checking closely the effectiveness of the visitation program.* Some Schools have a grading method whereby workers or classes are graded monthly according to the visitation assignments given and filled. Their report is a regular part of the workers' conference.

7. *Acquainting leaders with the personnel and their work.* In larger Schools it is sometimes difficult for leaders to remain "close" to each situation and thereby be as informed as they should be. The conference can serve to alleviate this situation informing the leaders as well as the workers.

8. *Organizing attendance-building plans and campaigns.* The success of such efforts depends upon full co-operation. The place to secure this is in the workers' conference. In larger Schools a smaller committee outlines the drive and then presents it to the workers. But in either case all workers need to know about it and have a chance to help plan the attempts to advance.

9. *Consideration of possible equipment and facility needs.* Many times the finance for such equipment and facilities will not be forthcoming until the workers recognize the need and "push" the program throughout the entire church. Here again informed workers are the key to success.

10. *A time of prayer and devotion together.* Workers who pray together will work together. The importance of the devotional part of the conference can hardly be overemphasized. Those who are responsible for it should address themselves to it with keen awareness of its value. Here problems and difficulties can be solved and the *will to work* be born.

Indeed the list could be lengthened. Suffice it to say that the leaders of the school must establish objectives for the conferences and then periodically evaluate their accomplishments. To pause and check the past conferences against these purposes and goals will serve to point up weaknesses and serve as a basis for constructive criticism and progress.

C. SPECIAL SUBJECTS TO CONSIDER AT THE CONFERENCE.

A variety of subjects will come in for discussion at the conference. Include:

1. *Attendance-building plans.* The Enlargement Campaign, the Loyalty Campaign and the special days designed to promote attendance should receive thorough consideration. Their success will depend on full participation by all the workers and such participation can be secured only as all the workers are informed. Plans of the various classes or departments in connection with the drive can be reported, thus stimulating others to act.

2. *Other special efforts* such as Missionary Sunday, Promotion Day, the VBS, as well as seasonal emphases—Christmas, Easter, etc.—will come in for special attention.

3. *The visitation program.* As has already been noted, the reports from this program should be considered as a regular feature of each conference. The grading scale of workers, if such is used, can be passed out and weaknesses and strengths noted.

4. *The Teacher's Covenant.* Available from the Gospel Publishing House, this covenant is used by many Schools as a

detailed pledge of loyalty, co-operation and service. It should receive attention in the first workers' conference each year and emphasis periodically.

5. *Records and organizational structure.* On occasion both of these subjects will come up for discussion, especially as the School grows and classes are divided, departments formed and a more complex structure develops.

6. *Problems.* Occasionally difficulties develop in the operation of the School. Normally, constructive and open airing of the problem will prove best. Often an open look at problems reveals that they aren't so difficult as they seem. Better yet, if the conference can anticipate and solve these problems in advance, it will then most efficiently serve its purpose.

D. TECHNIQUES TO EMPLOY

Interest in the conference will depend greatly on the variety of techniques and methods used as well as, of course, its direct helpfulness to the workers. In order to keep interest at a high level, the following methods of presentation can be used.

1. *Panel discussions.* Several participate and a "give and take" spirit develops.

2. *Demonstrations.* Demonstrations, especially of teaching methods, may include such areas as: how to ask questions, how to use the chalkboard, how to encourage discussion in the class, how to use illustrations, as well as how to make a visit (which in itself is a teaching technique).

3. *Filmstrips and other visual aids.* A variety of filmstrips which will serve to spark interest is available. Many of the subjects mentioned above as well as others are presented.

4. *Special speakers.* A neighboring superintendent or pastor, a sectional representative, or one of the local workers can be invited to speak. A brief message, if to the point and presented out of wide experience, can be one of the most inspiring parts of the conference.

5. *Question-and-answer periods and reports.* Here the local workers can participate. Reports on articles or conferences and conventions attended can prove most helpful.

6. *Skits*. Many Schools include on their conference agenda a brief skit, and have found this to be extremely effective in presenting teaching methods, etc.

7. *Buzz sessions*. This rather recent innovation in group dynamics can be a most constructive technique. The larger group is broken up into smaller groups, preferably five to seven in number. Each group discusses a different problem or area. After a brief time all groups reassemble and the secretary of each reports. This method of grouping often has a surprising effect. Shy people who would not speak in large groups make significant contributions in smaller ones. And the wide variety of discussions taking place gives many more a chance to speak.

E. THE TIME AND SCHEDULE

Set aside a specified time each month for the conference, e. g., the first Monday or first Tuesday evening or the first Sunday afternoon, or Sunday evening just before the service. Thus the workers will know when the conference is to occur and can avoid conflicts. With a regularly held conference the planning for the month will settle into a routine, thus making it easier to prepare reports, etc.

Even if the conference must be shortened in order to fit it into the church schedule, it is best to permit nothing to interfere with its being held. A short conference is better than none at all.

A length of one and one-half to two hours is sufficient time. And plan to conclude on time. When workers know they can depend upon the announced dismissal time, they feel encouraged to attend.

The agenda for a conference would appear something like the following:

- 7:30 Song and prayer (a short devotional)
- 7:40 Roll call and report of last conference
- 7:50 Superintendent's report followed by special reports
- 8:10 Discussion of coming programs and plans
- 8:30 Skit, demonstration or brief talk of instructional nature
- 8:45 Inspirational talk by pastor or guest, followed by prayer by the staff
- 9:00 Dismissal

F. PLANNING THE CONFERENCE

In order that a schedule such as the above shall be effective and the conference inspiring, it should be planned well in advance by the superintendent and the pastor. Both should know what is to take place so that every moment of the conference will be used to advantage.

Alert administrators have discovered that it is advantageous to plan the conferences several months in advance. Thus the program will "snow ball" and when the actual conference time comes, a solid program will be ready for the workers. This also insures against overlooking items which should be included and allows time for assignment and preparation of skits and demonstrations. Advance planning should be done in conference, the pastor and the superintendent meeting with the general officers of the School. Some superintendents devise a skeletal plan of conferences for the entire year ahead, then fill it in as the year progresses. Such a procedure would further insure the inclusion of all necessary items.

G. TOOLS TO USE

Tools to use in the planning of the conference are: *The Superintendents' Assistant*, which is published quarterly and contains workers' conference suggestions for each month; *The Sunday School Counsellor*, pamphlets and folders published by the National Sunday School Department; Sunday School textbooks used as a basis for the discussion of teaching methods, visitation, records, etc.

H. THE DEPARTMENTAL CONFERENCE

Large Schools have discovered that departmental conferences greatly aid the work of the whole School. In these conferences the work, needs and problems of the department are discussed.

A popular type of departmental conference is the combination all-School and departmental conference. The whole staff meets for a general session followed by departmental sessions, or the departmental sessions are held first followed by the general session. When the latter arrangement is followed, the inspirational part of the conference can be reserved for the closing part of the general session.

CHAPTER FIVE

ADEQUATE RECORDS

by William G. Eastlake

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Revelation 20:12.

GOOD RECORDS are the door to a better Sunday School! A good record system is a means to an end, a help toward the three-fold goal of the Sunday School—to win souls to Christ, to develop them in His likeness, to train them for His service.

Sunday School records serve both as a guide and as a spur to the Sunday School. Without them the School could drift for years without growing, without winning souls, and without developing the souls of those who attend. With good records the School can properly assess its strength and weakness, and better discern its progress to date. It can evaluate its work in the light of its objectives and redetermine its course in order to achieve them.

Sunday School records may be compared to the hands of a clock. Many things are important to the proper functioning of a clock: the mainspring, the gears and wheels, the face, the protective case; but we wish to emphasize one item—the hands. Without hands a clock may be in perfect condition or in the poorest condition, it may tick steadily or stop altogether and no one will be the wiser. We cannot tell much about a clock by looking at a blank face. But if the clock has hands that tell us the proper time we know that it is functioning properly.

Like the hands of a clock, Sunday School records indicate the progress of the Sunday School, telling us whether it is operating correctly; whether it is accomplishing its objectives. Like a clock without hands, the Sunday School may operate ineffectively without records; but records are indispensable to the proper ministry of the School.

I. SCRIPTURAL BASIS OF RECORDS

The keeping of records is in perfect accord with the Scriptures, for throughout the Bible we find direct or implied references to records. God uses records! God required the Children of Israel to be numbered and the Book of Numbers contains a record of that census. In Psalm 147:4 we note that God has numbered the stars of the heavens, calling them by name. Jesus declared that the hairs of our head are numbered, and it is He who draws our attention to the lost sheep, which indicates that the shepherd must have kept good track, otherwise he would not have known when one sheep was lost. Revelation 20:12-15 testifies to the importance which God places on records for at the great judgment throne of God the books will be opened and the small and the great shall stand before God and be judged by what has been recorded there. Yes, God keeps records.

Thus, if God deems it necessary to keep records in order to carry on His program, we, too, must keep records if we are to do His work well.

II. IMPORTANCE OF RECORDS

Records are important! According to an authoritative report there are five major reasons why concerns go out of business, and one of these reasons is: insufficient records. Businessmen are spending billions of dollars each year to accumulate records and those who do not—or will not—are “folding their tents and silently stealing away.”

What does the businessman do with all his records? He does not keep them just for the sake of accumulating figures. Records must be used if they are to be worth the cost of preparing them. Smart businessmen know this and wise executives spend hours studying their records. What then, do records tell the businessman?

In the first place, records tell the businessman *where he has been*. He wants to know what his sales were last year, how much it cost him to operate his business, and how much profit he made.

Not only does the businessman want to know where he has been; he wants to know *where he is*—right now! Is his business increasing over the same period last year? Are the

expenses of operating his business greater this year than last? Is he making money? These are but a few of the questions the businessman wants answered. His records tell him the answers—if the records are adequate.

And the businessman is not concerned with the past and the present only; he wants to know *where his business is going in the future*. Again the records, if they are adequate, will tell him. The businessman plots the future course of his business with the help of his records, and he keeps on course with their aid.

What does this have to do with Sunday School records? Surely, God's business—of which Sunday Schools are a very important part—is of far more consequence than that of any businessman. The work we do in our Sunday Schools, if motivated by love for Him, will continue for all of eternity, not just for a few years. Adequate records can tell us much about our business for God.

A. TO THE SUNDAY SCHOOL

Records are important to the Sunday School for many reasons. The following are but a few of the ways in which records benefit the School.

1. *Records spell victory or defeat.* Checking their rise and fall, we have the pulse of our entire Sunday School organism. Adequate Sunday School records show us our past progress, our present status, and point out the needs and possibilities for the future.

2. *Records will expose weaknesses in our work.* This is important because we must find the cause if we would effect a cure. Records will both find the cause and reveal the effectiveness of the cure.

3. *Records may be used as a guide for growth.* They point out opportunities for enlargement, advancement, and improvement. They will be of valuable assistance in planning a building program. Records will indicate which classes or departments require larger facilities and furnishings. They are an important guide in ordering literature and supplies.

4. *Records will provide the names of prospective members* for the Sunday School. They may be used in the follow-up of absentees.

5. *Records arouse workers to action.* Reports that tell us of souls entering our Sunday Schools but slipping through our hands—going out into eternity without Christ—these challenge us to action.

B. TO THE TEACHER

Good records benefit the teacher! They show him both the weak and the strong points of his pupils, so that he may minister to them more effectively. They give him points of contact with the pupils' homes.

In order that the teacher may teach the truth of God's Word and apply it to the hearts of his pupils, he must know each individual pupil. He should know more about the pupil than just his name. He needs to know even more than his age and address and when his birthday is, important as these things are. He must know each pupil's background. What are his parents' names? In what kind of business are they engaged? Are they Christians? What is the condition of the home spiritually, culturally, financially? What other members are in the family and of what age? What problems affect the pupil: physically, mentally, socially, financially? Answers to these and other questions will give the teacher a greater appreciation and a greater sympathy for each pupil.

The teacher must have a good knowledge of the pupil himself. He must know about the pupil's Christian experience. Is he saved? Has he been baptized in water? Has he received the Baptism of the Holy Spirit? Has he joined the church? How long has he attended Sunday School? Each pupil must be dealt with differently, the lessons he learns being in some way related to the experiences that he has had.

Finally, the teacher must know the everyday life of his pupil. To what clubs or organizations does he belong? What sort of friends does he have? Is he interested in pets or hobbies? Many times such information will prove useful in the practical application of the truth during the Sunday School lesson periods. The teacher who genuinely loves his pupils will gather any data that may aid him in reaching those pupils for Christ. The teacher should be able to sum up all this with a statement of his plans for the development of each individual pupil.

C. TO THE PUPIL

Sunday School records are important to the pupil. The diligence with which records are kept and used by the Sunday School is often a measure of the School's concern for its pupils. A School that is careless about keeping records, or that is careless in using them to search out and evaluate its successes and failures, often is careless also about the souls of its pupils. But the School that is careful to keep records and to make effective use of them greatly encourages the spiritual progress and welfare of its members.

The pupil is the heart of the Sunday School program. The School exists for him and everything in it is designed to minister to him. Therefore, pupil evaluation records—records that grade the pupil on his progress and promote his spiritual development—are the most important records in the Sunday School. They are the heart of the Sunday School record system. The National Sunday School Standard recognizes the importance of pupil-evaluation records and requires that they be kept, if a School is to qualify as a Standard Sunday School.

It is the pupil who benefits most from a good record system. First of all it encourages him to attend regularly. Further, it helps to foster spiritual values and character-building habits. Faithfulness, dependability, stewardship, and discipleship are but a few of the values which records help to develop.

III. THE RECORDS WE KEEP

Records are valuable in teaching but their greatest value comes from using them to plan for and promote the work. This requires that they be simple, comprehensive, accurate and available at any time. Those who are to use the records should be thoroughly instructed concerning them. The records should be studied, summarized and explained at regular periods to all who can profit by them.

It is essential to keep records on various levels. There must be class records kept for each individual; in departmentalized Schools a summary record must be made by the department; and always there must be the whole-School record, providing a summary of the week's activity in all the classes and departments.

It is also necessary to determine how detailed a record you want to keep. Naturally, every Sunday School will want to keep a record of attendance and of offerings. However, this surely is not an adequate record. Most Sunday Schools will desire far more record keeping than this. Thus, the Advanced Record System is highly recommended.

A. ADVANCED RECORD SYSTEM

The Advanced Record System, generally known as the Four-Six Point System, is the most effective system of pupil-evaluation records ever developed. This system grades all members except Primaries and Beginners on the basis of six points, as follows:

Attendance	30	Bringing Bible	10
On Time	10	Preparing Lesson ..	20
Offering	10	Church Attendance	20

Primaries and Beginners are graded on four points, as follows:

Attendance	40	Offering	20
		Learning Memory	
On Time	20	Verse	20

Attendance is the basic requirement of the Sunday School pupil; therefore it is assigned the greatest value: 30 per cent. Three other points are directly dependent upon attendance: on time, offering, and bringing Bible; therefore, they are given a combined value equal to the attendance value, or 10 per cent each. The remaining 40 per cent is divided between the two other points—prepared lesson, 20 per cent and church attendance, 20 per cent.

