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SUGGESTED IMPROVEMENT OF THE LEADERSHIP
TRAINING PROGRAM IN THE UNITED CHINESE EVANGELICAL
SUNDAY SCHOOL IN THE PHILIPPINES BASED ON
LEADERSHIP TRAINING IN AMERICA

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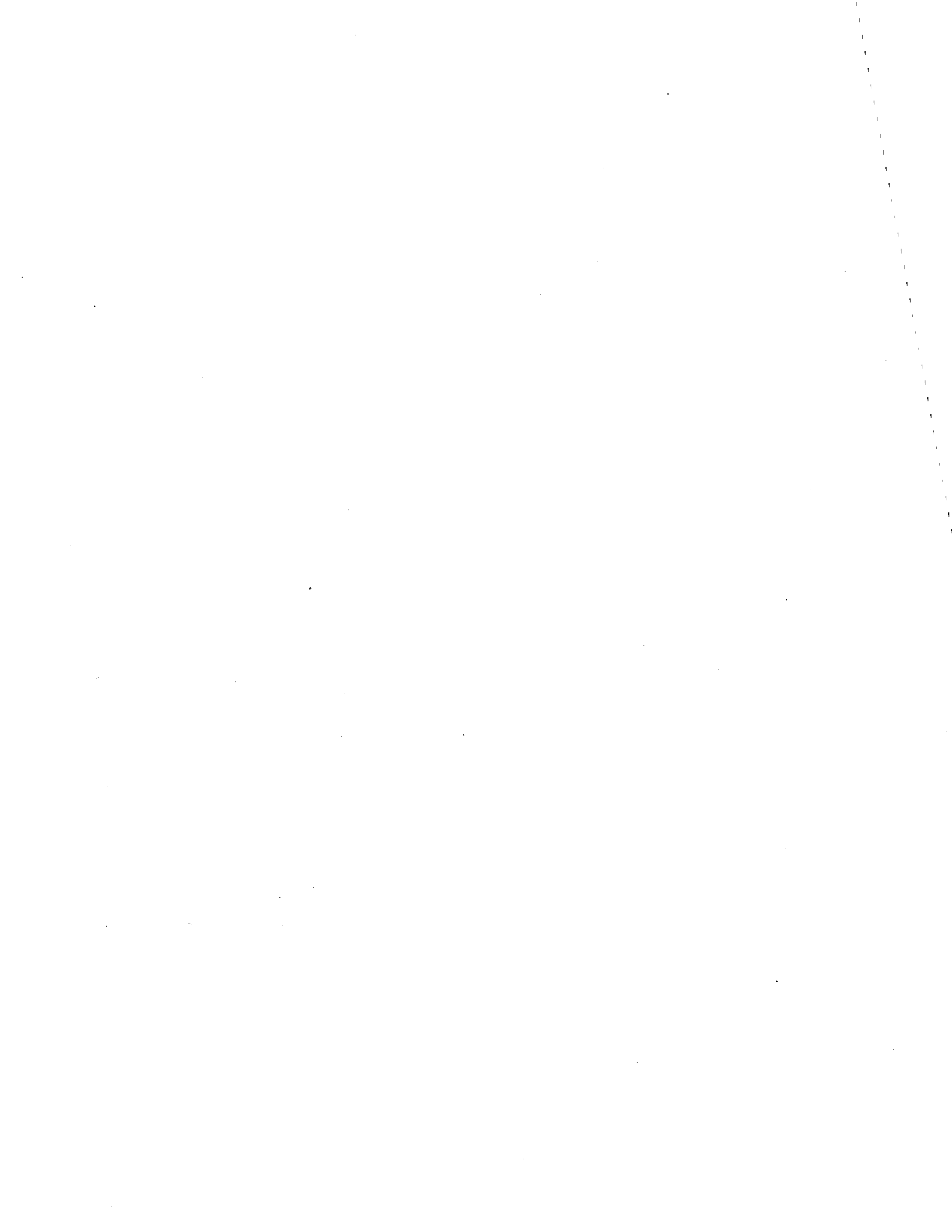


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INTRODUCTION

SUGGESTED IMPROVEMENT OF LEADERSHIP
IN CHINESE SUNDAY SCHOOL IN PHILIPPINES
BASED ON CHRISTIAN EDUCATION
IN AMERICA

INTRODUCTION

A. The Problem and the Purpose of this Study

As the writer came to this country, she was impressed by the great emphasis on Christian Education. Many books have been published; religious courses have been offered in the schools; leadership training has been emphasized, and great progress has taken place in the church school. These show that the great progress is being made in Religious Education. At the same time, the writer looked back at the United Chinese Evangelical Sunday School in the Philippines¹ in which she had been teaching for several years. A great effort has been made by its leaders in the past to develop that church school. To some extent they have succeeded. However, through the writer's study in the field of Christian Education for children, she came to realize that this religious program did not measure up to the recognized standards set by leaders in the United States. She saw much that improvement is needed in order

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1. Located in Manila.

to serve the kingdom of God better and more efficiently.

To make a thorough study of the whole church program, it would be necessary to include every problem. Yet that is hardly possible within the scope of this study. Therefore, in order to work more practically and specifically, the writer will limit this thesis to a study of leadership training, which is the most important problem in the United Chinese Evangelical Sunday School.

As is generally recognized, if the church is to be effective in religious education, of course, sunday school leadership is absolutely necessary, and the leadership must be well trained leadership. The term leadership will be used to refer specifically to teachers only, in this study, because the teacher is the key person in sunday school, as she deals directly with the most precious thing in the world, the soul of a child to be won to Christ. In the words of Benson:

"Ten evangelists state that the teacher is the key to all evangelism. When it comes to winning souls, the pastor is across the street, the superintendent across the room, but the teacher face to face with the pupils."¹

Moreover, the teachers transmit their own lives to their pupils, Since the task of teachers is so vital, it is

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1. Clarence H. Benson: The Church At Work, p. 84.

necessary that the teachers should be trained for this work. The problem, therefore, of the present study is to learn how to train leaders in the United Chinese Evangelical Sunday School that the mission of the School may be carried out in an efficient way.

The purpose of the this study is to bring about an awareness of the needs of leaders within the United Chinese Evangelical Sunday School, to stimulate them to greater consecration and more thorough preparation, and to arouse in them a desire to do something constructive and helpful. This study will also attempt to suggest a practical program for teacher training so that sufficient Sunday School teachers can be supplied in the United Chinese Evangelical Sunday School. It is hoped that this study will be stimulating and of practical help to any leaders who work in this Sunday School.

B. The Sources of This Study.

Since much of the information concerning the United Chinese Evangelical Sunday School in the Philippines is not recorded, the writer will draw largely upon memory and personal experience. Having taught in this Sunday School, first as teacher, then as superintendent, from September, 1937, to the winter of 1941, she is familiar with that church situation and thus will be able to record accurately. In addition, the leadership training material

provided by American denomination and inter-denominational organizations will be used to set up a standard for this study. Also, authors recognized as leaders in the Christian nurture of children will be consulted.

C. The Procedure of This Study.

The study will begin with a general survey of the teaching staffs and teacher training programs in the United Chinese Evangelical Sunday School in the Philippines as a background for study. By this survey, it is hoped, first of all, to discover the needs in this situation. In the light of these needs, recognized standards of the teacher-training program provided by denominational and inter-denominational organizations in American will be presented. These standards and principles will be derived from an analytic study of the materials mentioned above. The final step will be to set up constructive suggestions on leadership-training program in the United Chinese Evangelical Sunday School in the Philippines based upon the leadership-training program advocated by American materials examined.

CHAPTER I.

A SURVEY OF LEADERS
IN THE
UNITED CHINESE EVANGELICAL SUNDAY SCHOOL
IN THE PHILIPPINES

CHAPTER I

A SURVEY OF LEADERS IN THE UNITED CHINESE EVANGELICAL SUNDAY SCHOOL IN THE PHILIPPINES

A. Introduction

In making suggestions for the improvement of leaders in the United Chinese Evangelical Sunday School in the Philippines, it will be necessary to make an analysis of the leaders in their Sunday school and to present the problems of the school. Therefore, the purpose of this chapter is to discover the weaknesses of the teaching staff and its difficult problems which cause the whole Sunday school to work inefficiently. In order to understand the leaders in their Sunday school, it will be necessary first to make a study of the general background and training of individual teachers, and next to discover the weaknesses of the teaching staff. Lastly, this chapter will describe the existing program of teacher training. All of this data will be drawn from the background and training of the writer's knowledge of the situation as acquired through personal experience.

B. The Teaching Staff

The United Chinese Evangelical Sunday School in

the Philippines consists of two hundred and fifty children, a superintendent, and twelve teachers. The classes are always too large for the teachers to handle. This is the most difficult problem which the superintendent has to face. This problem is intensified by the fact that the superintendent finds it very difficult to locate enough volunteer teachers to run this Sunday school. Since it is so hard to get enough teachers, it is difficult to set standards of qualification for teachers. The present teaching staff is composed of one young man and eleven young women. Most of them come to help because of their personal relationship to the superintendent or because they are friends of the superintendent and want to please her by helping in the Sunday school work. The Chinese personality responds to invitations to help often purely on the basis of courtesy, not because of love for the work involved. Successful and worthwhile Sunday school teachers work for God rather than for men; therefore many of these teachers in the Chinese Philippine Sunday schools cannot be classified as successful.

