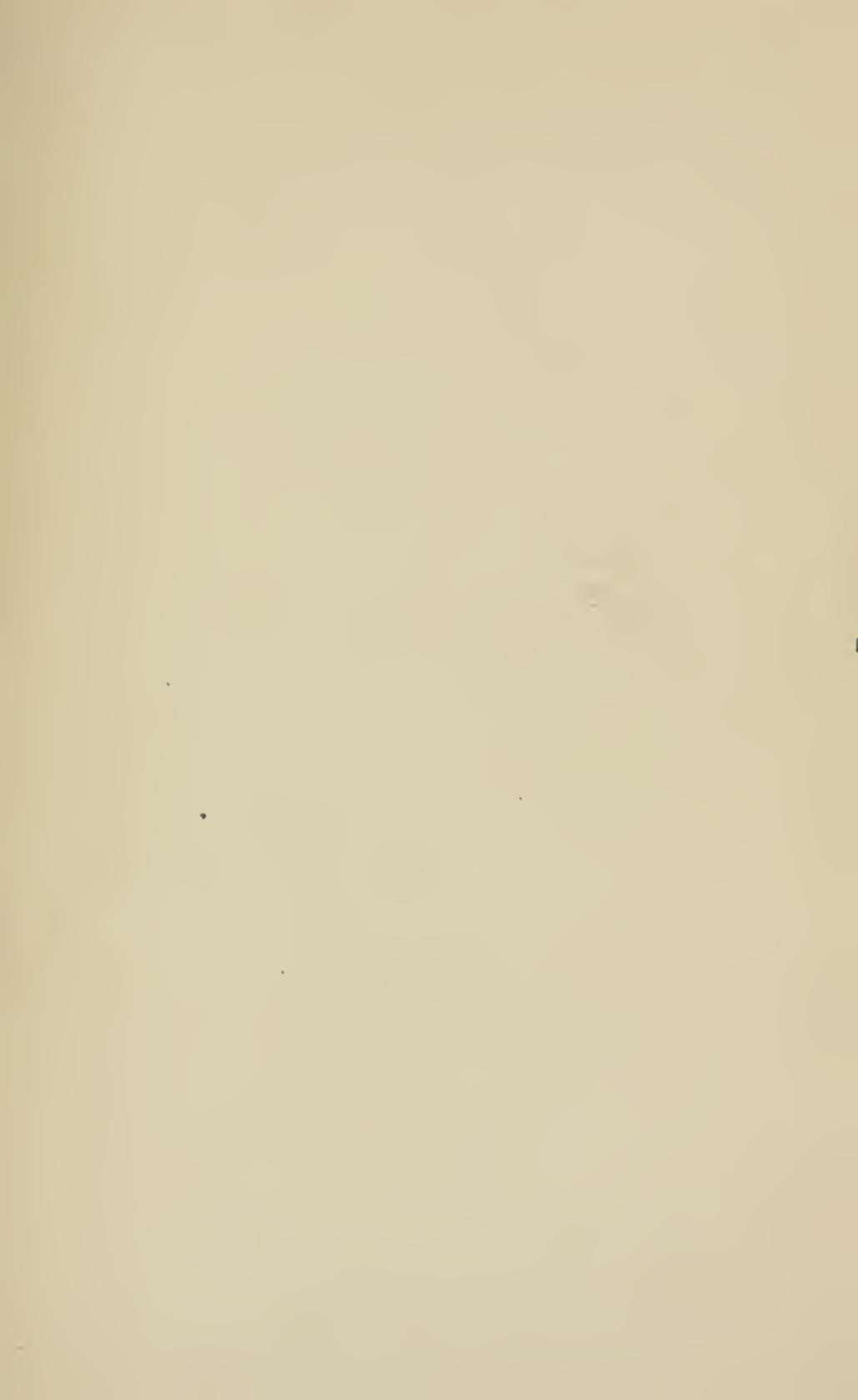






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Plans for Sunday school  
evangelism for pastors,





# Plans for Sunday School Evangelism



# Plans for Sunday School Evangelism

For Pastors, Superintendents  
Teachers and Parents

By

FRANK L. BROWN

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To

MY WIFE

*whose helpful coöperation through  
the years has made possible  
my work*



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## I

### THE SUNDAY SCHOOL EVANGELISM'S CHIEF FIELD

**I**F it were not for the additions to the Church from the Sunday School the Church in a few generations would be non-existent. The annual increment from the Sunday School saves the Church from the report of steady losses in membership. In England these additions furnish nearly eighty per cent. of the new members and in America the proportion is variously estimated from eighty to ninety per cent.

The old order passeth, and we may as well face the fact that the annual church revival, with or without an evangelist, as a method of saving souls and recruiting the church rolls, is passing its day. The reasons for this situation are many.

The revival is really an attempt to correct the Church's blunder in not holding its young people through the strategic teen years and in permitting these young people to drift away at the very time when God speaks most directly and persuasively to the life. These drifters become

the religious derelicts in every community, and a small percentage of them, estimated at five per cent. of the total, are brought back to the life of the Church through the church revival, a method expensive both as to money, time and energy consumed. If one-twentieth of this effort had been spent upon these folks before they were twenty they would have been won to a Christian life, wreckage avoided and long lives secured for Christian service.

The conditions of the past have made the revival necessary, and in good degree it has its place to-day. We are still in a transitional stage with great numbers in the community who have slipped away from the Sunday School, more especially before the recent organization of the Sunday School to meet the need of the teen years.

Some form of special meetings will be always necessary and helpful in deepening the Church's spiritual life, in closely relating that life to its Spiritual Head, and in facing the world toward its obligation for world evangelization. I was myself converted in a revival and was brought up in the atmosphere of a revival church. And yet I cannot say that I approve of applying to all ages, and especially to children and young people, the methods and arguments that were aimed primarily at the adult sinner. The best of our evangelists are recognizing this

and provide meetings where children and young people are dealt with according to their years.

Dr. Rowland, who was chairman of the British section of the International Lesson Committee, said: "Our duty in the Sunday School is to bring a cargo to port, not a derelict." Just here is the true strategy of the Church—to hold the whole life cargo for Christ and, by statesmanlike work, to prevent the derelicts which later become the subjects of the Church's serious effort.

A New Jersey Church Board had before it two propositions; one to vote \$1,000 as the share of that church in the expenses of an evangelist who was to be jointly employed by the churches of that place. The other was a request to the Board to vote \$50 for a Sunday School workers' library that should equip the officers and teachers to hold and train the scholars for Christ. The Board voted the \$1,000 and turned down the request of the teachers. In other words, they put their sanction upon rescue rather than prevention.

This plan is totally against the trend in the modern business life. Railroad companies and manufacturing establishments are finding it more economical to pay for instruction of employees and the public in avoiding accident, and in providing accident-preventing appliances, than in large outlays for damages. And the

State is insisting that employers shall equip their places with such appliances.

“To rescue was the voice of yesterday. To prevent is the Divine whisper of to-day.” Mr. Moody has said, “If we can save one generation we have put the devil out of business.” God’s process is evolution not revolution, formation not reformation.

The great revivalists are themselves deeply impressed with the need of changing the emphasis in their work from adulthood to those under twenty.

In one of the Billy Sunday meetings in Boston a test was made of the time when the Christian decision of those present was made. There were 12,000 present. Ten thousand of these, or over eighty per cent., had decided before twenty and 9,000 of them made that decision through the Sunday School. One thousand decided after twenty and before forty, thirty-seven after forty, five after fifty and one after sixty. One of the choicest workers in Billy Sunday’s force is a lady who works altogether with young people and their teachers and who came to his work from her office as superintendent of Sunday School Evangelism for the New York State Sunday School Association.

Dr. Chapman made similar tests at the International Sunday School Convention at San Francisco. Out of 4,000 present 3,260 had

made their Christian decision before twenty. He was so profoundly impressed that he told the writer that it was his purpose in his work thereafter to stress the winning of childhood and youth as the finest strategy in evangelism.

How fruitful to the Church is Sunday School evangelism is shown in the report of Mr. Marion Lawrance at the International Sunday School Convention at Buffalo. The figures for the quadrennium showed that 67,000 schools had observed Decision Day and that there had been 1,582,575 additions to the Church from the Sunday School, an average of 7,600 for every Sunday in the four years.

In my own school in Brooklyn, where for thirty-three years we have kept true to the evangelistic aim of the Sunday School, some 6,000 have come into the Church from the Sunday School, an average of nearly two hundred per annum.

#### I. THE AIM OF SUNDAY SCHOOL EVANGELISM

The aim of Sunday School evangelism, I take it, is to bring the scholar at the earliest possible moment into a conscious and intimate relationship to God as Father, to Christ as Saviour and Friend, and to the Spirit of Truth, and to launch and guide that life into channels of happy and fruitful service.

Mr. Trumbull has said: "The function of the

Sunday School is to grow souls possessed by Christ's passion to win souls. It should be keyed to the purpose of giving the gospel to every creature."

Dr. E. Y. Mullins has beautifully said: "The aim of Sunday School evangelism is the production or detection of Christian discipleship where it does not exist, to discover its symptoms in the effort, motives, ideals and struggles of the scholar. We should lead them to the fact and recognition of their ownership by God, to choose Him who has chosen them for His own. We should expect this recognition while young. We should not expect perfect symptoms before we reckon these scholars Christians. Conversion keeps a boy a boy with 10,000 nerves to keep him going and not one to keep him quiet."

## 2. CHRIST'S EMPHASIS

"And Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter the Kingdom of Heaven."

Our work is not primarily to rebuild human ruins but to build lives into Christ from their earliest years. This is the line of sanest and surest advance in answering the prayer "Thy Kingdom come." But the Church of that day misunderstood. They impatiently rebuked the

mothers pressing toward Christ with their children. "Forbid them not" rang from His lips.

Mrs. F. H. Burnett has said: "One generation, one entire generation, of all the world of children, understood as they should be, loved as they ask to be, and so developed as they might be, would more than bring in the millennium."

Dr. George W. Bailey, than whom none has shown a greater passion for the winning of childhood to Christ, has said: "Observation and experience justify the declaration that less time and effort are necessary for the winning of twenty children to Jesus Christ than one adult of say fifty years of age; and, other things being equal, a child won to Him at ten is worth more in the extension of the Kingdom than many adults converted at fifty years of age."

### 3. EVANGELISM AND EDUCATION

True education must have for its aim the discovering, realizing and directing of the spiritual possibilities of the child. The motiving of life is more important than the assembly and communication of facts or the ability to reason logically from fact to sequence. Evangelism and education are twin forces with one purpose—to establish a right relationship to God and others.

The task in religious and secular education

is therefore one—to bring the scholar into contact with the greatest dynamic for character building and life control. That dynamic we believe to be Jesus Christ. All the curricula of the Sunday School, therefore, should have reference to its value in interpreting Christ in His life, His ideals, His Kingdom and in organizing the life of the scholar as Christ's partner in the work of community and world redemption.

Nicolas Murray Butler has said: "Education is a gradual adjustment to the spiritual possessions of the race."

Said another: "Education is not the training of an intelligence but the development and inspiration of a soul."

Addison says: "What sculpture is to a block of marble, such is education to a human soul."

Said J. P. Monroe: "The question to be asked at the end of an educational step is not 'What has the child learned?' but 'What has the child become?'"

Every child has a right to an answer to four questions: "Whence came I?" "Whither am I going?" "What is God's purpose in my life?" "How can I adjust myself to His plan?"

The answering of these questions will bring one to the heart of Sunday School evangelism. And the Sunday School is the institution which through its leadership, lessons, literature and

organization must most nearly meet this call of the child for knowledge and guidance.

#### 4. SUNDAY SCHOOL, EVANGELISM AS A WORLD FORCE

The most hopeful and fruitful evangelistic factor in foreign missions is the Sunday School. It will be increasingly so as the first waves of evangelistic effort in new fields, directed chiefly toward adults, subside, and the Church settles down to its educational task. Foreign governments are likely to gradually replace the Christian day school with government directed primary schools. This will add to the responsibility and the opportunity of the Sunday School as an evangelistic and Christian educational organization.

This opportunity of the Sunday School is heightened by the fact that great religions like Buddhism have little place for children in their scheme. It is the Christian Sunday School that has brought light and happiness and hope to these four hundred millions of the world's children. Christ's high valuation of the child will be the winning factor in this world's saving.

The success of the Christian Sunday School in Japan has stirred up Buddhist leaders to develop a great Buddhist Sunday School campaign, but there is lacking the leadership, motive and love dynamic essential to success.

The evangelistic possibilities of the Sunday School are increased because of the difficulties encountered by the missionaries in getting adults to renounce their ancestral worship. Said a heathen mother as she brought her child to Sunday School: "Take her and train her in your religion. I must die as my ancestors have died."

A prominent missionary in Japan said to the writer: "We cannot hope to win one in ten thousand of the adult Japanese. We can do anything we want with the children." And the results from the evangelistic campaign which was carried on for several years in Japan proved that the larger number of the adults who came into the Church had received some primary education in the Sunday School.

A missionary in China said: "If we can get one million in the Sunday Schools of China it will mean one million Christians ten years hence." The influence of the Sunday School child and of Sunday School literature upon the home is a large factor in interesting that home in Christianity. Parents often come to the Sunday School to see what is the secret of the transformation in their child's conduct.

In India a Hindu said: "We were not afraid of you so long as you lopped off the branches, but when you began with the children then you laid the ax at the root of the tree."

And the story is the same in every land. While it saddens one to think it so, the probabilities are that practically the entire generation of adults in foreign fields will die off in their old faiths. The strategy for to-morrow is to win the children of to-day.

Some one has said that God gives us every little while a new generation that we might win it for Christ and thus repair the mistakes of the past. The method of winning the world by winning its childhood is so sure that we can say that we can win the world in any generation when we *will* to do it by gathering its children and young people into the Sunday School, and infusing in the Sunday School the evangelistic passion.

In India and China a very successful week of evangelism has been held, the purpose being to train a host of adults to a message. The China Sunday School Union has been very active in promoting this plan and in training leaders in conferences for the vitalizing of the religious life of the worker. This movement has extended to Japan and Korea. In South America Sunday School evangelism has been very successful in winning young people to the Christian standard. A world-wide week of Sunday School evangelism is one of the plans pushed by the World's Sunday School Association to hasten Christ's conquest of all hearts.

## II

### GRADED EVANGELISM

**W**E must aim in the Sunday School for graded evangelistic education and a graded evangelistic appeal. To proceed with the child in developing his religious experience as we would with an adult does violence to the laws of his mental, physical and spiritual life and growth.

We assume that a child's religious experience may be just as real and satisfying as an adult's. The child's experience may be the happiness of a loyal allegiance to his Father, without long and wilful lapses of disobedience. The adult may base his experience upon the kiss of welcome and forgiveness of the same Father to his prodigal son after the blasting experiences of the far country. The child may feel just as keenly the comparatively slight wrong-doing that has brought a clouded vision of his Father's face, as does the adult in his body-racking sobs, and the same cross avails for both.

It is a mistake to test a child's Christian experience by an adult measuring rod. It is a mistake to expect "tears of repentant grief"

from those who have not had the far country experience. It would be hypocrisy on their part to pretend this in order to satisfy an adult expectation.

Let us expect Christ's redemptive work and sweet miracle of grace to operate with those of youngest years and claim these children for Him with the very dawn of intelligence. This would honour His plan and glorify Him more than to reckon them alien children until by an adult process they were brought back to the relationship of children of the family.

All the facts bear eloquent witness to the rich results of graded evangelistic education and testify to the quality and faithfulness of those who have come into conscious relationship to the King and the Kingdom in very early years.

Bishop McCabe said he was converted at eight; Henry Drummond at ten; Polycarp at eight. Multitudes of the strongest Christians have made their decision between nine and twelve.

If Protestantism loses out it will be because it has lost faith in the reality of a child's religious experience and because it has not understood and met the crises and needs of the child's and youth's developing religious experience.

It has been truly said that these children and young people need sympathy, not criticism. We must allow for immaturities. A child is as

sincere as an average adult. They need work to express their Christian life and that work in enthusiasm, unselfishness of aim and quality, will match an adult's. We must believe in them and must not ask too much or see too much. We must not make the barrier higher for children than for adults. They should be led into a relationship of trust and confidence in God.

We are well aware that in those years from twelve to twenty, when individuality expresses itself, when choices and decisions are made of far-reaching effect upon character and destiny, when young people are caught in the swirl of emotions and impulses as yet uncontrolled, the consciousness of sin and wrong-doing is frequently very keen and the soul suffers.

This makes all the more imperative a wise adaptation of the material for evangelism so that these spiritual variations growing out of the changing physical, social and mental development shall be adequately met.

As the Sunday School faces its evangelistic task it should consider: 1. The reasons for graded educational evangelism. 2. The methods of such education. 3. Grading the evangelistic appeal.

#### I. REASONS FOR EDUCATIONAL EVANGELISM

McKinley has said: "Educational evangel-

ism is so teaching the gospel that those who are taught shall make proper choices."

Dr. Mullins says: "Evangelism reckons with the fact that there are crises in the life—turning points in the will."

What are these crises or turning points toward which our educational program should be bent?

Extensive tests and investigations have been made from time to time by religious educators and evangelists to determine the ages when lasting Christian decisions are usually made. These investigations have been in some instances charted.

Certain general deductions can be stated. The years of general decision are twelve, sixteen and nineteen.

The chart published by the World's Sunday School Association, showing percentage of conversions in each year of age from six to thirty-six, based upon the experience of 272 men, gives the average age of conversion as 16.4 years.

In a record of 1,000 British and Canadian Sunday School members, 128 were converted between the ages of eight and twelve; 392 between thirteen and sixteen; 322 between seventeen and twenty; 118 between twenty-one and twenty-four; 40 between twenty-five and sixty. The percentages show that fifty-two per

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cent. confessed Christ before they were sixteen years of age; eighty-four per cent. before twenty; ninety-six per cent. before twenty-four; four per cent. above twenty-four.

Dr. John R. Mott gives these figures for 1,000 conversions:

Under 20 years of age,	548
Between 20 and 30,	337
Between 30 and 40,	96
Between 40 and 50,	15
Between 50 and 60,	3
Between 60 and 90,	1

The first 776 graduates of Drew Theological Seminary were converted at an average age of 16.4, and the largest number made the decision in their sixteenth year.

Five hundred and twenty-six officers of the Y. M. C. A. in the British Provinces declare that they received their deepest religious impressions at thirteen. Starbuck found the average age of conversion of eighty-six women, whose lives he had studied, to be 13.8.

A careful study of the religious experiences of 1,784 men and women reveals an average conversion age of sixteen.

Of 500 Christian workers examined 481 received that call before they were fifteen.

Out of thirteen candidates for the ministry

who in a Methodist Conference were asked to tell the story of their conversion, ten were converted at thirteen, one at fifteen, one at sixteen and one at seventeen.

Ninety per cent. of character is fixed before twenty-three years of age; seventy per cent. of all conversions occur before twenty and ninety-six per cent. of them under twenty-five.

Bishop Daniel A. Goodsell of the Methodist Episcopal Church says:

“Whenever any audience in an annual conference is asked to indicate, by rising, the number who acknowledged Christ before fifteen years of age, two-thirds of the congregation will rise. When those who confessed Christ between fifteen and eighteen are asked to join those standing, five-sixths of those present will be on their feet. The number who confess Christ after twenty-one is very small. Thus the life of the Church depends upon developing Christ in the children more than on the conversion of the mature.”

Yet with all the splendid possibility of winning our scholars to Christ while they are members of the school five out of seven pass out without having confessed Christ. Mr. Lawrence says that twenty per cent. become Christians while in the Sunday School, twenty per cent. after they leave the school, while sixty per cent. make no confession.

2. METHODS OF GRADED EDUCATIONAL EVANGELISM

(a) *The graded lessons or the graded uniform lessons.*

The foundation for Christian decision and Christian character is the Word of God so taught that it is understood. The material of the graded lessons has been selected with special reference to its effect upon religious nurture. Its aim is to so assemble the truth that it shall meet the religious need of the pupil at each stage of his progress.

(b) *The graded program.*

Where a school is departmented it will be possible to so build the program for each Sunday as to songs, Scripture, truth impression and lesson expression as to be within the range of the pupil's understanding and enable him to appropriate it for his own needs.

(c) *Graded supplemental or memory work.*

The graded lessons provide an outline of memory work, hymns, pivotal verses, important passages, which should be impressed by the teacher or the departmental superintendent, through drill, by recitation and by written examination.

Where the uniform lessons are used, the school should prepare graded supplemental lessons covering songs, memorization of impor-

tant verses and sections of Scripture. These should be drilled from the platform or in the class with the purpose of fastening in the memory the material that nourishes the spiritual life.

(d) *Graded evangelistic leaflets.*

These leaflets may contain pivotal verses to help meet the understanding of the age to which they are directed. They may relate the story of some one of their own age who lived a natural, wholesome Christian life, or some one older whose life would be an incentive. It is important to avoid giving to the younger children material out of the range of their thinking and experience. Wisely graded leaflets will be of highest value in making the Christian life so understood and winsome that decisions will be easily made.

(e) *Graded Christian service.*

Many learn to love by serving. With children and young people this is a preferred method of finding the Christ. "By serving love will grow." The truth concreted in life and action is irresistible. Graded forms of service will be found a compelling method of teaching evangelism.

(f) *The pastor's week-day graded classes of religious instruction.*

Plans for such classes will be suggested in later chapters. These classes furnish one of the very best opportunities in the hands of the right leaders to make the Christian life understood and attractive to young people. A pastor's helper can of course carry on some of these classes. But the material and method of presentation should be graded and the blackboard and object lessons will be found valuable as adjuncts to the teaching of the Bible truths and the fundamentals of the Christian life.

The graded Primary, Junior and Intermediate organizations of the school or church may furnish the membership for this teaching.

### 3. THE GRADED EVANGELISTIC APPEAL

We assume that the character of the appeal for the Christian decision of the scholars should be graded for the same reason that a program and lessons are graded. Different motives, experiences and knowledge are found at each stage of development, and these must be taken into account if we do not wish to develop cases of stunted growth or arrested development.

To be sure, the same sunshine and rain and earth are required by the flower during its entire life and it is the same Christ who is the life and atmosphere and sustaining strength of every Christian, young or old. But even Christ recognized there were some things His dis-

ciples could not bear at one point of their training that should be afterward revealed; and that the blade, the ear and the full corn came in successive pushes of growth.

What motives for decision shall be appealed to in the graded classes or departments? Many schools are obliged to use one room with the primaries screened off. If possible it would be better, where ages are mixed in one room, for the pastor or superintendent or teacher to make the appeal to the classes individually rather than in a general service. I know that excellent results are obtained in a general appeal if wisely handled, but care should be taken that any such appeal should be framed to meet the need of the youngest ones present and that no one by the method of the appeal is put in the position of opposing Christ. These young people should be nurtured along until they are led to see Christ and His relationship to them as Lord and Saviour and Friend, and when so led they will rarely refuse to choose Him for life.

Just a few suggestions in grading the appeal:

(a) *For the Primary Class or Department.*

In this department we are laying the foundations for a future public step in leading the child to love God and love others. The teacher's face, voice and spirit is here the largest atmospherizing influence. Do not force growth.

Assume and teach the naturalness of loving God as we do our parents and our purpose always to serve Him. In the last year or two of this department, where the classes are graded, such an opportunity to choose Christ as is suggested in the chapter on Decision Day may be given.

(b) *The Junior Department.*

It should be expected that some open decision for Christ should be made by each scholar before the thirteenth year. At this age the scholars are not highly emotional. They are matter of fact. They are interested in facts, in history, in heroes. Christ, as the world's Hero, as the boys' and girls' best Friend, as the one who made the supreme sacrifice to save others, will be the best basis of choice. The appeal should be a natural, honest presentation of Christ.

(c) *The Intermediate Department.*

This is distinctly the time of decision according to general testimony. It is an age of comradeships, of the shaping of ideals. Great tact and care are needed that in any appeal the young people should not be embarrassed or placed where they may be the subject of ridicule. Ordinarily it is best to make a straight, earnest appeal to follow Christ as the world's

greatest Leader and Guide, who meets supremely the need of the life for a Saviour and ideal Comrade.

(d) *The Senior Department.*

Here, as in the Intermediate Department, Christ as the one who forgives sin and keeps the life from sin should be presented. And Christ's service as the best for each life, for its joy and development, will at this age of altruism find a response.

One church has found it very valuable and fruitful for the pastor and superintendent, on the Sunday before communion, to go to the different departments and so grade the appeal that decisions are regularly registered and additions made to the church month by month.

Another good plan is the letters of pastor or superintendent or teacher—these letters being graded in their appeal to the ages to be reached.

### III

## FACTORS IN SUNDAY SCHOOL EVANGELISM

### COWORKING WITH GOD

**E**VERY farmer is in partnership with God. Both are absolutely essential to the harvest. The farmer has to prepare and cultivate the soil, sow the seed, gather the harvest. God furnishes the seed, the sun, the saturation of the rain and the operation of the chemical ingredients of the soil. This partnership has borne results for thousands of years where the human side has not failed God.

It can be said of the spiritual harvest in the Sunday School that the results are at least ninety per cent. assured where pastor, superintendent, teacher and parents, as God's four human partners, do their share.

We must, therefore, think of evangelistic results in the Sunday School as expected, natural, inevitable, as God's law and God's sure provision, and readjust our thinking and plans to ascertain the factors that make the harvest a certainty and failure the exception.

Let us consider the six factors entering into the law of the harvest:

1. *The Seed.*

Christ has designated this. "The seed is the word of God." The seed is put up in coverings of verses, in larger groupings of chapters, and still larger groupings of books.

We cannot improve the seed. It is for us rather to select it according to the kind of harvest desired, grade it to the conditions of the soil and see to it that it is sown at the right time and in the right way.

Some seed is for broadcast sowing, some has to be drill planted. The drill method has its advantages over the other in that the birds do not pluck it away. "Line upon line, precept upon precept" is the Bible drill method. Under Chapter VI, on the superintendent's part in the plan, we shall indicate methods of drilling in the seed.

2. *The Soil.*

The soil is surely the scholar's mind and heart.

The preparation and cultivation of that soil is the delicate task of all concerned. The study of soils, a knowledge of their chemical ingredients, the enrichment of impoverished soil by the addition of needed elements, improvement by change of crop, are now upon a scientific basis. How much of study is there made of the individual scholar? Do we put all through the

same treatment and then wonder why the results are so varied and sometimes disappointing? Do we make a study of the different conditions arising from subtraction or addition of needed elements in the home life, the different week-day environments, the kind of reading, companionships, amusements which the scholar has?

It can be safely assumed that no results worth while will be secured if the soil is un-studied, unenriched and only cultivated one hour a week.

