

LEARNING

Christian

LEADERSHIP

LEARNING CHRISTIAN LEADERSHIP

Learning Christian Leadership

(WORKERS' TRAINING COURSE SERIES 106)

BY
DONALD S. AULTMAN

THE CINCINNATI BIBLE SEMINARY
LIBRARY

Prepared under the auspices of the
Church of God
National Sunday School and Youth Board

Pathway Press
Cleveland, Tennessee

254
A924L

*Copyright 1960
Pathway Press
Cleveland, Tennessee
All rights reserved*

ISBN: 0-87148-501-X

35565

Printed in the United States of America

To three Christian leaders:
My mother and father,
Who showed me the way;
My wife, Winona,
Faithful each day;
This book is thankfully dedicated.

STUDY COURSE FOR SUNDAY SCHOOL AND YOUTH WORKERS

The revised Workers' Training Course program of the Church of God includes seven curriculum classifications:

- I GENERAL (100 series)
- II BIBLE (200 series)
- III CHURCH DOCTRINE (300 series)
- IV CHRISTIAN LIVING (400 series)
- V EVANGELISM (500 series)
- VI YOUTH LEADERSHIP (600 series)
- VII SPECIAL STUDY (700 series)

A "Certificate of Credit" is awarded for each completed volume in one of the above classifications. A "Workers' Training Diploma" is awarded for the completion of five (5) volumes in one of the above classifications. A "Master Christian Service Training Diploma" is awarded for the completion of twenty (20) volumes, providing the individual has received a "Workers' Training Diploma" in two of the above course classifications.

This course "Learning Christian Leadership " 106 is the sixth volume in the General series (100).

JANUARY of each year is TRAINING MONTH in the Church of God. Plan to attend this training class in your church each year. The study of the Workers' Training Courses is not limited to Sunday School and Youth Department staff members alone. These courses may be profitably studied by any church member and by anyone who is interested in Sunday School and Youth Work.

A record of training should be kept in the local church of each person that studies this and other courses in the Workers' Training program. A record form will be furnished upon request.

A listing of all available Workers' Training Courses will be furnished upon request.

Cecil B. Knight, National Director,
Sunday School and Youth Department
Church of God

PREFACE

"Learning Christian Leadership" will rank as one of the most important training courses of the entire Workers' Training Course program. The need for trained Christian leaders in the local churches is urgent. The success of all church programs hinges on leadership. Good leadership means progress. Poor leadership means retardation and very often defeat.

Workers' Training Course students will find this course unusually easy to read and thought-provoking from beginning to end. It presents leadership principles in such a way as to be readily understood. The charts which the author uses add to the clarity of the leadership principles he sets forth.

Though leadership principles are adequately covered and discussed, this text itself becomes even more meaningful and appealing to the Christian leaders and prospective leaders when they detect the strong emphasis the author places on divine guidance as expressed in "the consecrated leader walks the path of prayer in search of guidance." Certainly the Holy Spirit is always present to guide the consecrated and dedicated leader.

To become the *best* leader one can become should be the goal of every Christian leader. Often we excuse ourselves with the statement that as long as we do the best we can for God, that is all He requires of us. The leader who acquires this attitude will never meet God's standard of leadership because God is not satisfied with the best you can do—but wants the "best you can become." As author Aultman states, "The work of God demands the highest and best."

The writer of "Learning Christian Leadership" is a man whose work reflects his fine background of experience and training. He received his B.A. degree from Howard College, Birmingham, Alabama. He received his experience as a State Sunday School and youth director in Texas, Michigan and Florida. He has served as a successful pastor and as a prominent member of

the National Sunday School and Youth Board of the Church of God. He presently serves as Assistant National Sunday School and Youth Director of his denomination.

Serving in these capacities, he has keenly observed the dire need for Christian leadership and has written this text with a burning desire to see the situation improve.

A profitable and inspiring course of study lies ahead for those who study "Learning Christian Leadership." I close this preface with the challenging words of the author himself:

"Throughout our study we have concerned ourself with such things as personality, group and individual understanding, and many technical aspects of leadership. Now it all boils down to this one question. *Will you, as a leader, seek to serve others?*"

O. W. Polen, Pastor
West Flint, Michigan

INSTRUCTIONS FOR THE TEACHER AND STUDENT

I. Instructions to the teacher

- A. Five class periods of two hours each are required to complete this course. (Two hours per night for each chapter with the exception of the last chapter. The second hour on the fifth night should be used for the examination.)
- B. A certificate will be awarded when this course is satisfactorily completed.
- C. The state Sunday School and youth director will furnish examination blanks. When the examination is returned to the state director, he will grade it and issue a certificate of credit.
- D. The examination should be taken with closed book.
- E. On the fifth night, a brief time should be spent in review prior to the examination.
- F. It is suggested that this course of study be concluded with a special consecration service for the workers who have completed this course of study.