1. Superintendent

The former superintendent, Miss B. was born and educated in China and came to the Philippines during the Sino-Japanese War. She is an unusually capable young woman, who continued her study in Union College in Manila

and worked in the Sunday school only on Sundays. Recognizing her needs, she asked her high school teacher, Miss A., to advise her in several ways. During the last two years of her college education, Miss B. returned to China for college work, and Miss A. was asked to carry on the work. Miss B. is a devoted Christian, with great zeal in serving God and in bringing children into relationship with God. In her high school life in China she was active in extra-curricular activities as president of the student council and also of the Y.W.C.A. She has demonstrated real qualities of leadership and has shown herself well able to serve in this way. Her preparation included a few Bible courses in school and teaching in Sunday school for a number of years. Moreover, she twice attended Bible-training classes during the summer.

Miss B's. duties on the whole are rather difficult to describe. An old Chinese saying is that the duties of the principal include keeping time and striking the bell. Miss B. likewise in her Sunday school work had to take charge in every way. Every Sunday she stood on the platform making the announcements, conducting the opening and closing exercises. The singing, the Scripture reading, and the prayer were all a part of her duties. During the class session she went from class to class to ease difficulties which arose. Any absent teachers left Miss B. with full responsibility for filling their place.

As the superintendent, she contacted the new pupils and graded them, placing them in the classes in which they belonged. The real success of her work lay in her willingness to listen to suggestions and to apply them by making any changes which seemed of value in the Sunday school program.

2. Teachers

There are four school teachers among twelve who have a strong Christian character and a deep spiritual life. Though they have been in Sunday school for a number of years, none of them has any special training in teaching Sunday school. Their Bible knowledge and rich spiritual life came mostly from their own devotional reading every day. One summer in 1936, Dr. Sung, the famous evangelist, gave in one month a survey of Bible study. These teachers, including the superintendent, took this course under him. Beside this, some no doubt included a few Bible courses among their high school courses. Since all four are school teachers, they teach busily in school during the week days, and come to help the Sunday school only during the Sunday school hour.

The intermediate group of the United Chinese Evangelical Sunday School was taught by Miss A., who is qualified to teach the oldest group of this Sunday school as she has had college education as well as several years experience teaching in High School. She did not have

special training in Christian work; this was her first experience teaching in Sunday school. She was graduated from a Christian College in Nanking. Beside teaching this Sunday school class, she also acted as adviser to the superintendent, afterward serving as superintendent, of this Sunday school. Working in this Sunday school she found problem after problem. Because she found herself not well equipped for this work, she came to study in the Biblical Seminary to prepare herself more adequately for this field of work.

The girl's primary class was taught by Miss C., a graduate of Hwai Jen Girl's High School, with one year's college education in Fukien Christian University, after which she taught sixth grade for several years. Miss D. took charge of one Kindergarten class in the United Chinese Evangelical Sunday School. She is a high school graduate. In school she was active in extra-curricular activities, especially in Christian work. She will become a good leader in this field of work as she has experience. She has attended several summer conferences, loves the children, and is well adapted to working with the Kindergarten age group. These two teachers, just mentioned, are much better than the others teaching in the United Chinese Evangelical Sunday School, but because their school work has kept them busy and because they attend too many activities in the church, it is hard for

them to concentrate their help in this Sunday School. Another teacher in the United Chinese Evangelical Sunday School, Miss E., who had received specialized training in Kindergarten work, taught another section in the Kindergarten. She has experience in teaching this age group in the Sunday school, but she herself has not gone very far in her own spiritual growth.

Three college students, whose high school education was completed in China, continued their studies in a Philippine University during week days and came to help in this Sunday school on Sundays. Since they were busy college students, they could not give too much time to the Sunday school. They have not had much Bible training except the few courses in Bible which they had in their Christian School in China. Mr. F., a graduate of Anglo Christian Chinese High School in China, taught Junior boys. He too, was quite active while in High School. He will become a good teacher with further training. He controlled his class well, but he has not much depth in his spiritual life. Miss G. taught Junior girls. She, too, is a graduate of Amoy Girl's High School in China, and handled her class quite capably. Miss H., who was graduated from Amoy Girl's High School in China, taught in the primary group at United Chinese Evangelical Sunday School. She had little Bible training and had only one year's experience teaching Sunday School in

China.

There are three inexperienced teachers between fifteen and seventeen years of age. They were born in the Philippines and received their education in the Chinese High School there. They have not had any Bible training at all, as the high schools are not Christian schools. These young people refused to teach in Sunday school and frankly confessed that they didn't know how to teach. They are just simple Christians. They came to help in this Sunday school for the sake of their teacher, Miss A.

Mrs. I. taught another Primary class. She was kind, tender, and was very intense in her spiritual life. She was willing to help but she was hindered by having no High School education or specialized training. Her Bible knowledge came from her personal devotional reading and the Sunday services.

To summarize briefly, among twelve teachers, five of these teachers, who came to Manila during World War II, have had teaching experience. In comparison with the other teachers of the staff, they have better training. Three teachers who completed their high school work in China and continued their studies in the Philippine University had not much Bible training and depth in spiritual life. The other teachers are mostly high school students, over-sea Chinese, raised and educated in

the Philippines, and not having an education on a par with that offered in China or in a Christian training school. Since they do not have much training in this field, it is no wonder that many weaknesses have been discovered in the United Chinese Evangelical Sunday School. These will be discussed in the following.

C. The Weaknesses of the Teaching Staff

All Sunday school teachers have their weak points as well as their strong points, this Sunday school is no exception. Most of the teaching staff in the United Chinese Evangelical Sunday School bear the name of 'teacher', although they may not be teachers in the true sense of the word. They seemingly do not quite understand the meaning of real teaching and therefore are not ready to teach.

1. Lack of a Sense of Responsibility

A good teacher not only needs good training, but also needs to know how to carry responsibility. As the writer helped the superintendent in her work, she found many serious problems arising in this Sunday school due to the lack of a sense of responsibility on the part of the teachers. They shift their responsibilities to the shoulders of the superintendent and thus become unfit themselves for better service to God. This manifests itself in a number of ways, each of which will be considered in turn.

a. Lack of Punctuality

Long before the Sunday school opens, the teachers should be in their places to begin their work, but the teachers in the United Chinese Evangelical Sunday School not only do not come early, but most of them do not even come on time. Usually the Sunday school program is this: Teacher Training class from 8:30 to 9:00 A.M.; worship service from 9:00 to 9:30; class session from 9:30 to 10:00. Because the teachers fail to come promptly every Sunday morning, the superintendent has to wait until all teachers are present, which is usually 9:00 or some time after that. Therefore the training class shifts from 8:30 to 9:00. Because of this delay the church service also is late in opening, as it is held right after Sunday school and many Sunday school teachers are also choir members. Although in the teacher's meeting, punctuality is emphasized, the response continues to be poor. While some teachers habitually arrive on time, the persistent lateness on the part of the other teachers eventually causes the punctual teachers to grow tired of waiting, and they come late too. The superintendent cannot conduct the Sunday school unless every member of the teaching staff shoulders his responsibility and arrives promptly.

b. The Inadequacy of Time

The lack of punctuality results in inadequacy of time. In order to carry out the complete Sunday school

program in a shorter time every period must be cut. Thus follows the problem of insufficient time for teaching. The general atmosphere of this whole program can be described in one word, "rush". No wonder the children cannot get much from such a program. One of the common Chinese sayings is "riding in a horse race, you can see just the flowers" which means seeing the external thing and missing the heart. Such is true in this Sunday school situation; the teachers lose the opportunity of doing something for those to be taught. First, the lack of time means that the teacher training class is unable to get into the heart of training. (This will be discussed in more detail later on); second, it also influences the children's class sessions, since the discussion cannot be used because of the time it requires; therefore the lecture method must be used in order to cover the material. On the other hand, the teachers are also unable to provide supplementary material. In fact, they are handicapped in every way because of the insufficiency of time; third, the worship program cannot train the children in a real experience of the presence of God, because the pressure of time crowds out meditation and quietness.

c. Irregularity in Attendance

The irregularity of attendance is another evidence of the teacher's lack of responsibility. It is quite common for teachers to be absent. Since they don't

see the importance of serving God, they fail to put first things first and always have many excuses for not coming to Sunday school. Since they are volunteer teachers without pay, they seem to feel it is perfectly all right for them to be absent even without letting the superintendent know beforehand. It happens sometimes, that there are so many absentees at one time that the classes have to be combined. These enlarged classes create a discipline problem as well as the problem of room. This disturbs the whole Sunday school and hinders the regular and orderly functioning. Once in a while it happens that six of the twelve teachers are absent. In cases like this, the superintendent has to modify the Sunday school program by having the worship service for the whole school rather than by class sections. In this situation, it is quite difficult for one to take charge of the whole school with such varying age groups. If one age group is reached, others are not. Other meetings, such as workers' conferences, held on Sunday afternoons have the same problem. Sometimes these meetings cannot be held because there are too many absentees. This leads often to the giving up of the attempt to carry on such meetings.

d. Lack of Preparation on Part of Teachers

In regard to preparation, two things are to be considered. First, the teacher does not set aside time for the Sunday school. Why are so many absentees or why

is there such a lack of punctuality? It is because the teachers do not observe definite time schedules which include the Sunday school as well as their own personal duties. Second, the teachers often fail to prepare their lessons well. Some teachers leave their preparation to the last minutes Saturday night or Sunday morning. Some teachers just glance over the lesson, not studying it thoroughly because they expect to get further information from the teachers' training class which is set up for this purpose.