### 3. *The Sower.*

The teacher, the parent, the superintendent, the pastor, all are sowers. In song, in sermon, in the lesson taught, in the word of loving exhortation, in the prayer, in the personal interest, the letter, the leaflet, the pressure of the hand, the example of a sincere, glad Christian life—in one, or several, or all of these ways—the seed is being surely sown.

The essential in it all is that there be a vital contact with the Master on the part of the sower, a real love for the work, and some heart and hand and head skill in the sowing.

Pastor and superintendent need to cwork closely to inspire and instruct the teacher in the art of sowing.

And of utmost importance too is it that the

parents should be visited personally, or brought together for conference, that those who are most with the scholars, and have the largest opportunity and responsibility for the seed sowing and its growing, should understand the law of the soil and the seed.

4. *Saturation.*

“They that sow in tears shall reap in joy.” There can come no harvest without this rain of the spirit, this brooding of the heart over a soul, this anxious interest united with sunshine of life, that is perceived so quickly by the scholar and germinates the seed sown.

The channel through which the outpouring of the “early and the latter rain” upon the soil of human hearts and wills is accomplished is prevailing prayer. It is that attitude of the worker that expects great things of God, dares great things for God. It is the assurance that claims a promised gift. It is that persistency, because of the drive of love, that will not be denied.

The effect of this prayer atmosphere is joy, confidence, expectation, possession. And if we are to persuade souls to “seek the pearl of great price” it is because the wealth of its possession is manifest in our face, voice and action.

We are salesmen of Christ and for Christ. Prayer intensifies our contact with Him and

gives us ability and power to present Him so that others will want Him.

The methods of prayer, individually with the scholar, with the parents, collectively with the teachers and special prayer groups, will be dealt with in a later chapter.

### 5. *Sunshine.*

“Oh man, with heaven in your face, help me.” So said one who recognized in another the glow of a sunlit experience.

“Moses wist not that the skin of his face shone.” And in that mountain-top experience Christ’s disciples said of Him that He “was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.”

In our Sunday School there was an assistant superintendent whose face shone because he talked much with God. One day he entered the Beginners’ Department. A teacher in that department had just told her class that Jesus was not far away, that He was very near to us. Suddenly one of the girls looked up and saw the assistant superintendent and she cried, “Teacher, there is Jesus over there.”

Dr. Henry Van Dyke said that the greatest power a man can have is to make Jesus a reality to others. It is a great thing to naturalize our religious life. This makes for an atmosphere in

the school, class, church, home, under which the seed, well planted, watered with prayer, shoots up into a healthy stalk under the upward pull of the sun, spreads out in neighbourly contacts under the social touch of love, and ripens in matured convictions.

The Sunday School worker as a Christian optimist can so atmosphere his life as to make the religious appeal irresistible and the Christian life absolutely attractive. Will Moody tells of an apple orchard adjoining his father's place. The owner of that orchard had planted a row of sour apple trees around the orchard to give the boys the impression that all of the apples were of that variety. So Will and the boys kept out. Years afterward, when passing the neighbour's place, the farmer invited Will to have some of his apples. But Will declined, for his memories were soured ones. But the farmer said that inside that sour row were some of the finest apples in the world.

Sour exteriors never recommend the goods of salvation. Sunshine is the best salesman.

#### 6. *The Sickle.*

How and when shall we put in the sickle? Not always can we judge by surface indications. A wise teacher can frequently discern the effect of certain lessons. The intuitions of the heart rarely fail, and even blunders, where the love is

real, may make for blessed results. And it is better thus to err than, in indifference, to pass the time of harvest.

There are times and seasons in the school life when nature, the lessons, some school or national event, special meetings, make it advisable to thrust in the sickle. Any Sunday may furnish this occasion. The Sunday before communion is a choice time. Thanksgiving, the last Sunday of the year, Palm Sunday, Children's Day, all are golden seasons for a school effort.

The teacher's hand picking and that of the pastor and superintendent should be going on all the year.

In Chapter XII plans for harvesting will be fully suggested. A school without the joy and song of the harvest time has missed its goal and strength.

## IV

### THE SUNDAY SCHOOL COMMITTEE ON EVANGELISM

**I**N promoting evangelism in the Sunday School it is important that there should be a Committee on Evangelism which shall plan well in advance for Decision Day and throughout the year shall develop a school spirit favourable to evangelism.

This committee should consist of the pastor, the superintendent and a teacher, in the small school, and in the larger school the department superintendents should be added. This committee has some distinct duties.

#### I. LITERATURE

There is a very rich literature dealing with Sunday School evangelism. This literature in its application to the pastor, the superintendent, the teacher, the scholar and the parents we shall classify and list in Chapter XIV. The Evangelism Committee should know this material and should distribute it at the right time, to prepare for special efforts in connection with

Decision Day and in building up the spiritual life of the school.

For its own guidance the members of the committee should read:

“Sunday School Evangelism” (Mabie).

“Educational Evangelism” (McKinley).

Leaflets on Sunday School Evangelism (International Sunday School Association).

“Spiritual Life in the Sunday School” (Chapman).

“The Child for Christ” (McKinney).

## 2. METHODS

The committee should keep an evangelism record and plan book. In this book should be kept a record of the scholars of the school, their addresses, date, and age of scholar when record is made, and opposite each name should be placed the Christian record, namely, when decision was made for Christ, when they joined the church, and the Christian service of the scholar as officer, teacher, missionary or other work.

Scholars which the record showed had not come into the church could be made the subject of special mention for prayer in the teachers' prayer gatherings. The literature could be selected with reference to their cases and the right letters sent at the right time enclosing this literature, if in leaflet form.

This book should also contain a record of

the best evangelistic literature for use with teachers, scholars and parents. It should also have an account of the best plans of work in promoting Christian decision and in conserving the results of that decision. These methods could be obtained from literature on Decision Day, from articles on Decision Day and Sunday School evangelism in the current Sunday School magazines and from institutes and convention sections on evangelism.

This material, if in printed form, should be pasted in the book for future use.

A record should be kept of the special decision efforts of the school year by year, the methods employed and the results secured. All of this could be made the subject of report year by year to the Teachers' Council and to the church and would prove of the utmost value to the future work of evangelism. Why should this most important business of the Sunday School be left to chance? Why not make it the real business of the church through evangelistic business methods?

### 3. LETTERS AND CARD FORMS

Another important part of the committee service is to preserve for use the best forms of personal letters to teachers, scholars and parents. Before Decision Day such letters, enclosing some helpful leaflets, are invaluable in

producing an attitude of mind favourable to a right response and in bringing teachers and parents into a spirit of coöperation. In Chapter X are forms of decision and consecration cards.

#### 4. OTHER DUTIES OF THE COMMITTEE

The committee should plan the promotion of the spiritual life of the teacher by circulation of books and pamphlets bearing upon the work of evangelism: should help to make the school prayer and witnessing service a bright and uplifting time; should make of the teachers' prayer circle a time when individual scholars will be remembered in prayer and the teachers shall become united for soul winning.

#### 5. DECISION DAY

The chief interest of the committee will relate to preparation for the school's Decision Service, and the conserving of the results of that service. Plans for this special day will be set out later. Many schools do not confine their efforts to a single Decision Day but make a steady effort to create atmosphere favourable to decision and then at certain times gather in the results, in November, the first Sunday of the New Year, Decision Day in February, Palm Sunday, Children's Day. And this plan is by all means to be preferred as a goal for the school's evangelistic work.

## V

### THE PASTOR AS A SCHOOL SHEPHERD

**L**IVE pastors consider the Sunday School their chief and best field for evangelism. Dr. R. S. MacArthur says: "Experience leads many pastors to give their most earnest efforts now to the winning of the boys and girls to Christ and to the Church. It is pitiful to think how we often neglect the children and then labour with agonizing prayer and heroic appeal for the conversion of men and women. We have sometimes thought that we have honoured the grace of God more when a man steeped in sin is brought to Christ than when a noble boy or beautiful girl lovingly submits to the call of mercy. Boys and girls, properly instructed, ought to yield their hearts to Christ as easily as a flower opens when kissed by the sun."

Spurgeon said that he had "more satisfaction in those who have decided before ten than those at forty." And every pastor has in his own Sunday School the material and the opportu-

nity out of which to create this satisfaction of soul, and to mould his church of to-day and to-morrow. The chief need is to adjust one's thinking and method to the new conditions, as against the old revival plans, to secure hand-picked fruit rather than to stir up the crowd and to "put on the rousements."

We shall deal here with the pastor's general lines of effort in Sunday School evangelism, leaving to succeeding chapters the development of the details of certain of these phases of work.

#### I. LITERATURE FOR THE PASTOR

A list of the books and pamphlets applicable to Sunday School evangelism is given in Chapter XIV.

Among the books written from the pastor's view-point may be noted:

"The Sunday School and the Pastor" (Faris).

"Pastoral Leadership of Sunday School Forces" (Schauffler).

"Ministry of the Sunday School" (Patterson).

"Educational Evangelism" (McKinley).

"The Pastor and the Sunday School" (Hatcher).

"The Pastor and Teacher Training" (McKinney).

"Fishin' fer Men" (Clark).

2. **COWORKING WITH SUPERINTENDENT, TEACHERS  
AND THE SUNDAY SCHOOL COMMITTEE  
ON EVANGELISM**

The pastor should work out, with the superintendent and Sunday School Committee on Evangelism, a plan for a year's evangelistic program covering the use of letters, literature, parents' meetings, special seasons and such special days as Decision Day, Easter, Children's Day. These plans should be placed before the teachers so that they can proceed intelligently in carrying out the program.

The pastor should see that a card index of each scholar and the scholar's family is prepared showing their relation to Christ and the Church. These cards should be prepared in duplicate and be made available to all interested, for purposes of prayer for decision, to know the field of effort and as a help to visitors in understanding and reaching the last one in each home for Christ.

3. **THE PASTOR AND THE HOME**

Under Chapter VIII the parents' part in the process of developing the scholar's spiritual life will be considered.

The pastor can give these parents suggestion, guidance and inspiration in their task:

(a) By promoting a family altar campaign

that shall establish prayer and the reading of a portion of Scripture as the foundation of each home. No Christian life counts for much that has not this aid in atmospherizing it for daily living. Christian decisions are easily made with the spirit and memories of the family altar as a background.

(b) By arranging meetings with mothers and fathers to suggest plans of coöperation in winning the children to a Christian life. Many parents know little of spiritual processes and object to their children relating themselves to Christ and His Church under the false presumption that they are too young, or that they need to come into contact with the world and "have a good time" before entering the Christian life.

(c) In his visitation of the home he can complete the card record of the Christian relationship of each member of the home. This visit will give him the opportunity of conference concerning each member of that home, and of prayer for each, and to leave some helpful literature concerning family prayer and the work of parents.

One pastor in a Western city made it a point one year to call upon the parents of the seven hundred members of his Cradle Roll. As a result of their interest in the Sunday School, through this link of the child, he was able to secure three

hundred of these parents as members of his church.

#### 4. HIS SUNDAY CHURCH OPPORTUNITY

A goodly proportion of every Sunday audience are parents. How can these be reached, for themselves and their children?

(a) By preaching an occasional sermon to parents as to home responsibility for the spiritual culture of the children. Especially should this emphasis be made before a school Decision Day, Mothers' Day, Easter or Children's Day.

(b) Through the children's sermon, "the little ten minutes" before the regular sermon.

Parents receive many a suggestion as to methods of teaching and reaching their children through these little windows. Dr. James M. Farrar, whose plan of a "Junior Congregation" has been extensively used, had prepared some of his regular sermons with the purpose of reaching a certain judge in his congregation for church membership. He saw a great light when, after that judge had come into the church, he discovered that he had been reached by one of his children's talks and not by his scholarly sermons. And he changed his whole plan of sermon preparation as a consequence.

Suggestions for these children's sermons can be found in "Little Ten Minutes" (Bailey); "The Junior Congregation" (Farrar); "Talks

to the King's Children" (Stall); "Five-Minute Object Sermons" (Stall); "Five-Minute Object Sermons to Children" (Hatcher); "Boys' Brigade and Other Talks," and "Beware of Imitations" (J. Williams Butcher); "Children's Story Sermons" (Kerr); "What I Tell My Junior Congregation" (Bennett); "Five-Minute Sermons to Children" (Armstrong); "Find Us God's Secrets" (McKay).

(c) He should assign every parent, and in fact every member of the church as they join, to some class in, or some service to, the church school. Many schools are now emphasizing parents' departments, with classes for fathers and for mothers. These classes become choice opportunities for enlistment of the parents for Christ and for instruction of the parents through special parents' courses in methods for the Christian training of children.

The Mormon Church has 20,000 parents meeting regularly on Sunday in parents' classes for instruction, with a well-prepared series of lessons for parents as a basis.

(d) He should form a "Go-to-Church Band" of the children and young people of the Junior and Intermediate or Junior High School age. This will have the effect of enlisting the attendance of their parents. It will result almost inevitably in securing every member of the band for church membership.

(*c*) He can make a drive for attendance of fathers and mothers at the church service and enlist the children and the local press in promoting such attendance.

In the church that I attend the pastor aimed for the attendance of five hundred men at a Sunday evening service. He was successful. These men frequently stand and sing some hymn. Then he aimed for five hundred mothers and succeeded. And he had a message for each of these groups.

### 5. HIS SUNDAY SCHOOL PLANS

These plans as they relate to decision and other special evangelistic days, his preparation for these days, and his follow-up work, will be treated in the appropriate chapters.

Three things the pastor can make a part of his regular work in the Sunday School session.

(*a*) His attendance at every Sunday School session unless prevented by a funeral service.

This he owes to the officers and members of the school and to himself. He must get acquainted with the school atmosphere and conditions; he must, by the radiance of his own spirit, help that atmosphere and generate a Christian purpose in the scholars; and occasionally through his prayer, an incident related by him, or a few well-chosen words, bring home an impression or conviction.

(b) On the Sunday before communion or church reception of members, he should, by his own appeal or through the teacher or department superintendent's effort, secure the decision of scholars to join the church on the following Sunday, or to join a class in preparation for church membership.

It is unnecessary to say that this appeal should be graded to the understanding and experience of those who are to be reached.

(c) He will find it of great profit to personally teach or conduct a fathers' class at the Sunday School session. The pastor of my own church used such an opportunity in bringing every one of a class of fifty fathers into church membership.

## 6. HIS WEEK-DAY METHODS

(a) He can promote a "Volunteers' Month" with the purpose of lining up every member of the church and Sunday School, through public presentation and home visitation, for some new decision or service.

I have before me a card used in our church in such a campaign. This card lists a number of lines of work of organizations, to join one or more of which may be checked by the one signing. These indicate a choice as follows:

*Open to All*

1. Prayer League.  
    Family Worship.  
    Mid-week Prayer Meeting.
2. Bible School.  
    Class.  
    Teacher.  
    Home Department.
3. Visitation Committee.
4. Hospitality Committee.

*Open to Women*

1. Ladies' Aid Society.
2. Woman's Foreign Missionary Society.
3. Woman's Home Missionary Society.
4. Florence Nightingale Society.

*Open to Young People*

1. Epworth League.
2. Junior League.
3. Go-to-Church Band.
4. Triangles.
5. Midgets.
6. Choir.

*Open to Men*

1. Men's League.
2. Men's Classes.

Name..... Address.....

"For the people had a mind to work."

(b) He should invite young people and adults to his home, one by one, for individual talks upon their relationship to Christ. This can be done where these individuals have made no decision for Christ or after they become

members of some class in preparation for church membership. In this way difficulties can be met and results obtained in a way impossible in any group or mass meeting. One pastor matured all but two of a class of ninety-three probationers through this personal conversation plan.

(c) He can prepare and forward letters to a selected list of individuals in the school or church urging the claims of Christ and suggesting that decision be made by specially named church days such as Thanksgiving, New Year's Day, Easter. These personal letters have been used by pastors with unusual results, especially when the individuals are followed up by a personal appeal.

(d) He can keep a list of all unconverted in the Sunday School or church and make them the object of individual prayer.

One pastor prayed daily for a long list of such prospects. It intensified his interest in them. Does not Christ carry us thus in remembrance, our names inscribed in the palms of His hands?

(e) Use the mid-week prayer service as a time for prayer by the church for the spiritual life and decisions of the children and young people, and also as a preparatory meeting for teachers, officers and parents, before any decision Sunday.

(f) Organize graded week-day classes for

religious instruction with the objective of Christian decision and church membership. It is patent that primary and junior children can hardly be grouped in such classes with young people in the teen years, hence some graded plan is required with some wise women as assistants.

One pastor selects from his baptismal register the names of children over twelve years of age. He writes a letter to the parents inviting them to send their children on a stated Sunday afternoon for enrollment in the class. Public announcement is also made. The class lasts for ten weeks and meets at five o'clock on a week day. The children study and recite a simple catechism, prepared, in this instance, by the pastor. On Friday afternoon before Children's Day, the session and the parents gather for examination of the children on the work done. On Children's Day the entire congregation gathers for the Lord's Supper, when these carefully instructed children are received into full communion.

Another pastor met his class before the mid-week prayer-meeting. He taught them by question and answers covering reasons for uniting with the church; what we must do to be saved; the person and work of Christ; the duties and privileges of church members; the nature of the sacraments; how one may become a strong Christian; and brought each one per-

sonally to face the definite acceptance of Christ as Saviour.

Still another pastor's class is held for six weeks in the spring and autumn during the Sunday School session. The scholars retire to this class during the lesson period.

Mr. I. N. Halliday tells of a unique class of seventy children who came directly from day school on Friday afternoons at three o'clock for a "week-day school in religion and morals" conducted by the pastor. The pastor had preached several sermons on childhood religion on several Sundays previous to launching the movement. A personal canvass of the homes was made to secure the coöperation of parents. The plan was presented before the Sunday School for several weeks before the week-day classes began. One week before enrollment letters explaining the plan were sent out through the Sunday School and the morning congregation. At the close of the final sermon preceding the first class gathering, the names of the children were enrolled.

There were four classes, two of each sex. The class ages are eight to ten and eleven to fourteen. There were more boys than girls. Competent and consecrated teachers were chosen. The pastor outlined the course of study which consisted of two terms, each of three months. Each session was one hour in length.

The children meet in a general assembly for a song, responsive recital, a short devotional and business period, then repair for study to several rooms. Personal recitations and class drills occupy the time. Contests are held between sides, medals awarded, and honour recognitions given.

The Junior Catechism of the Methodist Church is the general basis of study. Other junior handbooks are used. Pupils are made acquainted with the books of the Bible and an outline of Bible history. One Friday each month is devoted to missions. The heart of each lesson is enforced with a hero or other illustrated story by the pastor. The children are taught the meaning of the covenants and ordinances of the Church, its general rules and the purpose of the Church in the world.

#### 7. TEACHERS' CONSECRATION SERVICES

The pastor can use special public services to enlist the evangelistic coöperation of teachers and officers in his plans and to promote a spirit of steady seeking after souls.

Such occasions are furnished in Installation Day, when new officers and teachers are officially inducted into their work at a morning church service after the charge by the pastor. Another opportunity is on Rally Day morning when all the officers and teachers are seated in a body in the church service and when the pas-

tor's annual message to them is given. A consecration service should follow which will unite all in the purpose to make the year one of fruitful service for Christ.

A monthly prayer service of all the teachers and officers conducted jointly by pastor and superintendent before or after the Sunday School service is still another way of deepening the spiritual tone of the workers.

#### 8. DEVELOPING CHRISTIAN LEADERSHIP

In Chapter XIII detailed plans will be given for conserving the results of Christian decisions and for training the children and young people for intelligent service for Christ.

I wish but to mention here the pastor's privilege of training his young people for evangelistic service through a Personal Workers' Class, using any one of a dozen books mentioned in Chapter XIV. A Leadership Training Class for Evangelism and other phases of Christian work should be organized by every pastor and conducted by him.

These young people should be put at work through personal prayer lists, gospel chorus or quartette groups, holding services for shut-ins and in many concrete ways give expression to their Christian life.

Dr. Henry H. Stebbins, pastor of the Central Presbyterian Church of Rochester, New York, utilized the St. Paul's Brotherhood, a band of

twenty-one young men of his church, who were organized for Christian work, by enlisting them in a plan for winning one hundred people for Christ and the Church by a given date. These young men organized a committee of one hundred, each one pledged to bring in one member for the church. Forty-nine days were given for the effort.

The Sunday School teachers were brought into the group of workers and the pastor sent to each a letter urging special effort with class members. The Christian Endeavour members were lined up through a special message to each.

Lists of names of prospects in adult classes, and in other relations to the church, with addresses, were given to the workers. A tactful letter was sent by the pastor to each of these prospects, which really prepared the way for the workers. Each member of the committee of one hundred received an encouraging and suggestive letter from the pastor. The teachers were invited to a special prayer service.

A day was set to receive the applications for membership. Before the day for the reception of members one hundred and nineteen were favourably passed upon by the church session, as the result of this wise organization of the young and adult life of the church for evangelistic service.

## VI

### THE SUPERINTENDENT—THE ASSISTANT SHEPHERD

**T**HE superintendent holds a position that is strategic in relation to the evangelistic work of the school. His service is scarcely less responsible than that of the pastor, with whom he should work in closest coöperation. Frequently his relation to teacher, scholar and parent is more intimate than that of the pastor, especially in churches of any size, for he is cultivating closely a section of the parish work, while the pastor is necessarily limited in his contacts by the very breadth of his field.

The measure of the superintendent's influence for spiritual results is unlimited. Rather it is limited only by his own relationship to Christ and a narrow comprehension of his program. He stands at the threshold of the scholar's life and by his spirit, purpose and plans can practically shape that life in its choices and destiny. This privilege and responsibility he shares with the teacher.

We shall consider some of the special ways in which he can mould the school's evangelistic program.

## I. THE POWER OF HIS OWN CHRIST-CHARGED PERSONALITY

Peter Carter, the father-in-law of James M. Speers of New York, was superintendent of a coloured mission school in that city. Once a visitor was telling the school the story of the Good Shepherd. At the close of the story he asked, "Children, who is the Good Shepherd?" And with one voice they answered, "Peter Carter!" That superintendent represented to them all that the Good Shepherd could be.

The superintendent's smile, his hand-shake, his personal contacts with teacher and scholar and home, his spirit of service and sacrifice, his enthusiasm for Christ, that passion for souls which is born out of an intimate friendship with Christ—these form the atmosphere that carries the school a long ways toward its evangelistic goal.

## 2. ATMOSPHERING THE SCHOOL SESSION

The suggestions here made will relate to that evangelistic spirit of the session the year around which will promote continuous decisions and will form the background for the best work on Decision Day or other special evangelistic days. This cultural atmosphere is essential for the promotion and the development of strong Christian character. Such character requires for its backbone something more than the

sporadic effect of an overwrought revival appeal. The special suggestions for Decision Days will appear in later chapters.

(a) Prepare for each session through a prayer group of officers or teachers or both, meeting for five or ten minutes before the school opening.

(b) Hold a ten or twenty minute "little meeting" for testimony, prayer and appeal following the school session. To this meeting all should be invited. Teachers should especially invite scholars who are thinking seriously of decision for Christ. This meeting may be held each Sunday, as is the practice in Mr. Wanamaker's school, or it can be held monthly.

(c) Have such a testimony meeting, reinforced by good music, an impressive solo once a month, as a part of the school session, and urge open decisions for Christ.

(d) Hold an after session meeting of officers and teachers only, for prayer for the deepening of the spiritual life and for prayer for specific cases suggested by the teachers. This comradeship in prayer will help many a teacher who is burdened for particular scholars. It will help others who are not sufficiently interested in their scholars' spiritual life to become concerned.

(e) Prepare carefully for the opening prayer in the school session. This prayer should be

comprehensive in its remembrance of world needs. It should have a place for the absent, the sick, the straying. It should reveal a tender interest in the tempted and tried lives who have been tested during the week as by fire. It should betray concern lest any should pass the time of their opportunity unsaved. It should have a note of exultation because of confidence in Christ and His sure triumph. It should be natural, as one who talks with his Father who is near and loved.

This prayer will have increased effect if it is followed by the Lord's prayer, reverently sung by the school or department.

(f) A reverent opening and closing is needed to strengthen the spiritual impression of the session. No bell is necessary for this opening, just a few bars or a prelude by organ, piano and orchestra; then the superintendent should arise with uplifted hand, then silence and silent prayer before the opening hymn.

At the close, following the last hymn, all should remain standing until the benediction or sentence prayer is concluded and the orchestra or instrument plays softly some prayer hymn while heads are bowed. After that the Amen can be sung and then dismissal.

(g) Have individual scholars, classes, teachers or officers arise before the prayer is offered and suggest special objects for the prayer of the

day. Or have these objects written out and sent to the platform in advance. This practice will surely give point to the prayer and will add to the interest of the scholars in the prayer.

(h) Use the power of music in the session. One Sunday a month devote to the story of a hymn. Have that hymn sung by the school or if a gospel hymn, use a soloist. Material for such Sundays can be found in "Story of the Gospel Hymns" (Sankey); "Thirty-Four Memory Hymns and Their Stories" (Wells); "Famous Hymns of the World" (Sutherland); "Story of the Hymns and Tunes" (Butterworth & Brown).

Sing each Sunday one hymn suggested by one of the classes. That hymn will have special significance to that class and the school or department.

(i) Drill the department or school on pivotal texts so that the pupils can locate these in their own Bibles and recite them. These texts should include

Confession of Sin, 1 John 1:9.  
 The Invitation, Matt. 2:28-31.  
 Dangers of Delay, 2 Cor. 6:2.  
 Christ the Saviour from Sin, John 3:16.  
 Becoming God's Child, John 1:2.  
 Confessing Christ, Matt. 10:32.  
 Following Christ, John 12:26.

(j) Occasionally utilize the lesson of the

day, if the Uniform lesson, for an earnest appeal for decision. Some incident or illustration out of the week may furnish a basis for an impression or appeal.

(*k*) Plan to make an appeal on the Sunday before communion or the day set for the reception of members into the church, so that scholars may have brought freshly before them the expectation of their leaders that they should enter upon the Christian life. This appeal should be graded if possible to departmental groups. In my own school it is customary for the pastor, the associate superintendent and myself to make this appeal to the departments, with excellent results. This should be done at other times than before or on Decision Day so that the scholars should look forward to Christian decision as the normal thing.

(*l*) Arrange one class in the senior department as an elective class for personal workers. Plan this as a three months' course for older scholars so that they shall be trained in methods for soul winning. These scholars can return to their regular classes after the completion of the course. From this group material can be obtained for the School Committee on Evangelism.

### 3. HIS WORK WITH PARENTS

The superintendent must bring the parents into partnership with his effort to relate every

scholar of the school consciously to Jesus Christ as Lord and Saviour. Detailed methods for enlisting this home coöperation will be given later. We shall here note as general suggestions:

(a) Write to each parent a letter upon the admission of the child to Sunday School membership. This letter should express the school's pleasure in welcoming the scholar, should indicate methods of home coöperation in the school plans and should invite the parents to join the fathers' and mothers' classes.