Primaries and Beginners are given 40 per cent for attendance, and half of this value, or 20 per cent each for the other three points—punctuality, offering, and memory verse. The pupil who faithfully performs all of these duties will receive a grade of 100 for the day.

Definitions and requirements for each of the six points of the Advanced Record System are as follows:

1. *Attendance.* In order to obtain credit for attendance, the pupil must be present for at least half of the entire Sunday School session. The reason is apparent: if the pupil is not present the Sunday School can not minister to him. Credit is

not given for any of the other five points if the pupil is not present; his grade for the day is zero.

2. *On Time.* To obtain credit, the pupil must be present when the Sunday School session begins (when the first song is begun or when the first prayer is offered). Tardiness is actually a partial absence. If a pupil misses part of a session, he fails to obtain full benefit from the Sunday School hour. This hinders fulfillment of one of the Sunday School's main purposes, spiritual growth.

3. *Bring Bible.* To obtain credit, the pupil must bring a Bible to class with him. The Bible is the textbook of the Sunday School and proper work can not be done without it. Each pupil should have a complete Bible with him every Sunday. (If a lesson is in the Old Testament, a New Testament is certainly inadequate. If it is in the New Testament, the Old Testament is often helpful.) Bibles should not be left in Sunday School during the week, but should be taken home and studied and brought again the next Sunday.

4. *Offering.* To obtain credit, the pupil must contribute to the Sunday School offering. "God loveth a cheerful giver," and though He does not require Christians to give more than their regular tithes, yet He promises to pour out His unmeasured blessings upon those who do so give. The Sunday School seeks to impress this grace of giving upon every pupil's heart.

5. *Prepared Lesson.* To obtain credit, the pupil must read the complete lesson in the pupil's quarterly. He also should read the accompanying lesson scriptures from the Bible. The pupil can be taught more effectively if he studies the lesson at home in preparation for the class. Also, he is most likely to remember the lesson if he studies it beforehand.

6. *Church Attendance.* To obtain credit, the pupil must be present in the morning worship service of the church, or in Children's Church. An important ministry of the Sunday School is to win and permanently relate the pupil to the church. The Sunday School realizes that the spiritual education of the pupil is incomplete without the worship experiences of the morning worship service. Therefore, it requires that he attend church in order to receive one hundred per cent credit.

Should the pupil leave the School, a space is provided for recording the date of departure and the reason.

Enrollment cards should be filed neatly and systematically in two sections: active and inactive members. Within each of these sections the cards may be filed according to age groups or departments. The enrollment file should be kept either by each department for itself, or by the general office.

An enrollment card is prepared for each pupil as soon as he becomes a member of the Sunday School and is filed in the active section of the enrollment file. If because of the pupil's long absence it becomes necessary for his card to be removed from the active file and placed in the inactive file, the pupil should be given specific attention and every effort made to bring him back into the School. No pupil should be removed from the roll unless he dies, moves to another community, or joins another Sunday School. If he moves to another community, the Assembly of God Sunday School of that community should be notified in order that it may add him to its prospect list.

3. *Pupil Records.* In using the Advanced Record System it is important that some record be made of pupil activity and progress. This Four-Six Point System provides for this record. In classes for the younger ages it is advisable for the teacher to obtain this information and record it in a Class Record Book. In larger or older classes the Individual Record Envelope

INDIVIDUAL RECORD ENVELOPE

If a member, please indicate amount of contribution.

Attendance \$1 per week
 Pupil's Offering \$2 per week
 Family Offering \$2 per week

Home _____

Address _____

Phone _____

Regular number _____

Personal Ministry: Offering: Sunday School _____

INDIVIDUAL RECORD SLIP

Welcome to the Class. Happy to have you today. Will you please fill in this slip. Regular members, grade yourselves.

Name _____	If a member, please grade yourself.
Address _____	Attendance 20 per cent
Phone _____ Date _____	Family Offering 20 per cent
Regular member _____ Permanent Resident _____	Pupil's Offering 20 per cent
Visitor _____ First time _____	Class Offering 20 per cent
Who invited you _____	Assembly Church 20 per cent
Would you like to join our class _____	Bring Bible 20 per cent
Offering: Sunday School \$ _____ Mission \$ _____ Other \$ _____	Year 20 per cent
	Bible Chap. test Read <input type="checkbox"/>

Printed in U.S.A.

Individual Record Slip

or Slip may be used. The Individual Record Envelope and the Individual Record Slip both contain space for the same information; however, the envelope is printed on envelope stock while the slip comes in a pad with one hundred slips to the pad. The Individual Record Envelope or Slip is the most efficient means which has been devised for making Sunday School records. It saves time and labor by providing an easy method for recording the information required for the Advanced Record System. It is often called the "miracle slip" of Sunday School records.

This record form is especially recommended for use in the Adult and Young People's departments; it may also be used in the Senior and Intermediate departments. In small classes where records can be obtained quickly and efficiently without them, the forms need not be used, but in the average class either of them is a valuable time saver, and in larger classes they are practically indispensable. The envelope or slip is given to each pupil as he arrives and is filled out. It may be collected immediately or later, with the offering. The principal information to be recorded on this form is the pupil's grade on the six points of the Advanced Record System. The class secretary compiles his class totals from these slips.

4. *Class Records.* It is now necessary to compile the class record. There are two possible methods: the use of a card record or the use of a book method. The card record will be discussed later so we will consider only the Class Record Book at present.

The Class Record Book provides a weekly record of the attendance and work of the class members. It is designed for versatile usage, providing record space for use with either the Advanced or Elementary Record System.

The main section of the book contains the weekly class records. If the Advanced Record System is employed, both teachers and pupils are graded on each of the six points (Primaries and Beginners are graded on four points, their teachers on six) and the grade is recorded in the space provided.

The Class Record Book also contains much valuable supplementary material. The first few pages carry complete instructions for its use, a digest of the National Sunday School

MONTH	1st Wk. DATE		2nd Wk. DATE		3rd Wk. DATE		4th Wk. DATE		5th Wk. DATE		CRADLE CLASS FOR WOMEN																				
	40	30	40	30	40	30	40	30	40	30																					
TEACHER OR CLASS MEMBER	19		20		21		22		23		CRADLE CLASS																				
	24		25		26		27		28																						
NAME																															
AGE																															
SEX																															
RELIGIOUS TRAINING																															
TEACHER'S VISITATION																															
CLASS TOTALS FOR DAY																															
NOTE: Use columns with added headings for the "SIMPLIFIED" and "ADVANCED" Board Systems.																															
<table border="1" style="width:100%; border-collapse: collapse;"> <tr> <th>Presence</th> <th>Engage</th> <th>Lesson Read</th> <th>Prayer</th> <th>Scripture Read</th> <th>Class</th> <th>Confer</th> <th>Special</th> <th>Board</th> <th>Other</th> </tr> <tr> <td>100</td> <td>100</td> <td>100</td> <td>100</td> <td>100</td> <td>100</td> <td>100</td> <td>100</td> <td>100</td> <td>100</td> </tr> </table>												Presence	Engage	Lesson Read	Prayer	Scripture Read	Class	Confer	Special	Board	Other	100	100	100	100	100	100	100	100	100	100
Presence	Engage	Lesson Read	Prayer	Scripture Read	Class	Confer	Special	Board	Other																						
100	100	100	100	100	100	100	100	100	100																						

Open Class Record Book

Standard, space for names and other information concerning pupils enrolled in the class. In the back of the book is further space to record the teacher's visitation activities, a summary sheet for the year's results, and a page for the teacher's personal record of conferences and training classes attended and souls won to the Lord.

5. *Department or Whole-School Records.* The final step in the keeping of the Advanced Record System is the transferring of the class record to the whole-School record (or in the case of a departmentalized School transferring the class records to the departmental records and then from the departmental records to the whole-School records). Here again a card system may be used (which will be discussed later) or a book system. The book used for this departmental or whole-School record is called the Secretary's Record Book.

The Secretary's Record Book is designed to keep the records of the whole School. Like the Class Record Book the Secretary's Record Book may be used with either the Advanced or Elementary Record System. The total record of the various classes or departments should be transferred to this book each week.

The main section of the Secretary's Record Book contains the "Weekly Sunday School Report." Each week the records of all the departments (or classes if a departmental record book is kept) are recorded on the page allotted for that week. Pages for weekly, monthly, quarterly and yearly summaries appear in the proper place throughout the book. Thus the Secretary's Record Book gives at a glance the record of the School for a particular week, month, quarter, or for an entire year. When the year is ended the Secretary's Record Book should be carefully filed. It will become a part of the permanent and complete record of the Sunday School.

6. *Special Records for Large Classes.* In classes with approximately fifty or more pupils it is recommended that the card file system of records be used. As was mentioned previously the principles of the Advanced Record System may be carried out with a card system.

The pupil's individual record should be filed on the card entitled "Advanced Individual Record Card." These cards may be kept by the secretary of the class in an alphabetical file box. Each member can be graded on the six points of the Advanced Record System. The card will contain the record of a pupil for an entire year.

The class secretary summarizes and totals the individual records of the class on the Summary Card. The Summary Card is used for the weekly report to the department or whole-School

secretary. It provides for class, department or whole-School totals.

Summarizing the foregoing, the following procedure is the heart of the Advanced Record System: (1) getting the record from the individual pupil; (2) transcribing it to the Class Record Book (or card) and (3) thence to the whole-School record (or in a departmentalized School, first to the departmental record, then to the whole-School record).

C. ELEMENTARY RECORD SYSTEM

The minimum record system which the Standard recognizes is the Elementary Record System. This checks the pupil on attendance, offering, and church attendance. It is less acceptable than the Advanced Record System in that it does not provide an adequate record of pupil activity and progress, nor does it provide a means of grading the pupil's work. Therefore, the School earns only three credits for the use of the Elementary Record System.

Perhaps the Elementary Record System is most valuable as a means of educating and preparing the School for later adoption of the Advanced Record System. Since the Elementary System uses the same forms and basic procedures as the Advanced System, Schools may adopt the Elementary System for a year or so until they become accustomed to the forms and procedures involved. They will then find the transition to the Advanced Record System a simple matter.

D. OTHER RECORDS

There are various other records which the Sunday School will want to keep, records which are important in the operation of a successful Sunday School program. Space limits the discussion of these, nevertheless we do want to bring them to the reader's attention.

Since one of the greatest leaks in the Sunday School is caused by absenteeism, the School will want to keep a good system of absentee and prospect follow-up records. Feature Six of the National Sunday School Standard requires that such records be kept and two credits are awarded to the School for maintaining such a system. Complete record materials for absentee follow-up are available from the Gospel Publishing

House in Springfield, Missouri. A pamphlet dealing with the subject is also available from the National Sunday School Department on request.

The Sunday School which maintains Extension and Cradle Roll departments will undoubtedly want to keep adequate records of these. A complete description of Extension Department records is contained in the Extension Department manual. Those interested will find valuable assistance in a study of this manual.

In the near future a complete system of Cradle Roll records will also be available through the Gospel Publishing House. These record forms and materials will prove to be a great asset to those ministering in this area of the Sunday School work.

THE CURRICULUM

by Ralph Harris

"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." 2 Timothy 3:16.

"WATCH YOUR LITERATURE, for it is there that a movement first begins to backslide." It was a minister of an old-line denomination, now become modernistic, who made that statement. More, perhaps, than any other factor, literature shapes and influences the permanent character of a movement. And this is especially true of the curricular material used in Sunday School. Through this literature the entire constituency is indoctrinated. An error which appears in print can do inestimable harm and could possibly never be fully rectified.

To be effective to the fullest extent, good literature must be used properly. The teacher must know and understand the objectives toward which the material is directed. He must also know the methods which will enable him to present the materials most effectively.

The very word *curriculum* emphasizes this idea. It comes from the Latin word *curro*, meaning *run*. Running certainly includes having a goal, for it would be foolish to run without a destination. Thus the objective of a curriculum, a "course of study," is to reach certain goals in the lives of the students who use it.

What then is the purpose of the religious curriculum? The over-all objective is the indoctrination of the students in the great truths of the gospel. This will be achieved in differing ways according to the various age levels. Other major objectives, as well as some which are relatively minor, will be suggested later.

I. HISTORY OF CURRICULUM

It is interesting to note how Sunday School curricula have developed from the time of the earliest Sunday Schools to the present day. Robert Raikes, the founder of the Sunday School movement, had no curriculum, of course, in his first school in Gloucester, England. Raikes paid the children a few pennies to attend his Sunday School each week. Then he hired four teachers and encouraged them to instruct the children in reading and writing, good morals and religion.

The first Sunday School publications came into existence in 1785 when William Fox began the Sunday School Society. Supplies included Bibles, Testaments and spelling books. Not too much of a variety! A few years later, in 1803, the London Sunday School Union was founded to publish books, periodicals and papers. By 1805 there were four publications: "A Plan for Forming Sunday Schools," "A Guide to Teachers," "A Catechism in Verse," and "A Reading Primer." You can see that in the beginning both secular and religious materials were used.

A number of distinct periods may be noted in the progress towards a unified curriculum. The first, which could be called "The Catechism Period," lasted from 1790 to 1815. No other course of study was available. Catechisms were inexpensive and easily obtainable, but since they were slanted toward adults and the wording was too difficult for the children, these catechisms were far from adequate.

"The Memory Period" which followed lasted for about a quarter of a century, from 1816 to 1840. The formation of the American Bible Society in 1816 made Bibles easier to obtain. The focus was upon the Word, and lesson study consisted of memorizing portions of Scripture. Amazing feats of memory were performed. Some people memorized as many as 1,350 verses in three months' time; others memorized entire books of the Bible, and a few even the whole Bible.

"The Babel Period," from 1840 to 1872, was well named, for it was a time of confusion. There was no generally used plan. The American Sunday School Union launched the first effort toward uniformity in instruction by suggesting a system of study based on ten to twelve Bible verses each week.

Another system, the "Verse-A-Day Plan," suggested that the pupils memorize each day consecutive verses of Scripture. In addition, various denominations began providing courses; private publishers also began producing lesson series also. Generally, the method used was that of questions and answers.

A significant event in the development of Sunday School curriculum took place at the Fifth National Sunday School Convention, an interdenominational effort. This convention was held at Indianapolis, Indiana, in 1872. At this time it was decided to collaborate in producing a series of uniform lessons. This joint effort was a great achievement, for it made possible the production of more and better helps for teachers.

In the beginning these lessons were evangelical, but as modernism crept in, the curriculum began to emphasize a social gospel and to ignore some of the great, essential truths.

It is to the credit of the Assemblies of God that our movement was one of the first to recognize this subversive influence and to do something about it by developing our own curriculum. In 1937 the "Whole Bible Course" was begun. At about the same time two graded courses, one for Beginners and one for Primaries, were begun.