2. Inefficiency of the Teaching Staff

In analyzing the weaknesses of the teaching staff of the United Chinese Evangelical Sunday School, it is evident that the lack of responsibility on the part of teachers, with its accompanying lack of punctuality, inadequacy of time, irregularity in attendance, lack of preparation on part of teachers hinders the Sunday school work and makes for general inefficiency. Other factors, the writer found, also enter in.

a. Overwork of the Teachers

The increasing size of the church means that there is a great multitude to be fed spiritually and that there is also the need for a different organization of the church work. This requires more active workers in the church. Since not every member of the church is active,

the problem of overwork arises. Miss A., superintendent of Sunday school, is an example. She is vice president of the choir and a member of the Evangelical Association. She is also engaged in some other activities. Most of the teaching staff, like Miss A., are likewise members of the church choir. Therefore it is not only the school work that keeps them quite busy, but also the overwork resulting from participation in church activities. No doubt, it will influence their serving in the Sunday school for these people are only human; they are limited by their physical strength.

b. Unfamiliarity with the Group.

A good teacher should know every member of her class as well as every aspect of the lesson. Yet most teachers in this Sunday school fail to study the pupil. First, how can a teacher get better acquainted with the pupils when she comes late and is unable to give extra time during the week for such activities as visiting the homes of the Sunday school children? Second, as most teachers have not taken a course in child psychology, they do not know the basic facts concerning the physical, social and spiritual development of children. Moreover these teachers do not see that knowledge of their pupils will help them toward successful teaching. In general, no doubt, they know their pupils by sight and name, but do not know their individual capacities, limitations, needs

and home backgrounds such as:

- (1). They do not recognize the limitations of young children. Sometimes the teachers of the United Chinese Evangelical Sunday School give the youngsters tiny or fine work beyond their capacities, not realizing that in children of this age, the small muscles have not yet developed. Also the teachers often fail to realize that the memory span of children is short and as a result the same golden text for memorization is given to the whole Sunday School. Again, the teachers do not understand the children's limitation in vocabulary. Usually the same difficult language, and large words which adults use are used for the pupils.
- (2). They do not know each pupil's home background. The teachers are supposed to be familiar with pupils and also with their homes. The teachers' conference suggests visitation to children's homes and also suggests that each class have a party occasionally so that the teacher and pupils can become better acquainted. Such suggestions as these are attempted once but are not continued. Most teachers just come to take charge of their class period; they leave all other planning to the superintendent. Who is absent or who is ill? The teachers do not pay much attention to this.

c. Lack of Knowledge of Material

The Bible is the primary source and also the chief guide for Sunday school teachers. Beside this, the Sunday school teacher can study various related materials of instruction which will make effective teaching possible. But, most of the teachers of the United Chinese Evangelical Sunday School do not know the Bible themselves. How can they teach efficiently? Another difficulty is that the teachers do not know where to get help in developing better understanding of some points, such as geography, chronology, and Jewish customs. Then, on the one hand, the church fails to provide for such supplementary material and on the other hand, the teachers have only themselves to blame because they do not develop the habit of reading in this field. Therefore, when they need such help they do not know where to get it. Another thing, the teachers are unwilling to pay the price of thorough preparation. As mentioned above, they do not know where to get their material, but if they are willing to prepare their lesson thoroughly from their quaterlies and Bible, these alone or together will furnish the basic truth and knowledge of material for the lesson. As the result most teachers do not have fully in their minds the facts and the truths of their lesson. Worse, than that, some teachers fail to formulate objectives for their teaching. To meet this need, the United Chinese Evangelical

Sunday school has a teacher training class which is needed but may possibly fail to function due to the teachers not coming regularly and promptly.

d. Poor Methods of Teaching

In addition to the lack of knowledge of material, most teachers fail to use good methods of teaching. One of the most frequent mistakes of this Chinese Sunday School is that the teachers follow a knowledge-centered lesson plan which usually consists of four steps:

- (1) Plans for review - a brief summary of the lesson of the preceding Sunday.
- (2) Lesson presentation - the telling of a story with picture aids.
- (3) Lesson expression - a period of personal application of the lesson.
- (4) Memorization - an oral drill on a Bible verse.

It is the purpose of each teacher in conducting her class to follow this plan - thus, her teacher is mainly just imparting knowledge. The teachers, supposing that telling a story or a fact constitutes the whole process of teaching, dominate their classes. They try to pour out all their knowledge in the lesson, while the students are supposed to sit quietly, like a passive bucket. In this process, the teacher does the major part of thinking, planning and talking; she does not cultivate or encourage pupil participation.

Another example of poor teaching method is the teacher's conception of each lesson as an independent unit, to be taught each Sunday, but disjointed and unrelated to the material of a larger teaching plan or a larger unit.

A third example of the poor teaching method is that the teachers seem to be unable to become as children. Experiences far beyond the understanding of children are frequently used. Moreover, the teachers fail to get inside the child world, and think his thoughts, feel through his heart, and work through his hands.

e. Lack of a Vital Religious Experience

Although, as seen above, a few teachers have a deeper spiritual life, most teachers are lacking in their religious experiences. Since they have no sense of the presence of God and no habit of daily communion with Him, how can they be fit to lead these little children in to a real experience with God? If the teachers lack love for God and for their fellowmen, how can they live this love toward the children they teach? Certainly they are unwilling to pay all the price. As already indicated, though they are very busy in their work, they still have time for what they want. One may conclude, if the teachers do not have love for God, it is little wonder that they do not have time for work in this Sunday school.

D. The Program of Teacher Training

1. The Training Class

a. Specific Aim

The aim of the training class is to provide Biblical instruction and supplementary material for the United Chinese Evangelical Sunday School teachers. Since the majority of these teachers have little training and a limited knowledge of Bible, and since they are unwilling to prepare themselves thoroughly, this service is planned specifically to meet the needs of these leaders.

b. Nature of Program

Each Sunday before Sunday school in the church a training class is held, which is attended by United Chinese Evangelical Sunday School teachers and the superintendent. This training class is in charge of the adviser. It is scheduled to meet for half an hour. Due to the lack of the teachers' punctuality, this time is cut to 20 minutes. The following program is typical of that used each week:

- (1) Silent prayer.
- (2) Hymn: two or three hymns or refrains are sung.
- (3) Supplemental material - the adviser provides extra stories not found in the quaterly. This is followed by a few suggestions such as related hand work. And last, application is emphasized.

(4) Discussion - any problem or difficulties. (Usually there is not time for this.)

(5) Dismissal for worship.

2. Devotional Hour¹

a. Specific Aim

The importance of a successful teacher in Christian service is that she will bear a fruitful life. It is only the growing life that is fruitful. Therefore, the aim of this service is to develop the deeper spiritual life of the teachers through encouraging them to keep the morning watch, to offer opportunity for them to share their religious experiences, and to provide for them a better fellowship in the group.

b. Nature of Program

Each Sunday afternoon from 4:30 P.M. to 6:00 P.M. a fellowship is held for the superintendent and teachers in the church house. The adviser, Miss A., takes charge in leading this meeting, which follows very closely the

.

1. This devotional hour was not carried on long because of the war.

method of the Oxford Christian Fellowship.¹ The meeting is held in a very informal way. The program usually consists of:

- (1) Singing several hymns.
- (2) A prayer.
- (3) Sharing - each one takes turn:

Scripture sharing.

Covenant report:

I shall read my Bible every morning.

I shall be prompt.

I shall pray for each co-teacher definitely.

- (4) Prayer - each one takes turn in leading a short prayer.
- (5) Dismissal.

3. Retreat

a. Specific Aim

The aim of this retreat is to challenge the

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1. The writer became acquainted with one of the leaders in the Oxford Fellowship in her Ginling Alumnus retreat one summer, when she learned the ways of keeping morning watch and the way to maintain Christian Fellowship. The movement of this Christian Fellowship was very successful while she worked in Hwai Jen Girl's High School in Amoy. The members of these fellowships are supposed to read the same book from the Bible and the same section each day. Then the members decide on two or three covenants which they feel they greatly need to keep. In the following meeting, at the hour of sharing, each member chooses one or two of the passages which meant much to her, during the whole week and shares these with the others. Following this Scripture sharing, the members are requested to report on how well they keep their covenants.

teachers to better service for the church and to vote upon officers for the new year.

b. Nature of the Program

The conference or retreat is held once a year on the first Saturday of the new year from 3:00 P.M. to 7:00 P.M. All teachers, superintendents, advisers, pastors and assistant pastors are requested to attend. It takes place in the church house and is in charge of the superintendent. A definite program is prepared for this purpose:

Devotions:

Silent prayer

Hymn

Prayer

Talk - by pastor (such as, The Labor For Christ
is Not in Vain)

Benediction

Business:

Secretary's report

Superintendent's report

Election of new workers

Fellowship dinner is served

In carrying out these various programs, certain things were accomplished for the teachers, but in general these programs did not work out successfully according to their aims. The failure was due to several reasons: first, the superintendent or adviser was unable to secure co-operation from the teachers; second, the program was not well prepared so as to attract interest; third, the superintendent and adviser were unable to guide or conduct

these programs well and effectively because of their in-experiences and lack of training in this field.