(b) The parent should be visited soon after by a district visitor, as well as by the teacher, and important facts as to the parents' church relationship or inclination ascertained and reported for use by superintendent or pastor.

(c) The home should be enlisted as members of the Family Altar League as soon as possible, that school and home should be one in their emphasis upon a spiritual atmosphere. The Family Altar emphasis of the Home Department will be a means to this end.

(d) A Parents' Association should be organized to include parents by departmental groupings if practical. It will be easy to start this plan with parents of the Cradle Roll, Beginners' and Primary Departments. The monthly meetings of this association will furnish a splendid opportunity for an occasional message

by pastor or superintendent that will emphasize the home privilege and responsibility for forwarding the Christian decisions and the Christian life of the scholars.

(c) An occasional letter to the parents, signed by the superintendent or by the pastor and superintendent, concerning the question of coöperation in prayer and effort for Christian decision, will be helpful in its reaction upon the parents if not Christians, and in stimulation of their active interest.

#### 4. WITH HIS TEACHERS

(a) The school should secure a number of the books and leaflets suggested in Chapter XIV. The superintendent should see that the Committee on Evangelism distributes these for reading at the right time. No teacher can seriously read this stimulating material without an increased interest in the salvation of the scholars. One superintendent distributed to each teacher at the beginning of the summer vacations Moody's "Secret Power" and Trumbull's "Individual Work for Individuals" to stimulate the teachers for intensive work for souls in the fall days.

(b) His birthday letters to his teachers and officers will furnish the opportunity for saying the right word that shall relate the teachers more closely to Christ and to quicken their

effort for the conversion of their scholars. With this letter should go some leaflet, clipping or booklet that shall be helpful on spiritual lines.

(c) Occasionally distribute to all the teachers some such leaflets as "My Class for Jesus," "Little Parishes of Eight," or others mentioned in Chapter XIV. Make the subject of this leaflet the basis of discussion and prayer at the teachers' gathering.

(d) Drill the teachers in pivotal passages and in the use of their Bibles in the work of soul winning. These passages should be marked and should be so well in hand that scholars can be pointed to Christ from the Word. This drill can be done in twenty minute gatherings on a week night or on Sunday.

(e) Hold an evening gathering of the teachers at the superintendent's home to discuss the spiritual welfare of the school.

Forty-two of the fifty members of the Rensselaer Street Bible School, Albany, N. Y., responded to such an invitation from the superintendent. Two weeks in advance of the meeting the teachers were notified that the following topics would be discussed:

"How Develop a Spirit of Respect in, and Control of, the Scholars"; "Instilling the Fundamental Truth that the Bible is the Word of God"; "Why More Scholars are not Con-

verted"; "The Power of United Prayer"; "Making the Manliness and Womanliness of the Christian Life a Feature of Teaching."

A teacher opened the discussion on each topic. The discussion was general and the interest eager. The consideration of "Why More Scholars are not Converted" was particularly searching. The lack of earnest prayer, feebleness in bringing the word of God home to the individual, sluggishness in the spiritual life of the teacher, were among the reasons given.

Three hours were consumed in the consideration of these topics, and these teachers went to their task with new vision and purpose as the result.

(f) Have the teachers sign a card covenanting to pray for each other and for the scholars and homes of the entire school. This covenant may include a purpose to work for the decision of an agreed number of scholars by a date that shall be set.

## 5. WITH HIS SCHOLARS

Most superintendents are to their scholars, both during Sunday School days and in the long years beyond, a standard, an example, and an inspiration. The father, the teacher, the pastor and the superintendent compose the quartet of men who shape ninety per cent. of the boys' ideals and character. This is inevitable.

How can the superintendent effectively do his part in affecting the boys' and girls' decisions for Christ?

(a) There must be evidence of a real friendship for them. This will appear in the heartiness of the hand-clasp, an interest in them if absent or sick, in noting from the platform or by word or letter any special event in their lives, in a personal birthday letter, in an interest in, and provision for, their employment life.

These practical lines of relationship will give a power and drive to the personal word of invitation to Christ that will carry the message home and practically insure results.

(b) The superintendent should know who, and how many, over twelve years of age in the school, are not members of the church. This list will be the one to cultivate through special letters and especially for Decision Day. He should keep this list checked up. The pastor will have a similar record and also the Committee on Evangelism.

(c) Coöperate with the pastor in inviting the scholars to the home for individual talks regarding their life-work, their relationship to Christ, their reading, etc. A word of prayer at the close will help to deepen the impression of such a talk. It will be lifelong in its memory and influence.

(d) Occasionally distribute to the scholars

character and decision stimulating leaflets or reprints. The special leaflets for Decision Day will be suggested later.

## 6. HIS WEEK-DAY WORK

(a) Confer with the pastor and the Committee on Sunday School Evangelism concerning plans for a school forward movement for spiritual results. The plans and goals formed by this conference should be presented to the Teachers' Council for their understanding and acceptance.

(b) Use the special days of the year as the opportunity for preparing messages to the teachers that should focus in the main drive of the school, to shape character for Christ and His service.

(c) The superintendent's personal visitation of the homes of the scholars for acquaintance, for conference and prayer will be the very best investment of his spare time.

This may seem a big task, but with a school of two thousand I made it a point to spend one to two hours of every week day after business in such visitation. The results in spiritual quickening of the school life I believe justified this outlay of strength and time.

## VII

### THE TEACHER—THE UNDER SHEPHERD

“**W**HEN it comes to winning souls in the Sunday School the pastor is across the street, the superintendent is at arm’s length, but the teacher is face to face.”

So probable are the results in the Christian decision of scholars where the teacher rightly uses his or her influence and opportunity, that it is not a case of *if* the scholar can be saved—but *when* and *how*.

Owing to the non-Christian attitude of so many of the homes from which the scholars come, or the inability or indifference of nominally Christian parents in guiding their children to Christ, the teacher, in possibly a majority of cases, is the vital link in determining the Christian life of the scholar.

Ten evangelists said that the teacher is the key to evangelism in the church.

Sunday School teaching is absolutely essential to Christian character. It is the greatest thing in the world in the making of character.

The teacher is the pastor's under shepherd, is closest to a section of his flock. Dr. Schauffler was accustomed to place great dependence upon his teachers, who regularly reported to him the spiritual condition of each member of the class, the situation in the home, and especially the straying member who needed at once the attention of the chief shepherd.

#### I. FACTORS IN THE TEACHER'S EVANGELISTIC SUCCESS

##### (a) *The character of the teacher.*

"Evangelism is the communicating of truth through the personality and character of the teacher so as to bring about discipleship" (Dr. Mullins). That character cannot fail of its impression if it is lived in conscious companionship with Christ. "He is all that you say of him," said one, "but somehow he does not remind me of Christ."

##### (b) *The teacher's passion.*

"The aim, passion, purpose and effort of the teacher is to bring Christ into the life of the scholar" (Dr. Mullins). Is our teaching history, geography or Christ? Its purpose should be to produce in the scholar the love and the likeness of Christ. The constraining love of Christ must be the teacher's passion.

A young man said to Dr. Mead one night in Boston, "I know what you mean. I've lost my passion."

President Benjamin Harrison left his house one night at eleven o'clock and talked with a young man about Christ until two in the morning. Christ talked to the people, forgetting hunger, until reminded by His disciples that the people might need to eat. "I have meat to eat that ye know not of."

(c) *The teacher's vision.*

That vision must be twofold. There must be a comprehension of Christ in his person, life and work, a joy in his close, personal relationship, a reflection of the mountain-top experience. "Oh man, with heaven in your face, help me."

Then there must be a vision of the possibilities of Christian character and service that lie within every scholar, no matter how unpromising. The teacher, with sure hand and faith in the scholar, is to unlock those possibilities and guide them to fruition. "Frank, I have confidence in you," was said to me by a faithful pastor in my older boyhood. That word unfolded some latent powers in my life. I determined not to disappoint the faith in me of that man.

(d) *Making the cross central.*

Ralph Wells, one of New York's master teachers, once went to his pastor, Dr. Alexander, to ask him the secret of successful evangelism. Dr. Alexander replied: "Young man, if you would win souls, make much of the blood."

The atonement of Christ for sin, the meaning and power of the cross must be at the heart of our experience and teaching. A little girl was found weeping during a meeting. Asked for the reason she said, "I did not know before that it was my sin that crucified Jesus."

(e) *Love much.*

"I first learned to love my teacher, then I learned to love my teacher's Bible, then I learned to love my teacher's Saviour." This was the testimony of a Sunday School girl. It is the inevitable experience. Only love can reveal the heart of the Lover of Souls, of a love so great that it satisfies all men everywhere. The centuries cannot outgrow its need.

A personal love for each member of the class, an individualizing of them in that class photograph gallery which should be ever with the teacher, is basic for soul winning.

(f) *The teacher's personal testimony.*

Some time in the course of the teaching the

testimony of the teacher as to how Christ came into his life, what Christ is to him as a real presence and friend, will count in bringing the terms of religion within the compass of the scholar's thinking. "Christ within, the hope of glory," the Christ concentered in the teacher's life, visualizes the Gospel beyond question.

(g) *His emphasis upon prayer.*

I was once as a boy detained from Sunday School by a severe illness. My teacher came after school bringing with him one or two boys of the class. He was a big man as to stature, voice, heart. He prayed with me. That prayer has been ringing down the years. Joshua Rogers will never be forgotten while life lasts.

"One prayer *with* a boy is worth forty *about* him."

(h) *His example.*

"The life of the teacher is the life of his teaching." That fine book by Bishop Huntington, "Unconscious Tuition," speaks of the great influence of the acts of the teacher. After all, the lessons, the things taught by our teachers, are little remembered, but out of the mist of the years there looms the shining of his face, some faithfulness of life, something done because of a principle of conduct that sticks fast.

Jesus said, "Follow Me." His disciples were called followers of the Master. Will our scholars walk safely, and to the heights of Christian living, if they follow us?

(i) *His naturalizing of religion.*

There is no reason why Christianity, which is a life and relationship and not a form, should be presented in other than the terms of life. There is every reason why "holy tones" should be avoided, together with an "I'm holier than thou" attitude. Christ lived His life among us as one of us. He ate, laughed, sang, played, responded to every phase of nature, loved greatly, rejoiced in His friendships, conceived of all life as shot through with a great purpose and goal.

Young people are likely to fear religion as extraneous, unnatural, strange, a thing apart from their daily line of thinking and acting, an interference with the natural plans of life—unless we shall make Christ real and His program a necessity for our best living. A teacher has here a great opportunity. One week spent by a teacher with his boys in camp life will be worth for him and them years of sermonizing.

(j) *His acquaintance with the Book.*

There is no greater contribution the teacher can make to the spiritual toning of the scholar's

life than to lead him through the rich pastures of the Word, to point out its mountains, its mines, its still waters, its rivers, to make the Book experiences companion and inspiration.

His own Bible should be marked. He should have it with him in the class. He should see that the scholars bring their Bibles and mark them. He should conduct Bible drills and contests at his home or in the class on something of the following plan, possibly, and these drills should include some of salvation's pivotal texts. These drills may include the following:

Find the Ten Commandments, the Shepherd Psalm, Moses' Psalm, Sermon on the Mount, gallery of faith's heroes.

Find the verse "All have sinned and come short of the glory of God." Where located? Locate the verse as to sin's penalty. Read it. Find the redemption verse. Where? What? Find a verse on love, prayer, faith. Find the Sin Chapter (Rom. 3); Atonement Chapter (Isaiah 53); New Birth Chapter (John 3); Purity Chapter (Ezek. 36); Love Chapter (1 Cor. 13); Abiding Chapter (John 15).

Alphabetical Drill: A—All have sinned (Rom. 3:23); B—Behold the Lamb of God (John 1:29); C—Come unto Me (Matt. 11:28); D—Draw nigh to God (John 4:8); E—Enter ye in at the straight gate (Matt. 7:13).

(k) *His study of the individual scholar.*

Christ changed the manner of His approach and training according to the character and need of the individual disciple. His approaches to John, Zaccheus, Nathaniel, were adapted to the temperament and experience of these men.

The soul-winning teacher studies the aptitudes of his scholars as an expert fisherman studies bait for, and the habitat of, the fish.

## 2. LITERATURE FOR THE TEACHER

In Chapter XIV will be found suggestion of books for the enrichment of the teacher's spiritual life, and suggestive in his work of dealing with the difficulties met with, and the development of Christian character, in the scholars.

## 3. HIS SUNDAY OPPORTUNITY

In the chapters relating to Decision Day and the school's special days for evangelistic effort we shall deal in detail with the teacher's part in relation to that united effort.

With the teacher, however, as with the superintendent, it is the Sunday by Sunday deep plowing and seed sowing and watering with tears and prayers and sympathy that make possible the harvest gathered on these special days. The observance of a few simple plans will have much to do in creating this background for decision.

(a) *Be on hand promptly.*

Mr. Lawrance says truly, "No moment is so important to the teacher, and no opportunity so priceless, as when the scholars are assembling. This is the teacher's golden chance, and the teacher should be *the first one there.*" The cordial hand-shake, the word of inquiry as to the home or the week's work or some special event of the week, establishes the contacts that make possible a good lesson and a sympathetic comradeship in the lesson discussions.

It is not too much to say that fifty per cent. of progress has been made toward a fine lesson by the teacher who is at his post before the scholars to create the right atmosphere and contacts.

(b) *Have a word of prayer before and after the lesson.*

A Brooklyn teacher, Mr. Hollenbeck, had a class of boys in a Mission Sunday School. One Sunday he was absent and a stranger filled his place. As this substitute began the lesson one of the boys said, "Mister, our teacher always begins with prayer."

This prayer atmosphere is a fine preparation for the teaching as the guidance of the Holy Spirit and the presence of the Great Teacher are sought in unfolding the truth. And there is no better way of clinching the lesson impres-

sion than a bit of prayer at the close, that the heart of the lesson may be driven home and the class be led to live out that lesson in the life of the coming week. If some one of the scholars shall lead in prayer, so much the better.

*(c) Give to each scholar some weekly work.*

This may not involve a lot of time on the part of the scholar, but it is important in personalizing the lesson. Some Scripture reference may be used or some geographical or historical setting. Be sure that this reference is asked for on the following Sunday.

*(d) Give some Bible drill work.*

A very few minutes in this will give a change in the routine and the exercise may well lead up to some Scripture that opens up the heart of the lesson.

*(e) Utilize the moments after the session.*

It may be that some scholar may have manifested a special interest during the lesson and this time of aroused attention may be used in bringing the life to decision. Possibly a letter has been written to a scholar during the week with an appeal to decide the great question and the decision should then be pressed home. Or it may be that the interest of several of the Christian scholars should be enlisted, through a little effort, on behalf of a "win one" plan,

with the purpose of influencing some undecided members of the class.

#### 4. THE HOME TOUCH

Dr. George W. Bailey said: "A very large percentage and, in most schools, a majority of the scholars, come from homes where the Scriptures are not taught, the subject of religion is seldom discussed, family worship is not observed, and at best, the attitude of the family is one of indifference toward Jesus Christ and the sacrifice which He made for sinners. The only religious instruction received by this class of scholars is that which comes to them through the agency of the Sunday School."

The fact that the scholars from such homes are in the Sunday School constitutes the teacher's opportunity. How can these home contacts be multiplied?

##### (a) *Visit the home.*

The inside of the pupil's parlour or living-room should be as familiar to the teacher as the teacher's parlour or living-room should be familiar to the scholar.

A discouraged teacher went to the mother of the boy whose mischievous spirit in the class had been the chief source of his trouble, to tell that mother that he could do nothing with the boy. And the mother made answer, "I can do

nothing with him either. Just look at the walls of this kitchen." And the teacher saw all around those walls outlines of animals which the boy had drawn when the mother was out of the room. The teacher caught an inspiration from those pictures. On the next Sunday he was there before the boy, with pencil and pad. He said: "Jim, I understand you are quite an artist!" The boy braced up. "Perhaps I can draw a little." "Can you draw this coast line of Palestine for me?" "I'll try." "Now that crooked river Jordan." "Now the Dead Sea." "And that city of Jerusalem." "And just over the hill, Bethany." And step by step that boy and the others were led into the heart of the lesson.

The fact that teacher has been to his home gives a new interest to the boy in that teacher. And the visit to the home, and a knowledge of its conditions will give added patience and understanding to the teacher in reaching that boy.

If the teacher can pray with the mother and father that they and he shall be wisely guided in building the boy's life into Christ and a noble manhood, a new coöperative link has been established.

(b) *Have a parents' social at the home.*

One wise teacher in my school makes it a practice to have at least one annual affair for

her girls and their mothers. Needless to say that this furnishes an opportunity for further work with those mothers on behalf of their girls. And that teacher, because she followed up the employment life of her girls and encouraged them to talk freely of their interests, was able to help both mothers and girls and to shield those girls from some special temptations that assailed them in their business life.

(c) *Call on the sick or absent.*

A shepherd who does not miss one of the flock, or who, if the member is missed, does not seek it out, is unworthy of his calling.

A boy, very regular in Sunday School attendance, was absent for a few weeks. The teacher simply marked "Left" in the class book without seeking the cause of the absence. The superintendent noticed the word and, not satisfied, called at the home of that boy. He found him in the delirium of a fever, calling the name of his teacher. The superintendent wrote after the word "Left"—"by an indifferent teacher to die, from an accident, at No. ——— Street."

Worst of all, a great opportunity to tie that boy "with hooks of steel" to that teacher and to Christ had been lost.

(d) *The home letter.*

This might be written to parents when the

scholar joins the class, or to invite them to some special school function, or to ask special coöperation in prayer for the scholar's Christian decision, or to suggest plans for daily family worship in the home, outlining some daily Bible home readings to be read aloud in the home. That letter, whatever its subject, if written in the right spirit, will be read and reread. If some bit of helpful reading, in heading that home for Christian living, can be enclosed, another link has been forged in the teacher's Christian service to that home.

#### 5. THE WEEK-DAY OUTREACH

The teacher whose sole interest in the scholar is confined to the half-hour's teaching on Sunday is a failure. In fact, he has not half taught, for the teaching of the life in the week-day touch is as essential as the teaching of the lip, if the result aimed at is character formation.

I am perfectly aware that many teachers, because of their week-day vocations, are prevented from giving much time to class interests. But after all where there is a will a good deal can be done both with individuals in the class and with the class collectively. The purpose to help will find a way. And all of this interest, from the very fact that the teacher is busy, has added value. May I suggest a few things that can be done even by busy people.

(a) *Write a letter.*

This can be done when the scholar is away, or you are away, in the summer time. It will mean much if the message comes in the form of cards during Christmas, Easter, etc. Rally Day gives another fine opportunity for enlisting by a letter for a new start. For Decision Day a letter is invaluable.

The birthday furnishes a choice time for a direct appeal. A sixteen-year-old boy had received such a birthday letter from his teacher. In it she urged the day as a great time for a life decision for Christ. The boy took the letter to his mother and said that he would follow that teacher's loving suggestion by surrendering to Christ.

It was a letter of this sort that changed the life course of Henry Clay Trumbull, of *The Sunday School Times*. A letter from a friend, Edmund D. Stanton, reached him while Trumbull was a railroad office clerk at Hartford. In that letter Stanton said in part:

"I have been too long silent. . . . Often have I felt like speaking to you on this subject, but as often have timidity and fear kept me back. We have been companions and intimate friends for years. . . . Seldom has a harsh word, or an unkind feeling, marred the harmony of our intercourse. Do be persuaded by me. If I could be the instrument, however

humble, and to however small an extent, of leading you to think seriously of this, I should consider that I had more than repaid your kindness and interest in me. Let me beg you, by the remembrance of our friendship, but more than all, by the regard for your own good, think of these things. . . .”

Trumbull was touched deeply by his friend's letter, fell on his knees in confession, and took the first step to Christ. We do not wonder that he became one of God's master workmen in reaching individuals and that "Individual Work for Individuals" should have come from his pen and experience.

(b) *Utilize the social life.*

Young people love a good time. The social door is a direct entrance into their life. When I had a class of fourteen-year-old boys, years ago, I made it a point to have them once a month at my home for some eats and games. One night the boys were playing a game of rolling big agates on the parlour carpet, these agates stopping as near as possible to a mark. In their interest they forgot the carpet and dug big ridges in it with their shoe tips. The next morning Mrs. Brown, then a young bride, came down with me to the parlour. "Oh, Frank, my carpet, my carpet!" "Yes, my dear, but my boys, my boys! I think we've got the boys!"

Twenty-five years after, a popular judge asked me to sit beside him on the bench while he sentenced the young prisoners. Always his first question was: "Did you go to Sunday School? Why did you leave it? Why did you get away from the influence of your teacher? If I give you another chance will you go back to your teacher and to the school?" He told me that rarely did the boys come before him again after that advice. And later he introduced me to a judge of the Supreme Court as his old Sunday School teacher. He was one of those boys who dug up our parlour carpet years before. And I said, "What's a mile of carpet to a yard or two of boy?"

These social times can be used in the playing of Bible games, scores of which are now on the market, and help to fasten Bible verses and facts.

(c) *Take an interest in their employment life.*

If they are not old enough to be employed find out the things they are doing during the week and suggest forms of interesting employment of their time. Especially teach them to carry some real task each day in the home so that they shall be making some contribution to the home life.

If they are starting in business or are thinking of some form of Christian life service coun-

sel with them and launch them in the right task if possible. Then follow them up with your interest. Mrs. Schauffler had a class of young ladies in the Sunday School. One of the girls worked in Huyler's. Mrs. Schauffler would sometimes call at the store, pass a rose over the counter to the girl with a smile and a cheery word, "I'll see you next Sunday," and would then be off. Do you think that flower ever faded from that girl's memory?

(d) *Make home appointments.*

Nicodemus came to Christ by night. Soul business was transacted. Scholars can escape conviction under collective teaching, but alone, face to face with the teacher, under the softening influences of the home atmosphere, the issue cannot be dodged. Tactfully, step by step, any young life can be led, until it faces the Saviour and says, "Lord, I take Thee to be my Saviour. I give Thee myself in a life friendship and service."

Hand-picked fruit counts for more than wind-falls.

(e) *Follow the scholars' reading.*

Study up the choicest books that will interest the age of your scholars. Buy those books for circulation among them or suggest the names

of the books so that they can be secured at the public library. Remember the tremendous power of the best books in shaping life ideals and utilize this influence for character building.

#### 6. FRUIT-BEARING

“He that abideth in me, and I in him, the same bringeth forth much fruit.”

In my Sunday School I had a teacher who had brought three different classes to Christ. I shall never forget her radiant face as she saw the last girl of the last class definitely committing herself to Christ. I asked this teacher, “Kate, how do you do it?” And she answered, “Mr. Brown, I remember every one of my girls every day, by name, in prayer.”

Another teacher, a lady, had a class of sixteen to eighteen year old boys. She loved them. They loved her. She was homely but her face shone by the power of the inner light. One by one these boys confessed Christ and joined the church. There were four still undecided. She was a mother to their souls. Soon she came and said that only three were holding out,—then two. And now it was down to Bob. And her face beamed as she brought Bob as the last sheaf. And she sat by those stalwart chaps in the front of the church at that communion service and they lined up with her at the altar, one of the sights to make angels glad.

Years ago Dr. Schaufler was raising a fund of \$100,000 for the Sunday School Work of the New York State Sunday School Association. An ex-Mayor of New York, Mr. Ely, had given \$50,000 of this because of what the Sunday School was to him as a boy. Mrs. Russell Sage gave \$5,000 to Dr. Schaufler, saying, "The Sunday School meant everything to my life as a girl. I later had a class of girls. Every one of these girls gave her heart to Christ and came into the church." And one of those girls was Helen Gould. Three great givers, the result of the faithful work of consecrated teachers.

A young business man of Buffalo had a class of nearly five hundred young men, from sixteen to twenty-three years of age. Hundreds of those young men were won to Christ. His pastor, Dr. Gifford, gave as the reason that this teacher was a past master in the art of prayer. I met this teacher one day as he came to a Sunday School convention at Saratoga. His face was shining. He said: "I had a chance to speak to four young men about Christ on the way to this meeting. Oh, how I love these young men!"

Dr. Edgar Blake tells of a stenographer who took a class for him one Sunday as a substitute, then another and another until she had a class of three boys whom folks called "bad." But she saw in them values that others failed to see.

Soon the class grew to twenty-three and twenty-two of these were won to Christ by her work.

An old man in New York went back from a Sunday School institute to his Sunday School and asked for a class. It grew from six to twenty-six. Twenty of these were won to Christ by his faithful calling upon these boys at their homes.

A teacher of fifteen boys spent two weeks at camp with the boys. He spoke to each of them about Christ. On the Sunday of his return thirteen of the fifteen joined the church.

## VIII

### HOME COÖPERATION IN EVANGELISM

**I**N previous chapters we have suggested plans by which the pastor, the superintendent and the teacher may touch the home in order that the scholar shall be effectively reached for Christ. We shall here present the home's opportunity and privilege in evangelization and the ways in which the school may be related helpfully to the home in promoting vision and method for the home's spiritual service to the children.

The home, plus the church school, is the normal method of evangelization. The general failure of the home to religiously educate the child has thrown the process of developing the child's spiritual life largely upon the Sunday School.

The Sunday School is really the best method to evangelize the home through its contacts, messages, lessons, interests, influence, reaction. And this chapter will have to do in part with the multiplication of school contacts to bring about the conversion of parents as well as children.

Nearly eighty per cent. of rescue workers had early Christian teaching in their homes.

It was Sam Hadley's mother's face which came before him with preventing power when he was on his way to commit suicide.

In "Religious Education," Folsom tells us that in his life's crisis it was the memory of his mother's voice in prayer for him that pulled him through.

In a Men and Religion Movement in St. Louis Mr. W. C. Pearce tells that of 1,362 present seventy-five per cent. were now in the Sunday School; all had been in the Sunday School at some time, and all had been taught the Word of God by mother, teacher or pastor.

Frances Willard turned aside a good offer in order to stick to her temperance work at a time when temperance was not so popular as now. She started her active life with a threadbare dress, a Christian home, the Sunday School and an iron heart.

In the San Francisco Sunday School Convention I was on the platform when Dr. J. Wilbur Chapman asked those of the 4,000 Christian workers present who had had Christian parents to rise. Practically the entire audience arose.

May we name some concrete ways for the establishment of the home as a center of Christian influence.

#### I. HOME ATMOSPHERE

Said a girl to her mother, when the years of

maturity had come, "Don't you remember, mother, those wonderful Sunday afternoons we had when you read to me the stories of the Bible and other stories? I shall never forget those days."