In 1948 another curriculum change occurred. Other denominations had now become aware of the modernistic tendencies in the International Uniform Series. This factor played a major part in bringing the National Sunday School Association into existence in 1945. One of its prime objectives was to produce a new uniform lesson series which would be evangelical in spirit and content. The new series was launched in January, 1948. In the interest of evangelical unity, and because it was felt that our movement could contribute to the maintenance of evangelical principles, the Assemblies of God joined in this endeavor, calling our materials the *Word of Life Series*.

II. PLANNING

The Uniform Bible Lesson Series of the National Sunday School Association originates with the Central Curriculum Committee. On this committee are representatives of a number of evangelical denominations. From the inception of the committee, there has always been an Assemblies of God man as a member and, at the time of writing, the chairman of the

committee is the Church School Editor for our denomination. The Curriculum Committee is appointed by the Board of Directors of the National Sunday School Association. The Assemblies of God has usually been represented on this Board.

This is the way the curriculum is formed. First, there is the formation of the *cycle*. The first cycle was five years in length, running from 1948 through 1952. The second cycle was planned to run for a period of six years, from 1953 through 1958. The third cycle, again of six years' duration, has been planned to run from 1959 through 1964.

One of the primary objectives of the Curriculum Committee is to provide a well-rounded basis for the study of the Word of God. Curriculum planners try to work in such a way that forty per cent of the material covered will be from the Old Testament, forty per cent from the New Testament, and twenty per cent topical—and most of that from the New Testament. The first quarter of each year usually features the life of Christ, and the fourth quarter is often devoted to topical studies. In addition there is emphasis upon certain facets of truth in the observance of Pentecost Sunday, Temperance, and other special days.

At the June meeting four members of the Curriculum Committee are appointed to be Initiators, each for one quarter of a year. Four others are asked to be Collaborators, to work with the Initiators. The Initiators and Collaborators are appointed four years ahead of the publication date. The theme for each of the four quarters for an ensuing year will have already been chosen, as well as the portion of Scripture from which thirteen lessons must be developed.

The Initiator selects thirteen lessons from the portion of Scripture assigned to him. For example, the Initiator for the first quarter, 1959, was asked to develop thirteen lessons from Matthew and Mark on the theme, "Men Who Met the Master." The Initiator suggests the topic, the Scripture setting, the portion of the text which will be printed, the golden text and the central truth for each lesson. This work is known as the Initial Draft.

At a meeting of the Central Curriculum Committee in December, the committee goes over the work of the Initiators

for each of the four quarters of the year. This revised work (and there are usually many modifications) is given to the four Collaborators so they can do their work.

The work of the Collaborator is to prepare a suggested outline, following the printed text. He also suggests an evangelistic emphasis and daily Bible readings which tie in with the general theme.

Beginning with the 1959-1964 cycle a change was made in the Curriculum Committee by the addition of associate members known as Age-Level Specialists. They prepare, in short paragraph form, a suggested treatment of the topic for Adults, Young People, Juniors and Primaries. They also suggest a topic for the Juniors and Primaries, adapting the main topic to the understanding of the children.

The work of the Collaborators and the Age-Level Specialists is known as the Final Draft. This draft is checked and approved at the June meeting, first by the Curriculum Committee and then by a General Committee. The General Committee is composed of the Central Curriculum Committee, plus representatives from publishers and denominations using these outlines.

Following the June meeting, the material is sent out in mimeographed form to a committee of one hundred, composed of a representative group of pastors, publishers, educators, denominational leaders and Sunday School specialists. Their suggestions are considered at a meeting of the Curriculum Committee held in September. Before the material is printed and distributed to publishers who use these lessons, the outlines must be approved by the Board of Directors of the National Sunday School Association. The writers of Sunday School lessons, including those of the Church School Literature Department of the Assemblies of God, use this material for the preparation of the lessons.

There are many advantages in our co-operating with the National Sunday School Association, and we have nothing to lose by following these lessons. There is, for example, a savings to us because the cost of producing the outlines is shared with other organizations. In addition we benefit from the scholarship and thinking of some of the best minds in evangelical circles. A broad range of viewpoint as well as freshness of thought is obtained.

On the other hand, none of our Pentecostal principles are sacrificed by using this series of lessons. Our editors have the right—and frequently exercise it—to change the outline or use their own. Since the material prepared in this interdenominational effort does not deal with the *content* of the lessons, our writers are free to emphasize our Pentecostal viewpoint—and they are instructed to do so. One beneficial result of using these outlines is the opportunity it affords of selling our literature to other groups. Several thousand churches outside the Assemblies of God, of many denominations, use our materials.

Our editors then, in the Church School Literature Department, slant the material for our own constituency. The writers begin preparing the material at least nine months ahead of the date of publication. The first step is a conference among the editors of the uniform lessons, discussing the various points which may be stressed for the various age levels. At this time an understanding is reached concerning how difficult passages of Scripture will be handled.

Considerable pains are taken to insure the doctrinal accuracy, the grammatical correctness and the literary excellence of the material. After it has been written, copy is examined by four members of the Church School Literature Department before it goes to the printing plant. And there, of course, it is also scrutinized a number of times by workers in the proof room.

Special attention is given to slanting the material toward the needs and understanding of the age level for which it is written. For example, in preparing the Primary course, certain objectives are kept in mind. Emphasis is placed on what God is like, what He can do, as well as on the various relationships of life toward God, toward parents and toward others. The materials constantly point out the things that are wrong to do.

In the Junior course a well-planned attempt is made to lead the pupil into a self-chosen but Christian course of action. Since action is determined by attitudes, the materials are designed to help the teacher inspire correct attitudes. Again, since attitudes are to a large extent determined by what one knows, the teacher is provided with material to help him impart that knowledge which will produce right attitudes in Junior boys and girls.

So it is with each age level. Certain principles have been recognized as fundamental and the literature is prepared in the light of these principles.

III. CURRICULUM PRINCIPLES

The basic philosophy back of the curriculum is important, for it determines the final result. A number of theories are prevalent today, each with its advocates.

Some religious educators advocate a *pupil-centered curriculum*. In this system, the curriculum revolves around the pupil and his needs. Efforts are made to guide the pupil in discovering those facts (either from the Bible or outside the Bible) which will help in (what the educator would call) the pupil's search for truth and his attempt to formulate his own personal philosophy of life.

Other religious educators advocate a *content-centered curriculum*. Here the aim is to impart knowledge of the Bible or church dogma. The implication is that proper knowledge will produce proper conduct.

Strictly evangelical educators contend for one of three theories—a *Christ-centered curriculum*, a *life-centered curriculum* or a *Bible-centered curriculum*. The first system advocates teaching the Word with the objective of leading the pupil to know and to do the will of Christ. The second school of thought believes the emphasis should be upon the life-needs of the pupil. The Word of God is used to show how he should meet life and its problems.

We reject the pupil-centered theory because we believe the story of redemption is the record of God's search for man, not man's search for God. We reject the content-centered theory because it is an appeal mainly to the mind, whereas God's way is to deal with the heart. Education, even religious education, is not enough.

A Bible-centered curriculum will avoid the dangers of these rejected theories, while achieving the worthy objectives of the better ones. If the Word of God is expounded and explained in its fullness, the great truths (which the content-centered advocates desire) will be taught. In addition, through teaching which applies Bible truths to the specific needs of

each age level, the goals of the life-centered curriculum will be reached. Even the goals of those who advocate a Christ-centered curriculum will be achieved, for Christ is the heart of the Bible. He is the living Word. And to teach the Word in its fullness is to present Christ and His claims upon the human heart and life.

Add to this placing of the Bible at the center of the curriculum, the anointed teaching of the Word, and we have a curriculum dynamic in its possibilities: as wide in its scope as the needs of man, and as alive and powerful as the Word and the Christ which the Word presents.

There are two general types of Sunday School lessons, the uniform and the graded. In the uniform lessons, a single lesson is prepared for the entire Sunday School, with the classes on every age level studying the same scripture subject and golden text. The graded lessons are of two kinds—departmental and closely graded. In the closely graded system, there is a special lesson each Sunday for every single age in the Sunday School: one for the five-year-olds, another for the six-year-olds, etc. In the departmentally graded materials, there is a distinct lesson for each department of the Sunday School.

The Assemblies of God uses both the uniform and the graded lessons in its Sunday Schools. There is a two-year course for the Nursery age, the two- and three-year-olds; a two-year course for the Beginners; a three-year course for the Primaries; and a three-year course for the Juniors. Recently a three-year course for teen-agers has been developed. Eventually there will be a three-year course for the high school age and a longer course for the young people and adults. However, the uniform lessons, produced by the National Sunday School Association, are the basis for lessons produced for the Intermediate through Adult levels. And, although it is planned to have graded materials for every age level eventually, the uniform lessons for the ages now covered will be continued.

There are advantages and disadvantages in both types of study. When the uniform lessons are used, it is easier to have responsive reading in the Sunday School. Families find it easier to study the lessons together at home. One of the weaknesses of this system, however, is the fact that it must be based on a story theme understandable to the younger ages.

This tends toward much repetition and deprives older students from the study of some of the deeper truths of the Bible.

The strength of the graded system is that it provides an entire course adapted to the needs and understanding of the pupil. The Bible itself teaches that milk is needed for children and "strong meat" for older people. Further, the graded principle lends itself to topical studies and is therefore more effective for teaching doctrine. Small Schools, however, find it difficult to use graded materials, because of their limitations as far as facilities and teaching staff are concerned.

IV. PROJECTING THE CURRICULUM

The teacher fills the most strategic place in making curricular materials effective. In the final analysis, the measure of our success in Sunday School work is *not* the size of the School but its effectiveness. What happens after the teacher closes the door or pulls the curtain, shutting himself in with his class, determines whether the Sunday School is doing the job it has set out to do.

To be effective, the teacher must be keenly aware of the objectives of the curriculum: what should be accomplished in the lives of the pupils who sit under his ministry. In every lesson he should be conscious of these objectives and work toward them. For example, the teacher of Beginners has a golden opportunity to make them aware of a great, good and kind heavenly Father who loves and cares for them. What a wonderful foundation for Christian living can be laid in those lives! The teacher should also know how to use the literature and other materials provided, as tools to reach these objectives. To do this most effectively, he must understand the principles underlying the preparation of those materials.

It is impossible to go into further detail. We have already cited the approach used in the Junior materials: using knowledge to encourage the development of attitudes, which in turn will inspire conduct. One more illustration will suffice. In both the Nursery and Primary courses, modern-day children have been injected into the stories. Why do we use a Primary boy named Jackie and a Primary girl named Judy? Because children, with their vivid imaginations, tend to identify themselves with the characters they read about. If Jackie and

Judy have faced a situation and decided to do what is right because of what they learned from the Bible in Sunday School, our Primary children will find it easier to make a right decision when they face a similar situation.

The Sunday School teacher who does the most effective job will utilize all the helps available. Some of the materials, such as the visual aid, take added time to prepare, but they are well worth the extra effort. The old philosopher was right when he said, "A picture is worth ten thousand words." Each type of material is prepared, not because it is a marketable item, but because it will make the teacher's ministry more effective.

Take the workbooks—or workbook sections. These have a higher aim than merely providing some interesting puzzles to solve. The pupils may not realize it, but they are having Bible study geared to their level of understanding and interests. The puzzles that a Junior boy solves by using a fascinating code are encouraging him to search the Word, thus gaining valuable information—all by himself.

Pupil participation is very important. The materials are designed to help the teacher secure this from the students. Discussion questions in the teacher quarterlies, life situation questions in the Teen quarterlies, assignment questions in the Intermediate and Youth quarterlies—all these are planned to make it easier to secure the interest and participation of the student. The Junior course ties this in even more effectively by suggesting that the teacher, throughout the lesson, call for reports by the pupils (from the pupil's quarterly or the Bible Explorer).

The very latest methods are provided for getting the truth into the hearts of the pupils. For example, the Activity Centers suggested for the Nursery Department employ an effective pedagogical principle: *teaching through directed activity*. As the child gravitates toward different centers, the worker takes advantage of his interest to tell or review the lesson. What a pupil *sees* is more effective than what he hears, and what he *does* impresses itself upon him even more than what he sees.

Preparation of the curriculum of the Sunday School may not seem glamorous, but it wields a powerful and far-reaching effect upon the future of those who attend our Sunday Schools.

Listen to what Dr. C. Alphonso Smith, professor of English at the University of Virginia, once said: "The Church as a whole has never realized the possibilities of her press or the measure of her duty to it. Let it be conceded at once that the printed page can never take the place of the preacher. But is it not equally true that the preacher can never take the place of the printed page? While there is more power of immediate and personal appeal in the spoken word, the written word takes easy precedence in the permanency of its effect and in the orbit of its influence . . . The propagation of Christianity today rests upon both these pillars . . . power and perpetuity—a consecrated pulpit and a consecrated literature."

CHAPTER SEVEN

THE BUILDING AND EQUIPMENT

by C. W. Denton

*"Lord, I have loved the habitation of thy house,
and the place where thine honour dwelleth." Psalm
26:8.*

EVERY CHURCH BUILDING should reflect a silent testimony to the glory of God. When anyone looks upon a church he should receive the impression that here is something real and worthwhile, something of eternal value placed in the midst of a needy world, a lighthouse shining brightly for those who grope in darkness.

There are, it must be acknowledged, things of greater spiritual significance than the outward or inward appearance of the church building. However, the church building and its equipment do represent the gospel being preached. They inform the onlooker of the *quality* of the means and the methods being used to promote the gospel. The church which has a run-down appearance and poor equipment is a poor testimony to a living, victorious religion. The building can affect the church's work in *many* ways. This chapter has been written to point them out.

I. THE BUILDING ESTABLISHES THE PATTERN FOR GROWTH

A church usually grows attendance-wise to fill any reasonable space provided for its Sunday School. It is important, then, for the church to keep in mind that its building sets the pattern and determines the size and quality of its Sunday School work. A wholesome spirit, a visitation program and adequate space in which to conduct organized departments and classes, encourage people to attend Sunday School. Such conditions provide a golden opportunity for evangelism.

A church cannot have more people in Sunday School attendance than can be cared for in its building. Building space must be provided before people can be reached.

A. PLAN YOUR EDUCATIONAL PROGRAM

When an educational building is anticipated, one of the first things to consider is the type of educational program the church desires. Here are some features the church leadership will want to consider: a departmentalized School for graded Bible study; facilities for the youth program, the Women's Missionary Council, Men's Fellowship, Vacation Bible School and any other active organizations in the local church. Space should be provided also for offices, library, audio-visual aids and storage.

B. HOW MANY PEOPLE ARE TO BE REACHED?

Now the church must decide upon the organizational pattern which will be most effective in reaching a given number of people in each age level. The question is not how many Junior or Adult classes the School now has, but how many are needed to obtain the anticipated growth in each department.

Yes, buildings are important. They limit the number of people a church can serve. They determine the number of lost people which can be reached. They affect the teaching situation, making some classes too large and limiting the growth of others.

How many times have pastors said, "The church where I am now pastor does not have any more in attendance than it had fifteen or twenty years ago"! They go on to point out that the church building has never been enlarged or changed. The attendance has temporarily increased several times but the building would not accommodate the increases. Consequently, the attendance has fallen off.