E. Summary

On the basis of the above survey, the following conclusions may be drawn. The superintendent and teachers all lack special religious training. Five teachers among twelve have teaching experience and a deeper spiritual life, and the rest of the teaching staff are students and untrained Christians. The inexperience, weak stage of Christian life, and the lack of training influenced the whole Sunday school making it unable to work out efficiently. Certain weaknesses have been discovered in this study among teachers, namely, the majority of the teaching staff are unable to assume the responsibility of the Sunday school work. On the other hand, the teachers are inefficient in their teaching as they all lack special training. The program given to teachers and conducted by the adviser and superintendent is not well prepared and lacks interest. Therefore they do not meet successfully the needs of the teachers. In this chapter, the general background and training of teachers of the United Chinese Evangelical Sunday School has been described and the weaknesses and problems of the teachers have been discovered. These problems contribute a challenge to find a solution.

To this end, the leadership training program provided by denominational and interdenominational organizations in America will now be studied.

CHAPTER II

DOMINANT EMPHASES
IN CURRENT
LEADERSHIP TRAINING MATERIALS

CHAPTER II

DOMINANT EMPHASES IN CURRENT LEADERSHIP TRAINING MATERIALS

A. Introduction

The purpose of this chapter is to study the Leadership training materials for Sunday school teachers that are found in the American denominational and interdenominational organizations. This material will be examined separately in order to discover what training programs are suggested for the teachers. In order to make the study the writer approached seven organizations which provide leadership training material, and found that the Reformed Church in America, the Methodist Church, the United Lutheran Church in America, and the Protestant Episcopal Church have used many materials from the International Council of Religious Education. The Presbyterian Church in the U. S.A. and the American Baptist Church, however, publish their own materials. Therefore the investigation will center for the most part in the material provided by the International Council of Religious Education, as supplemented by the additional materials published independently by denominations.¹

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1. See appendix for a complete list of materials included.

Since a study of these materials reveals certain common emphases, these will be considered in the report of findings, namely: qualification of teachers, enlisting of the teachers, and training programs for teachers.

B. Qualifications of Teachers¹

It is commonly recognized by all denominational and interdenominational organizations that a teacher in the Sunday school should have certain qualifications, all materials being used agree that a prospective teacher should possess:

1. Personal Qualification

A good teacher depends much on the strength of his own character for he is working with the personality of the pupils. In this study, all the materials emphasize that a teacher needs to have:

- a. Love of children.
- b. Sense of humor and good cheer.
- c. Friendly and sympathetic understanding of his pupils
- d. Attractive character - pupils like and respect him.
- e. Perseverance and patience - not easily discouraged
- f. Ability to cooperate with others.
- g. Humble spirit - willing to accept the supervisor's advice.

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1. This topic is discussed in eight pamphlets, the fullest discussion being found in (1) Training Leaders for Your Church, (2) The Superintendent Wants to Know by Oscar P. Campbell, (3) If You Want Teachers (4) Standard A For the Sunday School.

- h. Sacrificial spirit - willing to give the price and self.
- i. Desire to grow.
- j. Resourcefulness.

2. Training and Christian Experience

Although a prospective teacher is required to have good personal qualifications, he also should have rich Christian experience and specific training for his work.

A good teacher should, it is generally agreed:

- a. Take training in Religious education - such as a teacher-training class or a summer school session.
- b. Enrich his spiritual life by faith, devotion, and prayer.
- c. Have at least one year of teaching experience.
- d. Master the Bible and read other Christian literature.
- e. Have a desire to spread the truth of Christ.

3. Teaching and Executive Ability

In addition to having personality, training and Christian experience, obviously the effective teacher should possess some abilities for doing good teaching. The following list of teaching abilities should be included:

- a. Ability for self-criticism.
- b. Ability to create reverence, interest and enthusiasm in pupils.
- c. Ability to approach and inspire the pupils.
- d. Ability to adapt his teaching procedure to individual interests and needs.
- e. Ability to choose teaching methods skillfully, such as questioning, story-telling, discussion, etc.
- f. Ability to deal fairly and open-mindedly with disputed questions.
- g. Ability to discipline well in class.
- h. Ability to secure and hold interest and attention of pupils.

In this study, generally speaking, all denominational and interdenominational organizations agree that the

qualification of an effective teacher should include personal qualifications, training and Christian experience, and teaching and executive ability. Yet there is a different emphasis among them. On the one hand, Presbyterian, Baptist and Reformed Church materials all seem to stress the personality and deeper spiritual life of the teacher. The Reformed Church materials mention both employers and personnel experts as agreeing that fitness for a position is much more dependent upon one's personality than upon special training in the field of the job. Some rate eighty-five per cent for personality and fifteen per cent for training, while in the Presbyterian materials, the most important mission for the teacher is winning boys and girls to Christ. Therefore, this denomination stresses the high spiritual life of teachers. This is evidenced in their request of a teacher:

"We will give you all the teaching materials you want, we will give you a lesson to teach each week, and we will give you a series of goal which we expect you to achieve in the lives of your class members before a year is completed. We only ask you to give one thing - your consecrated personality through which the spirit of Jesus Christ can flow into the lives and hearts of these children."¹

On the other hand, the International Council of Religious Education, Methodist, and Lutheran Materials seem to stress training, methods, and skill.

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1. A Mission to Teachers in Action, p. 5.

C. Enlisting of Teachers¹

In addition to the qualification for teachers, methods of the right kind of teacher for Sunday school service are emphasized by all denominational and inter-denominational organizations. Since they all realize that the teaching work of the church is the highest mission, they all agree that a thoughtful plan for recruiting teachers should be carefully prepared. The following methods are suggested by all organizations in recruiting the right kind of teachers:

1. Dignifying the Service

The methods of dignifying the service are to dignify the call, to prepare a teacher's compact and to conduct a public installation. The Protestant Episcopal Church material includes the call of teachers but without mentioning a teacher's compact and conducting a public installation. It seems the Protestant Episcopal Church does not stress this ceremony.

(1) Dignifying the Call - The Reformed Church of America most strongly suggests this point. To begin with, some background of preparation is needed. The minister

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1. This topic is discussed in seven leaflets, the fullest discussion being found in "If You Want Teachers", "Enlisting and Developing Teachers", "Finding and Training Leaders", "Your Child Grows Toward God".

should start by preaching a series of sermons on the educational work and the needs of the Church. From time to time, the information on the teacher's task should appear in the church calendar. After this, the pastor should arrange with great care the first interviews with those who meet the standards of the church, especially the spiritual standard. Regarding the choosing of the teacher, the Presbyterian Church stresses prayer for God's guidance in choosing teachers. At the right time, an invitation should be sent to them which says, "the church invites you to be the teacher of the _____ class". When inviting people to teach, one should avoid making the job look easy.¹

- (2) Drawing Up a Teacher's Compact - The committee or board of Christian education makes a list of its responsibilities to the teachers as a covenant. This covenant should be signed by both groups as a simple ceremony. A best sample of a covenant is worked out by the International Council of Religious Education,² in "Enlisting and Developing Church Workers." It was used by the Lutheran, the Methodist, and the Baptist boards. The Reformed Church of America suggests that the best way to check up on how well this covenant is kept is

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1. If You Want Teachers, p. 10.
2. Enlisting and Developing Church Workers, pp. 45-46.

to have reports of it in the worker's conference.

(3) Conducting a Public Installation - After taking the steps mentioned above, a public ceremony of installation for teachers should be conducted. The Reformed Church of America suggests several values in conducting public installation:¹

- a. It dignifies the teaching work of the church.
- b. It helps the teachers to appreciate more seriously the obligation they have undertaken.
- c. It deepens the teacher's sense of responsibility.
- d. It gives to the pupils of the school an added feeling of the worth of their Sunday school and their part in it.

In conducting this program the International Council of Religious Education illustrates a good program for this occasion.²

2. An Honest Job Analysis

All denominational and interdenominational organizations commonly recognize the importance of giving the prospective teacher a complete and honest description of the work he is expected to perform in his teaching. To start with, the church should let the teachers realize what is expected of them. The Sunday school of the First

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1. If You Want Teachers, p.12.