In my own home, with three children, we have worn out three of Foster's and Hurlbut's "Stories of the Bible." These, with Bible games, rotating Bible pictures, helped toward those enjoyable afternoons which Dr. Faris tells about in "Pleasant Sunday Afternoons."

Then there are those Sunday evenings of song to remember. In our summer home in the Catskills our eldest boy, since gone to the long home, would play by ear scores of gospel songs which would be sung by a roomful of guests gathered in from surrounding cottages. The interspersing of the singing with some suggestive poem and a word of prayer at the close, gave to those evenings a memory which abides in their influence upon us.

When a boy of about twelve it was my weekly duty and joy to select some Scripture verse, which I wrote in chalk on the face of the mantelpiece. That was the nearest we came to obeying the injunction to the Jews in Deuteronomy 6:8, "And thou shalt write them upon the posts of thy house, and on thy gates." Religion was naturalized in our home. And mother never failed to encourage me in this

home service and to commend a particularly good selection of Scripture.

And that row of family shoes which, as the youngest in the family, it was my special duty to shine up on Saturday nights in preparation for Sunday morning service! Shall I ever forget them! And I never forgot that there were five men in that family. The "fly in the ointment" was that I had no successor to my job.

In my Sunday School we distributed at one time hundreds of the wall motto: "Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation." And as I visited these homes later I found this motto on the walls, placed there possibly by the insistence of the child in some cases.

We also distributed several hundred fine copies of "Washington in Prayer at Valley Forge" to all who would promise to frame and hang these in their homes.

In our Beginners' and Primary Departments we furnished to hundreds of homes a card, to be hung up in the kitchen or dining or bedroom, containing forms of grace at table, morning and evening prayers, the latter for use with the children. Many parents would be glad to use such prayers if they knew of them.

## 2. THE FAMILY ALTAR

There were ten of us in the home—grand-

mother, father and mother, four boys and three girls. We were a lively lot. But there was ten minutes of the day when we came together at mother's or father's call at morning or evening and listened to father as he read the Book with a sense of its high value as indicated by the tone of his voice. Especially did he major in the prophecy of Isaiah. And then he talked with God, as friend with friend, becoming the family priest as our needs were presented by one who knew the King. Little wonder that when we celebrated the golden wedding of our parents all of the forty-five children and grandchildren present were members of the church. And yet neither father nor mother ever talked with us, as I recall, about our joining the church. Father and mother just lived out their religion in a happy, joyous fashion, through cloud and sunshine, hard financial years, and bright ones. They sold us the goods from the daily sample.

It is a good thing if the children are given some part in the observance of family worship. I had the duty of looking up some of the references which appeared in the narrow column alongside of the daily Scripture, and when the older brothers or sisters sometimes thought this prolonged the worship father would stand for my work.

Mr. Wm. H. Ridgeway, of Coatesville,

Penna., enlisted the coöperation of his entire Sunday School, and the neighbourhood, in introducing the daily reading of the Bible, and at least the Lord's prayer, in every home. He offered an attractive reward to a representative in every home where for a year the Scripture portion was read daily in the family hearing and the Lord's prayer repeated. For this purpose he furnished, through the scholars, a weekly card, indicating the readings for each day. These cards were to be marked on the reverse side with the record of the week and were returned to the school and used in computing the yearly result. You can be sure that those boys and girls saw that the family paused long enough each day to hear the selection read. There are large values in this plan.

The Home Department has a special recognition for those who observe family prayer in the home and who use the Home Department daily Scripture portion or the Daily Home Readings for the Scripture for the day.

The Family Altar League has hundreds of thousands now registered as observers of family prayer. A card is signed pledging the signers to daily prayer and Bible reading in the home.

A New York Presbytery initiated a Family Altar Campaign in its churches. The session of each church became a committee with the

pastor to canvass the entire congregation to pledge every family for daily family worship.

One of the great needs of to-day is a country-wide effort on the part of the Sunday Schools to link up the home and the school through the daily reading in the home of God's Word and the recognition, through daily prayer, of God's right to the love and service of each life.

### 3. MOTHER AND CHILD

A Christian mother said, with tears in her eyes, "Pastor, I want you to talk to my fourteen-year-old boy about becoming a Christian. I think you could lead him to decision now." "Have you ever talked with him yourself?" inquired the pastor. "Oh, no," said the mother. "I couldn't do it, but I want you to." "That I will not do," said the pastor, "until you have first talked with him. That is a duty God has laid upon you as a mother. It is also a privilege, and I dare not take it from you." She hesitated a moment and said, "I will do it if you will pray for me." That mother entered her room, lifted her heart to God in prayer, obtained the victory, found her boy and said, "John, I have been praying for you; don't you want to become a Christian?" "Yes, mother, I do." Together they prayed and the boy yielded his life to Christ. With great joy she found her pastor and said, "I want to thank

you for the privilege I have had. My boy has given his heart to Christ." And that mother and boy entered into a spiritual comradeship from that time.

#### 4. MOTHER AND TEACHER

Strange it is that mothers accept the service of the Sunday School as the expected thing, without thought of coöperation or appreciation. The teacher's work would be greatly lightened if there was as much real coöperation between the mothers and the Sunday School teacher as between the home and the public school teacher. This coöperation would be more likely if the mother felt that soul cultivation was as important as the culture of the mind, that mind training would be worthless without a character foundation.

We have suggested ways in which the teacher can bring about a closer coöperation. If every mother would look over the lesson home material for the child each week and assist in its preparation a vast change would be wrought in the character of Sunday School work.

The service which the teacher renders the home is invaluable and yet there is rarely a mother who ever says, or writes to the teacher, a word of appreciation of that teacher's self-sacrificing work. Why not begin such recognition and coöperation?

## 5. PARENT-TEACHER TRAINING

In the last few years great advances have been made in bringing together teachers and parents in gatherings and classes. These have the effect of helping the teacher to get the parents' view-point and to assist the parents, through definite parent courses, to function in the proper home training of their children.

For this training process special courses are prepared with the purpose of securing a knowledge of a child's psychology, the laws of physical and spiritual growth and the times of special sensitiveness to the Divine call.

These meetings for training may be held during the week, and if arranged in departmental parents' groups there will be an advantage because the courses for the special ages of the children can then be separately studied.

## 6. PARENTS' CLASSES

These are intended for Sunday attendance. In the Sunday School of which I am superintendent I noticed that a number of mothers came with the children of the Beginners' Department and sat about the Beginners' room. I suggested their organization into a Beginners' mothers' class. This class soon numbered sixty mothers. They organized, took the name of Royal Daughters, adopted a class pin, initiated a program of service for mothers' work,

and met once a month in a social way. Occasionally there would be a mothers' prayer and testimony service to quicken their Christian life or to lead some to Christ.

When the children of these mothers were promoted the mothers were promoted as a primary mothers' class. Their place was taken by a new class of Beginners' Department mothers. So the process has gone on. A Cradle Roll mothers' class was formed from the mothers who came, with their one to three year old children, to visit the Cradle Roll class of thirty, which occupied a corner of the Beginners' room.

Then we noticed three fathers who came regularly, with their wives, to the Beginners' Department. We challenged them to organize a fathers' class to match up with the Beginners' mothers' class. The men accepted the challenge and soon had twenty-five fathers in that class. The mothers fitted out a room for the men in the tower of the church. These fathers called themselves the "Tower Class" and took as their motto, "The men higher up." Soon every man of the twenty-five who had not been a Christian came into the church. The class grew until seventy-five men registered as members. The pastor teaches it.

In the Moody Sunday School, Chicago, there is a mixed class of seventy-five fathers and

mothers of the smaller children. The babies are brought in go-carts and carriages and are taken care of in the school nursery while the parents are in the class session.

A special course of lessons for these parents' classes has been developed and is published by the Methodist Book Concern and possibly by other denominational agencies.

These classes form exceptional opportunities for contacts and talks which shall align the home and school for a program of evangelism. The combined meeting of these parents' classes gives to pastor and superintendent a great chance in building the interest of the parents toward Decision Day, to answer questions and to give helpful suggestions as to just how the home can coöperate in the school plans.

How important this is can be understood from this incident. In the Adirondack country a pastor had a class of twenty-one boys and girls, every one of whom, except one, was kept from joining the church by the indifference of their parents. One mother who objected to her child joining the church at twelve, when questioned, admitted she had herself joined at thirteen.

#### 7. PARENTS' WEEK-DAY ORGANIZATIONS

The Sunday School has learned a lesson from the public school. It is organizing mothers' or

parents' associations, with officers and committees elected from these parents, with weekly or monthly meetings, afternoon or evening, and with a worth-while social and service program.

The pamphlet on "Mothers' Associations," by Mrs. W. F. Heath (Sunday School Times Company), outlines plans for a year's program for such an association.

In my school we have had such an association for over twenty years. From seventy-five to one hundred mothers attend a monthly meeting. Pastor, superintendent and teachers here come in contact with the mothers, give occasional helpful talks and coöperate with the mothers' committee in shaping the program. We found that these mothers needed and welcomed help, and were enthusiastic workers in the organization. The mothers' classes were the backbone of the association.

Here the mothers can receive literature and suggestions as to children's prayers, grace at table, family prayer. A mothers' library has been purchased by the gifts of these mothers.

Such an organization can be utilized in acquainting the members with the school's Decision Day plans, and as an opportunity of pointing to the mothers' privilege of saying, "come," rather than "go" to their own children when the child's spiritual life needs guidance.

## 8. PARENTS' SOCIALS

These may be held in connection with the monthly meeting of the Parents' or Mothers' Association, or as class parents' socials or as departmental parents' socials.

A neat card of invitation should be sent. An introduction committee should meet the mothers and acquaint them with each other. Teachers of classes should find the mothers of their scholars and bring them into a group for a get-acquainted game. School or outside talent, light refreshments, some games, a good talk by pastor or superintendent, an exhibit of scholars' work, will be the natural items of such a meeting.

The pastor has here an opportunity of getting well acquainted with more mothers than in months of visitation. One pastor used such an opportunity of making a talk concerning a coming Decision Day. He said:

"No one has so many cords drawing them to Christ as has a mother. He has allowed her to kindle a spark which will shine on when the stars have burned down in their sockets and gone out. Once your child was not; he will never cease to be, and what he is for all the eternities depends upon you more than upon any agency in the world. God gave you a soul to train, not for yourself but for Him, not for time but for eternity. You are concerned to

know what he will do but God and the angels are interested to know what he will *be*. Character is greater than place. Your child is here, not to make a living, but to grow a soul. What you can do to help in that work must be done now. A little while and it will be too late. There is only one chance out of four that your child will become a Christian after he is twenty years old. If you have not given your own heart to God, how can you train another life for Him?"

### 9. LETTERS TO PARENTS

Few parents will fail to heed the courteous and earnest request for coöperation on the lines suggested in the following letter from the Grace Presbyterian Sunday School, Brooklyn, signed by pastor and superintendent:

“TO THE PARENTS OF MEMBERS OF GRACE PRESBYTERIAN SUNDAY SCHOOL:

“*Dear Friend:*—The pastor, officers and teachers of Grace Presbyterian Sunday School desire your coöperation in making Palm Sunday next, March 20th, an acknowledgment day for those who desire to follow Jesus Christ, their Saviour, and make Him the King of their lives. We have given each member of our School a card for signature like one of the enclosed to be used, if a church member, as a fuller consecration than ever before to His service; or as a first acknowledgment of His Kingship over their lives to those that have not before confessed Him.

“Will you not advise with your child or children

about this important step? If you wish cards for your own signature, as an example and help to them in the most important decision of their lives for their spiritual development and their eternal welfare, we shall be glad to furnish them. We are earnestly praying for our scholars and their homes that this may be indeed a day of great blessing to them all."

#### 10. HOME VISITOR

The pastor, superintendent and teacher reach the home occasionally. It will be found of value if a wise district visitor can be found to whom shall be assigned a certain number of the school families for general and regular contact, help and report to pastor or superintendent. This visitor may be a visitor of the Home Department. It may be some one who can be trusted to keep helpfully in touch with the homes with the purpose of lining up every member of the home circle for membership in the school or church.

That visitor should be armed with some good literature for the home, and if possible be able to pray with the mother and to confer about the spiritual interests of the home circle. Such a plan I carried through for some time at our school.

## IX

### COMMUNITY COÖPERATIVE SUNDAY SCHOOL EVANGELISM

**D**R. WATKINSON of England says that gravitation gave the daisy its shape, the ocean gave it moisture, the ether gave it life, the sun, ninety millions of miles away, painted it, electricity gave it vitality.

All forces must combine in the interest of the soul of a child. Through associated community Sunday School effort we must help pastor, superintendent, teacher and parent to become master workmen in developing the tremendous values wrapped up in the spiritual life of a child.

We shall suggest some of the federated forces and plans in the field of Sunday School evangelism.

#### I. THE SUNDAY SCHOOL ASSOCIATION

(a) The International Sunday School Association has a department or committee on Sunday School evangelism which develops similar departments in State and Provincial Sunday School Associations. These departments introduce programs on Sunday School evangelism at state conventions, promote institutes for dis-

cussion of plans of evangelism, develop literature for distribution, organize counties and cities for similar work.

Some of the leaflets produced by this department of the International Association, which in some instances are reprinted by the States, are "Decision Day," "Best Paying Business on Earth," and Round Table Leaflet on "Personal Work—Soul Winning."

(b) The World's Sunday School Association has published "Suggestions for Soul Winners in the Sunday School" and "Two Illustrated Sermons," these sermons being charts showing that childhood should be won to Christ because it is the most propitious time for soul winning, and because of the greater and longer service it can render. It quotes from Dr. Meyer: "If the world is ever to be saved, the children must be saved"; and from Hon. John Wanamaker: "Save an adult and you save a unit; save a child and you save a whole multiplication table."

(c) The International Association, in co-operation with the denominational Sunday School leaders, has established a standard for the individual school, one of the points of which is the observance of a day once a year when definite decisions for Christ shall be had.

(d) The State and Provincial Sunday School Associations have organized evangelistic departments.

Alabama has a department of evangelism which plans a State-wide Decision Day and which has as its motto the following from Dr. H. M. Hamill: "The greatest thing in the world is the conversion of a human soul; and the greatest conversion in the world is the conversion of a little child."

The aim of the department is

(1) To enlist the whole community in the study of the Word of God through the Sunday School.

(2) To lead every pupil in the Sunday School, of proper age, to accept Jesus Christ as his personal Saviour and Lord, publicly confess Him by joining the church, and engage in definite Christian service.

It quotes: "We cannot save the people unless we teach them; and we cannot teach them unless we reach them."

There are 3,000 Sunday Schools in Alabama. In one city of that State, Birmingham, 1,072 united with the church from the Sunday Schools as the result of observance of three city-wide Decision Days.

## 2. COMMUNITY MEETINGS

(a) The New York State Sunday School Association employed for some years a Superintendent of Evangelism, Miss Alice Miriam Gamlin, who worked in communities in coöpera-

tion with pastors and Sunday School superintendents. Her work was wise, free from abnormal, reactive features and was widely commended by pastors and laymen. Her principal work was with the teachers and through the teachers' coöperation with groups of younger and older scholars. The plan was to hold a forty-five minute service for boys and girls each afternoon, except Saturday, immediately after the closing of the public school; also a service each evening except Monday and Saturday, for young people. These meetings extended over a period of ten to fourteen days. Miss Gamlin conducted these meetings in thirty-seven of the cities of the State.

(b) The Brooklyn Sunday School Union, as the result of a city-wide observance of Palm Sunday as a Lenten Mission Acknowledgment Day, secured over five thousand decisions and additions to the churches of the city from the Sunday Schools. This result was obtained through the coöperation of the Union with the Ministers' Committee and the Laymen's Council. The city was organized by districts. Meetings of pastors, superintendents and workers were held before Acknowledgment Day and were addressed by prepared speakers. Discussions were held as to plans to be followed.

The letter sent by the Brooklyn committee read as follows:

LENTEN MISSION  
ACKNOWLEDGMENT DAY

*To Pastors and Superintendents of Brooklyn:*

DEAR FRIEND:

Palm Sunday, March 20, 1910, is to be observed throughout the Sunday Schools of Brooklyn as Acknowledgment Day. The Brooklyn Sunday School Union has given the plan their endorsement and are coöperating with the committee of laymen and ministers throughout the Borough in making it the most notable day ever held in the Sunday Schools of Brooklyn to secure open acknowledgment for Christ on the part of those scholars in our Sunday Schools who are of responsible age and who are determined to follow Christ. Every pastor and superintendent is free to conduct an Acknowledgment Service according to their judgment in view of the local conditions in their Sunday School; we have no desire to impose any mechanical program upon either the pastors or the officers of the Sunday Schools, but simply to suggest ways and means which have been efficient elsewhere. A series of district conferences, including all the Sunday Schools of Brooklyn, will be held at which will be presented the following themes by leading Christian workers of the Borough:

- I. WHY OBSERVE PALM SUNDAY AS ACKNOWLEDGMENT DAY?
- II. THE TEACHERS' PART IN IT.
- III. THE PASTOR'S AND OFFICERS' PART IN IT.
- IV. HOW IT WORKS.

The conference will equip your teachers to lead their scholars to Christ and to open acknowledgment of Him as Saviour and Lord. We ask your coöperation in the observance of March 20 as Acknowledgment Day in your Sunday School and also in securing the presence of your entire staff of Sunday School officers and teachers at your district meeting. The

entire Borough is districted, and the plan includes every Sunday School in Brooklyn. The place and speakers for your district are given below. Will you give repeated notice of your district meeting from your pulpit, or in your church calendar, as we are depending solely upon you for the presence of your workers? May we ask for an immediate return of the enclosed postal card so as to assist us in securing data for an intelligent work throughout the Borough.

We request you to unite in special prayer for the young people of the entire Borough, and that Acknowledgment Day shall result in multitudes of them crowning Christ the King of their Lives on this Palm Sunday.

E. R. CARHART,

*President Brooklyn Sunday School Union.*

J. W. CUMMINGS,

*Chairman Acknowledgment Day Committee.*

D. W. McWILLIAMS,

*President Laymen's Council.*

THEODORE S. HENDERSON,

*Chairman Ministers' Committee.*

*Your district meeting will be held on Thursday evening, March 3, at 8 o'clock, in the Bushwick Avenue Methodist Episcopal Church, corner Bushwick Avenue and Madison Street. The speakers are Dr. F. W. Hannan, Dr. M. S. Littlefield, Dr. W. I. Southerton and Mr. Frank L. Brown.*

At another time the Union sent a letter to the superintendents regarding Decision Day and enclosing three leaflets as suggestive of the material available for distribution by the schools to their teachers, namely, "Spiritual Life in the Sunday School," "A Soul Saving Sunday School," "Early Conversion of Sunday School Scholars."

(c) Philadelphia observed Sunday School

Week from January 25th to February 1st. The Decision Day was observed on February 1st. This plan has been followed for several years in Philadelphia with increasing favour.

The Bergen County, N. J., Sunday School Association has an evangelistic department which distributes tracts, organizes institutes and visits Sunday Schools to promote Sunday School evangelism. "Forward Step Day" was introduced in these schools with good results. This plan is outlined below.

In one school the county officers promoted a Teachers' Consecration Service and at the Sunday morning services during March, when the pastor and superintendent made addresses on such subjects as "The need and importance of decision for Christ."

Mr. Percy M. Christie, county superintendent of that evangelistic department, promoted an Evangelistic Missionary Institute, emphasizing both evangelism and missions. There was an exhibit of international and other evangelism leaflets and books. An address on "Every Sunday School Teacher an Evangelist" was made, with the points driven home that the Sunday School teacher as a soul seeker must sow, grow, pray, plant, fish, fight, fear not, remember the reward.

The following outline was presented and discussed:

1. The evangelization of the Sunday School.
  - (a) A consecrated superintendent.
  - (b) A consecrated teacher for each class.
2. Purpose of each teacher :
  - (a) The conversion of the pupil.
  - (b) The development of the pupil.
3. Unity of purpose by :
  - (a) United prayer, privately and in groups.
  - (b) Teaching to the point.
4. A definite program, with fixed dates for effort by the school.
5. Effective Christian service of the pupil.

The card inviting workers to the institute included as questions:

What can be done to cut down the number of Sunday Schools reporting no accessions to the church?

What can be done to increase the number of church accessions in all our schools?

### 3. SUNDAY SCHOOL WEEK

The plans for the observance in America of Sunday School Week were initiated by the International Sunday School Association and are embraced in their Decision Day Leaflet No. 1, and Round Table Leaflet No. 9 on Sunday School Week and Decision Day. They include the following suggestions:

(1) In every State, Province or Territory, or at least in every county, there should be set apart a week known as Sunday School Week. During this week mass meetings should be

arranged for each city, district, township or church community. The burden of all these meetings should be to awaken an interest in the conversion of our young people.

(2) Request all pastors to preach on the importance of early conversion on the opening Sunday of Sunday School Week.

(3) Ask the Young People's Societies to devote the evening service to Sunday School work on this opening Sunday. If this service could be put in charge of the Sunday School Committee it would be mutually helpful.

(4) Superintendents should call their teachers and officers together, secure their counsel and coöperation, and begin to plan for Decision Day at least one month in advance.

(5) If Sunday School Week is observed, a copy of the week's program should be put in the hands of each officer and teacher.

(6) Any helpful literature, such as Dr. J. Wilbur Chapman's booklet on "Decision Day," should be furnished to all Sunday School teachers.

(7) One or more special prayer-meetings should be held in connection with each Sunday School.

(8) The mid-week church prayer-meeting preceding Decision Day should be devoted to the Sunday School. Let the teachers make a special effort to secure the presence of their

scholars at this meeting, and make it a season of earnest prayer on the part of parents and workers for the salvation of the young.

(9) Teachers should be encouraged to visit the scholars in their homes, and by personal interviews seek to lead them to a decision for Christ. If a visit is impossible an earnest letter making a personal appeal may reach their hearts and win them for Christ.

(10) If confession or decision cards are used care should be taken that each teacher thoroughly understands their meaning.

Mr. W. B. Jacobs, then secretary of the Illinois Sunday School Association, issued a call to all Sunday School workers of the State for the annual observance of "Sunday School Week." The second Sunday of February was set for Decision Day. Mr. Jacobs made the following practical suggestions in his circular to the superintendents:

"Whatever else is done, or not done, the following suggestions can be carried out in your school:

"(1) Let the superintendent call a meeting of all officers and teachers for the first Sunday in February, unfold to them his plans, secure their coöperation, and give each one a copy of Dr. Chapman's booklet, 'Decision Day in the Sunday School.'

"(2) Agree upon a definite hour of each

day, during which hour every officer and teacher shall devote *ten minutes* to specific prayer for God's blessing upon the entire school, officers, teachers and scholars.

"(3) Urge your teachers also to pray each day for their scholars by name, and the officers to pray daily for each teacher by name.

"(4) Appoint a twenty minute prayer-meeting for Decision Day Sunday, to immediately precede the school hour (or, if school be held at noon, immediately preceding the morning service) and request all officers and teachers to be present *on time* so as not to lose one moment.

"(5) Ask each teacher during this week to visit, if possible, or write a personal note to, absent scholars, requesting their attendance at Sunday School the following Sunday."

In China and India the plan of a week of evangelism has been carried out for several years. In this church and Sunday School members coöperate. The workers are trained to a message and then go out to various districts of the city and to the near-by villages visiting homes and holding meetings. It is a personal workers' campaign, which greatly strengthens the native Christian and has been exceedingly fruitful.

In Japan a three years' evangelistic campaign has been carried out through the coöperation of

the National Sunday School Association of Japan. It was discovered that most of those who, in this campaign, made a confession of Christ, had been at some time attendants upon a Sunday School.

In Korea and in the Philippines similar evangelistic campaigns have been carried forward. The adult classes in the Sunday Schools of these countries have been active workers in these campaigns.

It is planned to extend the movement for a week of Sunday School and church evangelism around the world.

#### 4. SUNDAY SCHOOL WORKERS' RETREATS

This plan too has been promoted by the International Sunday School Association in America, and by the World's Sunday School Association upon its fields, particularly in China, Korea and Japan. These retreats consist largely of conferences and were led in part by Mr. Buchman in China and Japan. They have for their purpose deepening of the spiritual life, personalizing the work of soul winning, and seek through confession of sin, and individual work for individuals, to extend the Kingdom.

As promoted by the International Association the "Sunday School Workers' Retreats" assume the form of a day, or an afternoon and evening session by pastors, superintendents and

teachers in a given church or community, for prayer and conference upon the spiritual life and work of the workers and the school.

Such a "Retreat" was held in Chicago with representatives of fifty Sunday Schools present. The meeting lasted for an afternoon and evening. It was tender and impressive, with many manifestations of the presence and power of God. Those present felt more keenly than ever their personal responsibility for soul winning, and there was many a consecration of life for more intense service.

The themes suggested are "Deepening the Spiritual Life," "What it Means to Be a Soul-Winner." The suggestion is made that at least two such meetings be held in every Sunday School or community, one to be held in the early fall and the other in midwinter.

The following specific suggestions are made concerning these "Retreats":

(1) Do not advertise the "Retreat" publicly in the school.

(2) Do not seek for a large meeting but use every endeavour to secure the presence of all your officers and teachers.

(3) Do not put anything on the program that would detract from the main purpose.

(4) Secure some leaflets on evangelism and soul winning and place them in the hands of your workers before or at the meeting.

(5) Impress the importance of conducting every session of your Sunday School in such a manner as to make it as easy as possible for the teachers to tell "the old, old story" and to awaken interest in Jesus Christ as a Saviour.

(*Note.*—In a graded Sunday School the departments will meet in separate rooms, which gives a much better opportunity for an appeal suited to the understanding and needs of the different groups.)

(6) Urge your teachers to meet their pupils one by one and endeavour to lead them to Christ.

(7) Encourage the practice of using a prayer list of the members of the class, and urge all Christians in the class to join in prayer for the conversion of their classmates.

(8) Recommend the observance of at least one Decision Day and one or two Forward Step Days each year.

(9) Urge all of the workers to read at least one or more good books or pamphlets on Sunday School evangelism.

(10) Secure workers' leaflets or booklets, of which there are many, prepared especially for the purpose of teaching how to win souls to Christ.

Five essentials in becoming a winner of souls are suggested for consideration by workers in connection with these "Retreats":

(1) Your own life should be radiant with the victory that comes through faith and trust in Jesus Christ.

(2) You should endeavour to appreciate the value of a soul.

(3) You should believe that one who rejects Jesus Christ as a personal Saviour is lost.

(4) You should have a passion for winning the unsaved.

(5) You should realize your own personal responsibility to God for bringing this lost world to Him.

#### 5. FORWARD STEP MEETINGS

These meetings are promoted for different purposes: sometimes for workers as dedication or consecration meetings; sometimes for Christian young people to dedicate themselves for partial or entire life service; sometimes as decision days for young people.