Every time a church has this experience it becomes more difficult to arouse new interest among its members. This should point out two principles relating to space which govern the growth of our Sunday Schools. The first principle is that you cannot maintain a *larger* attendance than physical space allows. The second principle is that you cannot keep your space *full* Sunday after Sunday. After the saturation point is reached,

growth stops. In making room for growth keep in mind these facts and plan your building accordingly.

II. THE BUILDING TEACHES

It is true that Christ, the Master Teacher, was able to transform a fisherman's boat, a lakeshore, a mountainside, a village well, or a crowded courtyard into a classroom. In the same manner He was able to convert simple everyday happenings into parables of the kingdom. How many times have we heard of the proverbial "log university": Mark Hopkins on one end of the log and a student on the other end! This was well and good for Mark Hopkins, but the skill of most Sunday School teachers is limited, and every favorable circumstance is needed to bring about even moderate success.

A. CONDITIONS ATTITUDES

The building and equipment have a definite effect on the attitude of old and young alike. A good building, well equipped, testifies to its people that the Christian faith is important and that they are fortunate to be members of that church. The good attitude is reflected, in that people want to work in that church and seem to have a sense of pride in belonging. A church poorly equipped and poorly maintained suggests to its members that religion is not too important. They are apt to feel that whatever they do will not really affect the society of which they are a part. It is essential then that the church provide the best building and equipment it can afford, in order to encourage the spiritual growth of its members.

B. ILLUSTRATES GOSPEL TRUTHS

There are buildings which advertise by their very structure that they are clubs. Others say to every passerby, "This is a place to deposit your money," or, "Mail your letters and packages here." Others are a silent summons to worship God. Is it too much to ask that the building dedicated to edify the soul should have stamped upon its very image the supreme value of the religious life? The religion reflected in the building should not be dreary and somber but radiant, wholesome and inviting to all who pass by. Surely every child of God must desire that the house of the Lord should possess as much beauty as possible, yet without extravagance.

Some truths an assembly can give to its community through the building it erects are these:

All men have the opportunity of direct access to God. The building does not provide a special area for a priesthood with all its formalities. Christianity is democratic.

The church's ministry is Bible-centered. The prominent pulpit with an open Bible upon it testifies to the church's belief in the Scriptures as its rule of faith and practice.

The building should set forth the church's teaching of water baptism as a picture of death, burial and resurrection, and the Lord's Supper as a memorial of His death. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11:26).

Apart from the main sanctuary, other areas of the building tell of the church's interest in ministering to its members, spiritually, mentally and socially.

III. INTERIOR ARRANGEMENTS

In the interior arrangement of the building, its four-fold function in relation to the Sunday School must be kept in sight. There must be provision for administration, for evangelism, for worship and for education. It is essential when arranging a new building to plan from the inside out. A building planned for a balanced program, in the hands of a skillful architect will be both efficient and pleasing in appearance.

A. ADMINISTRATION

The idea that the church has only a Sunday program has caused many, in planning our smaller churches, to ignore administrative needs. A few of our larger churches have fallen victim to this lack of vision also.

The general office should be situated near the main weekday entrance for accessibility and control of traffic in and out of the building.

A workroom near the church office will be required for the operating of the mimeograph and addressing machines. A number of files and supplies can be placed in the workroom.

The pastor's study should be accessible and not too far from the church office. It should be well lighted and ventilated, with plenty of shelving for books and periodicals. Make the room comfortable. In smaller churches the pastor's study can also be used for the pastor's counseling room. Larger churches generally provide a separate room adjoining the study.

Offices for other staff members—the minister of Christian education, minister of music, etc.—should be accessible to the church office to assure efficient teamwork.

A conference room equipped with a large table and comfortable chairs will be most useful.

B. EVANGELISM

Provision should be made in the church plans for evangelism. The aisles in the main auditorium should be planned to make it easy for a penitent sinner to find his way to a place of prayer. Allow plenty of altar space so that personal workers can get to the seekers without difficulty. Prayer rooms, easily accessible from the auditorium, should also be provided. Such rooms can be used for Sunday School classrooms.

Comfortable seats make for better attention. Better attention means greater acceptance of the message, which in turn leads to acceptance of Christ.

The Sunday School department and classrooms properly arranged can be very effective in encouraging evangelism. Brick, mortar, wood and steel are dead matter. But, constructed into equipment for religious training they have a real influence in bringing souls into the kingdom. The very building, nourishing the life of the kingdom within it, witnessing the miracle of the new birth, and vibrating with the joy of expanding spiritual life, acquires sacredness.

C. WORSHIP

While the auditorium should be conducive to evangelism, it can also be designed to help inspire worship. From the moment an individual enters the church from the outside world he should be made to feel like Jacob, "Surely this is the house of the Lord."

The outside world should be shut out and a sense of "blessed quietness" made a reality. Not only the design and colors of the interior, but the actual materials used can help bring about this feeling. The walls and ceiling covered with acoustical board will deaden sound and soften the echoes which hinder perfect hearing as well as worship and meditation.

The Sunday School facilities must make provision for worship for it plays a vital part in our teaching. To do this most successfully, the School requires separate facilities for each of the several departments. The ideal is to provide rooms, divided in such a way that simultaneous services of worship can be conducted without one disturbing the other. This, of course, calls for soundproof walls. The classrooms likewise must help to produce an attitude of worship in the pupil. The physical appearance of a room can create or destroy the atmosphere of worship. A neat and comfortable room minimizes distracting outside influences, giving opportunity for the teacher to lead his pupils into a reverent attitude.

D. EDUCATION

One of the most important ministries of the church is that of education. Every church should feel the weight and responsibility of teaching the boys and girls, men and women the principles, the practices and the blessings of godliness and righteousness. This is particularly the function of the Sunday School.

Now what the body is to the soul, so is the church building to the life and activity that goes on within it. The teacher and his teaching, the pupil and the lessons he learns, all combine to produce this soul within the church walls. There really is no limit to the growth of this Sunday School soul, except that it might be limited by the inadequate body in which it is forced to dwell. Must that soul be hindered in its development, cramped by a poor and outdated building? How essential it is to provide one which will truly accommodate the activities of the School!

A spirit of selfishness which would eagerly use the latest of machinery in its factories and build for itself the most modern homes, while permitting the Sunday School to carry on with old and worn-out facilities, is surely far from Christian.

It has been pointed out that a great musician can produce fine music on a common violin; but he who uses a common violin when he could have a Stradivarius only proves himself a fool and no musician whatever!

This is a fitting parable for the church and the Sunday School. Much, of course, can be accomplished for the kingdom of God in a rude schoolhouse, a tent, or an old building overcrowded and outdated. Never let this be the ultimate if a better building and equipment can be provided. It may take time to accomplish this goal but until the best has been attained, let no one rest at ease.

1. *Floor space.* Space and equipment are needed to carry out the functions of teaching. Proper grouping of the pupils demands an assignment of space which varies according to age and enrollment. The suggestions for floor space for each department are listed in the chart on page 94. The general rule is: the younger the pupil the more space is needed. If your present space is considerably less than that recommended, you might make the following experiment: Measure off the suggested floor space in a larger room and then conduct the kind of teaching program required, using the equipment and proper number of children for which the church needs to plan. Such an experiment will prove helpful to the teacher and at the same time prove the value of adequate space. Should your church be launching a building program it will be especially beneficial to make such a trial. It will prove to the building committee the need of assigning the proper amount of space for effective teaching.

2. *Department assignments.* The Nursery, Beginner and Primary children should surely be located on the ground or first floor. This will leave the climbing of any flights of stairs to the older children. Easy access is an aid to parents bringing their children to School and meeting them again at the close of the session. Such an arrangement is also an added safety precaution in case of fire. Where possible, place the parents of children from the Nursery and Beginner departments in a location easily accessible to the children. Generally, the adults are the last to be assigned space and to save expense the church auditorium has to be used for them. The ideal, of course, is to have an educational unit large enough to accommodate adult classes.

Chart showing approximate floor space to be allotted to each department of the Sunday School

Ages	Departments	% of Total	Area in Square Feet per Pupil	Number to be accommodated in your Sunday School				
				100	300	500	700	1,000
0-2	Cradle Roll	4	20-25	80 100	240 300	400 500	560 700	800 1,000
3	Nursery	4	20-25	80 100	240 300	400 500	560 700	800 1,000
4-5	Beginner	8	20-25	160 200	480 600	800 1,000	1,120 1,400	1,600 2,000
6-8	Primary	12	15-18	180 216	540 648	900 1,080	1,260 1,512	1,800 2,160
9-11	Junior	12	15-18	180 216	540 648	900 1,080	1,260 1,512	1,800 2,160
12-14	Intermediate	10.5	12-15	126 157.5	378 472.5	630 787	882 1,102.5	1,260 1,575
15-17	Senior	9.5	10-12	95 114	285 342	475 570	665 798	950 1,140
18-24	Young People	10	10	100 100	300 300	500 500	700 700	1,000 1,000
25 & up	Adult	30	10	300 300	900 900	1,500 1,500	2,100 2,100	3,000 3,000
Total floor space for fully Departmentalized Sunday School				1,301 1,503	3,903 4,510	6,505 7,517	9,107 10,524	13,010 16,035
Floor space required for Church Auditorium				650 752	1,852 2,255	3,252 3,758	4,554 5,262	6,505 8,018

NOTE: Top number represents minimum area
Bottom number represents maximum area

Allotment of Floor Space

Buildings that provide space for multiple departments generally experience a growing enrollment, increased attendance and more effective teaching. Believing that there is a place in Sunday School for every person from the youngest to the oldest and that the individual has changing needs as he develops, we should plan the location of each department and class to meet these needs. The Assemblies of God Sunday Schools have a unique program, consequently cannot be housed in just any sort of building. Many of our Schools find that the best way to improve the housing of the School is to outgrow it. The next step then is a new building so arranged as to care for the various departments properly.

When the School is not in a position to provide separate housing for all departments it is recommended that the Primary through the Senior age levels be given priority. These are considered the most important years of life; therefore the church must provide for them first.

IV. SUNDAY SCHOOL EQUIPMENT

A. FLOOR COVERING

Hardwood, linoleum, rubber tile are the most generally accepted materials for flooring. Rugs are used only when proper care can be given with cleaning equipment. Because children spend a considerable amount of time on the floor, rugs are a welcomed addition. Washable rugs are recommended. The floors should be kept clean at all times. Caution should be taken that floors are not slippery.

B. COLOR IS IMPORTANT

There is no color formula which can be applied in all situations. Consideration must be given every room to determine who will occupy it. As a general rule, soft pastel shades should be selected for wall surfaces. Rooms which receive a great deal of natural light will require calming and cooling colors. Rooms with less natural light will call for warm colors such as yellow or buff.

C. LIGHTING

The well-being and comfort of pupils are greatly affected by the lighting of the room. The type and location of lighting fixtures should be chosen to avoid glare.

AGE DISTRIBUTION CHART

Ages	Departments	% of Total	Area in Square Feet per Pupil	Total Attendance				
				100	300	500	700	1,000
0-2	Cradle Roll	4	20-25	4	12	20	28	40
3	Nursery	4	20-25	4	12	20	28	40
4-5	Beginner	8	20-25	8	24	40	56	80
6-8	Primary	12	15-18	12	36	60	84	120
9-11	Junior	12	15-18	12	36	60	84	120
12-14	Intermediate	10.5	12-15	10.5	31.5	52.5	73.5	105
15-17	Senior	9.5	10-12	9.5	28.5	47.5	67.5	95
18-24	Young People	10	10	10	30	50	70	100
25 & up	Adult	30	10	30	90	150	210	300

Light switches should be located in convenient places and be free from noise in operation. Make certain that a sufficient number of outlets are provided to take care of the electrical devices. This is particularly necessary in view of future needs, since audio-visuals are being used increasingly.

D. WALL FURNISHINGS

Classrooms, with the possible exception of the Nursery and Beginner, should be equipped with a good chalkboard. The board should be placed so that it can be used conveniently by the teacher and readily seen by the class. Green surface boards are much used; the color harmonizes well with the tones of the room. A bulletin board or "tackboard" should be provided, giving opportunity for the teacher to display pupils' work, small pictures, maps, clippings, etc.

Pictures are a valuable aid in teaching and serve to make the rooms attractive. In addition to the unframed pictures used on the tackboard there should be well-chosen framed pictures, appropriate for the pupils using the room.

E. CHAIRS AND TABLES

Public schools emphasize the direct relation between physical posture and mental attitudes. Ill-fitting chairs cause much difficulty, especially with the smaller children. To seat a Primary child on a high chair from which his feet dangle during the entire class session is both unkind and unreasonable. If suitable chairs cannot be provided for the entire School, special attention should at least be given to the smaller children.

The following seat heights are recommended for growing age levels: Nursery—eight inches; Beginner—ten inches; Primary—fourteen inches; Junior—sixteen inches. Tables should be approximately ten inches higher than the chair seats.

F. PROVISION FOR WRAPS

In every department some provision should be made for hanging up the children's wraps. There may be a separate cloakroom, or hooks in the hallway or classroom. Rods with hangers accommodate more wraps per given space. The hooks or rods should be placed at the following heights above the

floor for the children. Nursery—thirty inches; Beginner—forty-two inches; Primary—forty-two inches; Junior—forty-eight inches.

G. OTHER NEEDED EQUIPMENT

Cabinets are essential to hold the materials and literature for the class. This is especially true for the lower age levels where educational toys are used.

Musical instruments: Good pianos should be placed in the rooms used for opening worship. A record player is helpful for children's and youth groups.

Signal System: Many are using a light system in the rooms, rather than a buzzer or bell. Since it is silent, such a system is less distracting.

Maps: It is good to provide maps for pupils who are studying geography in the public school. Maps which can be rolled up when not in use are preferable. They not only save space in storage but last longer.

Library: The library should be located on the main floor of the church, near the front and on a main artery of traffic. It may be better to choose a less satisfactory room in a good location than a good room in a poor location.

The room should be decorated in soft, pleasing colors and kept clean, neat and attractive. Carpets on the floor tend to reduce noise. Lighting should be good and evenly distributed. Keep the room well ventilated for books mildew quite easily.

V. SUGGESTIONS FOR THE SMALL CHURCH

Help and consideration is given here in the interest of the School with limited facilities. To many Schools the ideal arrangements set forth in the preceding portion of the chapter are an impossibility. They meet in a church auditorium without partitions. Confronted with many such handicaps, they nevertheless need not be discouraged. Using a little faith, imagination, patience and willingness to work, they can do wonders with the least promising situations. The suggestions offered here by no means exhaust the possibilities for making improvements.

A. ELIMINATE NOISE

The major problem in the one-room Sunday School is noise or sound. Place carpeting on the floor, or rubber caps on the legs of chairs. A rug on the floor will eliminate the sound of shifting chairs and the shuffling of many feet.