2. Enlisting and Developing Church Workers, pp. 46-47.

Presbyterian Church of Evanston¹ sets a list of eleven goals for teachers which are best descriptive of the job as follows:

- (1) To be regular in attendance, and be present early to greet the students upon their arrival. In case of unavoidable absence, to notify the superintendent and aid in getting a substitute.
- (2) To maintain discipline.
- (3) To keep the records carefully.
- (4) To spend adequate time in general and specific preparation for each lesson.
- (5) To worship with the students in services during which they worship.
- (6) To improve their teaching by attending special training courses, and by reading approved material on the subject of leadership, available in the Sunday school library and from other sources.
- (7) To follow up absentees and visitors.
- (8) To live an exemplary life in both moral and religious matters.
- (9) To attend monthly worker's conferences.
- (10) To consult with superintendents and ministers of education before substituting new curriculum materials

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1. Finding and Training Leaders For Work in the Church, p.7.

for that which has been approved.

(11) To be alert to make friendly contacts with pupils outside the classroom, by visiting in homes, etc.

This will bring about better understanding of pupils.

Next, the church should help the prospective teacher clarify his aims. In other words, the church should explain to the teachers what the church as a whole hopes to do for the boys and girls with whom they are dealing. In this study, the writer has discovered that all denominational and interdenominational organizations set the same general aims for the teachers which are that a prospective teacher should help the child:

- a. To grow in his relationship to God.
- b. To grow in his relationship to Jesus Christ.
- c. To grow in his relationship to the Bible.
- d. To grow in his relationship to the Church.
- e. To grow in his Christian character.
- f. To grow in his Christian relationship with others.

In regards to the second point - growth in relationship to Jesus Christ, the American Baptist Church and the Presbyterian Church in the U.S.A. stress the winning of boys and girls to Christ. In the American Baptist Church, one of the important aims set for the teacher of Juniors is to "publicly declare his decision to accept Jesus Christ as Lord and Saviour and to follow him throughout life."¹, while in the Presbyterian Church in the U.S.A., the main

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1. Your Child Grows Toward God, compiled by Pearl Rosser, p. 111.

idea is stressed in this point:

"Winning boys and girls to Christ and to his way of life, is the primary purpose of all teaching, even with the youngest children. To be sure, the final step of commitment takes place much later, usually in the Intermediate years, but teachers of children have a significant part in building boys and girls to that important decision."¹

In general, it would seem that they all emphasize the same aims.

3. Assurance of Help

Another point which is brought out by all denominational and interdenominational organizations is that the Church, when inviting a new teacher to join this enterprise, should be honest in describing the job, but also should be responsible to this new worker by offering help, so that the teachers will be able to do the work easily and fruitfully. They all agree that the church should provide each teacher with a good place and adequate equipment for teaching, opportunity for training, and teacher's expenses. The church should also be able to promise cooperation of both parents and students.

D. Developing of Teachers²

Besides the qualification and enlistment, the

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1. Guiding Junior Boys and Girls, p. 20.
2. This topic is discussed in thirteen leaflets, the fullest discussion being found in (1) Bulletin 507, Enlisting and Developing Church Workers; (2) Finding and Training Leaders; (3) Leadership Training; (4) The Fellowship of Study; (5) A Guide For Your Growth In Christian Service.

development of leadership training is also important. The investigation showed that all denominational and interdenominational organizations emphasized this subject. It was discovered that almost two-thirds of the materials are devoted to this subject. Here again it was found that the Methodist church and the United Lutheran Church use material from the International Council of Religious Education; the Presbyterian Church in the U.S.A., the Protestant Episcopal Church, and the American Baptist Church have their own leadership education program, yet all three recommended Bulletins No. 507 and 502¹ from the International Council of Religious Education. The Reformed Church in America used "If You Want Teachers" instead of Bulletin No. 507, yet it also used Bulletins No. 501 and 502 from the International Council of Religious Education. Therefore, the following discussion will be based upon the International Council of Religious Education material and will center in its main emphases, namely, teachers, methods of developing workers, and resources for developing workers; supplemented by additional suggestions from the denominational materials.

1. Motivation For the Teachers

The International Council of Religious Education materials, it was discovered, suggest specific methods for

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1. See Appendix.

motivating the teacher and stress the need for good workers and the need for better preparation. Several methods are suggested:¹

- a. Constructive Preaching Sermons are the positive approach to challenge teachers to be better workers. For example, a sermon, on "Willing to Pay the Price, the Time, and Your Talent"; or one on "Better Preparation For the Task" or on "Responsibility" or on "The Importance of the Christian Education Program" should be one means of motivating the teachers.
- b. The programs deal with the responsibility of workers. As they participate in these programs, the teachers are motivated. For example, they are motivated thru personal conference; through considering standards or requirements for the teacher; through observing a leadership education day; through being commissioned and through special recognition of their services. These various motivations will be discussed further under the methods of developing teachers.
- c. Fellowship with others. A contact with other churches beside the local church is valuable for it stimulates in the teachers a desire to grow. Some ways of establishing this fellowship are, for example, observation of other teachers and attending summer confer-

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1. Enlisting and Developing Workers, p.19.

ences and conventions.

2. Goals for Growth

Goals for the teacher's growth are set up in all denominational and interdenominational organizations. But these were found best summarized by the American Baptist Church which states the goals as:¹

- a. Growth in understanding and skill.
- b. Growth in personality.
- c. Growth in religious life.
- d. Growth in ability to share life.

As before pointed out, it was discovered that the Presbyterian Church in the U.S.A. and the American Baptist Church emphasized growth in personality and in religious life, whereas the International Council of Religious Education, the Methodist Church and the United Lutheran Church emphasized growth in understanding and skill.

3. Methods of Developing Teachers

The methods of developing more effective teachers are nearly the same in both denominational and interdenominational materials.

a. Guidance in Teacher's Work - The International Council of Religious Education suggests two methods in guiding teachers to work more efficiently, namely, supervision and training on the job.. The great difference between these methods

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1. Cf. Frank M. McKibben, Improving Your Teaching, pp.60-64.

is that supervision means personal guidance, whereas training on the job means group guidance. The Reformed Church of America has not material on this topic. The American Baptist Church, the Methodist Church, and the Protestant Episcopal Church, and the United Lutheran Church recommend using Bulletin 507, 'Enlisting and Developing Worker', the Presbyterian Church in the U. S. A. suggests both methods but does not go into detail. Therefore, the writer will follow closely Bulletin 507.¹

- (1) Supervision - The method of supervision involves observation of the teacher's work and personal conference. Usually a teacher is observed by the supervisor while actually teaching in his Sunday class. This is followed by a personal conference to discuss his lesson plan, his teaching methods, and the interest and attention response of the pupils.
- (2) Training on the Job - Coaching is considered one of the most effective methods of teacher improvement, but is the least-used method today. It means practical guidance in doing special work, such as coaching in lesson planning and coaching teachers in worship. Two pamphlets discuss this topic fully, namely, 'Coaching Your Teachers' and 'Planning and Leading Group Worship', both published by the Inter-

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1. Cf. Enlisting and Developing Church Workers, pp. 23-24, 25-27.

national Council of Religious Education.

b. Workers' Conference. The next method of developing teachers is through the workers' conference. The objectives of the workers' conference are given by the International Council of Religious Education,¹ and by the Presbyterian Church of the U. S. A.: (1) to provide opportunity for teachers to have fellowship and to receive information and inspiration; (2) to provide for teachers opportunity to improve their work; (3) and to provide a means of training teachers by introducing basic courses. All denominational and inter-denominational organizations stress a series of carefully planned workers' conferences with themes based upon the problem and the needs of their own church schools in order to arouse their interest. In addition, the schedule for these meetings should be worked out so that no time is wasted. The Methodist Church suggests six worked-out schedules in 'The Worker's Conference'.² These could be modified and adjusted to specific situations and needs. The programs should have variety, such as discussion, talks, book reports from assignments and reading, plans for church work, and the study of basic courses. The American Baptist Church suggests that at least six consecutive sessions be devoted to the study of basic courses. Above all, it is important

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1. Cf. Ibid., p. 25.
2. Op. cit., p. 13.

that worker's conferences should emphasize spiritual uplift. The devotional period may be short but should be stimulating and helpful.

c. Guided Reading. Reading is another valuable way for promoting teachers' growth, suggested by all denominational and inter-denominational organizations. They agree that there is a right approach to reading, involving choice of books, and they also agree that a good leader is needed to guide reading. The Methodist Church has a leaflet, 'The Fellowship of Study for Church School Workers', which has valuable suggestions on this point. The members of the fellowship of study should do five things:

- (1) Read books.
- (2) Study lesson materials in advance.
- (3) Read their church school periodicals.
- (4) Experiment in carrying out some of the ideas they find in their reading.
- (5) Share their experience and reading (A report form, 59 B, is worked out in this leaflet for this purpose).

Moreover, this leaflet suggests a fellowship. The teachers can secure their books either through the church library or by cooperating with the public library. This fellowship not only guides reading but also encourages and arouses interest in reading.

d. Observation. To visit and observe a teacher at work is another method of developing teachers, which is

brought out only by the International Council of Religious Education and the Protestant Episcopal church. A church school teacher can learn much by visiting other church school teachers at work. The International Council of Religious Education suggests that a careful plan and arrangement should be made ahead, so that the visit will be worthwhile. Afterwards a personal conference will make clear questions which may arise from the visit.

e. Leadership Education Courses. It has been said, "The Curriculum is ninety per cent teacher."¹ From this statement one can see that the training of a consecrated teacher through leadership education courses is recognized as an important method in developing teachers. Both denominational and inter-denominational organizations state the value of such a course as a means of providing opportunities for teachers to get training.