Mr. John L. Alexander and Mr. R. A. Waite of the Young People's Department of the International Association have carried forward in the quadrennium ending with 1918 over 1,000 teen age conferences in the United States and Canada, at practically all of which Forward Step plans were presented. Over 150,000 young people attended these meetings and 50,000 decisions were made. Forward Step cards are signed at these gatherings.

The Bergen County Sunday School Associa-

tion issued the following card for its "Forward Step" work:

### THE FORWARD STEP

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Are YOU willing to take a Forward Step in the Christian life, or toward the life that is Christ controlled? If so, please indicate by an (X) mark opposite the following suggestions or add on the bottom of the card your own statement:

- [ ] 1. I will read my Bible every day.
- [ ] 2. I will pray every day for the *salvation* or safe-keeping of some friend.
- [ ] 3. I will pray every day for myself.
- [ ] 4. I will try to speak a kind word to some one every day.
- [ ] 5. I will make companions only of those who are pure and true in speech and acts.
- [ ] 6. I will show the kind, forgiving spirit as *Christ* would have me do to all.
- [ ] 7. I will attend Church services regularly at least once each Lord's day.
- [ ] 8. I will watch, pray and work for the *salvation* and help of OTHERS.
- [ ] 9. I want to be and do what *Jesus* would have me be and do.
- 10.

NAME .....

ADDRESS .....

DATE.....

These meetings can be held in an individual school and have been so held for groups of older boys or older girls.

## 6. CHURCH COMMISSIONS FOR EVANGELISTIC WORK

These commissions of the various denominational bodies have all stressed the Sunday School and the young people's organizations as their finest and most fruitful field of operation. They have produced an excellent literature for use in the Sunday School, and have cordially supported all plans that would magnify the Sunday School as the whitest portion of the church's harvest field.

The New York East Conference Commission on Evangelistic Work issued the following circular to the ministers of the conference bearing upon the evangelistic work in the Sunday School.

DEAR BROTHER:

Last June our Commission sent out a circular letter with reference to evangelistic work in the Sunday School and among the children. That circular contained these two questions: (1) What have you found to be the special difficulties in the way of evangelizing children? (2) What methods have you found most successful in overcoming those difficulties?

A large and interesting correspondence has resulted from these questions. In stating the difficulties there is general agreement that the greatest obstacles are not with the children themselves, but with those who deal with them. Many children come from homes that are irreligious. Some come from homes that are nominally Christian, but worldly in spirit. Some come from homes where the parents are earnest and devout, but wholly lacking in sympathy with child-

hood religion. The unfavourable environment is often created by the Sunday School, when its officers and teachers oppose any genuine effort to evangelize the young. Sometimes the church sets up standards of piety for the children which are wholly inapplicable, and refuses to recognize the saved condition of any who will not measure up to those standards.

All this makes plain that it is our first duty to proclaim the attitude of the Methodist Episcopal Church with regard to children, as set forth in Paragraphs 49 and 50 of the Discipline. Sermons should be preached upon it. Mothers' meetings should be held with this object in view, and in private conversation those having to do with children, parents and Sunday School teachers especially, should be made to see the tremendous importance of this whole matter.

The use of Decision Day has approved itself as a wise method to most pastors who are sincerely seeking to reach the young. In the larger churches it can only be made effective by careful and systematic preparation. In the smaller churches the success is likely to be equally proportionate to the care given to this matter of preparation. We earnestly exhort all our pastors to give much attention to this whole matter, and to be definite and vigorous in their plans. We are sure that the Holy Spirit will coöperate in the work.

Enclosed are samples of literature which your Commission takes pleasure in sending to you. If you will read these leaflets through it will be time wisely spent. Circulate them through your church and Sunday School.

Our earnest desire and prayer is that you may be greatly blessed in all your work for the salvation of young and old.

Yours in the name of the Commission, and in the fellowship of Christian service,



## X

### USE OF LETTERS AND CARDS IN EVANGELISM

**T**HE letter and card forms reproduced here are related in most part to Chapters XI and XII. They are assembled here for convenience of reference.

It is not expected that these forms, unless it be some of the card forms, shall be used exactly as given. They may be suggestive of what can be done in any school, for they have all been in actual use. They are adaptable, in part at least, in many situations. Their spirit and purpose can be caught and applied. They are intended to help many a pastor, superintendent and teacher in the work of Sunday School and home evangelism.

#### I. FORMS OF LETTERS TO TEACHERS

(a) *Before Decision Day.*

(From superintendent or pastor.)

BUSHWICK AVENUE-CENTRAL  
METHODIST EPISCOPAL SUNDAY SCHOOL

*Brooklyn, N. Y.*

DEAR FRIEND:

The first two weeks of February have been set apart by our Church for special Evangelistic meet-

ings. Mr. Meredith is to lead the Chorus. On February 7th and 14th special meetings are to be held in the Sunday School, Mr. Meredith assisting.

It is suggested and planned that Sunday February 14th be observed as Decision Day in the Junior and Senior Departments, although we pray that many of our scholars shall come to this life step before then. The Decision Day Committee suggest that it may not be wise to publish the selection of Decision Day to our scholars but request every teacher to pray earnestly and constantly that this Day and these meetings shall be the time when hundreds of our scholars shall find Christ as their personal Saviour and Lord.

It is affectionately urged upon the teachers of these departments that they shall use these wonderful lessons in the Acts of the Apostles during the coming Sundays, as the foundation of individual or class appeal, and that we seek for our own lives as officers and teachers the incoming and indwelling of that Mighty Spirit, who is given to lead us into all Truth, to a better soul satisfying vision of Christ, to companionship with God, and to a self-forgetful and joyful service for our King. We cannot lead our scholars, further or higher, than our own personal knowledge of the Christ.

I pray that the coming weeks shall be times of empowerment and refreshing and salvation. In some ways, by letter, visit, or personal word, bring the opportunity of decision to every unsaved scholar in your class. And to the Lord of the harvest shall the glory be given.

Yours in the bond of Daily Prayer,

FRANK L. BROWN,  
*Superintendent.*

HEDDING METHODIST SUNDAY SCHOOL,  
ELMIRA, NEW YORK.

**Teacher's Pledge of Prayer and Personal Work**

God helping me, I will earnestly pray each day, by name, for the conversion of each member of my Sunday School class; and will endeavour to so illustrate in my life the gospel of Christ which I teach, and to so come in personal contact with my scholars outside the Sunday School, as to help answer my own prayers, and secure the conversion of every member of my class.

DEAR TEACHERS IN THE JUNIOR AND SENIOR GRADES:

In furthering the spiritual work of the church, and in aiding to secure the conversion of every member of our Sunday School, I desire you to see each of your scholars, who is not already a member of the church, within the next two weeks, and talk with them concerning their personal relation to Christ, and the duty of accepting and confessing Him as their personal Saviour.

If they are not Christians, if possible, bring them to a decision to give their lives to Christ, and to publicly profess their purpose to love and serve Him.

If they are Christians, but never united with the church, try and secure their consent to join the church on probation, and to be baptized, if they have not already received this sacrament.

If possible, each one should be seen privately, either at your own home or at their home, rather than before other members of the class during the session of the school.

If you are in doubt concerning any individual case, especially with the younger scholars, I would advise conferring with the parents.

I desire to meet all teachers of the junior and senior grades on Monday evening next, January 4th, at the church at 7:30, for prayer and conference. On the following Monday evening, January 11th, we will

have our second meeting, to receive reports and to have further prayer and conference together. At our third meeting, Monday evening, January 18th, please bring with you to the service all scholars who have expressed a desire to lead a Christian life and to unite with the church.

Please use the enclosed blank for report.

Let all be done as in God's sight, by men and women who are intrusted by the church with the training of immortal souls. Go in prayer and faith. You will have the aid of the Holy Spirit and the prayers of

Your pastor,

F. T. KEENEY.

BUSHWICK AVENUE-CENTRAL  
METHODIST EPISCOPAL SUNDAY SCHOOL

*Brooklyn, N. Y.*

DEAR TEACHER:

During the week following January 22nd I shall send to all of the scholars in your class, who are not on our church books as members or probationers, a personal appeal to decide to live a Christian life. With that appeal I will enclose a decision card which I shall ask them to sign and hand or mail to me by Sunday, February 5th, which we hope shall be a great decision day in our Senior and Junior Departments.

May I ask that during these next few weeks you will be much in prayer for your scholars, remembering them daily by name, and as opportunity comes, in the lesson and individually, bear home lovingly, wisely, the claims of the Master for their love and life and service, and their need of Him.

A few words of prayer with your class, as they shall bow their heads before or after the lesson, may be very helpful in assisting their decisions and bringing home to their hearts the truth.

This is the chief end of our work. This may be the crucial time for some souls in your class who have been redeemed by the precious blood of Christ. Be instant in prayer! Persuade by life and word! Seek for a fresh baptism of the Holy Spirit upon your own life. Keep close to the Master. God will, I believe, wonderfully honour His Word in the salvation of many souls, if we prove faithful to Him.

Cordially yours,

FRANK L. BROWN,  
*Superintendent.*

BUSHWICK AVENUE-CENTRAL  
METHODIST EPISCOPAL BIBLE SCHOOL

*Brooklyn, N. Y.*

DEAR FRIEND:

Through this message I am seeking your earnest coöperation with the pastor, myself and the Bible School officers in two definite ways. They are:

FIRST—Your personal effort with your scholars and their parents in winning both to an acceptance of Jesus Christ as Saviour and Lord, during the two weeks of Evangelistic meetings at the Church which begin Monday evening, January 29th. Prof. Isaac Meredith will be in charge of the chorus. Will you not plan through letter, or through invitation of scholars to your home for a personal talk, or through individual talks at the school, and through class prayer during the lesson, to reach every scholar who is not an announced Christian—and continue these efforts, if needed, beyond the meetings until real decisions have been made?

SECOND—Until Easter Day the school will be engaged in an Attendance and Membership Campaign. Each department will have a goal and credit will be given each department for new members whether brought for the Cradle Roll, Home Department,

Men's Department, etc. We desire in this way to bring a larger number under the influence of the Evangelistic outreach of the Church, and to be in harmony with the Visitation, Extension and Evangelistic movement which is now under way in Greater New York.

This would seem to be God's time for a great forward movement for the Kingdom here. Prayer, faith and your individual effort, plus the inspiration of your class to similar effort, are needed at this time if the harvest is to be gathered. May I not depend upon you and will you not begin your co-operation TO-DAY?

Your friend,

FRANK L. BROWN,  
*Superintendent.*

BUSHWICK AVENUE-CENTRAL  
METHODIST EPISCOPAL BIBLE SCHOOL

*Brooklyn, N. Y.*

DEAR FELLOW-WORKER:

Two things have been before us as goals for 1912-13—"Bushwick for Christ" and Bushwick's Dedication Week, January 26th to February 2d. From the beginning of our Fall work the Holy Spirit has been leading us to prayer and expectation for a large ingathering of our School to Christ and the Church, that the Dedication days may be made significant in a great spiritual harvest.

And now, the holidays past, we are facing three weeks of special services every night excepting Saturday, leading up to Dedication Week. What shall they mean to you, to the undecided of your class, to the unconverted parents of your scholars' homes? The decision rests with you more than with pastor or officers. I pray you will deeply realize that Christ is depending upon you at this hour of great need.

May I urge upon you several things:

- 1st, That you pray daily by name for every unconverted scholar in your class.
- 2d, That you gather with the Christian scholars of your class for prayer for those undecided.
- 3d, That you write a letter at once to every non-Christian member of the class urging immediate decision, and where possible write the parents asking for coöperation.
- 4th, That you make occasion for a personal heart-to-heart talk with these and if possible personally pray WITH them as well as FOR them.
- 5th, That you secure the attendance of the scholars and parents at the meetings, sitting with your scholars at the services wherever possible.

We pledge you our earnest prayers as you give yourself to this loving toil for Christ. "Every member of my class for Christ" will realize our aim, "Bushwick for Christ." And what a Dedication Week this will mean for the glory of God as we look out upon the years to come.

Yours for Christ,

FRANK L. BROWN, *Supt.*,

HARRY G. SIMPSON, *Ass't Supt.*,

H. B. MUNSON, *Pastor.*

GREENWAY SUNDAY SCHOOL,  
PHILADELPHIA

*Philadelphia, Pa.*

How do you arrange your household? Is it not your effort to see that each expenditure, whether of money or endeavour, is so made as to produce the best results? Your house so kept that it may truly be home to those connected with it, whether those at home during the 'day or those away providing the means to keep it?

How do you arrange your school-work? Do you not strive to study your pupils; to see that they get

the best you can give—each for himself—so alike and yet so absolutely different?

How do you carry on your business? Do you not seek to use effectively all you have, time, energy, money? Do you not endeavour to find what plans will best further your work and make it tell? Or, if you work for another, do you not try to make each stroke of hammer or pen, each effort of mind or body, produce the best results for your employer?

And how do we approach that glorious work given to us by God—all the more glorious because entirely voluntary? Are we studying the individuals of our classes as separate human entities, as spirits clothed with human bodies, as creations of the Divine Master? Are we doing this to help them, to give them out of the unfailing store which is ours for the asking?

We know the limitations of school, business or home—too little capital or not as much ability or opportunity as we would like—a little less education or experience than we want to meet the emergencies and trials of the schoolroom—a little less money than we think we need to ease one's mind from the little daily economies which are so necessary, yet so irksome.

For our work there are no limitations. We have all the capital we need; all the ability and opportunities we require; all the education and experience that is necessary; all the means we want in the out-flowing love of Jesus Christ in His strength.

Therefore the work of *individual soul-winning* is the greatest work that God permits us to do. It was Christ's own preferred method of work as it is His preferred method for us to-day. For it is always the most effective way of working.

It is the hardest work in the world to do, and it always will be the hardest; for "the Devil opposes it most bitterly and always will as long as he is allowed to oppose anything good. Therefore the worker who

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seeks to win individuals to Christ may rest assured that he has, by entering upon that work, served notice upon the Devil for a life-and-death conflict."

But as hard work never yet put you to flight, may our loving Lord add His blessing and strength to your continued efforts to oppose the Devil in your work of *individual soul-winning*.

That our loving Heavenly Father may more fully prepare us for the work of next Sunday, as you know we are going to meet immediately after the morning service for Communion at His table, and at 2:30 we will gather again in a service of special intercession for additional strength for the afternoon.

Very affectionately,

YOUR SUPERINTENDENTS.

JEFFERSON AVENUE PRESBYTERIAN CHURCH

*Detroit, Mich.*

DEAR "FELLOW-PASTOR":

I wish I could have a little talk with each of you Sunday School teachers about your class parishes. I must make a letter do instead.

What I want to talk about is this: On the basis of the reports you made out for me this year and last, there are a hundred of our scholars from twelve to seventeen years of age who are members of no church.

In my pastoral calling I find former scholars who left the school without becoming professing Christians. They have never become so since, and are now entirely indifferent to Christ and the church, and are deaf to any appeal I can make. The time for decisive religious awakening went by with them unutilized, and now it seems to be too late. Statistics show that about 120 out of every 140 Christians take the decisive step between the ages of ten and seventeen.

Can we do anything to stop the drift of our one hundred into indifference?

I think we can. If each teacher will take the names of the scholars outside of the church, and will have, *in private*, a full and frank talk with each scholar between this and November 9th, a great deal may be done to stop the drift.

Why set a date?

First, because, if we do not, it is human nature to keep putting off, and the thing is not done. Secondly, throughout our great Presbyterian communion the week November 2 to 9 is being set aside for such individual work. Finally, we want to stand with the rest of the Sunday School world in observing November 9 as Decision Day.

With us this day will mean giving those to whom you have talked or written (for a letter is sometimes as good as a talk, but not often) an opportunity to signify in some quiet manner the decision they have made.

Of the one hundred many are already true Christians. A word of encouragement, and they may be ready to confess Christ, or, at least, join a pastor's class.

Many others are very careless. Some do not have Christian home influences. Your appeal may stir them deeply.

As I look over your class lists, I see the same difficulties you see. It will be hard to speak to some. It is hard for some of you to speak on so personal a matter to any one. I think I know the excuses that will come to your mind. I ought to, for I have made them often enough to myself.

"My scholars will raise doubts I cannot answer." Try to hold them to the main question, the character and claims of Christ.

"I have already asked them to confess Christ and join the Church, and nothing came of it." Try again. The next time may win them.

"My scholars are so indifferent." Christ came to call the indifferent. They most need Him.

"Others could do more with them than I." But you are responsible for *your influence*. Still get the help of others. A word to the parents may be wise. Set other Christian scholars to work. Tell me where I can help.

My hope is that a large number of our scholars will be ready to go into pastor's classes for careful instruction. Those who are ready can then unite with the church at the January communion.

Some will question whether those who take a stand on this matter so young will hold out. The assured facts of the case confirmed by such investigators as Professor Coe or Professor Starbuck, and by multitudes of Christian workers, show that they are more likely to stand the test of time than those who give themselves to God later in life.

Shut up in my room, how I have gone up and down that schoolroom from class to class in thought and prayer! I have not omitted one teacher, new or old.

You will forgive this long letter, I could not but write it.

Faithfully yours,

ALFRED H. BARR.

The report referred to in the letter was the annual report of the teachers to the pastor. It is a printed blank, giving in order: Age, if under twenty; name of present scholars, grade, residence, and answer to No. 3, which is, "What church do parents belong to?" An explanatory note calls for full baptismal name, the underscoring of names of scholars who are members of "our church," an answer as to whether pupils have been visited lately, and whether

pupils visit teacher. Irregular scholars' names are to be indicated, and those who left during the year.

(b) *Before Rally Day.*

(From superintendent.)

BUSHWICK AVENUE-CENTRAL  
METHODIST EPISCOPAL BIBLE SCHOOL

*Brooklyn, N. Y.*

DEAR FRIEND:

Sunday, September 27th, is to be Bushwick's great Mobilization Day. Each department will be a ship in that squadron. The class crews are expected to respond to the last person. We are in dead earnest. We are to fight sin in the human heart, sin in the community, sin in the world. Only the atoning blood of Christ can do this, and His indwelling power.

Will you not meet face to face the great Captain of your salvation in the secret place of prayer until His own longing for the salvation of souls is burned into your soul, and His own likeness reflected in your life? Only thus can we have power in our personal work in the school.

On Mobilization Day we shall fling out four standards for the year:

Every scholar a Christian.

Every Christian a worker.

Every debt paid.

Every class a missionary force.

The following things I am depending on you to do:

First: Secure, by call or pen, the presence, on September 27th, of every member of your class for Mobilization Day.

Second: Pastor Richards is to give a special message to the officers and teachers—Mobilization Sunday at 10:30 A. M. Meet in Intermediate room at 10:20 and march to reserved seats in church.

Third: Try for a twenty-five per cent. increase in your class membership this fall.

Fourth: Keep in mind the Annual Teachers' Social, date to be announced later.

Fifth: Reserve September 21st and the third Monday of each month thereafter for the Teachers' Monthly Business Meeting.

Yours for a great Mobilization Day  
and a year of Conquest for Christ,  
FRANK L. BROWN,  
*Superintendent.*

(c) *A May effort.*

(From superintendent.)

BUSHWICK AVENUE-CENTRAL  
METHODIST EPISCOPAL SUNDAY SCHOOL

*Brooklyn, N. Y.*

DEAR FELLOW-WORKER:

On Sunday morning, May 6th, some of our young people are to unite with the church on probation. Are there not some in your class who should take this step? I frequently find a scholar waiting for the loving, wise invitation of a teacher in order to decide fully for Christ and to become a member of His Church; I pray that you may be helped in this important ministry to the lives of those committed to your shepherding, that they may be brought within the "fold" of the Good Shepherd.

Will you not before May 6th, through a personal letter or talk, reach those in your class who you may think should come to this decision and hand their

names to the pastor, Miss Clarkson or myself. In this May-time of their lives, it seems fitting that this great choice should be consummated.

Cordially yours,

FRANK L. BROWN.

(d) *A Children's Day plan.*

(From pastor and superintendent.)

BUSHWICK AVENUE-CENTRAL  
METHODIST EPISCOPAL BIBLE SCHOOL

*Brooklyn, N. Y.*

DEAR FRIEND:.

Reports from about one-half the teachers of the Intermediate and Senior Departments give the interesting information that from fifty to sixty per cent. of the classes reporting were members or probationers in the church.

We desire very much to bring to a Christian decision all who have not yet become Christians or openly confessed Christ. We plan to send to all such, between now and Children's Day, a joint letter from pastor and superintendent urging that they decide for Christ and His Church. To enable us to do this intelligently we must have the names and *addresses* of all not now identified with some church. We are enclosing herewith a list of your class. Will you please check up this list promptly, placing an "M" opposite those who are members or probationers in this or some other church and an "X" opposite those who are not such members or probationers. If you are doubtful put a question mark opposite.

You will, of course, appreciate the wisdom of doing this tactfully and carefully. Will you return these lists to your secretary as near to May 1st as possible? And will you not yourself both pray and

work, as God shall give you grace, for the decision of every one of your class?

Your friends,

GEORGE E. BISHOP, *Pastor*,

FRANK L. BROWN, *Supt.*

(e) *The teacher's goal.*

(From pastor, superintendent and associate.)

BUSHWICK AVENUE-CENTRAL  
METHODIST EPISCOPAL BIBLE SCHOOL

*Brooklyn, N. Y.*

DEAR FRIEND:

May we welcome you most cordially to the circle of Bushwick's officers and teachers, a circle of friendship and prayer and unity in our purpose to make Christ King in our own hearts and in the lives of our scholars?

You have become a worker in a school which has for its objective—to win to Christ—to train for Christ. And we recognize that the greatest force in achieving these results is the teacher's life, the teacher's love, the teacher's vision of Christ, the teacher's grip on the lesson truth.

I am sure, as you enter this fellowship of service, you will realize that the department in which you labour is only a part of the whole school, and that you will pray daily not simply for your scholars and their homes, but for the workers and members and homes of the entire school. As a teacher you will find that the letter to your scholar or a visit to the home, your touch upon their social life will multiply many fold your influence. The memory of these things will be treasured long after you are gone.

"We seek the best"—the best Friend, the best Book, the best Service. May the rich compensations

of the presence and friendship of the Master Teacher be your reward and may you be with us for many years of fruitful and happy toil.

Your friends,

GEORGE E. BISHOP, *Pastor*,

FRANK L. BROWN, *Supt.*,

H. G. SIMPSON, *Asso. Supt.*

(f) *After Decision Day.*

(From the superintendents.)

*Philadelphia, Pa.*

DEAR TEACHER:

We have passed through a wonderful time. May the God of peace guide us and help us guide our dear ones into life and through life.

We have sown the seed. Now we must watch, water and cultivate until we have strong Christian fruit.

Every class should be a training school for *service*, and every scholar should be hard at work in that service between sessions. Do not forget to keep up the prayer circle idea for individual and collective strength. Do not forget the educational power of the Scriptures, and urge the constant reading of the Bible.

The need and duty of "follow up" work here are as vital as in every other field of effort, and our failure to follow up may mean *complete* failure.

Those who have signed these cards, and others who may have been impressed, may stumble and fall for lack of the encouragement we may be able to give.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness."

Very affectionately,

YOUR SUPERINTENDENTS.

BUSHWICK AVENUE-CENTRAL  
METHODIST EPISCOPAL BIBLE SCHOOL

*Brooklyn, N. Y.*

DEAR FRIEND:

In the decision cards which were used in the school on November 21st, the scholars in your class, named below, signified that they were Christians or desired to be, or asked the prayers of Christians. They do not appear to be connected with the church.

We desire, while their interest is aroused, to press the matter of decision. May we rely upon you between now and Sunday or on Sunday afternoon to reach with a personal word these, and any others who may have been absent or undecided that day, and enlist them for Christ and the Church?

On Sunday morning and evening opportunity will be given to unite with the church on probation, and you may be able to secure these for that step. Will you kindly return this with the report of your effort, with each one, adding to the list names of any others in the class you may be able to interest who are not now the followers of Christ?

I shall pray earnestly for you in this mission for the Master.

Cordially yours,  
FRANK L. BROWN,  
*Superintendent.*

Name..... Address..... Report.

2. LETTERS TO SCHOLARS

(a) *In welcoming the new scholar.*

(From the superintendents.)

BUSHWICK AVENUE-CENTRAL  
METHODIST EPISCOPAL BIBLE SCHOOL

*Brooklyn, N. Y.*

DEAR FRIEND:

When we say to you welcome to the member-

ship and life of Bushwick School this now means that you have well come to a school and to a department of the school that stands for fellowship, for good cheer, for the best ideals of life.

And the quicker you can "home" yourself as one of the family circle the happier we shall be and the better we shall like it. You have not come as a sponge, we know, but to give out of the best there is in you, of friendship, of song, of wholesome living, of coöperation in class study and work. "We only keep what we give away," and we invite you to enter this growing circle of givers of heart and hand and life.

As a school, and as officers, we count every scholar as a friend, and want you to feel free to come to us at any time for counsel, for help in any of your life problems. That Christ shall be revealed to you here as Saviour, as Friend, is our earnest prayer. And we trust the memory of Bushwick School will be among the brightest of the years. Again we say welcome. And, if you will, bring a friend.

Yours cordially,

FRANK L. BROWN, *Supt.*,

ROBT. YOUNG, *Supt. Senior Dept.*

*Before Decision Day.*

(b) *From superintendent.*

BUSHWICK AVENUE-CENTRAL  
METHODIST EPISCOPAL BIBLE SCHOOL

*Brooklyn, N. Y.*

DEAR FRIEND:

I am deeply interested in your life. It has great possibilities. You are at a point of life where you are thinking and deciding. You wish to make of your life one that shall be pure and strong and true, one that shall respond to the best. May I as your friend ask that in this time of the making of life's

ideals, when you are laying the foundation of your character and destiny, you will make one choice, one decision, that will mean the happiness, the success of all the years that follow, and that you will make it *now?*

Some of the best decisions of our lives are the quiet ones. The one I am asking you to make is the most important of any in your life. May I suggest that in making it, if not already made, you will in the quiet of your room kneel before God and honestly ask Him, "Lord, what wilt thou have me to do?" And His answer will come, I believe, in the words of John, "Behold the Lamb of God, which taketh away the sins of the world." And then the Master can be heard saying, "Follow me." "Come and see."

There are many questions that may come to your life after you begin to follow Him, but there is one safe way in which you can have them decided: "What would Jesus do?"

I am very anxious for your sake, and for the sake of the Master who needs your life, and who tenderly pleads with you, that before the new year has grown older you should record your decision to be His, and let me know it on the enclosed card. Will you kindly, thoughtfully, after prayer, fill out the card and hand or send it to me by Sunday, February 5th, which we are all looking forward to as a great Decision Day? I shall pray that your decision will mean the acceptance, and not rejection, of Him who says, "Behold, I stand at the door and knock."