II. Instructions to students*

- A. The student must attend at least four of the five class periods to be entitled to take the examination.

*Students must be fifteen years of age or older to receive credit for the course.

- B. The student must read the textbook through. If the book has not been read, the instructor may permit the individual to take the examination on a pledge that the book will be read through.
- C. The student should receive a grade of at least 70 on his written examination to receive credit.

AS A CORRESPONDENCE COURSE

For those who will not have the opportunity of the guidance of an instructor, or for some reason desire to study by correspondence, note the following instructions:

1. The book must be read through.
2. Have your pastor or Sunday School superintendent secure an examination for you from the state director.
3. When the examination is completed, return to the pastor, and he will forward it to the state director.
4. The examination should be taken with closed book.

TABLE OF CONTENTS

	Page
Instructions	11
Introduction	17

Chapter One

ACCEPTING THE CHALLENGE

I. What Is Christian Leadership?	20
II. Qualifying for Christian Leadership	22
III. Places of Service for Leaders in the Local Church	29
IV. Enlisting Capable Leaders	30
V. Leadership and Job Analysis Forms	32

Chapter Two

PERSONALITY PLEAS

I. Introduction	39
II. The Leader Personality	41
III. Developing a Spiritual Personality	46
IV. Grading Your Personality	48

Chapter Three

UNDERSTANDING THE INDIVIDUAL

I. Growth and Change	51
II. Basic Needs of the Individual	63
III. Basic Human Behavior	67

Chapter Four

GUIDELINES FOR GROUP LEADERSHIP

I. Learn to Lead	77
II. Learn to Speak	82
III. Learn to Moderate	85
IV. Learn to Think	88
V. Learn to Delegate	90

Chapter Five

THE ENABLING CHRISTIAN LEADER

I. The Enabling Christian Leader Plans for Progress	95
II. The Enabling Christian Leader Seeks to Avoid Common Leadership Errors	100
III. The Enabling Christian Leader Seeks to Serve	103
IV. The Enabling Christian Leader Desires the Deeper Life	104

INTRODUCTION

This work was begun and finished with the burning belief that enlightened lay leadership is the spiritual imperative of our time. While the paralyzing drug of apathy induces an ever-deepening sleep on many nominal and professional churchmen of our day, we must deepen our dedication and find new spiritual energies in the realization that Christian sonship begets Christian leadership.

This subject encompasses such a vast area that the author finds himself embarrassed by all he has left unwritten. Examples for every area of leadership which is discussed would be helpful, but are not possible in a work of this size. I have attempted to put forth certain basic principles which apply to the work of all church leaders. Specific application should be made by each one according to his need. Where this book is studied in class sessions the instructor can aid greatly by giving specific examples and illustrations.

Throughout this work emphasis is placed on three important areas of leadership; namely, the leader, the individual, and the group. I trust that this discussion will not conclude but will awaken the reader's interest in learning more about Christian leadership.

The author claims little originality but acknowledges that all that he has read and experienced has influenced what he has written. Gratitude is expressed to those authors who have granted permission for use of quoted material. Where possible all sources of information have been acknowledged. Sincere appreciation is given to Miss

Wilma Miner for her faithful work in the preparation of the text.

May all who read this book learn not just the art of leading, but the greater lesson of following Him whose church we seek to build.

Donald S. Aultman
Cleveland, Tennessee
September 1, 1960

Chapter I

ACCEPTING THE CHALLENGE

"Teach a Sunday School lesson? Not me. I'm just not cut out for that kind of thing." This may have been your reaction to your first invitation to serve in the church. You may have reacted similarly to any number of other requests for your time and talent.

When you finally consented, "the roof really fell in." Questions with no apparent answers began to run through your mind—"What will I do?"; "How do I start?"; "Will they behave?"; or "When will I find time?" These are normal reactions. Every conscientious Christian worker wants to feel adequately prepared for his task. Unfortunately, too many underrate their own ability. The vast amount of work to be done, and the short time there is to do it, make lay Christian leadership the spiritual imperative of our time. Stop fooling yourself! Don't try to get around your church obligation. If you have domestic, artistic, or business ability, there is a place to use that talent in the church.

Where will the church find its great leaders? Vast reservoirs of leadership lie dormant in the church. Jesus Christ chose His twelve disciples from among the most unlikely. Remember it is not what you are now, but what you can be through prayer, study, and application that really counts.