There are two ways to offer opportunities. First, one can use the local church. All organizations suggest several possibilities, such as Sunday morning or Sunday afternoon classes, monthly worker's conferences, and week night classes. Second, one can use other available means, such as community schools, summer conferences, vacation church schools and home study. The Presbyterian Church in the U. S. A. emphasizes local church training. "The

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1. Your Church at Work in Christian Education, p. 16.

most effective sort of leadership education is that which takes place in the local church.... There are several reasons why this is true. One is the fact that courses can be chosen to meet local needs and adapted to individual differences."¹ It is possible that the Presbyterian Church in the U. S. A. lays stress on this point because of their great emphasis on the mission for the teachers, with its goal, "Winning Boys and Girls to Christ". They may therefore wish to arrange their own courses and program to meet their own needs.

Leadership education courses are also of value because the credits which the teachers earn in attending courses, camps, conferences, etc., can be recognized. The American Baptist Church, the Presbyterian Church in the U. S. A., and the Reformed Church of America suggest that a recognition service be held in which earned credits, certificates, and diplomas are presented to teachers. The requirement for receiving certificates of progress is different in each denomination. The Baptist Church of America offers the most comprehensive suggestion in a requirement:² religious development, spiritual life, and experience in the church's work, and a first certificate of Progress granted after at least one year of experience in church work, and actual educational growth - through reading and taking courses.

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1. Finding and Training Leaders, p. 9.
2. Cf. Training Leaders for Your Church, p. 11.

4. Resources for Developing Workers.

a. A brief bibliography.

For developing teachers, the following are suggested in the International Council of Religious Education Bulletin 507:

- (1) An Effective Church School - A Simplified Standard. International Council of Religious Education.
- (2) Program for Workers' Conferences. Christian Board of Publication.
- (3) The Worker's Conference Manual. E. L. Shaver, Abingdon-Cokesbury.
- (4) Programs for Workers' Conferences, Series B. The Pilgrim Press.
- (5) The Committee on Christian Education in the Local Church. International Council of Religious Education.
- (6) Growth in Christian Service. International Council of Religious Education.
- (7) Improving the Total Program of Your Church. International Council of Religious Education.
- (8) Leadership Education in the Church. F. L. Krapp, Abingdon-Cokesbury.

b. The Standard Leadership Curriculum.

Examination of the materials revealed that the Presbyterian Church in the U. S. A., the United Lutheran Church, the Protestant Episcopal Church, and the Reformed

Church in America follow the International Council of Religious Education Standard Leadership Curriculum, and add a few course of their own. There are four series, the first series¹ consisting of basic courses, and the second series of courses² planned for those who are ready for more advanced work. The third series courses³ are for those who want more specialized work, while the fourth series⁴ are for those who are ready for training on the semi-professional level.

c. A better worker's calendar.

For preparing a "better worker's calendar", the International Council of Religious Education suggests a calendar for workers in the church based on monthly activities.⁵ The Baptist Church also suggests a calendar for both the small and the large church, based on Seasons.⁶

d. Self-rating scale.

As all denominational and inter-denominational organizations suggest various ways of developing teachers, the teachers are interested in finding out how much they grow. To this end the Protestant Episcopal Church suggests:

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1. Bulletin 501.
2. Bulletin 502.
3. Bulletin 503.
4. Bulletin 504.
5. Enlisting and Developing Church Workers, p. 37.
6. Training Leaders for Your Church, p. 17.

a check list as a measure for teachers' growth.¹ The International Council of Religious Education suggests two types of self-rating scales.² Another scoring chart can be found in the leaflet in "The Internal Standard for the Church School". This is intended only as an illustration of self-rating scales and can be revised to suit specific situations.

E. Summary.

In this chapter, various leaflets and textbooks of denominational and inter-denominational organizations have been examined for suggestions relating to teacher training. The foregoing investigation has revealed that the United Lutheran Church bases its material upon International Council of Religious Education publications, and that the Methodist Church and the Reformed Church of America use only some of them, while the Presbyterian Churches in the U. S. A. and the American Baptist Church provide their own materials but follow the leadership training curriculum of the International Council of Religious Education. The Protestant Episcopal Church composes its own materials, entirely apart from International Council of Religious Education publications.

It was discovered from this study, that all

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1. You Can Develop Leaders, Guide IV, p. 18.
2. Enlisting and Developing Church Workers, p. 37.

denominational and inter-denominational organizations place first emphasis on qualifications of the teacher: good personality, training, Christian experience, teaching experience, and executive ability. Secondly, all denominational and inter-denominational organizations stress the enlistment of teachers. Several methods of enlisting are suggested, namely: dignifying the service, giving an honest job analysis, giving assurance of help. Thirdly, all denominational and inter-denominational organizations stress ways of developing teachers, namely: teacher-motivation, thorough constructive preaching, through worker's programs, and through contact with other Christians; goals for growth; methods of developing teachers such as guidance in teacher's work, workers' conference, guided reading, observation, and Leadership Education courses; and resources for developing workers such as the Standard Leadership Curriculum, a better worker's calendar and a self-rating scale.

CHAPTER III

SUGGESTIONS FOR THE IMPROVEMENT
OF THE
TRAINING PROGRAM FOR TEACHERS
IN
THE UNITED CHINESE EVANGELICAL SUNDAY SCHOOL
IN THE PHILIPPINES

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SUGGESTIONS FOR THE IMPROVEMENT OF THE TRAINING PROGRAM FOR TEACHERS IN THE UNITED CHINESE EVANGELICAL SUNDAY SCHOOL IN THE PHILIPPINES

A. Introduction.

Teacher-training material provided by denominational and inter-denominational organizations in America has been examined. On the basis of these findings, the purpose of this chapter will be to suggest a teacher-training program adopted to meet the needs of the United Chinese Evangelical Sunday School in the Philippines, taking into account the needs found in the survey of its weaknesses in Chapter I. The suggestions in this chapter, therefore, will include the following: first, suggestions relating to the enlistment of teachers; second, a suggested program for developing teachers. It is wise not to make too many suggestions at first. It is better to start with a simple plan and to work efficiently rather than to begin with an elaborate plan which might not be entirely possible. The Chinese have a saying, "A journey of a thousand miles begins with a single step." Thus, in church planning, it is best to start with the church where it is. This principle will be kept in mind throughout the chapter.

B. Suggestions Relating to Enlistment of Teachers.

The first difficulty in the United Chinese Evangelical Sunday School in the Philippines which was revealed in Chapter I, is the difficulty of getting enough volunteer teachers. As a result, the problem of too large classes with its attending problem of discipline, is a serious one.¹ To solve the need, it is necessary for the United Chinese Evangelical Sunday School in the Philippines to start with teacher recruiting. Several steps in enlisting teachers should be followed.

1. Dignifying the Call.

It is a common error that many Chinese churches spend much time in finding a minister, yet have no time to spend in looking for a teacher. Teaching is also a ministry, since the teachers also deal with the souls of boys and girls. Thus, the writer would suggest that much time and thought should be devoted to this call. Instead of making the job look easy and cheap, the church should dignify the call. Teachers might be secured through a challenging sermon and through young people's Bible classes. The United Chinese Evangelical Sunday School in the Philippines occasionally holds special gatherings such as revival meetings, retreats and other meetings. At these gatherings a special meeting could be planned for enlisting teachers. However, there must be preparation for this. The pastor and superintendent, with the board of elders, must plan carefully their

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1. Ante., Ch. I, p. 2.

recruiting program in advance. Two purposes should be held in mind: to provide efficient teachers for the future and to get teachers into immediate service. The announcement could be given several Sundays at the regular church service. To recruit for these meetings, the superintendent and the elders could visit those prospective teachers who are qualified better than others to meet teaching standards. During these meetings, a series of sermons could be given on the present purpose and work of the church, the importance of training teachers, and the needs of the church. On the last day, a challenge or decision for personal service in the church might be held. This should be a consecration meeting, with either pledges or an altar call being used. Right after these meetings, the future prospective teachers and the immediate prospective teachers could be classified. The future prospects could be invited to join the young people's Bible class in the Sunday School hour. For those who are going into service immediately, personal conferences could be arranged, at which their jobs could be described clearly.¹ During these conferences, the attitude should be that of "Our church invites you", emphasizing the privilege of service. The superintendent should also talk with the teachers of Bible classes to discover qualified prospective teachers among their members.

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1. Infra., p. 3.

Again, there could follow a personal conference with each of these prospects.

After the preceding steps have been taken, a public ceremony of installation for teachers should be conducted before the congregation to dignify their work and to deepen the teacher's sense of responsibility.

2. Describing the Job.

It was noted in the first chapter that no analysis of the job has been made for new teachers. Thus, the teachers don't know how much work they are to do and how much responsibility they are to carry. As a result, there is lack of preparation and responsibility. This should not be so, for teachers have the right to know their duties, and the church school has the right to expect certain service. The following requirements should be stressed in describing the teaching job,¹ but these should be given more like suggestions than requirements, so that the teachers will not become frightened at the high standard:

- (1) The teacher should prepare each lesson well.
- (2) The teacher should be regular in attendance and notify the superintendent before absences.
- (3) The teacher should attend monthly worker's conferences.
- (4) The teacher should follow up absentees and visit their homes.
- (5) The teacher should take training course either in a
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1. These suggestions are the covenant of the teachers and can be reported in the workers' conferences.

five-week training school or in a summer school.