I shall be very glad to have you write or talk to me frankly at any time concerning your questions and difficulties, for I want to help you if I can. Feel perfectly free to do this, for I shall appreciate your confidence, and want you to count me as your friend.

Cordially yours,

FRANK L. BROWN,  
*Superintendent,*

(c) *From pastor and superintendent.*

CENTRAL UNITED  
PRESBYTERIAN SABBATH SCHOOL

*Omaha, Neb.*

DEAR FRIEND AND SCHOLAR:

The enclosed leaflet will tell you the purpose of "Decision Day." The pledge card herewith explains itself. We need only to add for ourselves, and in behalf of your teacher, who is also your dear friend, that we all join in the hope and the prayer that you will now take a stand for Jesus Christ, and accept the salvation He has offered you. Pray over it, talk it over with your parents, or your teacher, or both. Then, if you see your way clear, sign this card, and return to your teacher next Sabbath.

Our pastor will arrange for a class of those so expressing a desire to lead the Christian life, instructing them in what it means to be a Christian, and the duties and privileges of a church member, this class to meet once a week until the next communion service, when you will formally be received into the church, if you still so desire. Thus you or your parents need not fear that you are not well enough informed before you unite with the church.

Should you prefer to unite with some other church than ours, you are at liberty to do so. Our great desire is that you become a Christian, and enrolled somewhere as one of Christ's followers.

May God be with you, and the Holy Spirit guide you.

Your sincere friends,

JOHN M. ROSS, *Pastor*,

GEORGE G. WALLACE, *Supt.*

(d) *From the teacher.*

*26 Broadway, New York, Dec. 14, 1909.*

DEAR MR. BLANK:

Following our usual custom with reference to new members of the Young Men's Bible Class, I am

venturing to inquire regarding your position in regard to the Christian life and church affiliation. If you are a member of some church it will be a help and an encouragement to all of those engaged in the work of the Young Men's Bible Class to know that you are thus enrolled.

If, on the other hand, you have not yet taken any definite Christian stand, perhaps there are some of us in the class who can be of help to you in forming your opinion as to what is the right course for you to pursue. I am convinced from my own experience that the greatest joy in life comes from Christian service and association, and I earnestly covet this joy for you.

I inclose herewith a blank slip upon which you can indicate your position perhaps more easily than in any other way. Will you not, whatever your position may be, fill out the slip and send it to me by return mail?

Very truly,

JOHN D. ROCKEFELLER, JR.

The questions on the blank provided are:

Are you a member of the church? If so, what church? And where? Are you a Christian? If so, are there doubts, difficulties or questions which stand between you and the Church? If neither of the foregoing, are you interested in matters which make for a Christian life? Or have you never given such matters much thought?

A return envelope, addressed to Mr. Rockefeller at the Standard Oil Building, is enclosed.

DEAR \_\_\_\_\_ :

The writer of John's Gospel gives the following reason for writing his story of the life of Jesus: "That ye might believe that Jesus is the Christ, the

Son of God, and that believing ye might have life through His name.”

This is the true aim of all Sunday School work, and this is my object in teaching our class. I very much wish that you would write me a letter *this week*, and answer these three questions:

1. What is it to be a true disciple of Jesus Christ?
2. Are you one of His disciples or do you wish with all your heart to be one?
3. If you are not yet a Christian are you ready at this time to become one?

(e) *From superintendent to young men.*

BUSHWICK AVENUE—CENTRAL  
METHODIST EPISCOPAL BIBLE SCHOOL

*Brooklyn, N. Y.*

DEAR FRIEND:

Sunday evening, February 6th, will be Young Men's night in the church. A number of our Senior young men are coming into church membership that evening, as members of the large 30th Anniversary Class, which is extended to the first Sunday in February.

I am writing to you as one deeply interested in what your life shall be, to urge that you now line up for Jesus Christ and the Church, and take your position as a Christian young man. You may already have decided this question in your heart, but have hesitated about joining the church on some question of practice in relation to the Methodist Church. May I say to you for the pastor and myself, that we desire you first to be sure that you have decided for Christ as Saviour and Friend, and we are then ready to leave with you the question of conduct on the basis of your relationship to Christ.

If you are already in the church, we want you on the evening of February 6th, to come to the front and

stand behind those who shall join, and meanwhile to pray and work for your friends.

Inform the pastor, teacher or myself of your decision by next Sunday, if possible. I pray it may be one of great consequence in your life.

Your friend,

FRANK L. BROWN.

(f) *Easter appeal to enlisted boys.*

(From pastor and superintendents.)

BUSHWICK AVENUE-CENTRAL  
METHODIST EPISCOPAL BIBLE SCHOOL

*Brooklyn, N. Y.*

DEAR FRIEND:

Whether in this country or in France on Easter Day we want you to know that you will have a special place in our heart and thought and prayers on that day.

It may seem a bit strange not to be in the old church on Easter Day, but you are in an infinitely better place if in the line of duty and helping by your service to bring about a world's Easter Day that shall mean something to humanity everywhere.

"Roll ye away the stone from the sepulcher" was said on that first Easter. And on this last Easter of the world, America is saying to you, "Roll ye away the stone from the sepulcher of the world's oppressed nations, against whose door militarism and autocracy have rolled a great stone." You will bid the peoples go forth to a new and glad freedom never again to be enslaved. And in your noble mission Christ stands by you and with you and we are with you constantly. May the Easter joy be in your lives. "The Lord is risen! He is risen indeed."

Our enlisted men number 250. Some 2,000 were present at our patriotic service when the tablets were

unveiled and Colonel Sidney Grant and Lieutenant-Colonel Pendry of the 59th Coast Artillery spoke.

On Easter morning we shall take a large number into the church. Shall we enlist you as one of our absent members that day if you have not heretofore made your public decision for Christ? This would be the finest thing you could do for Easter Day. Drop us a line at once saying "Yes."

Your friends,

GEORGE E. BISHOP, *Pastor*,

FRANK L. BROWN, *Supt.*,

HARRY G. SIMPSON, *Asso. Supt.*

(g) *To members of "Triangles."*

(From superintendent.)

BUSHWICK AVENUE-CENTRAL  
METHODIST EPISCOPAL BIBLE SCHOOL

*Brooklyn, N. Y.*

DEAR FRIEND:

I am writing to you from my heart, as one deeply interested in you personally, and I am writing to you as a member of the Triangle Organization, which occupies such a strategic position as the representative Young Men's Organization in our Sunday School and church life.

I am very anxious that every member of this important organization should line up for Christ and the Church for his own sake, and for the sake of the influence of the step upon others who are coming on, and who take example from you. It may be you have within your own heart already decided for Christ, but have not decided for the Church. Will you not have the courage to take this step and come in with a number of others on the first Sunday evening of February as one of the large 30th Anniversary Class. This will be Young Men's evening.

Let me say that the pastor and myself feel that the first thing to decide is your personal relationship to Christ. If that is decided, we are ready to trust to you matters of conduct, on the basis of this relationship to Christ. No life is strong without this principle, and we believe you will guide the details of your life on this principle.

If already a member of the church, will you not pray and work for the other members? We want all young men who are church members to come to the front and stand behind those who are joining.

Inform the pastor, teacher or myself as to your decision for February 6th, by next Sunday, if possible, and I shall pray that you may choose aright.

Your friend,

FRANK L. BROWN,  
*Superintendent.*

(h) *Children's Day appeal.*

(From pastor and superintendents.)

BUSHWICK AVENUE-CENTRAL  
METHODIST EPISCOPAL BIBLE SCHOOL

*Brooklyn, N. Y.*

DEAR FRIEND:

The season's work in the Bible School is fast drawing to a close. How fitting it is that we should observe the great celebration called Children's Day. And what an opportunity this affords for one to make the public confession of Christ. This year Children's Day will be on June 16th.

What has been the aim of our teaching and study during the year? Surely to bring the Lord Jesus, in all His life power, before our members and to bring all, who have not yet decided, to a clear and definite decision for Him. And this brings us to another

important question, "What is my relation to Christ to-day?"

After a year of study we shall solemnly meditate and pray over this question. So, as your pastor and superintendents, we now appeal to you to consider the claim of Christ in your life and to make the full surrender of yourself to Him. You must feel that our appeal is for the most important decision in life.

And after we have surrendered ourselves to Him, we should unite with His Church. Opportunity for this public confession will be given on Children's Sunday morning.

How solemn are our obligations and how wonderful are our privileges in Christ. We are, in Christian affection,

Your Pastor and Superintendents,  
 GEORGE E. BISHOP,  
 FRANK L. BROWN,  
 HARRY G. SIMPSON.

(i) *From a judge to the young men.*

A MESSAGE FROM JUDGE LEWIS L. FAWCETT  
 (A former Scholar and Teacher of the School)

*To the Young Men of the Bushwick Avenue-Central  
 Methodist Episcopal Sunday School:*

To the thinking man there can be only one decision—and that for God. The Christian life is the only one worth while. It is the only one that counts. It carries with it from its very inception success and life's best. It enables one to live effectively and grandly. It affords the only genuine happiness, peace of soul and contentment of mind. Your service will bring to each young man, who has not already

declared for Christ, an opportunity which he should not let pass like a sunbeam.

On the decision of Christian faith depends the success and completeness of life here and the blessedness of eternal life hereafter. May each young man recognize the heavenly privilege that "*Now* is the accepted time and the *day* of salvation" and accept Christ as he enters upon the threshold of life. It will be his best step in life.

(j) *After Decision Day letter.*

(From the superintendents.)

*Philadelphia, Pa.*

DEAR FRIEND:

You have signed a declaration of independence. God will help you carry out this independence, for He says (Psalm 32:8), "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."

Do not worry for your life; get all the encouragement out of it you can, for Saint Paul says, "Christ Jesus came into the world to save sinners; of whom I am chief." As he leaned on the Saviour and lived a glorious life, so can we.

If you are troubled about anything, go to your teacher or superintendent, and all sympathy will be yours. Now that Jesus has found you, tell others the story.

May you—as Jesus did when a boy, increase in wisdom and stature, and in favour with God and man.

Very lovingly yours,

Your Superintendents,

EDW. R. LONGSTRETH,  
ROBERT P. FIELD.

## 3. TO PARENTS OF SCHOLARS

(a) *Palm Sunday letter.*

(From the superintendent.)

BUSHWICK AVENUE-CENTRAL  
METHODIST EPISCOPAL BIBLE SCHOOL

*"No life is a failure which is lived  
for God, and all lives are failures  
which are lived for any other end."*

Brooklyn, N. Y.

TO THE PARENTS OF MEMBERS OF OUR SUNDAY  
SCHOOL:

*Dear Friend*—The pastor, officers and teachers of the Sunday School desire your coöperation in making Palm Sunday, March 31st, an Acknowledgment Day for those who desire to follow Jesus Christ their Saviour and will make Him the King of their lives. We have given each member of the school, for signature, a card like one of the enclosed to be used, if a church member, in making a fuller consecration than ever before to His service; or as a first acknowledgment of Christ's Kingship over their lives to those who have not before confessed Him. Will you not advise with your child or children about this important step? And if you have not yourself taken this step, will you not sign the card for yourself as the beginning of a new life with and for Christ, dating from this Palm Sunday?

On Easter Day, morning and evening, many scholars and friends will join the church. We invite you earnestly to take this step, if not already taken, as an acknowledgment of your purpose to love and serve your King. What more important step could be taken for yourself or your child?

Yours cordially,

FRANK L. BROWN,  
*Superintendent.*

4. PLEDGE FORMS

(a) *Teacher's daily prayer remembrance of scholars.*

Dundas Centre Methodist Sunday School

*"The effectual fervent prayer of a righteous man availeth much."*—James 5:16.

It is desirable that each member of your class should be remembered by you in prayer at least once a week, and for the sake of convenience and the hope that it may serve as a constant reminder, this card is presented with the kind wishes of the Superintendent.

Write the name of your scholars in the blank spaces below. If you have fewer names than spaces, repeat, or add the names of Pastor, Superintendent or other members of the school. If more names than spaces, write two or more names in each space.

It is surprising how one's interest in another increases when we systematically pray for them. Work and pray for the salvation of the souls of your scholars.

.....Sunday Night  
 .....Monday Morning  
 .....Monday Night  
 .....Tuesday Morning  
 .....Tuesday Night  
 .....Wednesday Morning  
 .....Wednesday Night  
 .....Thursday Morning  
 .....Thursday Night  
 .....Friday Morning  
 .....Friday Night  
 .....Saturday Morning  
 .....Saturday Night  
 .....Sunday Morning

Every prayer offered in faith—James 1:6; according to the will of God—1 John 5:14-15; in the name of Jesus—John 14:13-14; with a desire for God's glory—Luke 22:42, will be answered.

And this is the confidence we have in Him, that if we ask anything according to His will, He heareth us.—1 John 5:14.

And all things whatsoever ye shall ask in prayer, believing, ye shall receive.—Matt. 21:22.

(b) *Personal Worker's Pledge.*

No. 29.

**A PLEDGE TO PERSONAL WORK**

I, . . . . ., do hereby promise that I will select for my personal care one person who is not a professing Christian; that once each day I will pray for my friend's salvation; that I will try to live in such a way as to set an example of proper Christian living; that I will endeavour to bring my friend to the services of the Church, that if he or she be absent I will call attention to the absence; that I will seek an opportunity to let my friend know that I am concerned about his or her salvation; and that my efforts for my friend shall continue for six months if necessary.

. . . . .

**PERSONAL WORKER'S VOW**

In harmony with thousands who have made a similar pledge, I covenant to make a list of the unconverted members of my Sunday School Class, to whom I will speak and for whose conversion I will work and pray.

Name.....

Date..... Address.....

School.....

(c) *Report blank teacher to pastor.*

**Hedding Methodist Sunday School,  
Elmira, New York**

Report Blank for Pastor, Junior and Senior Grades

Teacher . . . . . Date . . . . ., 190 . .

Names of Scholars not Members of the Church	Street and Number	* Christians	* Desire to Become Christians	* Will Unite on Probation	* Previously Baptized
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....

\* Please answer by "Yes" or "No." If more extended answers are required for any special cases, write them on the back of this sheet.

(d) *Decision pledge forms.*

**“The Master is come, and calleth for thee.”**

I am already a professing Christian, but I want to be a more loyal and earnest one, and on this Decision Day I do reconsecrate myself to my Master, Jesus Christ, and promise Him that I will try to be more faithful to every duty of my Christian life.

.....

=====

**“Choose you this day, whom ye will serve.”**

I am not yet a professing Christian, but I know I ought to be one, and I desire to be one, and on this Decision Day I do accept Jesus Christ as my personal Saviour, and promise Him that I will try to live a faithful Christian life.

.....

*Address*.....

**Decision Day**

**I** HAVE joined with others to-day in expressing my need of living closer to my Master, of putting out of my life the things that are hindering my best service for Him, of opening my heart more fully to the incoming of His Holy Spirit, and of yielding my life more completely to His guidance and service. I prayerfully ask His help in these things.

**Decision Day**

**I** KNOW that Jesus Christ died for my sins, and has asked me to accept Him as my loving Saviour. I know that He wishes all who love and accept Him to do this publicly before others, and so, looking to Him for strength, I have joined with others to-day in deciding to accept Him as my Saviour.

## CONSECRATION

**Believing** that Jesus Christ died to redeem me from sin, and that He lives to-day as my Saviour, I consecrate myself anew to His service, and promise to serve Him faithfully throughout my whole life.

*Name* .....

*Residence* .....

*Teacher* .....

Palm Sunday, 1910

## KING JESUS WANTS YOU AS HIS SUBJECT

**I this day acknowledge** Jesus Christ, who died to redeem me from sin, as my Saviour, and I promise that, with His help, I will serve Him throughout my whole life as a loyal subject should serve a King.

*Name* .....

*Residence* .....

*Teacher* .....

Palm Sunday, 1910

**MY CONFESSION**

**Believing** that Jesus Christ, the Son of God died to redeem me from sin and that He lives to-day as my Saviour and loves me, I give myself to Him and do this day decide to show my love to Him by henceforth following Him, earnestly endeavouring with His help to lead a faithful Christian Life.

*Name* .....

*Residence* .....

*Teacher* ..... *Date* .....

Why should **I** be a Christian? Because Christ “loved **me** and gave Himself up for **me**.”—*Gal. 2 : 20.*

Why should I be a Christian **now**? Because “**Now** is the accepted time; behold **now** is the day of salvation.”—*2 Cor. 6 : 2.*

How can I become a Christian? “Believe on the Lord Jesus Christ and thou shalt be saved.”—*Acts 16 : 31.*

I desire to be a Christian and want whatever help may be given me.

*Name* .....

*Address*.....

**THIS DO IN REMEMBRANCE OF ME**

Jesus calls us o'er the tumult  
 Of our life's wild restless sea;  
 Day by day His sweet voice calleth,  
 Saying, "Christian, follow me."

I desire to acknowledge Christ as my Saviour,  
 Lord and King, and to enter the fellowship of the  
 Bushwick Avenue-Central M. E. Church, on Easter  
 Day, March 27, 1910.

Name .....

Address.....

**Bushwick Avenue-Central Methodist  
 Episcopal Bible School**

Dear Friend :

We are deeply interested in your life success. We feel that this success and your eternal happiness depend upon your decision to follow Christ. Destiny may pivot upon the decision of **TO-DAY**. Will you thoughtfully read the headings of the columns below and place a mark X in those which express your standing or decision and return this to your teacher who will hand to me, and oblige,

Affectionately,

.....Supt.

	1	2	3	4	5
<i>Please write your name here :</i>	<i>I am a Christian</i>	<i>I am not a Christian</i>	<i>I want to be a Christian</i>	<i>I ask the prayers of Christians</i>	<i>I promise to pray for myself that I may be a Christian</i>
.....					
<i>Teacher's name :</i>					
.....					

If you have not already decided that you will be a Christian and are willing to decide **NOW**, please sign your name here.

.....

Trusting in Christ as my Saviour, I covenant with Him to be His true disciple.

Name .....

Address .....

## REPENT

God now commandeth all men everywhere to repent. Acts 17 : 30.

### OBEY

Obey my voice and I will be your God and ye shall be my people. Jeremiah 7 : 23.

I desire to accept Jesus Christ as my Lord and Saviour.

Name :

.....

Date :

.....

Whosoever shall confess me before men, him will I confess before my Father in heaven. Matt. 10 : 32.

### CONFESS

## BELIEVE

This is the work of God that ye believe on Him whom He hath sent. John 6 : 29.

**IF A CHRISTIAN**

Will you decide to live in closer touch with Christ? } Ans.....

Will you remember in your prayers the Pastor, Officers, Teachers and Scholars? } Ans.....

Name .....

**COMRADES OF THE CROSS**

Comrades' Pledge—Luke 9: 23.

Receiving Christ as my personal Saviour I covenant with Him to be His obedient disciple.

Name of Comrade.....

Address.....

Are You a Church Member?.....

Date.....

*Put this card in your Bible for future reference.*

**DECISION CARD**

Having an earnest desire to be saved from my sins, I do now receive Jesus Christ to be my Lord and Saviour, and I will endeavour by His help henceforth to live a Christian life.

**RETAIN THIS**

.....  
 Name.....  
 Residence .....  
 Church Preferred.....

**FIRST CONGREGATIONAL CHURCH  
Sunday School**

**DECISION DAY**

I accept Jesus Christ as my Saviour:  
I desire to be known as one of His followers:  
I will try to live a Christian life.

Name .....

Address.....

**Baptist Sunday School, Yarmouth, Maine**

**MY DECISION**

Freely acknowledging my sin, and believing that  
there is no other Saviour

**I Accept Jesus Christ Now**

This means that I intend, with His help, to confess  
Him fully, and obey all His commands.

Name .....

*Baptist Sunday School.*

*Yarmouthville, Maine.*

**MY DECISION**

Believing that Jesus Christ, the Son of God, is the  
Saviour of the World, and that no other name is  
given under heaven among men by which I may be  
saved, and further

Realizing that I am a sinner and cannot save myself,  
I do now **decide to accept Jesus Christ as my Sa-  
vour**, to begin a Christian life and to unite with the  
Church of God.

Name.....

Address.....

Teacher.....

*"Him that cometh to Me I will in no wise cast out"*

**KIND FRIEND:**

We believe men cannot make the best possible of themselves apart from the religion of Christ. Time is short. We stand in the presence of eternity. This is an invitation to identify yourself more closely with Christ, your Redeemer. In the treatment of this card you may determine your eternal destiny. It invites you to sign the following resolutions :

1. I will search the Scriptures.
2. I will pray for myself and not be ashamed of religion.
3. I will regularly attend divine worship.

Name.....

Residence.....

N. B.—In case you cannot agree to all of the above resolutions, scratch those out you do not wish to adopt.

**FREE BAPTIST BIBLE SCHOOL**

**ACKNOWLEDGMENT CARD**

*“Those that seek me early shall find me.”—Prov. 8:17.*

I do acknowledge Jesus Christ as my Saviour. It is my honest purpose to serve Him all my life.

Scholar's Name.....

Teacher's Name.....

Date.....

Frank Whitall Smith, a son of Hannah Whitall Smith, the well-known author, died while a student at Princeton. After his death, a card was found among his papers, upon which was written the following

**COVENANT**

- I take God to be my Father.
- I take Jesus Christ to be my Saviour.
- I take the Holy Spirit to be my Guide.
- I take the Bible to be the rule of my life.
- I take Christian people to be my associates.
- I take Christian work to be my duty.

I likewise dedicate myself to the Lord, and this I do freely, deliberately, sincerely and forever.

Name.....

Address.....

Church Preference.....

Are you a Church member here?..... Elsewhere?.....

This card will be returned to you after it is recorded.

**I Decide That I Will Henceforth Lead a Christian Life**

*"For the Lord God will help me."—Isaiah 50:7.*

Name.....  
 Street.....  
 Church or Pastor Preferred.....  
 Special Remarks.....  
 Usher's Name.....

**Bedford Presbyterian Bible School, Brooklyn, N. Y.**

**Strictly Confidential**

Will you read carefully the columns on this Card and after prayerful thought mark with a cross (x) in the column that best represents where you stand in relation to Christ and His service?

Please return the card to me or to your teacher not later than April 11. (Easter Sunday.)

Faithfully your friend,  
 DELAVAN L. PIERSON,  
 1515 Pacific St.

Make other remarks here. ..... .....	I am a Church member.	I am a Christian but not a Church member.	I am not a Christian but wish to be.	I am not now ready to decide the matter.	I want to be a better Christian and more useful.
--	-----------------------	---	--------------------------------------	--	--

Please write your name.....

Class .....

**Decision Covenant**

I do acknowledge Jesus Christ as my Saviour. It is my honest purpose to serve Him all my life.

*Scholar's Name* .....

*Address* .....

*Teacher's Name* .....

**Decision Covenant**

I earnestly desire to live a Christian life. I do now accept Jesus Christ as my Saviour and Lord. I will trust Him and try to live for Him every day.

*Scholar's Name* .....

*Address* .....

(e) *Church membership.*

**PETITION FOR MEMBERSHIP**

IN THE.....CHURCH

OF.....

To the Pastor and Officers :

Believing that the *Big Word*

**“ WHOSOEVER ”**

in John 3 : 16 is big enough to *Include Me*, I desire to confess Christ as my personal Saviour, and to try, by His Grace and Help, to live a Christian life. I therefore here and now request membership in your Church.

By.....

Profession of Faith or by Letter.

*Name* .....

*Date*.....191..... *Street Address*.....

Please sign and drop in the Collection Basket, or hand at any time to any of the Church officers.

(f) *Christian census form.*

Name.....  
 Street Address.....  
 Date..... Are you a Christian?.....  
 How long have you been a Christian?.....  
 (Years)  
 Are you a Church Member?.....  
 Of what Church are you a Member?.....  
 If not a Christian, do you decide to become one now?.....  
 With whom would you like to talk about this very important  
 decision? .....

“For whosoever shall call upon the name of the Lord  
 shall be saved.”—Rom. 10 : 13.

(g) *Decision and service.*

**What Am I Willing to Do to Make Myself  
 and the World Better ?**

Teaching Service.  
 Larger Missionary Giving.  
 Decision to be a Christian.  
 Decision to join the Church.  
 One new member for school by November 1st.  
 One daily Kindly deed for others.  
 Some daily self-denial for Christ.  
 Daily prayer for the Kingdom.  
 Some word spoken to an unconverted person.  
 Attendance at the League or Church prayer service.  
 Daily reading of the Bible.

---

Put an X opposite as many of these as possible, making  
 duplicate card for your keeping.

## XI

### BEFORE DECISION DAY

**T**HE success of Decision Day will depend upon adequate preparation for it. That preparation has to do with the parents, the teacher and the school. In previous chapters the work of preparation has been emphasized from the standpoint of the pastor, superintendent, teacher, the home and community.

The real preparation for an effective Decision Day goes back further than the week or month immediately preceding the day. It is found in the school spirit, atmosphere and evident purpose that characterizes the whole swing of the school. That sort of school will break through at unexpected times into Decision Days of the best character.

We shall here sum up the general preparation for the day and will present experiences of individual schools in getting ready for the day.

#### I. GENERAL PLANS

##### (a) *One month plan.*

The Illinois Sunday School Association outlined a plan of four weeks of preparation.

(1) Begin a full month before the date set for Decision Day with a meeting of officers and teachers for prayer, immediately before or after school. Time, fifteen minutes; superintendent announces the date to be observed as Decision Day; read, or better still, distribute slips with suggestions for prayer and work, and urge all to unite heartily in carrying out the proposed plan. Spend remaining ten minutes in brief prayers for God's guidance in every detail, and for His blessing upon the efforts to be put forth.

(2) Teachers pray every day for each scholar by name; also pray for every member of their home circle, especially for the fathers and mothers; also pray for God's blessing upon the entire school and community, and upon this united effort to win the scholars for Christ. Pastor and Sunday School officers pray for each other by name, and for the other objects mentioned above.

(3) Each week the school and the work of decision should be made the object of prayer at the mid-week prayer service, and all Christians should be asked to remember daily in their personal and family prayers this effort to bring God's blessing to the hearts of the children and the homes of the community.

(4) Let the pastor preach a series of sermons on three Sabbaths, including Decision Day. First, on the Sunday School, its oppor-

tunities and possibilities; to arouse and help the teachers and to enlist the coöperation of all church members. Second, on the home; to awaken careless parents, encourage faithful ones, and to show how the Sunday School and the home can work together for the children's highest good. Third, on God's love for the children, His unwillingness that "one of these little ones should perish," and our duty to bring them to Christ, the children's Friend.

(5) Observe each Lord's Day the prayer and conference plan for teachers suggested above. Bring into this prayer circle some special cases of scholars or homes to give concreteness to the prayers.

(6) Three weeks before Decision Day let each teacher write a personal letter to each scholar, telling of Decision Day and expressing a desire that every member of the class shall accept Christ at once and openly confess Him on that day, and if possible invite all to a class prayer-meeting.