B. ARRANGEMENT OF SPACE

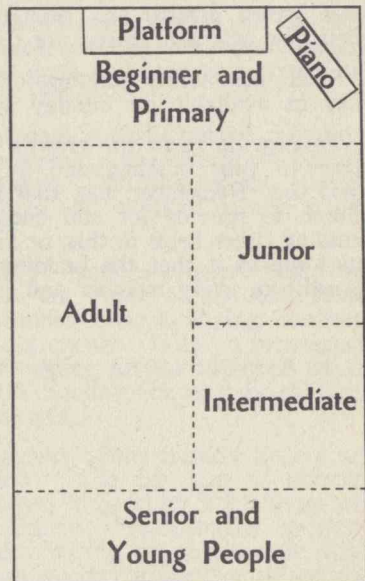
Portable screens help to eliminate distractions from other classes. Such screens also provide a surface on which the teacher may pin up pictures and other items of interest. Panels in the screens can be painted to serve as chalkboards. Many Schools divide the room area by curtains. However, curtains cannot be used for displaying pictures, etc.

In keeping with the requirements of the National Standard we have illustrated a room arrangement for the School with an enrollment of from fifty to sixty-nine pupils. It is assumed that the church will build later, or remodel as necessary in order to serve the school more adequately.

C. USE PORTABLE EQUIPMENT

A careful study of present available space should be made, assigning areas in the rooms best suited to the needs of each group. By rearranging some of the seats, a class may face inward toward the wall. This assists the teacher to give the class a sense of group solidarity.

The use of portable screens and folding tables, along with other equipment which can be readily put away in a closet



Suggested Layout for Five Classes

or box, will help to convert the room quickly into a lovely place of worship for the church service.

To arrange a writing surface for the pupils, a hinged shelf on the back of a pew, or a drop-leaf table fastened to the wall, can be built. Failing this, lap boards made of masonite or plywood may be used.

D. OBTAIN USE OF NEARBY BUILDINGS

It is often possible to rent or buy a house next to the church building for Sunday School purposes. Some churches have bought up a number of such houses around the church with the idea of tearing them down eventually to make room for a new church edifice. In the meantime one or two departments can be assigned space there. In many cases these departments have grown greatly and enough income has come in from their own offerings to pay for the building.

Again, community buildings or empty store buildings nearby may be available for Sunday use.

To provide room for growth, be sure that every available space in your building and in the neighborhood is put to good use. Remember, too, that it is the responsibility of the church to provide for and encourage *spiritual* growth. The building either helps in this, or hinders. Church administrators must see to it that the building contributes to this spiritual growth—in every member and prospect.

CHAPTER EIGHT

LOCAL SUNDAY SCHOOL PUBLIC RELATIONS

by Carl G. Conner

"As cold water to a thirsty soul, so is good news from a far country." Proverbs 25:25.

HISTORY RECORDS that on the night of April 18, 1775, a lantern in the tower of the Old North Church in Boston beamed a desperate signal to colonists who sought freedom from England. Paul Revere, a youthful settler, saw the light which warned of a British attack, and rode all night to spread the news. By morning signal guns and galloping horses told the British their movement was known.

The battle was fought at Lexington and Concord with great loss to the British. But for a signal in the Old North Church, the colonists might have perished. And but for the all-night ride of Paul Revere, the stores and supplies of the settlers might have been destroyed. ¹

The local Sunday School public relations program might well be likened to the lantern in the tower of the Old North Church. Simply to open a Sunday School, buying literature, visual aids, and materials, is not enough. With an increasingly large number of ideologies struggling for the attention of the public, it is necessary that the Sunday School *take* the good news into the highways and hedges.

Public relations is the evangelist of the Sunday School and church when none are present. It is the arm of outreach for new students; it is the binding force which holds those who are already in the Sunday School. Professionally speaking, public relations is the rapport, contact, or association which one agency or person has with another agency or person. In

¹ John Spencer Bassett, *A Short History of the United States, 1492-1938*. MacMillan Company, 1939, p. 180.

the Sunday School public relations is the manner in which a teacher handles a problem child. Or, the tactfulness with which the Sunday School superintendent solves the problem of a teacher replacement. Further, and probably more important to the Sunday School, it is the relationship of the pastor, officers, and teachers with the community.

I. FIELDS OF PUBLIC RELATIONS

From the standpoint of the Sunday School, the major areas of operation for public relations are the mass media. These include the newspapers, radio and television stations. One of these agencies is spoken of as a "medium of mass communication" because its primary function is to inform the public. The method of operation of each of these media will vary little in any given community. Some will be large and have the metropolitan viewpoint. Others will be small and have the small community outlook, but basically their operations are the same.

A. THE NEWSPAPER

All newspapers might be classed into two groups, (1) dailies, and (2) non-dailies. Dailies, as would be expected, can use more news than non-dailies. However, they are usually more state-nation-minded than weeklies and other non-dailies. For this reason a Sunday School is likely to obtain larger write-ups in weeklies.

B. THE RADIO

Radios are becoming less popular in the community as television captures most of the evening listening and looking time. Because of this, the radio format (style of programing) is changing. Many stations have already gone to a "canned" (recorded)-music-and-news type of program which decreases the number of employees needed. With this type of format, little time is given to special interview programs, less is usually given to local news, and in many cases no religious broadcasting is accepted at all.

The cut-in by television has decreased radio listenership in the evenings. However, programs directed to ladies and aired during the day still attract considerable attention. For this reason many churches have switched to a light, devotional

type of daytime program, directed primarily to the housewife. If Sunday Schools are considering use of radio, this is one area which should be explored. However, care should be taken to produce a program which will require less concentration than the full-sermon style.

C. TELEVISION

Television is one of the best methods for reaching the lost. It has been estimated that an individual remembers as much as eighty per cent of what he sees; ten per cent of what he hears. Television combines the two sense-factors of hearing and seeing. For these reasons, there is a large degree of retainment of telecasts.

Probably the field of *Sunday School of the Air* has not been fully tried on television, but the idea offers a tremendous outlet for taking the gospel to shut-ins and those who never attend Sunday School. Such a program might include one or two appropriate songs, organ or piano music, and the reading and teaching of the lesson with full use of visual aids. Small properties such as plastic figures, doll houses, etc., can make excellent pieces for illustrating lessons. Here again is the added factor of seeing as well as hearing.

II. USING PUBLIC RELATIONS IN THE SUNDAY SCHOOL

There are many ways a Sunday School may make use of better public relations principles. Even small things such as welcoming a visitor become major items. The first problem of any School is to attract new students. But attraction is of little consequence if those already attending do not make the new one feel wanted. This is public relations in its truest sense. Nothing can be so mortifying to a person as to visit in a Sunday School and be left "floating" without recognition or direction.

Besides making a new student feel welcome in the School, there is the problem of making the old student feel needed. This problem is equally as important as the former. Many times the best of our Sunday School talent is lost because after months or years of "shelf sitting" a student has decided, "This Sunday School doesn't need me!" A systematic check should be made of the abilities and talents of each pupil:

determine which ones can sing, speak, draw, play instruments, or even build, paint, or clean up. Then put everyone to work.

One person has described personal public relations simply: "Do unto others as you would have them do unto you." That is a very good way of expressing it. But the general field goes beyond the welcome and welfare stage of pupil psychology. It also extends to the actual use of all of the mass media. It extends into church officers' relationships with people in the community. For example, it is poor public relations, if the Sunday School superintendent has the reputation of not paying his debts. Or, if the teacher of the Adult Class is known for her "long tongue." Such things can kill public interest in a Sunday School.

The Sunday School should concern itself with more than combating negative public relations. It should be interested in creating positive good will for the School. This can be done through the use of all the areas of mass communication as well as through the use of such things as bulletins, signs, gimmicks, and similar promotional items (which will be discussed more fully in other parts of this chapter). Study should be given to all areas of public relations. It might be advisable for those interested in some special area to form a committee and bring in reports.

III. ADVERTISING FIELDS

As is true in any profession, the mass media have their own vocabulary. Many times laymen foreign to these fields think they understand, but it is still good to check terms. Advertising can best be defined as follows: "That field of endeavor which places one's product, name, place of business, or merchandise before the public at a cost." In even more simple terms, "If it costs you anything, it's advertising." This is an important distinction to make since many people approach newspapers asking for an *advertisement* when they really mean publicity (which will be defined later in this chapter).

A. USE OF NEWSPAPER ADVERTISING

Fields of advertising are as broad as are the areas of public relations. Therefore the question is often asked, "What is the best area of advertising?" Almost without exception, dollar

for dollar, *newspaper* advertising is the top value for the investment. In a recent mass media survey conducted in a metropolitan city having 436,900 population, check was made on the radio and television listening in a single evening between six and twelve o'clock as compared with magazine and newspaper readership.

Ether waves in this particular area were shared by 11 radio stations. On the evening the study was made, only 16.7 per cent of the people had their radios on during the six to twelve o'clock time. This meant that out of 130,000 families in the community, 108,373 were *not* listening to radio. The highest listening of any single radio station (out of 11) was 4.3 per cent with 5,649 families tuned in.

On the same evening, 49.3 per cent of the population or 58,816 families watched television. By actual count, the industry claimed that 91.7 per cent of the 130,000 families had at least one television set. Of those listening, 21,174 were tuned to one station while four others shared the remaining 38,230 families.

During the same evening, eight nationally circulated magazines were read in 11,000 or more homes each. The highest readership was for the Ladies Home Journal which had the attention of 19,375 or 14.9 per cent of the families. Better Homes and Gardens had 13.7 per cent, Saturday Evening Post had 12.9 per cent, Life had 11.8 per cent, Good Housekeeping had 11.7 per cent, Woman's Home Companion had 10.1 per cent and Colliers had 8.8 per cent.

After a study of the above figures one wonders how the average family spent its evening. Let us look at the newspaper readership. During the evening, 78.8 per cent of the families read the afternoon newspaper. Further, 47.1 per cent had read the morning newspaper, and 88 per cent indicated that they read the Sunday newspaper.

It can be seen from this study that if a Sunday School wishes to convey a message to a great number of persons, the newspaper is the way to do so. This same trend would be fairly consistent throughout the United States. And there are reasons for it: (1) The newspaper offers the advantage of part-time reading. One can read a few stories, drop the paper and return later. (2) The newspaper offers the repeat performance factor. Not only is it read by one member of the family, but most newspapers capture the attention of the full family

which averages four in America. This means the readership is usually four times the circulation. (3) The newspaper offers the rereading factor. Most persons look at a single newspaper more than once. They may therefore see a given advertisement each time they pick up the paper.

It can be seen from the above figures that the newspaper offers far more for the money than does any other advertising media. However, this does not mean that all other areas should be discounted one hundred per cent. There are cases when other types of advertising offer a great deal.

B. RADIO-TV ADVERTISING

There are times when radio and television can be quite profitable for advertising. For example, to get a message to a select group at a given time, advertise, following those programs which have known, select, listening publics. Sunday Schools might wish to contact children. If advertising were placed immediately following a children's program, one would be sure to get a message to this segment of the public. (One church in the U.S. has conducted a Saturday Children's Day to get children to attend Sunday School the following day.)

Advertising directed to ladies may be placed on the daytime programs. Following "soap operas" is a good time to get the ear of the housewife. Men watch and listen to the news and sports programs more than do the women. This is the moment to catch their attention.

Generally speaking, there are several known factors governing all advertising on radio and television. (1) Get attention. (2) Get the person to listen. (3) Get the person to do something about what he has heard, in our case—attend Sunday School. There are several methods for achieving these ends. Advertising experts have found that messages placed following a very popular program usually draw the best results.

When deciding to use radio or television for a program (considered *advertising*, because it costs), one must ask the question, "What is our purpose?" If the program is to inform the public concerning the local Sunday School or church, the money could be more profitably spent on newspaper advertising. If the program is devotional and musical or entertaining, radio and television are profitable. But don't expect to achieve

too great a result if your program attempts to do the two things at one time. Advertising is one-track. You can't sell and inform at the same time to great advantage. If you want to *inform* you do so in one advertisement; but if you wish to *sell* (get people to attend Sunday School, for example) you do so with another type of format.

C. VALUE OF ADVERTISING

All advertising must have a purpose. To be good, it must be consistent. A Sunday School is wasting money to place an advertisement one week, skip a month and then place another. It is the *constant* emphasis that awakens the eye of the reader, watcher or listener. Once attention has been captured, however, value can be achieved from advertising. The displays must be alive, imaginative, eye-catching, and truthful. This does not mean, however, that the sermon topic or Sunday School theme must be wild, juvenile, or circuslike.

D. ADVERTISING SUMMARY

There is no such thing as cheap advertising. And it becomes increasingly expensive if no result is achieved. However, remember this: You probably were not saved the first time you heard a full-gospel sermon. Neither are people likely to fill your Sunday School the first time you advertise. It may take years, but if your advertisements are good enough, if your program is sincere, the advertising will pay off in attendance, in respect in the community, and in growth of the entire church.

Before sinking dollars in any advertising program, several points should be investigated. Ask and get answers to the following questions: (1) What is the newspaper circulation and in what area is it best? Sometimes a newspaper may have a very large circulation but most of it may be out of reach of your church. For this reason a smaller paper in the same city may give better results. (2) Is there a special advertising rate? (3) Are there free services for the church—such as a church page for special announcements or religious newscasts which announce the services of the churches? (4) Where will your advertising appear in the newspaper or what program will it follow on radio or television? (5) On what day does the newspaper have the largest circulation and reading public? From such information a Sunday School may determine the wisest way to invest God's money in advertising.

Newspaper advertising must be eye-catching to be of any value. A complete page of church advertisements, stacked one on top of another, will hardly do the job. Good art work, pictures, or special mats and display will help get the attention desired. Often a newspaper advertisement may be adjusted to capture the attention (called dominating the page) simply by changing the shape of the space taken. As an example a four-column by four-inch advertisement might be changed to a two-column by eight-inch one, thus making it long and more difficult to bury under other displays.

Generally speaking, it is in poor taste to include a picture of the pastor or a picture of the church in the display advertisement week after week. This is a poor substitute for good art work or good arrangement of type.

Be wise in spending the advertising budget of the Sunday School. Determine the best way to get your message to the greatest number of people. Don't waste on one media money which might reach hundreds more in another.

IV. THE PUBLICITY FIELD

How does publicity differ from advertising? Which is more valuable, and which should be used at what times? These are some of the questions to which a Sunday School publicity committee should have answers. Publicity is that field of endeavor which places a product, name, place of business, or merchandise before the public (in any media) at no cost. More simply, if it is free, it is publicity. There are several ways to receive free recognition for your Sunday School and church. Here are a few of them: (1) Through general news articles in the newspaper. (2) Through the Chamber of Commerce listings. (3) Through hotel and motel listings. (4) Through schools, (5) Through participation in worthwhile community projects.

A. STARTING A PUBLICITY PROGRAM

Starting a publicity program may be the biggest problem you face. But don't despair. Others have done it. You can, too. However, be consistent. Don't put on one big campaign once a year and then sleep through the other fifty-one weeks. Every Sunday School or church should have a standing publicity committee: to concern itself with getting

out its worthwhile news. This is the way to begin such a program.

First: If you don't already know the newspaper editor, a reporter on the newspaper, the radio station manager, or the radio station program director, begin by making it your business to meet them. They are good people to know when you need publicity.