3. Giving Assurance of Help.

The preceding chapter mentioned that three inexperienced teachers were willing to teach but refused to do so because they did not know how to teach.¹ The superintendent, or some one with more experience, should guide these teachers in planning the first few lessons and if possible should demonstrate the teaching method to them.² This individual help should continue for at least a few weeks, or until the teachers have more confidence in themselves. In addition to this, the church should give inexperienced teachers an opportunity for training in summer schools or in a five-week training school.

C. A Suggested Program for Developing Teachers.

The analysis in the first chapter showed that the teacher's inefficiency in the United Evangelical Sunday School in the Philippines is often due to lack of preparation, to lack of a sense of responsibility, and to poor teaching method; in addition to this, the training programs for teachers offer inefficient help. Thus, a revised training program with special emphasis on technique is needed.

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1. Ante., Ch. I, p. 7.
2. Post., p. 51.

1. Guidance in Teacher's Work--Training on the Job.

A superintendent would naturally be aware of those three inexperienced teachers mentioned in Chapter I, who are willing to teach but ignorant of the method. However, the other teachers, even though experienced, lack good teaching technique. Training the experienced teachers on the job through observation opportunities and supervision would be a good place to begin. The most practical way to set up a coaching plan for the teachers would be to use part of the time of the workers' conference for this purpose. It would be wise for the superintendent to distribute some responsibility to the teachers instead of bearing all the burdens herself. In so doing, the superintendent would lighten her own load and other teachers would feel their importance and would take interest in doing some of the work. The first step would be to select someone to take the role of coach of each department of teachers.¹ For example, Mr. F.² might coach the Junior group, Miss C.³, the primary group, and Miss D.⁴ the Kindergarten group. In following this plan, all teachers would be reached and the needs and problems of each age group, likewise would be met. The second step is to train the coaches. Though

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1. The coach of a department is also known as the Department superintendent.
2. Ante., Ch. I, p. 6.
3. Ante., Ch. I, p. 5.
4. Ante., Ch. I, p. 5.

Mr. F. and Misses C. and D. are good teachers, they have not received special training in Christian work. Yet they would very quickly grasp ideas, if they were willing to be trained. When Miss A. is back on the field, she can take charge of giving this training, perhaps given one week's training to these three teachers, who can then superintend others. The preparation given these three teachers would probably take five sessions a week, each session one hour in length. A good course for such a study is #520 B, "Helping Leaders Improve Their Work".¹ The purpose of this course is to aid those who are responsible for supervision to be effective as leaders themselves. The field of coaching would cover coaching in lesson planning, worship, and home visitation. The method would involve, first, personal guidance in helping the teachers plan on the job; second, by observance, choosing a better teacher for them to observe as she demonstrates the various methods of teaching. In coaching, the problem of lack of preparation would be solved. The third step would be continued coaching. The coach of each group should follow up their work quite closely, especially the difficulties and problems found. It is suggested that at least one coaching session be held for each unit, instead of for each lesson. If all teachers were to get personal help by means of coaching and were to

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1. The Standard Leadership Curriculum. Second series courses under Group V. Leadership Development Courses.

take the training courses, there would be no question of their ability to prepare their own lessons creatively. Thus, the present training class¹ just before the Sunday session could be given up.

2. Workers' Conference.

The devotional hour for teachers mentioned in the first chapter² is a dried and routine affair. The programs have no variety; they are not well prepared, and give no challenge or inspiration for the teachers. This accounts for the problem of attendance. Since the purpose of this devotional hour is very much like that of the workers' conference, it can be modified to a workers' conference, with amplified objectives. Besides increasing the spiritual power and fellowship of teachers this conference, meeting as often as necessary, should develop skill of teaching and educational efficiency. The following is a general suggestion for conducting such a workers' conference:

a. Place and Time.

Some of the conferences could be held in different homes instead of always being held at the church. This would tend to secure more regular attendance.

Since all teachers are quite busy during the

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1. Ante., Ch. I, p. 18.
2. Ante., Ch. I, p. 19.

week, the best time for the conference would be Sunday afternoon or Sunday evening. Once a month is suggested as the frequency of these meetings. They could be held for three hours, including supper, or else just for two hours, excluding supper, With the date and hour definitely settled, every teacher would then adjust his personal affairs, so as not to be absent.

b. Planning and Conducting the Program.

The workers' conference could be conducted by the general superintendent; yet the program should be planned by a committee consisting of the general and departmental superintendents, because they are thoroughly familiar with the needs and problems of the church and the teachers.

c. Theme for the Program.

A carefully planned workers' conference should have a special theme closely related to the practical needs of the Sunday School. The following suggestions of one theme for each month of the year could be adapted to meet the needs of the present situation:¹

January--The Purpose of our Sunday School.

February--What are My Responsibilities?

March--Making Easter Meaningful.

April--Planning for the Summer.

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1. Cf. The Workers' Conference, p. 8.

May--Making Better Preparation for our Work.

June--Home and Church Working Together.

July--What is Teaching?

August--Willing to Pay the Price.

September--Guided Reading.

October--The Use of the Bible in Teaching.

November--Planning for the Christmas Program.

December--Planning for the Coming School Year.

d. Variety of Program.

As indicated, the devotional hour has been merely routine. Therefore, it is suggested that the program of the workers' conference be rich in variety in order to arouse interest. There are many interesting items which might be used in the program. The following illustrate the possibilities:¹

i. Reports:²

(a) A brief report of each department so that each teacher will become familiar and interested in others' work, to avoid too narrow concern for one's own class alone. The successful work of the church requires a sense of unity and active cooperation.

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1. It is better not to change everything at once; the program committee might use two or three of these items at each session to enrich their meeting.
2. Arrangements for these reports should be made in advance so that the teachers are ready to give a good report.

- (b) A three-minute report from a teacher of what she learned by observing a good teacher.
- (c) A five-minute review of a book or an article. This should be guided by a leader who has a background in such reading.
- (d) A brief statement concerning good things or improvements going on in the Church School.
- (e) A five-minute report from each teacher on how well he or she is keeping the covenant.

ii. Devotional Period.

It is important that each workers' conference should include this period for spiritual uplift.

It may be brief but should be helpful and stimulating.

iii. Talk.

Outside speakers should be secured as often as possible. A definite subject based on the theme for each month could be assigned to the speaker.

iv. Basic Course of Study:

One unit of this series of courses might be completed in five fifty-minute periods. A series of five periods of workers' conferences could be devoted to this purpose, so that the teachers would finish at least one unit each year by the use of the workers' conference.

v. Department meetings.

A discussion of teachers' problems of various kinds or a preview of each unit could take place in these meetings.

e. Sample Time Schedule.

A successful workers' conference needs good preparation, especially planning for punctuality. James Deforest Murch says: "Begin on time, close on time and keep things in between moving on time. Thus, the workers' conference will be one of the bright spots in your Sunday School program."¹ The time schedule for each meeting should be determined by the nature of the program. Several items for the program have just been suggested. The following time schedules might be followed:

i. Without Supper.

7:00 Devotional Period
7:15 Necessary Business
7:25 Reports and Recommendations
7:45 Talks and Discussion
8:30 Departmental Conferences
9:00 Benediction

ii. With Supper.

6:00 Fellowship Supper
6:45 Devotional Period and Necessary Business
7:00 Reports
7:50 Basic Training Course
8:40 Departmental Conferences
9:00 Benediction

3. Leadership Education Courses.

In Chapter I it was noted that no training course

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1. Murch, James Deforest: The Sunday School Handbook, p. 36.

was given for the teachers. Without providing the teachers opportunity for training, the church cannot expect adequate teachers. Thus, the training of teachers must be one of the main functions of the United Chinese Evangelical Sunday School in the Philippines.

The writer would suggest taking only the first of the series of the four given in the Standard Leadership Curriculum of the International Council of Religious Education, because these courses are of an elementary nature and are best fitted to help the teachers of the United Chinese Evangelical Sunday School in the Philippines who are to be trained for leadership. However, the writer would not recommend taking all the courses of the first series as they are too general for use in local church groups. Thus, a few fundamental courses, with the addition of a few other courses to fit the specific needs of the teachers are suggest as follows:

i. The First Series Courses¹

- Unit 110a Personal Religious Living
- Unit 121a A brief Survey of the Old Testament
- Unit 140a How to Understand Our Pupils
- Unit 141a How to Teach in the Church School
- Unit 142a Planning and Leading Group Worship
- Unit 210a The Children we Teach
- Unit 212a Teaching Children in the Small Church

ii. Other Courses

- (1) Story-Telling (How to Tell a Story)
- (2) Religious Art
- (3) Mark
- (4) Acts
- (5) Lectures with certain topics assigned to

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1. The Standard Leadership Curriculum, First Series Courses, Educational Bulletin No. 501, pp. 6-10.

the speaker.¹

The following outline is suggested for a teacher-training program: first, in the workers' conference, one unit of first series courses, to be complete in five fifty-minute periods, "How to Teach in the Church School"; second, a five-week training school with two sessions a week, "Story-telling" and "Teaching Children in the Small Church"; third, a young people's Bible class, meeting every Sunday morning for one hour during the Sunday school session; fourth, a summer school.