(7) Two weeks before Decision Day write a personal letter to the mothers of your scholars to enlist their sympathy and, if possible, their coöperation, in your efforts to lead your scholars to Christ. Send these letters home by the scholars or mail them.

(8) Visit the home, invite the parents to come to church on the Sabbath the pastor

preaches on the home. Seek to secure the mother's sympathy and help make her feel that she and you are workers together with each other and with God for the child's highest good. Pray much before you make this visit.

(b) *One week plan.*

The same association suggests the following for a one week's preparation for Decision Day:

First consult the pastor, and secure coöperation of the entire church. If he shall desire to hold special meetings for that week have the Sunday School officers and teachers heartily support the plan. In any case ask the pastor to preach the Sunday morning preceding Decision Day to church members and parents on God's love for the children and Christ the children's Friend; also to devote the mid-week prayer service to prayer for Sunday School teachers and their work.

Whatever else is attempted, carry out the following suggestions in every school: (1) Let the superintendent call a meeting of all officers and teachers for that Sabbath, unfold to them his plans, secure their coöperation, and give them some leaflet bearing upon Decision Day. (2) Agree upon a definite hour of each day during which every officer and teacher shall pray for ten minutes for God's blessing upon the entire school. (3) Urge your teachers to pray

for each other and for the officers; and the officers to pray for each other and the teachers. (4) Appoint a twenty-minute prayer-meeting for Decision Day Sabbath, to immediately precede the school hour (or if school be held at noon, immediately preceding the morning church service), and request all to be present on time. (5) Ask each teacher during the week to visit, if possible, or write a personal note to, absent scholars requesting their attendance at Sunday School the following Sabbath.

(c) *Some other plans.*

At the North Avenue Methodist Episcopal Church of Allegheny, Pa., a variety of plans have been attempted.

One year Decision Day was held at the conclusion of a two weeks' service by the pastor. The superintendent had urged every teacher to see his scholars individually during those two weeks and this was done. During the two weeks there had been four special prayer services of teachers led by the superintendent, two during the week and two following the Sunday School services. The pastor led the decision service. Seventy names were given in as those who desired to be Christians. Most of these joined the church. A significant thing was that the attendance on Decision Day was 877 and on the previous Sunday 827.

Another year a similar plan was followed, the adult teachers writing letters to their members in the large classes where it was difficult to get in the calls. The Sunday before Decision Day pledge cards were distributed which the scholars were asked to take home and sign after thought and prayer. At the bottom of the card was a place to indicate if they desired to join the church, the parents' consent being necessary where the children were in the elementary grades. On Decision Day the school came together for a short session, the departments below the Senior were gathered together for a talk by the pastor while the seniors held a separate service led by one of the superintendents. The results were that seventy-five of the scholars gave themselves to Christ and joined the church. In one class of young ladies every one who was not a Christian arose when the invitation was given and went to the altar. Many of the young men who were Christians agreed to pray for those who were not.

Another year immediately after Rally Day the superintendent began to call the attention of the teachers to the Decision Day service, which was set for January on the Sunday when occurred the Uniform lesson, "Jesus and Nicodemus: the New Birth." He asked the teachers to pray for the coming day and to impress the points of the lessons which taught the necessity

of a definite decision; consulted with the pastor so that lessons, church work and sermons led up to the decision thought; talked with the other officers about the program for the day, music and addresses, until the whole body of workers became intensely interested.

Several weeks in advance of the day each teacher was given a blank form and asked to write the name and address of each scholar not a Christian. Then a meeting was called of all the teachers who had unconverted scholars in their classes, and the best means of reaching them discussed. The teachers were asked to pray for these scholars and to speak to them personally about becoming Christians. Every Christian in the school was urged to speak to a neighbour who was not a Christian concerning decision.

For several weeks half of the hour of the weekly teachers' meeting was given to prayer and earnest talks by the superintendent about God's call to the work and the failure of any teacher who does not make the salvation of souls a chief objective. The pastor took this subject for the weekly prayer-meeting, quoting from the Scriptures regarding the children and young people. He urged testimony from those who had begun the Christian life in their youth.

In the Dundas Centre Methodist Sunday School of London, Ontario, Decision Day came

at the close of three weeks of special services. On the Sunday previous a teachers' prayer-meeting was held before the school assembled and the teachers were prepared for personal conversation with their classes upon the necessity for immediate decision for Christ. Cards were given out in the classes to all who were not already acknowledged Christians, with the request that they make the matter of decision a subject of daily prayer for the week, and return the cards on Decision Day whether signed or unsigned. There were two kinds of cards: one for adults, in which was a request to be united with some branch of the Christian Church, and one for juniors, which contained a covenant to be signed by parent or guardian who would agree to assist the child to keep the decision made.

On Decision Day the teaching of the lesson was again taken up, in a personal way, for a short time, and the cards were collected. Then the pastor took charge of the school. He talked for a short time. A season of prayer followed. Then a hymn was sung, during which the primary classes retired and all who had not yet made a decision, or were not prepared to do so that day, were also allowed to leave the room. The great majority of the school remained. In this after-meeting the pastor pointed out the way to Christ, and especially emphasized the

necessity to (1) accept Him, (2) confess Him, (3) follow Him. The session then closed with some short, earnest prayers for those who had decided for Christ and nearly all the teachers participated. Forty-two cards were returned, sixteen from adults and twenty-six signed by juniors and by guardians or parents with one exception.

## 2. PALM SUNDAY AND THE LENTEN SEASON

In Chapter IX we have noted the use of Palm Sunday as a specially favourable time for Decision Day. There is very much to be said for the day, as it precedes Easter, the time of spiritual, and nature's, awakening, when the thoughts of the Christian world and of youth are centered upon the passion and the cross of Christ.

The use of Palm Sunday and this season is helpful too because of its favourable nature as a preparatory period for the flowering of Easter Day.

The pastor has a choice selection of subjects, natural to the period, for the preparation of the church and school. Each of the Sundays of Lent should be utilized in preparing for a life decision on the part of the unconverted, in building the home upon a more spiritual foundation and for a greater cultural interest in the

children, and of deepening the life of the Sunday School workers.

In this Lenten season the pastor should meet teachers and parents in separate gatherings, explaining the place of the children in the plan and heart of Christ and the necessity of homing them in the membership and life of the church at an early age.

Provision should be made for a consecration meeting; it may be in connection with a week-night communion service, when the Lord's Supper should be personalized in its message. One Brooklyn pastor brought all the mothers of the enlisted boys together for communion and prayer for their sons. Why could not this service be used for mothers and fathers in the interest of the Christian decision of their children and their own consecration to higher ideals of Christian life?

It is a time too when the pastor's, teachers' and parents' personal word of appeal falls on willing hearts, for Palm Sunday and Easter seem to be God's time for calling His children into vital relations to Himself.

### 3. A PREPARATORY "SCHOOL OF INSTRUCTION"

While it is customary for the pastor to organize a class of candidates for church membership following Decision Day for purposes of training in the meaning and requirements of church re-

lation, it is not unusual to arrange such a class in advance of Decision Day in order to prepare the minds of the young people for an intelligent decision. And yet such a class has a distinct place and value. It can form the nucleus of the class for preparation for membership.

A pastor of the Presbyterian Church at Spirit Lake, Iowa, Rev. E. Winslow Brown, has conducted such a preparatory class for the week preceding Decision Day for several years, afternoon and evening meetings being held daily in order that scholars of different ages could attend. One year his topics were: Sunday, "My Father"; Monday, "My Sins"; Tuesday, "My Saviour"; Wednesday, "My Faith"; Thursday, "My Confession"; Friday, "My Work"; Saturday, "My Church."

#### 4. PREPARING A "CENSUS"

The plan of census taking in the Sunday School preparatory to Decision Day is obtaining favour. It is the businesslike method of working in the light, instead of the dark, of knowing the problem which has to be solved, the material upon which the work and prayer and appeal must be concentrated.

In the Rhode Island Sunday School Association there is a Census and Decision Day Committee which issues the call for the observance of these days by the schools of the State, ac-

ording to the usages of the different denominations. The purpose as announced is "to record the religious standing or attitude of every member of your Sunday School and to win to a Christian decision those who have not confessed Christ or identified themselves with the Church."

In my own school such a list of "prospects" to be cultivated was prepared by the Spiritual Work Committee of the school before our last Decision Day. This list furnished a basis for definite prayer at the teachers' gatherings; it informs pastor, officers and teachers of the exact nature of their task; it becomes a list to be cultivated by carefully prepared letters.

A large concern in Chicago, that does an enormous out-of-town business, makes it a practice in their extension of business to go to a town, make up a list of those who are not customers, usually from the telephone directory, and then every five weeks to direct a letter to these people until twenty-eight communications have been sent. They secure most of their business after the twentieth letter. Oh, for some such business enterprise in the business of soul winning!

Census Sunday should be appointed three weeks in advance of Decision Day. Lists of class members and addresses should be made up by the secretary for each teacher. Space

should be left opposite each name to indicate whether church member, or a Christian and not a church member, or not a Christian as yet.

Teachers should make up these markings outside of the class session if possible, so that the scholars will not be placed in the position before their fellows of being analyzed and marked up or down. The quiet hunt is always best in such work and unnecessary opposition and antagonism should not be invited by unwise methods of procedure. Any wise teacher can secure what is wanted without trouble.

The results will go to the Committee on Evangelism to be tabulated in book or card form, so that the spiritual status and progress of every scholar will be known. This committee is the spiritual rating or credit department of the school and their concern should be to bring every scholar into an A-1 spiritual marking as to life and service.

##### 5. PREPARATION OF TEACHERS

In the "one month" and "one week" and other plans above suggested the importance of the preparation of the teacher by prayer, conferences, sermon and consecration gatherings have been stressed.

Reference to Chapter X will prove fruitful in the suggestion of letters to be sent to the

teacher by pastor and superintendent before Decision Day.

Most important is it that the right literature be in the teacher's hands, such as "My Class for Jesus," "Little Parishes of Eight," as outlined in Chapter XIV.

The teacher should know specifically what is required of him before, on, and after, Decision Day, and most teachers, when properly informed, will measure up.

Dr. Howard Agnew Johnston, of New York, called his teachers together for a preparatory Decision Day talk. He told them in detail what he proposed to do himself and what he wanted them to do. He said that he wanted the teachers to have their scholars in church on the morning of Decision Day with as many parents as possible. He then proposed to preach a definite sermon on the important matter of deciding for Christ. At the next session of the school he expected to come into the school and invite all scholars who wanted to talk with him personally about the matter of deciding for Christ to remain behind after the close of the session. He asked the teachers to see that those scholars who were serious-minded remained. He urged that the teachers point home to their scholars the two lessons before Decision Day, these lessons being specially pertinent to their relationship to Christ. That sort

of presentation by an interested pastor brings results.

Mrs. M. G. Kennedy calls attention to the word Decision as having its root in the old Latin word *coedo*, to cut, cutting off from, and away from, all but one thing. For the teacher, she says, "Many things must be cut off, some right and pleasant, some perhaps not clearly right. If Decision Day shall be one of God's great days business men must take of their rest hours, women will find less time for fancy work, social calls, evening amusements. If the heart is enlisted there will be notes to write, calls of a different sort to make, Bibles to be studied. There will be an added sense of responsibility that will unfit one for some of the amusements heretofore indulged in. There will be wakeful hours and much prayer. There will be fresh study, from perhaps a different point of view, of the homes of your pupils, their ancestry, their habits, their temperaments, their companions, their interests. There will be extra teachers' meetings to attend."

"Psychology and pedagogy will have their place, but the chief place will be given to learning how to capture the heart." Said a great teacher, "A gold key is useless unless it fits the wards of the lock. I had to set myself in every way to make myself into a wooden key which would have the one merit of a key, how-

ever common it might look—the merit of fitting the lock and unlocking the minds and opening the shut chambers of the heart in those street boys of mine.”

In the weekly teachers' meeting, or in special meetings for teachers before Decision Day, the superintendent can help the teacher by discussing such topics as “The impression that lasts: am I aiming for it?” “How am I to make the pupils feel the lesson is for them personally?” “How can we make the spiritual impression on our scholars?” “The spiritual appeal; how and when should it be made?” “Do I expect definite results from my work?”

#### 6. PREPARATION OF PARENTS

This angle has been treated quite fully under Home Coöperation and the relationship to the parent by the pastor, superintendent and teacher, and forms of letters to parents.

Among these influences that shall bring the home into active partnership with the school in its spiritual task we must place special emphasis upon family prayer, the face to face talk with the parent by pastor or superintendent or teacher, the value of the letter inclosing helpful literature, the enlistment of the parent in some department of the school's activities.

#### 7. PREPARATION OF THE SCHOLARS

(a) See that the atmosphere of the school

is kept such as will recommend the Christian life as the brightest, best, happiest, most necessary experience.

(b) For some weeks in advance of Decision Day the superintendent or pastor should emphasize in bright five to ten minute platform talks, with illustrations within the compass of the experience of the scholars, the great topics, Sin, Saviour or Salvation, Repentance, Faith.

(c) The superintendent should see that Scripture selections, the music, the lesson setting and emphasis for several weeks before Decision Day shall be helpful in deepening the impressions that shall mature in a decision for Christ.

(d) Utilize the power of a ten minute testimony service following the lesson before Decision Day. Somehow these testimonies from those they know makes religion more real to the scholars. Reference has been made to the twenty minute testimony and prayer service which always follows the session of Mr. Wanmaker's school.

(e) Don't spring an appeal any Sunday unless an approach has been made by some incident, song, lesson, some natural setting for an invitation to Christ. It will not be found difficult to discover these contacts if one is living, and looking, for them.

(f) Promote a happy, wholesome anticipa-

tion of Decision Day. It should be less in the nature of a line to be crossed, and more of the character of a bright culmination. It will not of course be in the nature of a social announcement but rather as of some high festival of church life in which all are concerned as a matter of course. It will not be fenced off as a solemn occasion quite apart from everything else, but interwoven with the very life and heart of the school.

(g) Guide the scholars' reading. Superintendent and teacher can create in the scholars' minds the right ideals to assist in a Christian decision by suggestion, on a school bulletin-board, from the platform, or preferably through the teacher, of certain books of a character-making sort. Youth is the time of susceptibility to the appeal of life and the stories of pure, strong, heroic living will inevitably create a desire to imitate such lives, just as certainly as evil reading affects choices toward low levels. Such books as Uganda's "White Man at Work," "The Life of John Paton" or "Livingstone" will stimulate a boy to noble thinking.

(h) I have referred to "instruction classes" to be conducted by the pastor previous to Decision Day. These classes will secure better results if arranged in departmental groups, so that the instruction can be properly graded.

At no point in the school work is it more important than this that the guidance of the soul to Christ and into service shall be simple, clear, so that each scholar shall say, "I see," and shall follow gladly the revealed Christ.

The coöperation of department superintendents and teachers is essential to encourage attendance at these graded classes. Indeed the pastor must lean upon some of these helpers in order to obtain leaders for these instruction classes.

## XII

### DECISION DAY

#### I. WHY DECISION DAY

**D**ECISION DAY is not a matter of choice but of necessity if we shall not wrong the child. We must give the scholar a chance, and, as homes are now constituted, possibly the only chance, to know his personal relationship to Christ and to enter the long road of companionship with, and service for, his Friend. It should really be an introduction day when the pact of a lifelong friendship shall be consummated and the real, happy, satisfying, expanding life shall begin with Jesus Christ.

Dr. Mullins says that the day is important in giving outward expression to discipleship wherever it exists; that we should lead by explanation rather than to sweep them in by a freshet; and that we should make absolutely clear what is desired of them.

Dr. E. S. Lewis says there are five laws which support the modern method of Decision Day.

(a) *The Law of the Harvest.*

“There is a time to sow and a time to reap.” There is a time to instruct, to stimulate, to deepen thought, to awaken the imagination, to train the will, to accumulate facts, to form ideals; but there comes another time; a time for the culmination of all these things as means converging upon a common end. There is a time for gathering up all these forces together in one supreme act of the will, whereby the general choice of righteousness is made for life and forever, and the soul is given to God in an everlasting covenant.

(b) *The Law of the Individual.*

“The man makes the decision, and the decision makes the man.” Every device that facilitates and intensifies decision tends powerfully toward the perfection of the individual.

(c) *The Law of the Spirit.*

We live and move and have our being in a world of spirits. We are spirits and God's Spirit is regnant in us. He seeks us and waits to coöperate with us and to bring our efforts for souls to their lofty ends. This is the domain of prayer. There is a mighty law whereby we may commune with the Spirit and seek His infinite aid . . . for the soul of His creation. We may pray for Decision Day.

*(d) The Law of Influence.*

In nothing may a teacher's influence culminate as appropriately as in soul winning. His real work and his greatest success lie in the silent, constant, loving, potent influence that works at close quarters with the naked soul of his pupil.

*(e) The Law of Example.*

When one soul makes a decision for Christ every other within its reach is powerfully moved. Nothing seems to rouse the careless soul like this. In the work of Decision Day this law may be depended upon for surprising aid. By the example of one shall many be made righteous.

## 2. ORIGIN OF DECISION DAY

While in some form a decision day in the Sunday School has always existed where the church was alive to its evangelistic opportunity, the day, as it has been modernly observed, was, according to *The Sunday School Times*, incorporated into the organized Sunday School movement as the result of an article by E. F. Wescott of Newark, N. J., in the fall of 1896 in the *New Jersey State Sunday School Evangel*, under the title "Decision Day."

This article opens: "I have long felt impressed with the fact that we are missing in our

united Sunday School work one of the golden opportunities for gathering the children committed to our care into the fold of our Redeemer, by not having a special Sunday, at least once in each quarter, set apart and recognized as Decision Day."

This article was written by Mr. Wescott at the urgent request of Dr. George W. Bailey of Philadelphia, with whom Mr. Wescott conferred as to the plan. Dr. Bailey was later chairman of the Executive Committee of the World's Sunday School Association and through his leaflets, plans and spiritual enthusiasm, was a leader in popularizing the Sunday School Decision Day and in spreading Sunday School evangelism around the world.

The article printed in the *Evangel* was copied into *The Ohio Sunday School Worker*, *The Australian Sunday School Teacher*, *The Missouri Sunday School Messenger* and other papers. Thousands of leaflets were distributed at International, State and County Conventions to bring about a quick observance of the day.

### 3. TIME FOR DECISION DAY

A Sunday in the latter part of January or the first part of February has usually been selected in order to fit into the evangelistic programs of the individual churches which have been usually made for that period. There has been increas-

ing emphasis upon other times for the observance of the day because of the close relation between the call of nature and the call of the Spirit, or the opportunity afforded by church days or important national holidays.

Such opportunities come on Rally Day, the Sunday before Thanksgiving, the last Sunday of the year, the first Sunday in the New Year, the first Sunday in Lent, Palm Sunday, Children's Day.

While the long and special preparation suggested in these chapters for Decision Day may not be made for the use of these special days for decisions for Christ, there is good reason why three or four days a few months apart might well be chosen for an appeal. Such a distribution might fall on the Sunday before Thanksgiving, a Decision Day in January, Palm Sunday and Children's Day. Indeed, where there is a monthly reception of members, the appeal may be made in the school on the Sunday before reception. Any time when a pastor or teacher or superintendent sees that the harvest is ripe, the sickle should be thrust in whether that be a recognized Decision Day or not.

#### 4. OTHER NAMES FOR OR FORMS OF DECISION DAY

##### (a) *Crusaders' Day.*

This is an appeal to the heroic, especially applicable to the Junior and Intermediate Depart-

ments. The story of the Crusaders can be told, the call for Christian crusaders to-day emphasized, some appropriate hymns sung. The cross will be made central in the thinking of all, and an appeal be made for enlistment, and crusaders' cards distributed.

(b) *Acknowledgment Day.*

Palm Sunday lends itself to this day. It was the children who hailed Christ as the Messiah King. It was they who prepared the way for His entrance into the city. Preparation of the heart for His entrance now—acknowledgment of Him as the King over the life—these form a natural plan of approach in appeal. One of the form cards in Chapter X relates to Acknowledgment Day. And the fact that Easter follows gives opportunity for open acknowledgment through church membership.

(c) *Enlistment Day.*

The patriotic days are the natural times for Enlistment Day. The country's need, the country's call, are natural corollaries to the call of Christ, the need of the world, the challenge for high service. With such a call there should be presented the special lines of service open to those enlisting. Many will *act*, where the confession of the lip comes not so easy.

*(d) Witnessing Day.*

This is sometimes called Confession or Testimony Day, and has been observed in many schools with success. Palm Sunday may well be used for Witnessing Day.

The purpose of Witnessing Day is to give expression by voice to decisions previously made. The line of preparation is largely similar to that suggested for Decision Day, the difference being that decisions are sought for through the personal work of the teacher, or the work of superintendent and pastor, before Witnessing Day. Some schools, however, simply change the name of Decision Day to Witness Day, using the same general methods that prevail on Decision Day.

In Mr. W. E. Carpenter's School (First M. E.) at Brazil, Indiana, after four weeks of prayer and planning by the teachers, Witnessing Day was observed. Each teacher was instructed that during the class hour each class should witness for Christ with the teacher as a leader. Many of the scholars in all the classes gave testimonies in the class. The classes then came together in the main room and after song and prayer, the entire school was asked to give personal testimonies for Christ. These became general. Entire classes gave testimony of their love for Christ. More than four hundred personal testimonies were thus given. At

the close four hundred more arose as their united testimony to the fact, "I do love Jesus with all my heart." This Witnessing Day in that school followed Decision Day.

Witnessing Day gives opportunity for all to take part. The testimonies of those who are Christians will often help others to decide then and there for Christ so that decisions may well be asked for at the close of such a testimony service.

*(e) Forward Step Day.*

This plan is not generally used for pupils under twelve. The advantage of the day is that it is for both Christians and non-Christians.

In Forward Step Day the general services and all the preliminaries are practically the same as for Decision Day. At the right time in the service pledge cards are distributed and everybody is asked to check the step or steps they will take and to sign his name.

Provision can be made on the card for decisions for Christ and the church. It is not necessary to make overmuch explanation of these Forward Steps, for they speak for themselves if printed on the card. The following are some steps actually taken by young people at a Forward Step meeting.

"I am a Christian but want to live nearer to God."

“My Forward Step is to go to church more regularly.”

“I mean to pray more.”

“I will read my Bible every day.”

“I will study my Sunday School lesson better.”

“I will cut out the cigarettes.”

“I will stop swearing.”

“I will stop reading bad books.”

“I want to be a Christian.”

“I have decided to lead a Christian life.”

“I want to unite with the church.”

“I desire to give my whole life to Christian service.”

Instead of cards with printed suggested Forward Steps to be checked, blank cards could be given out and each one can write out his own Forward Step aided by a few suggestions from the platform.

Great blessings have followed the wise observance of Forward Step Day. Almost everybody will write some new Forward Step when the opportunity is given.

It is unnecessary to emphasize how important is the follow up work after the recording of these decisions on Forward Step Day. The pastor, superintendent and committee should carefully diagnose the cases and outline the proper treatment for each case.

### 5. DECISION DAY PREACHING SERVICE

If the church service is held before the Sunday School Decision Day service the pastor has opportunity for reaching the children with a special ten minute talk appropriate to the day and the adults as well. Joshua 24:15 is suggestive of possible texts for that service.

The parents and teachers might well be called to the front at the conclusion of that service for consecration and prayer.

The evening service on Decision Day should furnish the occasion for testimony and appeal to those who had not come to a decision earlier in the day.

### 6. THE YOUNG PEOPLE'S SERVICE

The usual Sunday service of the young people's organization is likely to follow the Decision Day service in the Sunday School and can be utilized for testimony, consecration and decision.

### 7. DECISION DAY SCHOOL PROGRAM

(a) The program suggested in Decision Day Leaflet No. 1 International Sunday School Association will be found helpful.

(1) Every effort should be made to secure the prompt attendance of every officer and teacher on this day.

(2) If possible arrange for a special prayer-

meeting preceding the opening of the school. If the school meets at noon arrange this meeting before the church service.

(3) Have as little business as possible and attend to it in the early part of the session.

(4) During the opening exercises spend more time than usual in prayer. (Possibly several short prayers by different teachers, previously notified, would be better than one prayer by the superintendent.)

(5) Great care should be taken in selecting the songs. Do not select any songs that are new and inappropriate.

(6) If the lesson is taught by the teachers, let them take less time than usual. Many schools omit the lesson entirely. This should be the teacher's opportunity for making a special appeal to the scholars.

(7) Let the pastor, superintendent or some one else previously chosen, take the platform, and according to the custom of the church, invite the scholars publicly to accept and confess Christ. Where public invitation is given it has been found to be wise to invite the boys first, as the girls will usually make the first start if the invitation is general, and then the boys dislike to follow them.

(8) Be careful to secure the name and address of each one who makes a decision for Christ. A meeting of all such scholars at the

close of Sunday School, or soon thereafter, is very helpful.

(9) Where confession cards are used some advise giving the scholars who sign them copies to take home with them. These cards should be carefully explained from the platform, and by the teacher of the class, before they are signed.

(b) Dr. Jesse L. Hurlbut has outlined the following steps for the Decision Day service:

(1) Let all the teachers be assembled for prayer half an hour before the school opening. Urge every teacher and officer to be present. Let every teacher utter a brief prayer for his own class and for the school.

(2) Let the lesson be shortened on this day but never entirely omitted.

(3) Let all under ten be dismissed for their own appropriate service.

(4) After the lesson allow some time, agreed upon previously, for teachers to talk to their pupils with regard to immediate consecration to Christ and of confession of Him.

(5) Let the pastor make an appeal for decision. This should not be emotional or exciting. Let him tell no pathetic stories and call forth no tears. Men and women may be rightfully stirred up, but not children. Let the decision be made calmly, thoughtfully, but in whatever outward form may be deemed wisest.

(6) In the most successful Decision Day service that I ever saw the teachers arose one by one and gave some such report as this: "There are eight scholars in my class, of whom seven are present. Three are already members of the church, and three others have to-day promised to become Christians."

(7) Teachers should take names and addresses of those who have pledged themselves to the service of Christ and give these to the pastor. Immediately after the school session these young people should be met by the pastor. Each one should be shepherded until he is received into the church.

(c) Among some successful Decision Day meetings these may be cited:

At the Calvary Baptist Sunday School of Westerly, R. I., the usual preparation had been made. On the appointed day, after the lesson study of "Jesus, the Bread of Life," the pastor spoke to the school, exclusive of the Primary Department, emphasizing Jesus' welcome to all who sought eternal life, His welcome to children as well as to adults, the long years of service before a young Christian, Christ's death that we might have eternal life. The pastor asked for any one, young or old, who had given himself to Christ and was sorry for it to arise and say so. No one responded. Then he asked all who wanted to love and serve Christ to raise

their hands. Every boy and girl, not a member of the church, responded to this challenge. Decision cards were then distributed, and were taken home to have the matter talked over with the parents. Nearly all of the scholars brought these cards back signed the following Sunday.

