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SOME RELATIONS OF THE SUNDAY SCHOOL

First let us consider the relation of the Sunday School to education. I believe that the Sunday School has been one of the great forces making for religious education in this and other lands.

We ask the question: What is an education? Is it a thing of knowledge? Is it the furnished intellect? Is it polish of mind? Is education primarily of the heart, or of the head? Who is the educated man? The one who knows all things and is a walking encyclopedia in himself? Or is it the one with the heart trained and cultivated, with conscience quickened and made keen for the problems of after life?

If education is the well-rounded preparation of a man for the duties and trials and temptations of this life, and for the life beyond, then I say that the Sunday School stands second to no other force.

Let me ask another question—What is the purpose of the education given in the Sunday School? Is it intellectual? Is it fashioning the mind? Is it stocking the mind with knowledge, even though it be God's Book. Not at all. Everything we do in Sunday School is but a means to an end. Everything the Sunday School teacher does is for the purpose of saving the boy or girl. The Sunday School has one mighty and ever-present purpose and that is to save souls.

No man can fairly lay upon the Sunday School at any time, as an educational force, the burden of attempting or doing anything more than using God's holy Book as best he can, with the help of the Holy Spirit, for the one purpose of taking the child from home or street and giving him what we call, in old-fashioned way, "religion."

The education we give is that of the heart, not the head. If by education you mean the bringing of souls to righteousness, then you may count the sands of the seashore and the stars above us, and they will be a sign to you of the boys and girls the Sunday School has brought into the Church of Jesus Christ. If you count education by what we are doing for the homes, I say the benediction of the Sunday School has been and is upon the home and in lives that no criticism can ever efface.

Now let us consider the relation of the teacher to the curriculum. The center of the educational world is the teacher. Emerson was wise in declaring to his daughter that he cared little concerning what college she attended, but much concerning what teachers she had. Garfield counted the life of his pious-souled old teacher, Mark Hopkins, the best university. Everywhere thoughtful men have testified that as the teacher is, so is the school, and what the teacher is determines what the pupil may become. Teaching is a process involving the contact of life with life. God has so constituted the human soul that it grows by contact with other souls.

The Christian teacher must understand that he teaches more by his life than by his thoughts, his words or his deeds. The question of the true teacher in God's school is not, "What do I know? Nor yet, "What can I do?" but always and emphatically, "What am I?" To know is good. To do is better. To be is

best. "Be ye, therefore, perfect even as your Father which is in heaven is perfect" is the standard set for all teachers by the Ideal Teacher.

The transcendent need of the Sunday School is teachers—teachers who know the truth, who know it by living it, who glorify it by being the truth. Again the Ideal Teacher declares—"I am the truth." The teacher is both light and life to the budding powers of the young souls. Poor teachers will fail with the best curriculum. Good teachers will triumph in spite of the curriculum.

It is now the pride of a man's life that he is a lawyer, a doctor, a missionary, a minister. Why not exalt the work of teaching in Christ's school to the standard that would make men proud to record the fact, "I am a teacher in the Sunday School."

A great teacher is great in soulful worth. The measure of one's power to teach is the measure of one's love for Him. To meet the pupil bare of knowledge is unfortunate. To meet the pupil lean of soul is fatal. A consecrated teacher is worth more than a graded curriculum. Such a one becomes a living epistle of the Master, known and read of all pupils.

God commits His children to teachers, be they parents, or state agents or church agents, it is all one. To be a child of the King, each one must be led carefully, patiently, skilfully and steadily by a wise leader to the foot of the throne and inspired by the leading, these to bow and cry, "Holy, Holy, Lord God Almighty!"

SOME HINTS TO A PASTOR

The preacher should always be friendly to everybody, but have no special or particular friends to whom he confides all. He should visit his people in their homes, reading from the Bible and praying with them, also visiting the homes from which the Sunday School children come; but just a call here at the first will mean more than a pastoral visit. Distribute freely Gospels of John and ask the people to have them handy to read at spare moments. A poor preacher may become a wonderful pastor by his visitation work. Pray with your people as they come to your home for advice and counsel.

Don't feel you must preach long doctrinal sermons. Make much of Christ and His saving and keeping grace. Don't say, "I believe thus or so." Better say, "God's Word says thus or so," and your listeners will not be so ready to find fault with the doctrine.

Don't study without prayer, and don't pray without study. Read the Bible for your own private devotion, and keep reading it through, year after year, as it will help you to find texts to preach on, and your preaching will be Biblical.

As often as you can, go to hear other preachers, good preachers, not as a critic, but as a learner. Try to catch their spirit, study their style and delivery of sermon. Read good books on preaching. Make your preaching constructive, not destructive. Build up the faith of your people and do not think it is your duty to tear to pieces the many false faiths.

Don't tell the people all you know in one sermon.

Don't feed the people unbaked dough.

Don't offer the people manna that you have not tasted yourself.

Don't mistake philosophy for Christianity, noise for zeal, or crowds for success.

Don't listen eagerly to all the gossip that comes to your ears, and above all, do little upon the report of one or two persons. Better look wise and do nothing, for most reports that come will soon die out.

Don't neglect the poor. Prove to them that you seek them, not what they have.

Don't show your wounds; hide them; be as deaf as possible to censure.

Don't fear your people; fear God only. Try to be "all things to all men," but let nobody own you.

Don't apologize if you are hoarse. They will find it out, and if unprepared, it will not help your case by confessing it.

Don't expect the sun to shine for twenty-four hours in the day.

Don't be disappointed if harvest does not come in a day.

Don't fall down in your prayer life; live in constant communion with God.

Don't forget you belong first to Christ; second, to the congregation.

Don't drive, but lead. Don't thrash, but "feed the flock over the which the Holy Ghost hath made you overseer."—Pilgrim Holiness Advocate.

GLINTS OF BEAUTY

When the sunset's tints of splendor,
Bathes the earth and land and sea;
And its wondrous golden beauty,
Falls upon the distant lea,

There's a stillness in the gloaming,
Which precedes the coming night;
And a glow of silvery shadows,
Falls upon our misty sight.

In the quiet which surrounds us,
Jesus speaks within our hearts;
And the sweetness of His presence,
Bids our sins and fears depart.

Oh! His marvelous glorious presence,
Oh! His love so pure and true;
How He reached forth hands of pity
Gave His life!! Eternal sure.

When our earthly work is ended,
And our last farewells are o'er,
Jesus safely bear us onward,
To that happy, golden shore.

Matilda Walker Hunter

QUALIFICATIONS FOR MINISTRY

"Blood and tears are the price of success in the Christian ministry. No man can win for God unless he is willing to pay the price in blood and tears. The minister must listen to the plea that he must have a consuming zeal. To warm up to a publican, and to warm over a Pharisee is the kind of business that thrills the heart of God. In many quarters the pulpit has lost its nerve and forgotten the evidence of history. It would be an immense gain if some of the pastors became sure of anything. It is time that strength of the ministry is changed from intellectual exercises to an eager evangelism. It will take all the intellectual powers of which the ministers are capable, but these must have behind them the spiritual power of a man who feels the thrill of the passion of his Lord."—Sel.