A young people's Bible class is one of the most practical ways to develop a program of teacher training. Such a class has the advantage of regular study for a definite length of time. It is suggested that Bible study alone be the subject studied at these sessions.

A summer school provides an excellent opportunity for teacher-training because the teachers have more time in summer. This might cover a period of one month, five sessions a week, each session being two periods in length, A diagram of courses of study will be suggested.² The first two and a half weeks, all teachers should take the same courses;; the last two and a half weeks, the class should divide into two sections, section A for present teachers, with concentrated Bible study during the last two

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- 1. Post., p. 61.
- 2. Post., pp. 60-61.

and a half weeks; and section B for prospective teachers (young people from the Bible class), who would need to take some courses which they would not be getting in the workers' conference and five-weeks' training school. A half-hour period of worship between the two periods of study should be held each morning.

According to the above plan, within one year both groups of teachers would have received basic courses in training. Thus, the problem of getting good and adequate teachers would be met. The following outline of courses is suggested:

- a. Workers' Conference.
 - i. Time--five sessions.
 - ii. Course--141a.
- b. Five-Week Training School.
 - i. Time--two periods each week.
 - ii. Courses-- (1) Storytelling.
(2) 212a.
- c. Young People's Bible Class.
 - i. Time--Sunday morning, one hour.
 - ii. Courses--Mark, Acts, Old Testament Survey.
- d. Summer Schools.
 - i. Time--9:00-11:30 A.M., Monday through Friday for one month.
 - ii. Courses--see chart p. 61.

COURSES FOR SUMMER SCHOOL

SECTION A ----- PRESENT TEACHERS

DAYS TIME	MON.	TUES.	WED.	THUR.	FRI.
	9:00	140 ^a	140 ^a	140 ^a	140 ^a
10:30	REL. ART	REL. ART	REL. ART	REL. ART	REL. ART
9:00	142 ^a	142 ^a	142 ^a	142 ^a	142 ^a
10:30	MARK	MARK	MARK	MARK	MARK
9:00	MARK	MARK	MARK	MARK	MARK
10:30	ACTS	ACTS	ACTS	ACTS	ACTS
9:00	ACTS	ACTS	ACTS	ACTS	ACTS
10:30	ACTS	ACTS	ACTS	ACTS	ACTS

SECTION B PROSPECTIVE TEACHERS

(YOUNG PEOPLE'S BIBLE CLASS)

DAYS TIME	MON.	TUES.	WED.	THUR.	FRI
	9:00	140 ^a	140 ^a	140 ^a	140 ^a
10:30	REL. ART	REL. ART	REL. ART	REL. ART	REL. ART
9:00	142 ^a	142 ^a	142 ^a	142 ^a	142 ^a
10:30	141 ^a	141 ^a	141 ^a	141 ^a	141 ^a
9:00	212 ^c	212 ^c	212 ^c	212 ^c	212 ^c
10:30	STORY-TELLING	STORY-TELLING	STORY-TELLING	STORY-TELLING	STORY-TELLING
9:00	STORY-TELLING	STORY-TELLING	STORY-TELLING	STORY-TELLING	STORY-TELLING
10:30	LECTURE ON GUIDED READING	LECTURE ON CHURCH AND HOME	LECTURE ON RESPONSIBILITY	LECTURE ON BETTER PREPARATION	LECTURE ON CHURCH PROGRAM

4. Testing Teachers.

All individuals are interested in measuring growth, both mental intelligence and physical stature. In the same way the growth of the teacher may be discovered by checking. The following list might be helpful for teachers in the United Chinese Evangelical Church School in the Philippines to measure their work:

	good	medium	poor
(1) Attend Sunday School regularly			
(2) Reach Sunday School early to get ready and to greet the children			
(3) Let the superintendent know when obliged to be absent			
(4) Attend workers' conference regularly			
(5) Set aside some time each day for devotions			
(6) Prepare Sunday School lesson well each week			
(7) Read at least one helpful book and several helpful leaflets each year			
(8) Attend leadership training courses each year			
(9) Carry responsibilities in Sunday School conscientiously			

It would be wise to check up every three months to note improvement.

D. Summary.

In this chapter, suggestions for improving teacher-training programs in the United Chinese Evangelical Sunday School in the Philippines were given, based on the needs of this school as revealed in the first chapter.

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1. Cf. Do You Want To Be A Better Worker?, pp. 3-4.

First, it was suggested that in enlisting church school teachers, the call be dignified, the job be described, and help be assured. Second, a program was suggested for developing teachers through coaching, through workers' conferences, through leadership-education courses, and through the self-rating of teachers. Specific plans for the workers' conferences and the leadership-education courses were set up. A principle followed throughout was that the suggested improvements should begin where the teachers are and should be made gradually, since only in this way can good results be expected.

CHAPTER IV

GENERAL SUMMARY

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GENERAL SUMMARY

"There is no greater opportunity for a pastor to multiply his own power than to help his lay workers prepare for better service in God's kingdom."¹ The trend of the church today is to train teachers, and naturally training teachers becomes a regular part of the program. The purpose of this study has been to suggest a teacher-training program for the United Chinese Evangelical Sunday School in the Philippines by adapting some of the methods of teacher-training suggested in materials provided by denominational and inter-denominational organizations.

In the first chapter existing conditions in the Sunday School under study were considered. In this process it was found that the teachers are inadequate in number, that all lack special religious training, that the training program given to the teachers does not provide adequate preparation, and that they lack interest and inspiration. Several results of these facts were evident. First, the teachers of the United Chinese Evangelical Sunday School in the Philippines fail to sense the responsibility of preparing their lessons and of attending the Sunday School

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1. Start Where you Are, p. 1.

session and other meetings regularly. Second, there is inefficiency in their teaching due to lack of knowledge of the content and techniques of teaching.

In the second chapter teacher-training programs provided by denominational and inter-denominational organizations were presented. Among all of these, the International Council of Religious Education was found to be the chief agency providing such materials. The United Lutheran Church uses all International Council of Religious Education material. The Methodist Church and the Reformed Church of America use only some of the materials of the International Council of Religious Education. The Presbyterian Church in the U. S. A. and the American Baptist Church have good programs of their own, but use only the leadership training curriculum of the International Council of Religious Education. The Protestant Episcopal Church has its own program.

From this study it was revealed that all denominational and inter-denominational organizations put the qualifications of the teachers first. The qualifications stressed most are good personality, training, Christian experience, teaching experience, and executive ability. All the materials examined were found to emphasize the enlistment of teachers by dignifying the call, describing the job, and assuring the teacher of help. The last point, all the denominational and inter-denominational

organizations stressed developing teachers. In addition, motivation of teachers was suggested through constructive preaching, workers' conferences and programs and contact with other Christians. A few practical methods of developing teachers are suggested, such as guidance in teacher's work, workers' conferences, guided reading, observation, and leadership-education courses.

Since it has been revealed that the teacher-training program in the United Chinese Evangelical Sunday School in the Philippines is in present need of improvement if it is to meet the needs of children, some practical suggestions for their improvement were presented in the last chapter. These in general consisted of adaptations of the findings in Chapter II. In order to supply adequate teachers, enlisting the church teachers has been given first consideration. In this respect the methods found in the American materials could be utilized without much change, namely, to dignify the call, to describe the job, and to give assurance of help. In order to develop good teachers, the following methods were suggested as being practicable: coaching, workers' conferences, leadership-education courses and testing teachers. In working out these suggestions, specific aspect of the situation as described in Chapter I, were taken into account. Where possible, present elements of the program were incorporated into the suggestions, usually in modified form. According

to the plan set up, in one year adequate teachers could be supplied for the United Chinese Evangelical Sunday School in the Philippines. New teachers could be recruited by the church and the teachers in service, through attending the workers' conferences and taking training courses, would find their spiritual power deepened, their teaching skill improved, and their knowledge of the Bible and other Christian literature broadened. Besides this, the stimulating and varied program of the workers' conference could arouse interest and tend to secure regular attendance. Suggestions for self-rating would help the teachers check up on their attendance, their responsibility, and their preparation. Thus, through such a program of leadership training a start, at least, would be made toward solving the problems of the United Chinese Evangelical Sunday School in the Philippines.

APPENDIX

APPENDIX

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3. Helping Leaders to Grow.
4. Leadership Education, the Key to Protestant Growth.
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7. Mould, Ralph Norman, Guiding Boys and Girls to Christ.
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9. Preparing Workers for Your Church.
10. So You Want Inspired Teachers.
11. The Successful Workers' Conference.
12. The Teaching Methods of Jesus.

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2. The Church Calls--A Reading List, The National Council.
3. Hints on Recruiting, The National Council.
4. More Effective Teaching.
5. Plan Your Work--Guide II, The National Council.
6. Self-Training for Teachers--Guide XI, The National Council.
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9. Your Church School--Guide XII, The National Council.
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