Second: Don't be discouraged if these people aren't too thrilled about meeting you. They will get used to the idea of having you around if you go back often enough. If your city is large, smaller events won't interest radio and newspaper personnel. Don't give up. Keep on taking material to them. Remember, too, that you are not the only Sunday School in town wanting publicity—consider your neighbor churches. The newspaper is only so large and the radio station has just so many broadcasting hours a day.

Third: Acquaint yourself with the problems of the newspaper and radio and television stations of your city. What are their deadlines for material? What types of pictures, engravings, or mats can they use? Who should be contacted to get a story in the paper? Take notes on these facts and keep a publicity notebook giving this information: Publication, radio, or TV station; name of the contact person; his business telephone; the deadline for various publications or newscasts, and the type of pictures they can use. Don't forget pictures for television.

B. WHAT IS NEWS IN THE SUNDAY SCHOOL?

What makes news from the Sunday School depends primarily on how active a church is. A school may have news each month—or it may not have news once a year. That depends on what it is accomplishing. Here are a few matters which would interest most newspaper editors (and especially the smaller papers): (1) Purchase of land for a new education plant. (2) Dedication of the grounds (3) Ground breaking for construction of the plant. (4) Detailed plans for construction of the new building (including a drawing showing what the plant will look like). (5) Laying of the cornerstone (opportunity for a picture). (6) Opening of the new building.

After the plant has been occupied, there are many events which warrant news. These include: (1) Selection of an education director or election of a new Sunday School superintendent. (2) The rank of the School as compared with others in the nation (from the Sunday School Counsellor). (3) Extremely large growth of the School. (4) Enlargement and Loyalty Campaigns. (5) Vacation Bible School. (6) Promotion Sunday (make use of this opportunity to get attractive pictures of some of the small children making the advancement). (7) Unusual Sunday School achievements. (8) Special speakers, events, or observances.

C. WRITING THE PUBLICITY

Before attempting to write a story for newspaper or radio and television, get some sample stories similar to yours. Study what the newspaper has done. Note its styles. The paper may not capitalize everything you would capitalize. Study the order of story construction. Note that six ideas are usually included in the first paragraph of every news story. They are, *Who, When, Where, What, Why, and How*. Some of these questions may not need to be answered in the lead (first paragraph). They may be understood.

After a study of stories similar to the one you wish to write, begin by trying your hand at writing the story. If you have a typewriter, place in it a sheet of paper, type the first paragraph, turn the roller and type a new one, and continue until you have written five or six. Go back, select the best, rewrite it, and continue from there. You will note from this how many different ways the same information may be handled.

Every good newspaper story of a general news type follows a specific pattern. However, it is not a type or pattern which can be copied time after time. It is more a form of good taste. Journalistically, it is called the *inverted pyramid* because the story begins with the most important things in the entire item. The next paragraph will be the next most important thing. Finally, the last paragraph will have the least important item of information in the entire story. This is done to allow the editor to cut your story from the bottom without having to rewrite the entire item or delete important details.

If after study of several stories you still feel unable to write the release, try this method. List all the facts, double spaced, and take them to the newspaper. Tell the reporter, radio or television station manager you can't write the story but would like to get it publicized. Answer any questions that may be asked and let the reporter do the rest. *Never* mail the facts or story! *Never* mimeograph the material.

Now that the article is ready to be put into final form for newspaper, radio, or television, there are several last checks to be made. In the upper left corner of the sheet of paper give the following information. *Release* (date), *church name*, *address*, *name of person releasing the news*, and *telephone number*. At least two inches of space should be left between the release information and the actual story. This gives the editor room to place the head or title. You need not give the story a title. If at all possible, type the story, and if not, write it and leave at least a one-line space between each written line.

D. KEEPING IN THE NEWS

Often the question is asked, "Why do Catholics get so much news?" The answer is that they furnish the newspapers many stories, in fact, far more than ever appear in print. If all churches would follow the same policy, the same might be said of their publicity program. Consistency is the secret. Above all, be honest with the press media. Release *stories* when possible. Get stories to the newspaper on time. Don't expect extra favors. Don't request special positions in the paper. Don't expect the newspaper to use all of your stories. Don't expect the editor to understand your church doctrine. Such words as *saved*, *Baptism*, *gloriously blessed*, and *filled with the Spirit*, mean nothing to the average newspaper man. Keep terminology limited to the accepted words, words understood by all churches. Most important of all, be courteous, friendly, helpful, kind, understanding and it won't be long before the newspaper will begin to notice there is something different about your people. Your actions *can* speak louder than your words!

V. OTHER PROMOTIONAL AREAS

General advertising and publicity are but two of several

hundred good ways to inform the public of your church program. A little effort will do wonders to keep your Sunday School on the map. The program can be just as big, ambitious, and wonderful as the efforts of those pushing it. Here are but a few of the things which can be used to push your Sunday School.

A. SIGNS

Every church should be clearly marked. If it carries some such name as *Glad Tidings*, it would be wise to put the words *Assembly of God* under the name to identify it. Or, if your church already has a good sign, consider placing directional signs on the major highways. In doing so, be brief. Remember that while riding down the road *you* read the large signs with clear type. A sign need give only the church name and address with the word *WELCOME* at the top. Be sure the lettering can be read from a distance. Usually a light background with dark letters is best.

B. BULLETINS

Maybe your Sunday School doesn't publish a bulletin or weekly or monthly letter for its members. Try to get one started. Send it to each member and to every visitor who comes to your church. Send it to the newspaper editor and radio and television stations. Also, remember friends of the church, schools, hospitals, prominent businessmen, and occasionally friends who have moved out of town. Include in the bulletin all announcements, results of meetings, notes on growth of the Sunday School, and a few items about various members who may be sick, in the hospital, or may have had a birthday, etc. This bulletin need not be a work of art, but it should be neat and attractive. It can be a one-page fold, mimeographed on both sides.

C. GIMMICKS, PAMPHLETS AND OTHER PROMOTIONAL IDEAS

Besides the methods already discussed, there are many promotional gimmicks which a Sunday School may use. These may include an airlift of balloons for children to release after church. The balloons might have the name and church address attached. Banners, folders, bumper stickers, and similar items also fall in the *gimmick* classification. For more detailed

information on special days and promotion see the chapter on promotion.

VI. CONCLUSION

Promotion, advertising, and publicity are necessary in this age and time. The devil and his evil forces are making every effort to drag the Christian as well as the non-Christian into the hell-holes of sin. Glaring lights and flashing signs welcome youth to sinful places of amusement. The church must take its message in every way possible to the very door of the sinner! Publicity, promotion, or advertising just for the sake of achieving numbers is a waste of God's money. But money well spent on prayerfully executed promotion—salvation and evangelism as the intended purpose—certainly is in God's plan. These are instruments we may use to go into the "...highways and hedges and compel them to come in, that my house may be filled" (Luke 14:23).

CHAPTER NINE

BUILDING ATTENDANCE THROUGH VISITATION

by Jim Copeland

"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.

MANY FACTORS contribute to Sunday School success but it will be agreed that if success is to be lasting, an organized visitation program must be continued.

The early part of the twentieth century is known as the "Golden Age of the Sunday School." During this period the modern Sunday School experienced phenomenal growth. About 1926, however, an appalling decline began. Attendance and interest waned. Observers speculated, giving many reasons for this Sunday School depression. In more recent years a new emphasis has been placed upon carefully planned follow-up and visitation work. During these same years Sunday Schools across America have reached an all-time high in enrollment and attendance, and the Sunday School is in a new "Golden Era." As Sunday Schools continue to give attention to the ministry of visitation, this progress will certainly continue.

I. THE ORIGIN OF VISITATION

Visitation is not a new idea. It is the master plan of Jesus. While He was here upon earth He ministered in the temple and synagogues, to be sure, but there were many occasions when He must leave these places in order to go where people lived and minister to them individually. Jesus won at least seven of His twelve apostles individually. Before He ascended, He explained to His apostles that they were to continue in the same way, with the Holy Spirit as their Helper. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost

part of the earth" (Acts 1:8). After Pentecost, a wholehearted visitation-evangelism campaign began, even as Christ had commissioned.

God gave this plan His seal of approval by blessing those who followed it. Each of the prominent characters in the Book of Acts did at least part of his work by visiting and doing personal evangelism. Philip won the first Gentile to Christ through individual contact. Peter made a significant visit to the home of Cornelius that marked the beginning of the gospel to the Gentiles. One of the greatest examples of a Christian visitor is the Apostle Paul. He not only ministered publicly but also "from house to house," giving equal emphasis at least to individual ministry.

The lack of buildings and facilities in New Testament churches might be considered a handicap, but these people, filled with the power of the Holy Spirit, would not admit it. Christ had given the commission, and He had given the plan—it was that simple. They were determined that Christ's commission should be fulfilled and that every creature should hear the gospel. "And they, continuing daily with one accord in the temple, and breaking bread from house to house . . . And the Lord added to the church daily such as should be saved" (Acts 2:46). *Visitation was the method.* Even among people to whom this message was strange, there developed such a spiritual contagion that the original church of 120 members grew to over 500,000 in a relatively short time.

Visitation is still up to date! Why should the early followers of Jesus have been able to accomplish all of this but not the Christians of today? What authority did they possess that we do not have? Jesus said, "Greater works than these shall ye do; because I go unto my Father" (John 14:12).

II. THE MOTIVE OF VISITATION

The motive, or incentive, for visitation will influence the enlistment of workers, the efficiency of the planning, and the quality of the actual visits. Someone has said that a person will work eight hours a day for good pay, ten hours a day for a good boss, but twenty-four hours a day for a good cause. Thus, if the gigantic challenge of visitation is clearly understood by a compassionate heart that loves God, it will count no task too great.

A. PERSONAL EVANGELISM

Personal evangelism must be the supreme objective and motive in visitation. Any lesser motive will be doomed to superficial results. John T. Sisemore says: "The most convincing argument for a thorough program of visitation lies in the matchless opportunities it affords for soul winning."¹

All Scripture supports Christ's commission: "Go out into the highways and hedges, and compel them to come in that my house may be filled" (Luke 14:23). Any conscientious Christian must believe that this is God's command for him. It is not only a command to be obeyed, but a distinguished honor that God has bestowed upon His sons and daughters. By His Spirit, may He open the eyes of our spiritual vision to behold the fields white unto harvest! In "Christian" America there is a great harvest yet to be reaped.

Though Sunday School enrollment continues to climb, men are dying, unreached. The population of this country is soaring to new heights and the Sunday School must put forth even greater effort if it is to keep pace.

An extremely high percentage of those *enrolled* in Sunday School do not attend regularly. Moreover, four out of five Americans do not attend Sunday School regularly. This includes 28 million children, 22 million youth, 73 million adults. How appalling! And to think that many of these souls undoubtedly live in the neighborhoods of Sunday School-going Christians, who have never given them an invitation.

Years ago, a young man came from across the seas to work and study for two years in New York City. He rented a room in the home of a family who attended church regularly. Every time the church doors were open, they were prompt and in place. During those two years, however, they failed to give this young man one invitation to go to church with them. And they failed to speak one word about their Christ. That man's name was Karl Marx. He returned to Russia to become the author of Communism. Had these church-going people paid him a visit in the name of Christ and their church, who knows but what the godless doctrine of Communism might never have been conceived.

¹ *The Ministry of Visitation*, page 86.

To say that the Sunday School is strictly an educational institution and that all evangelism should be left to the church, is a serious error. Rather, the Sunday School should be an evangelistic arm of the church, feeding new converts into it, training them, too, and building Christian character through the teaching of God's Word. Again, converts from evangelistic services need to be followed up individually. The Sunday School through its visitation program can preserve the work of evangelism.

In most instances, the church serves the body *as a whole*. The Sunday School divides the church into *specialized age groups*, so that the teachings of the Word can be effectively geared to the needs of each particular age. Visitation evangelism goes one step further. It pinpoints the ministry of the church and Sunday School to the *individual*. It prepares spiritual food for his particular appetite and serves it to him where he lives. This ministry knows not the boundaries of limited facilities, and all conscientious Christians can be trained to enter it.

B. ATTENDANCE BUILDING

Attendance building is another primary motive for visitation. Closely related to the supreme motive, evangelism, it is a natural sequel to it.

The effectiveness of a carefully planned visitation program in the Sunday School is no theory, but a proven fact. Church after church has reported enthusiastically on the growth of its Sunday School once it concentrated on a spiritual, organized plan of visitation. Clate Risley, Executive Secretary of the National Sunday School Association, states, "There is no substitute for visitation, regular and systematic, in building Sunday School attendance. Unless there are no people to be reached, a Sunday School has no right to the name unless they are concerned about absentees, visitors, and prospects; all these mean visitation."

Regardless of what other methods are used to build attendance (and there should be several), visitation follow-up is ultimately the key to success. Cards are 10 per cent effective; letters, 25 per cent effective; phone calls, 40 per cent effective; but home visitation is far ahead, being 80 per cent effective.

Attendance building is not an end in itself, but it does pro-

vide a stimulus and a strong indication of the progress of the school. The attendance board takes on new meaning when members realize that each added number represents another soul that is being fed.

III. PLANS FOR VISITATION

The very nature and importance of our conquest necessitates a plan of action. The Scriptures admonish all who would do this work to be: "Not slothful in business; fervent in spirit; serving the Lord" (Romans 12:11).

Former attempts at visitation may have been discouraging to the workers for various reasons. Leaders should investigate the reasons for such disappointments and attempt to strengthen the program. New enthusiasm will be born of a new spiritual vision, a sound plan, and a faith that great things are going to be accomplished.

A. ENLISTING FOR VISITATION

The leadership of visitation may consist either of the pastor and superintendent, or of a committee appointed by them to direct the work. Regardless of the plan used, there should be one individual who is charged with responsibility for overseeing and spearheading the program. He will co-ordinate the planning as well as supervise the execution of the actual program. In recent years, more Sunday Schools are appointing for this work a follow-up supervisor, making him a regular member of the Sunday School staff.

The planning committee for the regular visitation program and all special efforts should be made up of men and women so full of vision that they can transmit their enthusiasm to others. Conferring frequently, they should have a thorough understanding of the plan and program long before any special visitation effort is launched and before the visitors are enlisted. Advance planning and teamwork are two of the prime ingredients of a successful visitation effort.

The program should first be presented to the staff of teachers and officers, for therein probably lies the best source of help. They have already been won to the Sunday School vision. Furthermore, they are members of the Sunday School team and as they are made a part of the leadership, the whole program will be strengthened considerably.

Individual enlistment is usually considered best. This means speaking to each prospective worker personally rather than asking generally for volunteers. If a worker is rightly appointed, it places importance and responsibility upon his part in the work.

When as many workers as possible have been enlisted for the visitation effort, schedule a training meeting where practical instruction may be given on how to visit. The promise of such help will result in the enlistment of many who would otherwise refuse to take part in the crusade because of their lack of experience.

B. CONDUCTING THE CENSUS

The community or religious census and the church family census have long been considered two of the best sources of prospects for the Sunday School. These are discussed here for the benefit of leaders and workers.