The need for better clerical and lay leaders is second to none in the church today. "The demand is for leadership on every level. Probably seventy-five per cent of all

the problems in any field are related to leadership."¹ Doctor Henrietta C. Mears writes, "It is well said that a church is only one generation from extinction. A church which cannot lead its youth into a vital Christian life today will be dead tomorrow."²

I. WHAT IS CHRISTIAN LEADERSHIP?

"Leadership," says Dr. John R. Mott, "is the ability to furnish a real lead." Christian leadership is the means of showing the way with a Christian viewpoint. "True Christian leadership is investing one's life in guiding a group toward worthy Christian ideals and accomplishments."³

The leader knows how to set goals and accomplish them. He is just a little ahead of the crowd in his vision, his thinking, his planning, and his attitude. As O. W. Polen wisely remarked, "The leader must always be ahead of the crowd. When the crowd catches up with him, he is no longer a leader. The motive of the crowd and the motive of the leader may be the same; but the difference between leading and following is one of speed, passion, and method."

Christian leadership accepts all that is good in methods, materials, and means. On the other hand, it violently rejects any cheap, phony, or high pressure methods. Leadership that is Christian disavows any connection with hypocritical and pseudo-psychological attempts to lead by deception. This study will be concerned with a few considerations of the human personality, individual

¹ LaVose A. Wallin, *Keys for Christian Leadership*, Christian Education Partner Service, 1955, page 25.

² *Ibid.*, page 25.

³ Mary Frances Johnson Preston, *Christian Leadership*, Convention Press, 1934, page 5.

ACCEPTING THE CHALLENGE

reaction, and group dynamics; but nowhere will it advocate that God's work be reduced to mere human manipulation.

A. Call or Command?

Christian leadership is mainly concerned with two areas of church work—teaching and training. One may be called learning by listening and the other learning by doing. Does the Word of God call one or two persons of our number to participate in this great work of teaching and training, or does it command us all to take part?

The church is filled with capable persons who say they have not been "called" to Sunday School or youth work. This kind of service, they say, is not their "calling." They have not received the type call that came to Moses in the burning bush, or to David through the anointing of Samuel, or to Isaiah in his magnificent vision. It should be pointed out that very few persons in all of recorded history have received such a call or have had such an experience.

The Word of God generally confronts us not with a call, but with a command. This command finds a place in every Christian life. Matthew 28:19, 20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

There are various ministries in the kingdom of God, and a few persons may be chosen for specific tasks, but the great majority of us find our call in Christ's command. When one feels a burden for any worthy work, this is his call and his command. When he accepts responsibility he is fulfilling the command of his Lord.

B. Can I Learn to be a Leader?

Leaders are usually made, not born. Finding "ready-to-wear" leaders in a church is the exception rather than the rule. The art of leadership is acquired through painful trial and error. There are rules and principles which, when followed, will result in a favorable response from those persons with whom one works. These principles can be learned. There are other practices which will result in a negative response. These can be pointed out and avoided.

The answer is yes! You can learn to lead. It is true that there are certain unmeasurable intangibles which may make one person more effective in a given situation, but generally the same rules of good and bad procedure apply to all. For example, the person who refuses to delegate any responsibility, but insists on "doing it all," will finally break under the load no matter how persuasive is his personality or pleasing is his manner.

Five generations back we have thirty-two ancestors. But fifteen generations back we have 32,768 ancestors and twenty-five generations back we have a total of 33,552,512 ancestors. Among these millions have been greatness and genius. All of these have passed on to us the best of their lives.⁴ If you want to excel in Christian service, you can learn to lead.

II. QUALIFYING FOR CHRISTIAN LEADERSHIP

A. Consecration

Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living

⁴ J. Vernon Jacobs, *10 Steps to Leadership*, The Standard Publishing Foundation (Cincinnati, 1956), page 10.

ACCEPTING THE CHALLENGE

sacrifice, holy, acceptable unto God, which is your reasonable service." This consecrated life is a foremost need around Christian leaders. A life that puts Christ at the center and subordinates all ambitions to His will is a great need today. Lip service alone will not answer this burning urgency. True love to Christ that impels service is the only real measure of consecration.

The consecrated leader walks the path of prayer in search of guidance. He not only wishes for guidance, but he walks in guidance. Aldous Huxley wrote the essay "Listen to the Drums." He began by quoting Thoreau: "If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music he hears." Huxley continued, "Each man's drummer is invisible, but his music is strong and compelling. Some of us hear the tom-tom, and march to the rhythm of passion. Others march to the steady banging of the big bass drum of ambition. Others again can hear only the monotonous one-two, one-two of routine." The Christian has a compulsion from another world. The realm of spiritual reality guides his thoughts and actions. Spirituality is the great thing. Without it no Christian life can exert Christlike influences. With it the Christian leader has diffused throughout his whole being the energies of omnipotence.