At the North Avenue Methodist Episcopal Sunday School, Allegheny, the teachers met for a twenty-minute service before the session. Appropriate hymns were sung in the school opening, responsive readings and special music were omitted and the classes went directly to their places. The teachers were asked to press the necessity for a real relationship to Jesus as Saviour and Friend. The classes were given fifteen minutes, then called into the main room, where the pastor and superintendent each made short addresses pleading with young men and young women, boys and girls, to give themselves to God. There was absolute quiet, no excitement; then, one after another, sixty members of the school indicated their purpose to begin the Christian life. Their names were taken and given to the pastor. Decision Day in this school is not the end, but the beginning, of the special evangelistic work of the school.

In the First United Brethren Church, Chambersburg, Pa., nearly every teacher was present on Decision Day at 9:15. They prayed earnestly for definite decisions by each one in their

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classes. They were given slips for distribution to their classes at the appropriate time. After the brief lesson a soul-touching song was sung, a few fervent prayers offered by teachers and a tender appeal made by the pastor. Then all who were willing to make a decision and confess Christ were asked to stand. Nearly all who signed their names stood. An after service of these and their teachers became a time of prayer for forgiveness and for the finding of Christ as a personal Saviour. At three o'clock that day the pastor, teachers and these scholars met for special instruction. Nearly all united with the church and were faithful.

In my own school the plan has been varied. There have been the preliminary meetings. The personal appeal has sometimes been made by the teacher who distributed cards. Sometimes the pastor and superintendent have made the appeal and the cards have been signed while silent prayer was being offered by the Christians present. At other times letters have been sent during the previous week, enclosing cards, and these cards were returned on Decision Day. We have had separate departmental services, and the senior young men and young women have had separate services. We have again invited the young people forward at a straight altar service. All these methods have proved fruitful. The results with us, of Decision Day

and other efforts, is an annual church ingathering from the school of two hundred scholars.

Rev. Harold Kennedy, Philadelphia, emphasized the use of the Bible itself in making the appeal, the passages being read by the leader or distributed in slips to different teachers. For instance, "Whys" ("Turn ye, for why will ye die"), ("Why should ye be stricken any more," etc.), or "How longs" ("How long halt ye," etc.), "Excuses," "Hindrances," and the like are impressive for this purpose.

#### 8. DEPARTMENTAL DECISION DAY APPEALS

The necessity for grading the evangelistic appeal in the Sunday School has been suggested in a previous chapter. What forms of appeal can be suggested for the varying ages and experience?

##### (a) *Primary Department.*

In this department it is not advisable to call upon the children to forsake a life of sin and choose to serve the Lord. Here the affections should be trained. We must develop love for God and for others. "It is a period of impression and the impression is made by the atmosphere in the school and the personality of the teacher."

The spiritual atmosphere of Decision Day is sure to pervade the Primary Department. The

preparation for Decision Day must affect the teachers of the primary grades.

“Florists are very careful not to force the young cutting. A cutting from a pink is put into damp white sand without a particle of richness in it. The atmosphere and the moisture about its base are sufficient. The young and tender roots keep constantly reaching out after more nourishment and after a time it has a fine root development which will support the adult life of the plant. Not until these roots are well developed is the plant put into richer soil.”

Let us assume the purpose of the primary children to love and serve Christ, and help them to make all their choices in view of this.

Miss Julia H. Johnston tells how on one Decision Day the teacher of a small primary class gathered the children about her in a circle and took pencil and paper in hand. In a bright but earnest way she told them that in the other room they were keeping Decision Day; that it was a time to choose and that the teachers wished their scholars to choose Jesus. She explained what it meant to choose—to take one thing and leave another—to follow one leader and not another who went in the opposite direction. She said that Jesus loved every one in her class and wanted every child to love, trust and follow Him. Each one was invited to make

a mark on the paper to show that he had made his choice. Each scholar without hesitation made his mark. She asked for how long the choice was made and they said at once "Always." Then the little circle stood and each child, with closed eyes and folded hands, repeated a sentence prayer after the teacher, asking Jesus' help. And these children later remembered these decisions in the things they said and did.

Particularly would this plan apply to the later primary years.

*(b) Junior Department.*

The period from nine to twelve or thirteen, and particularly from eleven to thirteen, is most fruitful for Christian decision and there must be real effort to have every junior definitely choose Christ and His service before leaving the department. This is the period of will training and we must not simply ask them to definitely choose to love, serve and obey Christ, but suggest some concrete ways in which this can be done, because the junior age is especially the age of action.

In a large Junior Department in a Chicago school Dr. Polhemus H. Swift states that on the appointed day the opening exercises were made as brief as possible. A short period was given for lesson study. This lesson was especially

adapted to the program. The department was called to order and the pastor took charge. Some spirited and spiritual songs were sung. During the next five minutes a dozen teachers prayed pointedly that the boys and girls might choose Christ that day. Then the pastor gave a ten-minute talk on the text "What then shall I do with Jesus?" Afterward a Decision Covenant was distributed for signature. There was perfect silence in the room as the pastor asked, "How many teachers will covenant with these young people that, if they will decide for Christ, you will do everything in your power to help them live for Him?" Every teacher in the room arose and stood with bowed head. Again the pastor asked, "How many of these boys and girls have made the decision and signed the card at our Friday night meeting?" A large number arose and stood with the teachers. Again the pastor spoke, "How many would like to respond to the covenant of the teachers and, as best they can, accept Jesus Christ as Saviour and Lord?" A large number were on their feet in a moment. The pastor explained briefly the promise: "Him that cometh unto me I will in no wise cast out," and then all knelt to join him in a consecration prayer. When concluded the teachers distributed the "Decision Covenant" for signature, and all were asked to sign it who purposed to

trust Christ and live for Him every day the best they could. Sixty-four cards were signed that day and nearly all united the following Sunday with the church.

In one Junior Department in Washington the boys and girls were asked by the superintendent to write their personal decisions. Here are some of them:

"I do not think I have been acting just like a Christian but I will try."

"I intend to be a servant of God my remaining days," said a boy who united with the church the following Sunday.

"I intend to be a Christian, but I do not know whether I will join the church. I will decide that after a while," wrote a boy who decided it the next Sunday.

Said a girl: "I would love to be a Christian, but I know I am not good enough, but I will try to be, if God will help me."

From a boy: "I am a Christian and always will be one whether in church or play. I am going to have God for my father always."

"I choose this day to serve Christ, and to do His will all my life," by a fine lad who came into the church at once.

(c) *Intermediate Department.*

Carefully select the music for Decision Day. "Coronation," "Jesus, Lover of My Soul,"

“Holy, Holy, Holy, Lord God Almighty,” “Love Divine, All Love Excelling,” will create atmosphere without crowding the emotions unduly. Omit from opening exercises any unimportant notices. Do not drill in new music that day. For the Scripture choose such as Psalm 51, or Isaiah 53, or part of John 14 or 15 or 16. Be expeditious with class markings and the offering.

Then have brief prayer by one or more teachers, or silent prayer. The teachers then can take the classes for a brief time. Pencil and papers can be distributed and each scholar can be asked to write his idea of what it is to be a Christian. The teacher can wisely comment upon some of these replies and can express his earnest wish that all the class would decide to be Christians of the highest type. If a word of Christian experience can be given by teacher or scholar it will help greatly.

These slips should be gathered and placed in the hands of the pastor or superintendent for use in the service or upon another Sunday. The pastor should then show briefly, clearly, from the platform, with aid of blackboard if possible, what a Christian is *not* and what a Christian *is*. Joshua's great Decision Day may well be emphasized for the intermediates.

Some definite expression of decision should be asked for by card, choosing one of the forms

indicated in Chapter X, or by standing, or by coming to the front to shake hands with pastor and superintendent and to join in a prayer and a verbal pledge of allegiance to Jesus Christ. The names of all taking the step will be noted and passed on to the pastor.

It is a most serious thing for an intermediate scholar to fail to take an open stand for Christ before he shall leave that department. The chances are all against his making that decision later on.

*(d) The Senior Department.*

Much the same form of service can be used for the seniors as for the intermediates—as to songs and the teacher's frank talk, and a class discussion of what it means to be a Christian—before the open service.

In our own Senior Decision Day services we have used cards, the altar service, separate meetings of the young men and young women. Always the talk by pastor, superintendent or other speaker has been most carefully prepared to challenge the best in these young people in view of the death and call of Christ, the need of the world, the ideal service of Jesus Christ. One Decision Day we distributed a special message from Supreme Court Judge Fawcett (see Chapter X), a former scholar and teacher in the school, calling upon the young people to openly

commit themselves to Christ. These challenges always bear good fruit.

(e) *The Parents' Department.*

In no part of the school will Decision Day be more fruitful than in the parents' classes. The preliminaries here are not of such vital consequence. It is important though that there be the spirit of prayer, of seriousness without unnecessary gravity; above all else of naturalness and real joy in Christ.

This is a choice time to dwell upon the importance of the parents' decision from the standpoint of the home and the children, of the tremendous value of example and Christian home atmosphere in making worth-while character in the children, and of the great leverage of the parents' "Come" in its influence upon the child's and youth's choices. Prayer by the parents, and for the parents, should follow, and decisions should then and there be asked for while bowing, or upon bended knee. If wisely handled and followed up these parents' classes can be won almost to the last member by the right teacher, with the right message and the right life.

### XIII

#### AFTER DECISION DAY

“**A**FTER the new birth comes the new life.” With life there must be growth. We must provide for this. Young Christians will need aid in the development of their new capacities.

Dr. Mullins says that the young Christian needs:

(a) Sympathy. He spoke of a young convert who, on the first Sunday after conversion, sat on the front seat of the church. No one said anything to him. The next Sunday he sat on the second seat. Still no attention. Then he sat further back. Then he stayed away altogether. No one expressed an interest in him after conversion. The lamb struck a snow-drift and perished.

Dr. Hatcher shook hands with the child who had just joined the church and said, “You are the youngest, I am the oldest, member of the church.” That child never forgot this word.

(b) He needs the Christian life interpreted so as to strengthen assurance. A boy found a pearl in an oyster shell. He did not prize it

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until the jeweler told him its value was \$75 to \$100.

(c) He needs work. His Christian fibre can only be toughened by exercise in Christian service.

Mrs. M. G. Kennedy emphasizes the following important principles in dealing with young Christians:

(a) Do not expect, nor even wish for, a grandmother's religion.

(b) Do not make your own experience a model nor let them think they must all be exactly alike, as if moulded in a pattern. They are not peas in a pod, but live boys and girls, with differing temperaments and environments.

(c) Take care to direct your teachings to the will. Feelings should crystallize into thoughts; thoughts into action.

(d) Encourage them to talk, not only to you, but before one another. But let this talk be natural. Do not make prigs and Pharisees out of them by forcing them to talk of experiences they have not had, and which, as boys and girls, you should not wish them to have.

(e) Teach from the very first not to confuse the beginning of Christian life with the continuance of it. One of their greatest stumbling-blocks will be their own disappointment at finding they are not at once perfect. They expected to be so very good all of the time.

Then they fall. They are ashamed and discouraged; think they must have been mistaken; they cannot be Christians. Lately a teacher asked, "Do you think you will ever get mad again?" A chorus of "Oh, no!" Then one girl said slowly, "I'm dreadfully afraid I shall." The teacher asked, "What do you think you will do about it?" "I know I'll be sorry right away, and I should think Jesus would excuse me and help me to try again." "What makes you think He will?" "Why, our baby's ankles are weak, and he tumbles down at every little thing. But mother doesn't scold him, but picks him up and kisses him, and holds his hand while he tries again." Can you have better theology or a clearer understanding than that? Character building is not reached in an hour by an act of decision which takes but a moment. But built it must be. Stone by stone it should rise ever upward.

(f) Teach your beginners from the start not to depend on feeling. In beginning the Christian life we begin a lifelong, an eternity long, friendship with Jesus Christ. Our joy comes from an increasing appreciation of Him through a conscious relation to Him, and through the reactions from our service for Him.

What methods are practicable as a follow-up of the decision of the scholar that he may be helped forward in his Christian life?

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### I. FOR PASTOR OR SUPERINTENDENT OR BOTH

(a) Have the scholar sign a card for church membership. These cards may also include a confession of personal faith in, and loyalty to Jesus Christ. Forms of these cards will be found in Chapter X. Copies of these cards should be furnished the scholar to be kept in his Bible.

(b) Drive for the joining of the church by parents at the same time as their children. This can be done by letter but preferably by a personal call, for there are objections frequently raised by parents as to their children coming into the church which must be met, as well as the lining up of the parents for church relationship and a Christian home atmosphere for the sake of both children and parents.

(c) The pastor can invite scholars, or their parents, to his home for an individual talk. A Chicago pastor made it a practice to invite the children to his home on their way home from school, setting the hour from four to five o'clock. The adults he met in the evening. Such a plan, if wisely followed, will secure the intelligent allegiance of practically all who have been moved to a decision for Christ.

(d) Pastor and superintendent can unite in a letter of encouragement to the new disciple, to be mailed shortly after Decision Day. That letter may include some practical suggestions

for daily Bible reading and prayer, can invite to a personal call or a group meeting, and can enclose one of the many leaflets suggested in the next chapter.

(c) Arrange for a Confession Day or Witnessing Day. This should succeed Decision Day, possibly the Sunday after, to give opportunity for a public stand for Christ in the class or before the school.

One of the things that should be urged at such meetings is to follow the command of the Master, "Go home to thy friends and tell them how great things the Lord hath done for thee." This I know is difficult for young children, especially if the parents are not sympathetic. Mrs. Kennedy tells of a girl of twelve who said, "Oh, please, not to-day! Let me wait a while till maybe they can see for themselves. They won't believe it to-day." Said the teacher: "Well, suppose we let Mark 5: 19 answer you." The bright head drooped over the book for a moment, then was raised, and slowly came the decision: "He wouldn't say that if He wouldn't help, would He? All right. I'll do it before I go to bed." There was a boy of fifteen who, having made that same decision, waited till two o'clock in the morning for his parents to come home from a ball.

Some use the opportunity of Confession or Witnessing Day for the signing of cards rather

than Decision Day. On the latter day a forward step may be taken which will make the signing of a clear expression of allegiance to Christ the inevitable second step. The forms for this are suggested in Chapter X.

(f) The pastor should organize classes for the training of young converts. Reference has been made to these classes in Chapter V. They should be graded. He may need assistants for this graded work. These classes may be temporary in preparation for church membership for a specific day, or permanent, if, as it should be, his work of ingathering is continuous throughout the year.

The material available for these classes is known to most pastors. It could include some of the material mentioned in the next chapter, such as "Chapters of Blessing and Counsels on the Way of Life" (Henderson); "Probationers' Handbook" (Hannan); "Just Enlisted" (Allen); "Turning Points" (Askerheld); "Preparation for Church Membership" (Gilbert); "Children's Meetings" (Lucy Rider Meyer).

These meetings should be held at a time convenient for the young people. For those not in high schools Friday afternoon is desirable. For high school students Friday evening is best. The evening is best for those in business, and the early afternoon for the mothers. Some-

times Sunday afternoon has been found most desirable for these special classes.

These classes should deal very clearly with the practical questions which arise in the daily Christian life as well as those that come in connection with becoming a member of the church. Among such questions may be these: What is it to be a Christian? What is it to believe on the Lord Jesus Christ? Why should I be a Christian? What shall I do on becoming a Christian? How may I lead a Christian life? What is the church, its sacraments, duties of church members?

(g) A personal workers' class should be organized. This may be upon a different basis than the class in preparation for membership. It can and should include others beside converts. It should include a course in personal evangelism such as suggested in "Studies for Personal Workers" (Johnston); "The Secret of Soul Winning" (Shaw); "The Human Element in the Making of a Christian" (Conde); "Personal Work and the Personal Worker" (Shelton). The course should include a thorough drill on the marking and use of the Bible to meet the questions and objections that are raised in hand-to-hand work, so that the worker shall be "thoroughly furnished, rightly dividing the word of truth."

(h) Organize the young Christians for

church attendance. The "Go - to - Church Band" is a very effective organization for children and young people. The band should have a reserved place in the church. They should be given some part in the service, either regularly or occasionally. The pastor's sermon, his "little talk" or his big talk, should have them in view. Recognition of their faithful attendance should be publicly made at the year's end by some appropriate gift. A church hymn-book may well be given by the church to these young people and certain hymns be recited by the band on the occasion of recognition.

In John Wanamaker's school in Philadelphia large groups of the Sunday School members are seated in designated places in the gallery and sing their hymns as a part of the church service.

(i) The teacher must be the pastor's assistant in counselling with the convert, in reporting to the pastor the special needs of the scholar. There may be a conscious or unconscious straying of the life that the pastor should check, and can check frequently, if he knows of it in time.

Especially can the teacher help in directing the daily Bible reading, the time and form or the content of prayer, the practical forms of daily service for Christ. Life problems will be sure to come to the fore in these more intimate talks for prayer and counsel as to best methods of meeting them.

(j) The young Christian must be enlisted in some service organization. The first impulse of the Christian life is to serve. He should be given a chance to express his Christian life through the "Win One Band," the "Sunshine Band," "King's Messengers," in the church, children's and young people's graded organization, in a missionary organization, in a prayer circle where definite prayer is offered for specific cases. His Christian life must grow through this exercise.

Trumbull says, "What then is the end of our Sunday School work? Character training for service in the extension of the Kingdom."

(k) Plan for Service Day. This may be used to tie up the young people to some immediate personal or school or church service.

One Rally Day we secured a large number of signatures to a card headed "My fagot for the Rally Day Council Fire." The card I have before me was checked by the scholar signing it at no less than six of the seventeen suggestions.

1. A purpose to be prompt in attendance.
2. Will sing as a soloist or secure a singer for special occasions.
3. Will recite or secure a good recitationist.
4. Will assist in lettering, or artistic work, or in decorations.
5. Will take Quarterly home and endeavour to use it at least fifteen minutes weekly.

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6. Will plan to read daily the Daily Bible Home Reading.
7. Will act as a substitute teacher for once a month service.
8. Will serve as a regular teacher.
9. I will take up a special teacher training course.
10. Will serve as a school worker.
11. I will decide to be a Christian.
12. I will decide to join the Church.
13. I will endeavour to secure at least one member for Cradle Roll or Home Department, or some other School Department, before December 1, 1910.
14. I desire to enlist for a life service as a missionary, minister, or some other form of definite Christian service.
15. I will endeavour to pray daily for my teacher, the school, and for the salvation of the world.
16. I will endeavour each day to pass on a kindly word, or deed, or smile.
17. My suggestion for improvement of the school or the school exercises.

Name .....

Address .....

Class No.....

(1) Analyze for life service. The call of the Church in this day is for a large number of trained workers for the ministry, the mission fields, and many forms of special Christian service. That leadership must come from the Sunday School.

The pastor, aided by a proper committee,

must analyze the material in the school and select for Christian instruction, and later for college training if they prove out, the likeliest of his young people. In the future work of the Church these young people must be picked, the call placed before them and their training directed. "A call is a need and a need made known." Instead of waiting for these young people to volunteer for life service, the Church must lay its hands upon them and preëempt them for the Kingdom's service before other callings claim their decision.

In one State of the Union it was the custom on service day for the college to send its students to the Sunday Schools to talk up college training as the way for largest service, and the Sunday School to send representatives to the college to suggest the training of the students for specific Sunday School service as a worthwhile objective.

The Presbyterian Church makes it a practice to present to the Sunday Schools an annual appeal for life service in the ministry of the church.

I know that many of the young people in the Sunday School will not be in position to select the form of Christian service to which they are best adapted until they have entered their college course. It is important for their sakes and for the sake of the work to prevent misfits.

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This, however, is the task of the church. It should not be difficult for competent committees to discover capacities and to guide their development. And we know, from the testimony of many Christian workers, that the choices which determined their service were made in their early teens while members of the Sunday School, and that practically all decisions for life service were made before eighteen years of age.

## XIV

### LITERATURE FOR SUNDAY SCHOOL EVANGELISM

**T**HE Committee on Evangelism would do well to make a careful selection from the lists which follow for a permanent library on Sunday School Evangelism, these books to be kept in circulation by the committee with pastor, officers, teachers and parents the year around. This plan will deepen and conserve the school's spiritual atmosphere and objectives and key the workers and parents for the best doing of their task.

Certain of these books and pamphlets are adapted for circulation during the week or month before Decision Day. Some of them cover the needs of a personal worker's class or a class for preparation for church membership, these classes usually following Decision Day.

The leaflets may be enclosed in letters to teachers or scholars preceding Decision Day. The wisely written and wisely used leaflet is a powerful adjunct to the written or personal appeal.

#### BOOKS

##### *General*

The Sunday School as a Soul Winner. J. L. Hurlbut.

Christ and the Young People. Frances E. Clark.

- Sunset by the Lakeside. W. H. Foulkes.  
 Letters on Evangelism. Hughes.  
 Casting the Net on the Right Side. McKinney.  
 The Child's Religious Life. Koons.  
 Education in Religion and Morals. Coe.  
 The Spiritual Life. Coe.  
 Christian Nurture. Bushnell.  
 Educational Evangelism. McKinley.  
 Natural Way in Moral Training. Du Bois.  
 Passion for Souls. Jowett.  
 Spiritual Life in the Sunday School. Chapman.  
 The Child for Christ. McKinney.  
 The Training of Children in Religion. Hodges.  
 The Unfolding Personality. Mark.  
 The Sunday School at Work (Part XI).  
 The Child as God's Child. C. W. Rischell.  
 The Meaning of Prayer. Fosdick.  
 Beckonings of Little Hands. Du Bois.  
 Pastoral and Personal Evangelism. Goodell.  
 What Every Christian Needs to Know. H. W. Pope.  
 The One to Win One Helper. Luther Todd.  
 The Child and His Religion. Dawson.  
 The Century of the Child. Key.  
 The Coming Generation. Forbush.  
 Practical Evangelism. Burgwin.  
 Spiritual Culture and Social Service. McFarland.  
 The Making of Character. McCunn.  
 The Passion for Men. Hallenbeck.  
 The Psychology of Religion. Starbuck.  
 Quiet Talks on Prayer. Gordon.  
 Quiet Talks on Power. Gordon.  
 Quiet Talks on Service. Gordon.  
 Our Children for Christ. Scudder.  
 Personal Appeals to Sunday School Workers. Joseph.  
 The Second Line of Defense. Slattery.

*For the Teacher*

How Can I Lead My Pupils to Christ. Pell.

- Little Parishes of Eight. Merriam.  
Early Conversion of Sunday School Scholars.  
Schauffler.  
My Class for Jesus.  
Winning Your Scholars to Christ and the Church.  
The Devotional Life of the Sunday School Teacher.  
Miller.  
The Devotional Life of the Sunday School Worker.  
Brewbaker.  
The Life that Wins (pamphlet). Trumbull.  
The Life that is Christ (pamphlet). Trumbull.  
The Life in Christ. Mullins.  
Paul's Joy in Christ. Robertson.  
Secret of Power. Moody.  
The Unfolding Life. Lamoreaux.  
Unconscious Tuition. Huntington.  
A Girl's Religion. Slattery.  
The Graded Lessons and Evangelism.  
Evangelistic Opportunity of the Graded Lessons.  
Teaching to Save.  
Letters on Evangelism.  
The Morning Watch. Mott.  
Bringing the Pupil to a Decision for Christ. Mabie.  
God's Boy and God's Book. Schauffler.  
A Boy's Religion. Hughes.  
Winning the Boy. Merrill.  
Living Teachers. Slattery.  
The Teacher and Child. Mark.  
Some Silent Teachers. Harrison.  
Method in Soul Winning. Mabie.

*Decision Day Leaflets and Pamphlets*

- Best Paying Business on Earth (International Sunday School Association).  
What Am I Asked to Do on Decision Day? J. R. Miller (Sunday School Times Co.).  
That Means Me. Henderson (Methodist Book Concern).

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Will You Not Come? Havergal (American Tract Society).

Spiritual Work in the Sunday School (New Jersey State Sunday School Association).

Why Live in the Cellar, }  
What Do I Owe, } J. Williams Butcher, Wes-  
Why Shouldn't I. } leyan Methodist Sunday  
School Department, 25  
City Road, E. C., London.

Yours. F. B. Hoagland.

Turning Points. Dr. Osterheld (Methodist Book Concern).

Decision Day and How to Use It (Pilgrim Press).

Preservation vs. the Rescue of the Child. McFarland (Methodist Book Concern).

Decision Day. Henderson (Methodist Book Concern).

Decision Day in the Sunday School. Chapman (General Assembly Presbyterian Church).

Decision Day in the Sunday School. H. W. Pope.

A Soul Saving Sunday School. Wells.

Bringing Pupils to a Decision for Christ. Mabie.

Our Children for Christ. Scudder.

The Normal Age of Conversion (Methodist Book Concern).

Spiritual Life in the Sunday School. Downey (Methodist Book Concern).

### *Books Following Decision Day*

Becoming a Christian. McAfee.

Becoming a Church Member. McAfee.

Becoming a Helper. McAfee.

Why Join the Church. David C. Cook.

The Church and Church Membership. David C. Cook.

Witness Day in the Sunday School. David C. Cook.

The Boy and the Church. Foster.

First Principles for Young Christians. Hannan.

Preparation for Church Membership. Gilbert.

- Chapters of Blessing and Counsels on the Way of Life. Henderson.  
Just Enlisted. Ernest B. Allen.  
Children's Meetings. Lucy Rider Meyer.

*Personal Workers' Group*

- Individual Work for Individuals. Trumbull.  
Fundamentals (Leaflet).  
Personal Work in Soul Winning (Leaflet). Men's  
Personal Work League.  
Fishin' fer Men. Clark.  
Catching Men Alive. Trumbull.  
The Human Element in the Making of a Christian.  
Conde.  
The Art of Soul Winning. J. W. Mahood.  
Personal Work and the Personal Worker. Shelton.  
The Personal Worker's Guide. Chapman.  
Winning One at a Time. Camp.  
The Secret of Soul Winning. Shaw.  
Studies for Personal Workers. Johnston.  
The Price of Winning Souls. Goodell.  
Studies in Personal Work. Johnston.  
How to Bring Men to Christ. Torrey.  
Evangelism Through Bible Study. Goodman.  
Lessons for Christian Workers. Yatman.

"Decision Day and Sunday-school Evangelism pamphlets and leaflets issued by the Board of Sunday Schools, M. E. Church, 58 East Washington St., Chicago, Ill., and by the Sunday-school Board, M. E. Church South, 810 Broadway, Nashville, Tenn."









Princeton Theological Seminary-Speer Library



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