1. *The community census.* Average churches conduct a census, ranging from every six months to two years. This census is one of the most revealing things that the Sunday School can undertake. Workers are usually amazed to find so many people who do not regularly attend Sunday School, even though they may indicate a church preference.

Considerable planning must be done before a census can be underway. Start with maps of the area to be surveyed. The idea is to break down what may seem an impossible task into many small assignments. Divide the area into zones, such as "A, B, C," etc. The homes in each zone should be divided among four to six workers. Group captains should be appointed over each zone to distribute the assignment envelopes and materials to his workers and to deliver them to their designated neighborhood. He will pick them up later and receive their completed assignment reports.

Some churches make the canvass exclusively a census. They contend that the visit should come later and that the census is simply a brief, factual study of the community. Other churches, armed with printed invitations and gospel literature, combine the census with a door-to-door witness. Regardless of which idea is employed, it must be conceded that the community census card has many times been too conspicuous. Though the visit be but a brief attempt to learn something

about the people who live in the home, nevertheless the warmth of Christian personality should outshine the search for cold facts. Tact and spiritual wisdom can leave a testimony that will open the door again soon for the more complete visit.

The census over, the question arises, What do we do with the census cards? To study them will be enlightening, but the real reward will come after a careful processing of the cards. The secretary or follow-up supervisor sorts them; a prospect card is made on each member of every family who is considered a good prospect for the Sunday School. The cards are then assigned to the respective teachers, or put to use in other visitation programs of the church. A constantly building prospect file, diligently worked, will almost certainly assure a constantly building Sunday School.

2. *The church family census.* The taking of a church family census springs from an intense desire in the heart of every Christian to reach his own family. Sunday School members, as the entire church joins with them to share their burden to reach their loved ones, will anxiously provide names, addresses, and other information. Church Family Census Cards may be ordered from the Gospel Publishing House, as well as all necessary materials for the community census, previously discussed.

C. VISITATION BY WORKERS AND PUPILS

A visitation program should be many-sided. There should be alternate approaches. Responsibility, of course, rests upon the teacher, then upon the superintendent, and finally, upon the pastor. Organization and records are required if this chain of responsibility is to be a chain of action. The teacher should be assigned to visit or contact the absentee each week he is absent. If, after two weeks, the absentee has not returned, it should be brought to the attention of the departmental superintendent, or the general superintendent of the Sunday School. He, too, joins in the search to return this pupil. Then the pastor of the church (who is also the pastor of the Sunday School) should be notified the following week that the situation has become an emergency, needing his personal attention. This joint effort will produce results where others fail.

Assignments and the requiring of reports are a great asset to the teacher and the Sunday School. The conscientious teacher

will appreciate a definite system whereby he is given the names and addresses of absentees, prospects, and visitors to be contacted. Follow-up systems vary. Some employ absentee and prospect card packets, others prefer one filled-out visitation assignment card, or a carbon copy of the attendance roll. Certainly there should be a clear-cut method of assigning every absentee, a number of prospects (depending upon the size of the class), and all of the visitors for the current Sunday.

After assignment, if there is to be responsibility, there must be accountability. Require that the assignments be returned the following Sunday, reporting the type of contact made—whether personal visit, phone call, or mail—and the result of the contact. Some Schools follow this with a mimeographed sheet each month, giving a report of the follow-up grade earned by each teacher during the month. They grade by giving 50 per cent for each card or letter, 70 per cent for a phone call, and 100 per cent for each personal visit. Testimonies at the workers' conference of outstanding results from visitation will also help to give recognition.

The class organization should be used in visitation. The Sunday School occupies a unique position by being at once a soul-saving clinic, a teaching institution, and a spiritual employment agency. Since Christian service is one of the greatest goals of adult and young people's classes, visitation provides the perfect outlet.

Class visitation should not be left to chance, or a simple admonishment to "visit everybody you can this week." Far more successful is the following: Divide the class into groups. Appoint a captain and a lieutenant over each group, the captain being responsible for prospects and visitors, and the lieutenant for absentees. Visitation can be further distributed by assigning a visit to each member of the group. Competition between groups will create interest and enthusiasm.

Practical, on-the-job training for visitation is most effective. Let the teacher take a less experienced person with him on visitation. The teacher will make the first approach and do most of the talking, while his partner observes and learns. Later the teacher may give his partner the opportunity to "try his wings." After his first experience, the student feels more confident and will be ready, in turn, to help others to learn

the wonderful art of visitation. Teachers of children and young people often find the company of a few pupils a great blessing on visits.

D. VISITING AT A SPECIFIC TIME

A visitation night or afternoon is ideal. In these busy times, it is helpful to reserve a definite time for visitation.

If visitation night is to become a permanent feature, it must be planned for even more carefully. Be certain that assignments are prepared in advance each week. Make the assignments neat and accurate.

When volunteer workers are canvassing an area, rather than working for an individual class, it is far more effective to equip them with cards bearing the names of the people they will visit. This can be accomplished with the aid of a crisscross directory or a list furnished by the utility company.

An excellent climax can be provided for the evening of visitation by having all workers return to the church or another designated place for a brief, informal meeting. Testimonies given by individual visitors will serve as an encouragement to all who have faithfully labored at the task.

E. CREATING SPECIALIZED VISITATION GROUPS

Reaching some people through visitation may require some second-mile efforts. Perseverance and variety pay great dividends. A pastor in a large city tells of a family who moved to his city and visited his church. The alert minister quickly assigned a couple who were able workers to visit this family the following week. Each week, he assigned a new couple to make the visit. Strangely enough for two months the family was not seen at church again. One Sunday, however, they came walking into the church and informed the pastor that they would like very much to become members. The reason? They had been visiting other churches of the area they said, but none had shown the interest in them that this church, through its many visits, had displayed.

A special visitation group can be developed into a valuable assistant to pastor and church. You might call them the *Two by Two Club*. This group is usually enlisted personally

by the pastor. Under his direction, they serve as personal representatives and friends of the church. The group is usually not highly publicized but works quietly and busily behind the scenes, making friendly visits, winning souls, giving encouragement, and returning lost sheep to the fold. Request only one visit a week from each couple. This will enable them to give a whole week of prayer and careful thought to one need.

IV. THE VISITOR

Visitation is one ministry within the reach of all. Realization of this truth should cause many sincere, but idle Christians to become fruitful workers in God's vineyard.

The greatest hindrance to this ministry is fear. Many have read and felt God's command to *go* but have failed to appropriate the promise-portion of the command. "Lo, I am with you alway, even unto the end of the world" (Matthew 28:20). Moses, Isaiah, Amos, Peter, Paul, and others whom God used mightily, confessed to being weak and inadequate in themselves, but God honored their obedience by lending them His strength, His power, and the guiding hand of His Spirit.

He who obeys the commission to go, will be able to say with Paul, "A great door and effectual is opened unto me" (1 Corinthians 16:9). Some visits will not seem successful; nevertheless, God will always honor His servant, and the final result of every visit will not be known until that day when all men shall stand before the righteous Judge.

Another hindrance to visitation is the excuse given by many that they do not have time to visit. Very little has ever been accomplished for God during "convenient" hours. Christ made the supreme sacrifice. Thus, with authority He can say, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). Visitation will require self-sacrifice. Other activities must be pushed aside and a definite time set apart for this ministry. Once the effort is made, however, the joy of this work will far more than repay the visitor for his effort.

A. QUALIFICATIONS

Becoming a visitor is within the reach of all. Yet there

are some definite qualifications that one must either possess or acquire.

1. *The visitor must be a spiritual person.* Visitation is a spiritual ministry. The seriousness of the mission requires that the visitor possess an insight into the problems he may uncover and then, under the direction of the Holy Spirit, be able to present the right solution. A carnally minded person is prone to approach situations in his own strength, and perhaps, to be light and frivolous. The consecrated, anointed life is an indispensable qualification.

2. *The visitor must possess right attitudes.* The attitude of the visitor toward his Sunday School and church and toward the work of visitation will be obvious. For this reason, every visitor must examine himself to be sure that his heart has been filled with the love of God, that no impure attitudes remain. The worker is going to visit as a representative of his Sunday School; he should be "sold" on it. His attitude must be positive rather than negative. To qualify, a person must remember that he is not visiting simply for the pastor, or for the Sunday School superintendent, but because it is the will of God. He must be motivated to service by a sense of compassion, rather than a mere sense of duty. While he is not losing sight of the visit as a means of building attendance, he is more concerned with taking this opportunity to represent Christ and to bring spiritual help.

3. *The visitor should possess wisdom.* Visitation is an art and is learned primarily through experience. As in most efforts, a certain amount of know-how will give confidence to the worker, helping him to be more natural and effective.

B. PREPARATION

The time comes for the actual experience of visiting. Several things will help in the visitor's immediate preparation.

1. *Dress appropriately.* As a representative of the church, the visitor will want to be as neat as possible. A pleasing appearance will add to the prestige of his mission. This does not mean, however, that his clothing should be expensive. Gaudy clothing is especially to be avoided.

2. *Pray before going.* The finest preparation, the best plans,

the greatest ability would be worthless without prayer. Let the visitor pray that God shall stir his own heart and give him spiritual insight; that the Holy Spirit shall guide him, suggesting just the right words to speak. Let him spread the assigned names before the Lord and ask Him to go before him to open doors and cause these people to hear him. Let him reconsecrate himself to God, to be an instrument used by His Spirit for His glory. Such prayer is unselfish, and the worker can be assured that God will hear and answer.

3. *Secure literature.* Sound gospel literature (church publications or tracts) is effective as a silent message and a reminder of the visit. A small rubber stamp may be used to imprint the name and address of the church on each piece. Above all, the literature should be neat and never sensational in its approach. Flip charts and pictures are visual aids that make a valuable contribution. Several alert Sunday Schools have compiled notebooks that give interesting information about their Sunday Schools and churches. Such a notebook could be a photo album in which pictures of the church, the pastor, and different classes of the Sunday School are mounted. The friendly, smiling faces of the Christians in these pictures present an invitation which cannot be put into words.

V. THE VISIT

Visitation evangelism is in many respects similar to selling. Actually the visitor does have something to "sell"—the greatest product in the world, Christ and His church. A salesman knows that in order to be successful, he must choose the right time, be friendly, gain an entrance, be adept and adaptable in presenting his product, bring the customer to a buying decision, and be willing to make a return visit if necessary.

A. CHOOSING THE RIGHT TIME

The best time to visit will be when the family is at home: after the meal is finished, and before preparations are made for bed. While this time may vary in different localities, the periods considered ideal are from seven to nine in the evening, and on Saturday and Sunday afternoons.

The alert visitor will be able to detect quickly if a family is preoccupied with company, eating, or otherwise engaged. Unless the family is one with whom the visitor is personally

acquainted, he should excuse himself and, if possible, make an appointment to return at a more convenient time.

B. OPENING THE VISIT

A winning smile, along with a few warm words of greeting that radiate from a Christ-centered personality, is the best way to open a visit. The visitor, full of the joy that only Christ can give, should let it be felt that this is a visit he has looked forward to and is planning to enjoy thoroughly.

Introductions are in order! The caller should let the prospect know who he is, and what church he represents. The very way he says these words can impress upon those being visited just how important the visit is. Since, in most cases, there will be two people visiting together (such as a husband and wife), it is well for them to decide before they get to the door of the home, which one will make the introduction and the approach.

A good first impression is vital. The first few words may be worth more than the next thousand! A visit to the home of a stranger might begin with, "We're calling on some of the homes of our community so that we can become better acquainted with our neighbors." Or, the visitor might say, "We would like to tell you what our Sunday School is doing and give you an invitation to visit us."

C. ADAPTING THE VISIT

Visits must not be stereotyped. People are different. Situations are different. The visit must be adapted to the individual home. This may sound like a big order, and it is true that it will call upon all of the sensitivity and mental alertness the visitor possesses. The words of the Apostle Paul, "I am made all things to all men, that I might by all means save some" (1 Corinthians 9:22), are certainly applicable to the ministry of visitation. Most effective work will not be accomplished by memorizing a "sales talk" and giving it by rote. Instead the visitor should relax, and get acquainted with the people by showing an interest in them. In some visits, it will be better to be brief and to the point; in other cases the indirect method is best. Here the visitor will find the leadership of the Holy Spirit a priceless gift.

D. GAINING AN ENTRANCE

In most instances, the visitor must get inside the home if he

is to accomplish very much. Of course, friendliness and the proper approach will usually guarantee an audience; however, there will be times when it may be necessary to make the request, "May I come in?" The visitor should assure the host that he will take just a few moments of his time. The visitor should not feel that he is receiving a cold reception merely because the person on the other side of the door does not invite him in or has little to say. It is possible that this is a new experience for the prospect and, not knowing how to react, he may be more nervous than the visitor.

E. GETTING ACQUAINTED

It has well been said, "If you would influence people—win friends!" In 1 Thessalonians 1:6 we read, "And ye became followers of us, and of the Lord, having received the word."

Any strangeness or preconceived notions can be dissolved as the visitor sets about to win the friendship of his prospect. While Jesus was upon the earth, He constantly demonstrated how to meet people on their own ground, how to become acquainted with them quickly and win their hearts. Here are some practical methods:

The visitor should be natural. Naturalness will help to put his host at ease. Avoid being in any way artificial, for sincerity (or a lack of it) is easily detected. The visitor must by all means be himself—his best self! He should show an interest in his prospect. Jesus constantly emphasized this. For instance: the woman at the well of Samaria, James and John at the seashore, and others. He took the common things that were their current interest, converting these into eternal truths. Find out what the prospect's interests are. Observe small things and use them to open conversation. If there are children or pets in the home, a little attention will be appreciated. Pictures of relatives, or even curios, may be just the thing to create a bridge of common interest between the visitor and the prospect.

Asking questions is one of the best methods of "opening people up and getting them to talk." The visitor will do well not to become too personal in his questioning. In attempting to get acquainted as quickly as possible, remember what a pleasant sound a person's name has to him. In some cases, it may be possible for the visitor to set up a first-name relationship. In any event, the visitor should hold onto the name, use it often, and pronounce it correctly.

F. MAINTAINING THE OBJECTIVE

A visit, like a sermon, must have a point. That point should not be too sharp, or driven too hard, for high pressure methods will bring few results in this ministry. But throughout the visit, everything should lead to the ultimate objective of winning the prospect to Christ. (Or receiving his promise to attend Sunday School the following Sunday.) There are several basic appeals. These include (1) the appeal to conscience, (2) the appeal for service, (3) the appeal for a Christian home, (4) the appeal for Christian fellowship, (5) the appeal for inner peace, (6) the appeal to prepare for eternity. Lead up to the final decision, positively; that is, ask questions or state facts with which the prospect must agree, before ultimately asking that one, most important question. Furthermore, expect to receive a positive answer. Faith and optimism will succeed where unbelief and pessimism have failed.

G. SOLVING EXCUSES AND PROBLEMS

The visitor need not give up with the first excuse. After all, the purpose of the visit is to try to break down the reluctance which has kept people from attending Sunday School or becoming Christians. A visit is not intended to be a "commercial." With tact and courage, a sincere, thoughtful Christian can help erase excuses and solve problems.