B. Sincerity

In its simplest form, sincerity is basic honesty. It comes from two Latin words, *sine*—"without" and *cere*—"wax." At one time faulty material was covered with wax to hide the defects. An item of furniture, for example, not so covered was referred to as *sine cere*, without wax or covering. Hence the word sincere.

The Christian should have no covering which would

disguise the real. His words and deeds should be motivated by truth. What he says and does must be honest reflections of his convictions. This does not imply that one should be crude and tactless. A charitable manner will be evident in every true follower of Christ.

It does mean, however, that the sincere Christian leader will walk without deceit, pretence or hypocrisy. He will be committed to the simple, unembellished truth. His outward gestures will be the reflection of true inward goodness.

Philippians 1:9-11, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

The word *sincere* in verse 10 means literally "judged by sunlight." Weymouth renders it "of transparent character." If this identifying mark of Christlikeness does not control the moral behavior of the Christian leader, the church deteriorates to the point where it becomes a stage for actors to manipulate human nature with "cheap psychology." God's work requires the highest sense of honesty, and therefore demands the highest sense of sincerity.

C. Humility

One of Christ's greatest lessons is found in Mark 9:35, "And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all." This forthright answer follows these comments. Mark 9:33, 34, "And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the

ACCEPTING THE CHALLENGE

way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest." Christ is saying, as a rebuke to His disciples—that self-exaltation and endless ambition never characterize the pious person. Rather, his personality shows an absence of pride or undue self-assertion.

It is not surprising that the church should face a problem of continuous inner struggle for individual recognition. Man feels he must assert himself. He strives to "be somebody." This is not necessarily undesirable. However, it is undesirable when principles are subjugated to ambitions. It is, in fact, evil and sinful when the rights of others are walked over in search of personal gain.

The humility of the Christian leader is best expressed in the words of Christ. Matthew 20:26-28, "But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

D. Unselfishness

Philippians 2:4-6, "None of you should think only of his own affairs, but should learn to see things from other people's point of view. Let Christ Himself be your example as to what your attitude should be. For He, who had always been God by nature, did not cling to His prerogatives as God's equal, but stripped Himself of all privilege by consenting to be a slave by nature and being known as mortal man" (J. B. Phillips).

Christ is our perfect example of the unselfish life. As Phillips translates, "He did not cling to His prerogatives as God's equal, but stripped Himself of all privilege." The Christian leader who claims no prerogatives, asks no

favours, seeks no special privilege will be admired and successful in his endeavors.

The self-centered leader has no regard for the interests of others. He has so much concern for his personal welfare that he forgets what is right and just. The selfish leader takes credit for all the good accomplished, but refuses to accept any responsibility for failure. He is willing to work when his efforts are applauded, but unwilling to work "behind the spotlight." The church can ill afford such leadership.

E. Faith

Faith is complete trust, confidence, and reliance on anything believed. Some unlearned person once said, "Faith is believing something that you know ain't so." What a travesty! It might better be said that faith is believing in what you know even though you cannot prove it. It is believing something will happen before it happens. It is believing in a real though unseen power. Such faith is not merely a means of getting God to do things for us. Faith is an all-encompassing way of life and manner of living. It certainly means "putting our full confidence in things we hope for," but it also means "being certain of things we cannot see." This is it! We have certain confidence in things neither seen nor experienced, yet believed. This is faith's manner of living.

The Christian leader must approach his every task with this faith. He must feel sure that what he is doing is so important that it cannot be neglected. He must know God's direction. He must believe God's Word. He must expect others to follow him. Furthermore, he must have the full assurance that God will work with him, in him, and through him if his aims correspond to divine will. Philippians 2:13, "For it is God who is at work

ACCEPTING THE CHALLENGE

within you, giving you the will and the power to accomplish His purpose" (J. B. Phillips).

The life of a dynamic leader must be one of faith. After all, he cannot see all his plans fully developed in the beginning. He often has little tangible evidence of success. There always looms the possibility of complete failure. However, he steps out on faith in the knowledge that God is with him. His attitude is: "I have something that will build the kingdom of God. Others will, perhaps, not be so anxious to see it succeed, but I am a leader. As a leader I must look further ahead, and work to bring my group to feel the need for this action."