A wise visitor will have studied beforehand some of the excuses and problems he might face, attempting to formulate scriptural and common sense answers. Excuses given by the prospect can be used to advantage, for they reveal his thoughts. They put the worker in a position to help unravel the problem. This does not mean arguing. Arguing will accomplish nothing but will rather turn the prospect against the visitor and his message. Many times, an individual who is under conviction will purposely attempt to detour the conversation by beginning an argument over something very trivial. Keep in mind that very few can be pushed into Sunday School or salvation. They must be led.

The visitor should make it as convenient as possible for the prospect to attend Sunday School. He can offer transportation to the School. He can assure him that he will introduce him to many of his own friends. A cordial reminder on the telephone early Sunday morning is always a good idea.

H. MAKING RETURN VISITS

Persistence is a Christian virtue and the visitor should possess it. Results may not come on the first visit, the second, or even the third. The shepherd left the ninety-nine in the fold to seek out the one that had strayed. He sought *until* he found it. Some people are slow to yield, but once they do, they make stalwart Christians and faithful Sunday School members.

Each visit should be ended so pleasantly that the prospect will be happy the visitor came and welcome a return visit.

VI. THE REWARDS OF VISITATION

Words cannot describe the joy that comes to the Christian who leads a soul to Christ. Besides, there is the satisfaction that comes to the visitor, week after week, as he sees the one he has brought into the fold attending Sunday School and church and developing into a soul winner and faithful servant. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3). The ministry of visitation pays spiritual dividends here upon earth and treasures unspeakable in the life to come, in the presence of Him who keeps careful records.

To the teacher and Sunday School worker, an added joy will be given for faithful visitation. The class will grow beyond the teacher's fondest expectations. Furthermore, as he knows his pupils better, the quality of his teaching will improve. Both Sunday School and church reap rich rewards from visitation. Blessings upon individuals, workers and classes bring a revival of growth and spiritual vitality to the entire Sunday School and church. The spiritual employment which visitation provides solves many church problems. It is the secret to an increased program of evangelism, for it places the responsibility on the Christian to *go*, rather than idly waiting for the sinner to *come*. It is the secret of building a Sunday School for after all, this is God's way of doing God's business.

BUILDING ATTENDANCE THROUGH PROMOTION

by T. F. Zimmerman

"But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places; and they came to him from every quarter." Mark 1:45.

THE SUNDAY SCHOOL as one of the church's most fruitful fields for evangelism is worthy of a well-planned and executed program of promotion. Every Sunday School has two publics with which it deals. One is composed of those who are members of the Sunday School, or who are under the somewhat regular influence of its program. The other public is composed of those outside the Sunday School. In all promotion the slant must be determined by the group we are desiring to reach.

I. DEFINING PROMOTION

Promotion can best be understood by defining three terms which are all too frequently used interchangeably. They are not entirely synonymous. These terms are publicity, advertising, and promotion.

A. PUBLICITY

Publicity is free attention given to a person or organization when it in some way interests the general public. Items for Sunday School publicity are those calculated to reach primarily people outside the School. Publicity, as a general rule, is carried as a news item by the various news media—newspapers, radio and television.

B. ADVERTISING

Advertising is a paid announcement which may be carried by various media—newspapers, radio, television, billboards, et cetera. Unlike publicity, the message of an advertisement

can be controlled, since it is purchased. Printed advertisements can be made most effective by giving attention to attractive layout and attention-compelling copy. The copy for advertising should be direct and to the point in order to "sell" the idea which is presented.

C. PROMOTION

Promotion is the advancing of a person, organization or a cause. Promotion is effected by means of either publicity or advertising, or a combination of both. In the work of the Sunday School we must evaluate and employ every tool if we would reach and hold our pupils. Promotion in all of its aspects can produce the desired result of expanding the influence of the School's ministry. It should always be remembered that Sunday School promotion is merely a device, an implement in the hands of spiritual leadership. The best laid plans of promotion will not produce the desired end without the help of God, which only comes through prayer and consecration.

II. USING THE SUNDAY SCHOOL CALENDAR

Let us consider specifically attendance building as made possible by the implementation of the Sunday School Calendar. The features of the Sunday School Calendar have been planned so as to give a comprehensive and varied spread of emphases. It is important that we endeavor to keep our efforts out of the rut of monotony. By using the Sunday School Calendar we shall have a balanced program for improving the School's leadership and teaching staff, the developing of the character and regularity of the Sunday School pupils, the making of new friends for the Sunday School, and the enlarging of its sphere of influence. The application of the principles of promotion in projecting the various features of the Sunday School Calendar will assure a continued and solid growth for any Sunday School. We shall consider these interesting events on the Sunday School Calendar in their chronological order during a regular calendar year.

A. TRAINING MONTH

January is designated each year as the time when the church promotes an intensive program to train workers, present and future, to staff the various offices and teaching posts in the

Sunday School. It is the business of the Sunday School to impart organizational "know-how," Biblical knowledge and teaching technique to the staff of workers who are responsible for the operation of the School. Qualified workers for staffing the Sunday School are a fundamental prerequisite to growth.

Efficiency and quality in our workers can best be upgraded by a systematic and thorough program of workers' training. Statistics indicate that a low ratio between the number of workers in the Sunday School and the number of pupils enrolled promotes efficiency. According to Sunday School Department statistics our ratio of workers to Sunday School pupils is one to nine, an excellent showing. Our expanding Schools must provide today, however, for tomorrow's growth by training, in advance, recruits to fill the key positions being created constantly through organizational expansion.

The continual up-grading of the quality of the teaching staff through the training program is one of the most effective means of increasing interest in the Sunday School. Capable and qualified teachers can do much to promote and to hold the interest of those who attend the Sunday School. The qualified teacher will most effectively fulfill the evangelistic ministry of the Sunday School.

B. BOYS AND GIRLS MISSIONARY CRUSADE

The Sunday School is the agency that can best instill in the hearts and lives of boys and girls a sense of responsibility to the Great Commission of our Lord Jesus Christ. Most Sunday Schools have a set day each month when the needs of missions are stressed and an opportunity is given for participation in a missionary offering. The Boys and Girls Missionary Crusade is the special missionary project of the children of our Sunday Schools. It has a continuing ministry throughout the year. However, the first Sunday in February is designated as National Boys and Girls Missionary Crusade Day. This special day focuses national attention on the missionary phase of Sunday School activities. Many thrilling testimonies as to the results of this effort are obtainable from the National Sunday School Department. This material can be profitably used in promotion of the program arranged for National BGMC Day.

Each church is individually strengthened as it joins forces with others on a day of national emphasis. To the local

church accrue the benefits of announcements in the *Sunday School Counsellor*, the *Pentecostal Evangel*, and other national periodicals.

C. THE LOYALTY CAMPAIGN

The Loyalty Campaign is scheduled each year for the seven Sundays following Easter, concluding on Pentecost Sunday. The primary purpose of this effort is to develop Christian traits of character such as faithfulness, regularity and consistency. By an emphasis of regular attendance for this seven-Sunday span, the habit of faithful Sunday School attendance is built up before the vacation season commences, thus becoming a positive means for combating the ever-present enemy to Sunday School growth, the "Summer Slump."

The Loyalty Campaign is made-to-order to assist in integrating the gains of the Easter season into regular attendance at Sunday School. Instead of making Easter the climax of the spring drive, Easter actually becomes the occasion for launching an effort which ties many new friends into the regular Sunday School enrollment. The Loyalty Campaign presents an opportunity to stress many practical aspects of Christian devotion.

The mechanics of organizing the Loyalty Campaign each year can be as simple or as elaborate as the local group desire. At the conclusion of the Loyalty Campaign, appropriate recognition should be given to each one who has had a perfect attendance record for the seven Sundays. Special honor is in order to this group. On this last Sunday it might be well to have a picture taken of the group with a perfect attendance record. This picture can be used in promoting an interest in the next year's effort.

The secret of a strong, healthy Sunday School is the promotion of steady, regular attendance. An increase in average attendance at the end of the year can best be guaranteed if steps are taken to eliminate the sharp dips in weekly attendance. The Loyalty Campaign is a means of instilling in the School that sense of regularity and dependability. We are creatures of habit, and this factor may be utilized to promote sustained Sunday School attendance.

D. VACATION BIBLE SCHOOL

The summer months, when public schools are on vacation

provide an ideal time for the church to do something special in arranging for supplemental Christian education and training for boys and girls between the ages of three and fourteen years.

Vacation Bible School is probably most commonly conducted during the week-day morning hours. However, some churches have found that a Vacation Bible School can be most successfully conducted in the evening hours at a time when more workers are available to staff the school. The evening school also facilitates the matter of transportation of children to Vacation Bible School, since parents can more easily make such provision for their children after working hours. In the case of the evening school, it has proven very beneficial to have a supplemental adult training class included in the school curriculum so that parents who are not engaged as workers in VBS can spend the time in studies of their own.

The outstanding benefit of the Vacation Bible School program is that it affords an opportunity for consecutive training for two weeks or longer, thus enabling the teachers to carry through, without interruption, several varied courses of study in Christian education.

The VBS becomes the means by which the work of the church and Sunday School is introduced to friends outside the orbit of the local church. A well-planned and promoted VBS will interest those children who do not ordinarily attend Sunday School. By thus introducing these new pupils to the church, we have a made-to-order situation through which our Sunday School attendance may be promoted.

This special church activity may be used as an advertising medium in the community. On the occasion of the VBS Commencement, held in connection with the closing of the school's activities, the parents of the children are introduced to the church. This applies not only to the new boys and girls attending VBS, but also to the children who do ordinarily attend Sunday School but whose parents do not come with them.

The Vacation Bible School has proven itself most profitable as a time when boys and girls may be led to a definite decision for Christ, as well as to receive the Baptism of the Holy Spirit.

A careful follow-up of Vacation Bible School contacts will provide a fruitful field for Sunday School expansion.

E. THE ENLARGEMENT CAMPAIGN

The Enlargement Campaign is timed with the beginning of the new Sunday School year. The month of October is designated for enlargement emphasis. A primary purpose of this campaign is to mobilize the entire Sunday School in an effective effort to enlarge its sphere of influence. A most effective manner in which to launch the effort is to plan and to promote an all-School Rally Day for the first Sunday in October. This is most appropriate inasmuch as the vacation season has just concluded. The public school has reconvened for the fall term and the church as a whole has started its fall program. By means of this master rally, all the forces of the Sunday School can be enlisted for an all-out effort to reach new members.

Included in the Enlargement Campaign should be an ardent effort to reactivate inactive members. A careful check of the Sunday School records should be made with the view of searching out and going after those who have dropped out during the months past.

A church census should be taken to determine those who may be attending church but failing to attend Sunday School. A family census should also be taken to determine names and addresses of the other members of church families who are not regularly attending Sunday School.

Visitation squads should be organized to make a systematic community census in areas in close proximity to the church, or in those areas where it is anticipated that a bus route could be initiated. A community census should be taken in order to locate new prospects for the Sunday School.

All prospects discovered through the above-mentioned sources should be revisited and a systematic effort put forth to enlist these people as regular members of the Sunday School.

Each of the Sunday School Calendar emphases, if properly promoted and conducted, will yield a valuable increase in regular Sunday School attendance. Attendance building resulting from these efforts will be more permanent than many other efforts of a more superficial or passing nature. Local situations might warrant an adaptation of the suggested program to fit individual cases. In any event, the Sunday School Calendar provides a

blueprint for the Sunday School year which will prove most beneficial and profitable if utilized in the promotion of Sunday School enlargement.

III. MAKING THE MOST OF SPECIAL DAYS

A well-planned Sunday School program will make the most of special days and occasions to which the promotion of the School can be tied. It is wise administration to make the most of public interest in certain holidays and special occasions, thus heightening the appeal of the School's program. The already existing interest in these events makes a natural peg on which to hang the promotional emphasis.

By utilizing the vehicle of special days, a good balance of variety is assured in the year's plans. The full range of special emphases will provide a natural setting for a well-rounded program.

The success of all Sunday School projects is dependent on adequate planning. Many worthwhile ideas fail to find fruition because of insufficient or late planning.

Not only must the plans be formulated, but they likewise must be communicated to the entire staff in order to enlist co-operation. The regular workers' conference is an ideal time to outline all special plans clearly. Each worker should be instructed as to the exact responsibility he has in any given program. Be specific, assign responsibility, and require progress reports. This is a safe rule to follow in all administration and particularly does it pay dividends in carrying to completion plans for special-day emphasis.

Always remember that special days of emphasis should not become competitive with the actual teaching of the lesson. The program should be complementary to the primary function of the Sunday School, which is the teaching of God's Word. A careful balance, therefore, should be maintained in the apportionment of the time of the Sunday School hour. In some instances, however, the special feature lends itself more advantageously to the closing portion of the Sunday School period. In any event, we should keep in clear focus the fact that the special emphasis of the day is a means to accomplish more effectively the primary mission of the Sunday School.

Another benefit of special-day emphasis is that it affords opportunity to enlist a greater number of workers. New positions of service are provided in the actual program and still more workers will be needed in its successful promotion.

Regular holidays give a natural setting for special-day emphasis. Following are some suggestions:

A. HOLIDAY EMPHASIS

New Year's, Palm Sunday, Easter, Pentecost Sunday, Labor Day, Thanksgiving, and Christmas.

B. LOYALTY CAMPAIGN THEMES

Special themes as suggested for each of the Sundays of the Loyalty Campaign provide a slant for special emphasis. These themes change from year to year; thus, by following the program as outlined in the calendar, you will find a variety for each year's campaign activity.

C. OTHER SUGGESTED THEMES:

Special days can well be celebrated so as to highlight various age groups and various ministries of the Sunday School. By featuring one of the ministries of the Sunday School on a special day, it brings to the attention of the entire School the worthwhile work being done by some of these otherwise relatively unheralded departments. Especially is this true of the Cradle Roll and Extension departments. Some practical suggestions are as follows: Youth Day (National Christ's Ambassadors Day), Children's Day, Cradle Roll Day, and Extension Department Day.

Other special days that lend themselves for emphasis are: Mother's Day, Father's Day, Flag Day, Homecoming Day, Promotion and Installation Day, Rally Day, Decision Day, Graduation Day, Back-to-School Day, Servicemen's Day, Universal Bible Sunday, Missionary Day, Washington's Birthday, Lincoln's Birthday.

The spread of these various days will automatically give the over-all program an attraction to various groups and segments, insofar as attending Sunday School is concerned. That which proves to be of interest to one person does not necessarily have so great an attraction to another. The principle

of a varied program will be successful in providing "drawing power" for the Sunday School.

The basic results of the special-day emphasis in Sunday School are: attracting absent members, introducing new members and bringing to the attention of a wider circle of friends the worthwhile ministry of the school. Careful follow-up of all new contacts made through these special days is very essential. The ultimate objective of all these efforts is to build up a greater interest in attendance so that our potential for soul winning and training may be enlarged.

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