F. Vision

Vision can be called "the sight of faith." It is the culmination of all these requisites into a clear vision of what needs to be done that forms the progressive leader. Full and complete vision presupposes that the leader, first, sees what should be done; and second, sees a plan of action; and third, sees that it is carried out.

"In contrasting weak leadership with strong, consider these two churches. The church building of one looked tired and weatherbeaten. It was badly in need of a coat of paint; but it did match the lawn, which was all too rarely mowed. The glass of its bulletin board was cracked, and the Sunday-service announcement was usually changed the following Tuesday or Wednesday. Its services of worship were listless and indifferently planned. One by one the members of the choir dropped out, while the dispirited congregation dwindled until only the faithful few were present. The minister, sad and disconsolate, became increasingly certain that he should move to some more promising field.

"The second church, which needed repainting and re-

decorating as badly as the other one, raised two thousand dollars for that purpose under the leadership of its new minister. As a service project for their church the young people undertook care of the church lawn and planting of shrubs and flowers. The services of worship became rich and meaningful, partly because the chorus choir was reorganized and enlarged. The sermons each Sunday were vital and challenging, because they were carefully and prayerfully prepared. Absent members returned, many new members were received, and the congregation rapidly increased to the point of almost filling the sanctuary. That church is now in its golden age of service and achievement.

"As you have already suspected, these two churches are one and the same—the only difference being that of ministerial leadership. The minister did not do it all. He only provided intelligent professional leadership. He organized and inspired the talent that was latent in that church. As one sees the devastation caused by poor leadership, one ardently longs for the spiritual vitality and the Christian power that always attend good leadership. The good, bad, and indifferent leadership that one sees in all too many churches is typified in these two pairs of ministers and laymen. The types are not fictitious, but the similarity to any official in any church anywhere is purely accidental."⁵

The difference between the dead and the growing church is the vision of the minister. The difference between the lively and lifeless group is the vision of the leader. The young people's meeting, the club activity, the missions project, or any other worth-while program will fail or succeed, depending on the vision of its leader.

⁵ Weldon Crossland, *Better Leaders for Your Church*, Abingdon Press (Nashville, 1955), pages 13, 14. Used by permission.

ACCEPTING THE CHALLENGE

III. PLACES OF SERVICE FOR LEADERS
IN THE LOCAL CHURCH

There are at least eleven major areas of expression in the local church. Each is not equal in importance, but each represents definite needs for responsible leadership. These are: pastoral, education, Sunday School, music, finances, evangelism, missions, youth work, women's work, property, church affairs.

Each of these areas will have one or more workers in an office set up by the local church. The number of leaders used will depend on the size, need, financial abilities, and availability of personnel in each church.

- 1. *Pastoral*Minister
Assistant Minister
- 2. *Evangelism*Evangelist
Committee on Evangelism
Personal Workers
- 3. *Education*Board of Education Director
- 4. *Missions*Missions Committee
Correspondence Secretary
- 5. *Sunday School*Sunday School Board
General Superintendent
Assistant General Superintendent
Department Superintendent
Several Secretaries
Teachers
Class Officers
Directors of Extension
Director of Visitation
Library Director

WORKERS' TRAINING COURSE SERIES NO. 106

6. *Youth* -- -- -- -- Y.P.E. Officers
Lamplighters Directors
Weekday Activities Director
7. *Music* -- -- -- -- Music Committee
Music Director
Choir Leaders
Special Singers
Pianist
Organist
Musicians
Librarian of Music
8. *Women's Work* -- -- -- L.W.W.B. Officers
9. *Finances* -- -- -- -- Clerk
Finance Committee
10. *Property* -- -- -- -- Trustees
Care and Maintenance
11. *Church Affairs* -- -- -- Church Council

This list is far more comprehensive than the average church would need, but each church will need the service of one or more leaders in each of these groups.

IV. ENLISTING CAPABLE LEADERS

The genius of Christian leaders is found in a devoted laity. Jesus Himself set the example by choosing laymen as apostles. Among the twelve disciples, not one was a cleric. There was not one professional in the group.

In keeping with this Bible background let us note some of the current local leadership trends today:

1. A closer relationship between the minister and lay workers.

ACCEPTING THE CHALLENGE

2. Regarding the minister as guide and leader rather than as the only worker.
3. Appointment of capable lay leaders to responsible positions.
4. Use of business techniques and job analysis in filling church offices. Careful and thorough training of lay leaders.
5. Formation of men and women groups within the church.
6. The use of more young men and women in official duties.
7. Holding regular meetings with church boards and leaders.

In enlisting capable leaders it should be remembered that some people should not serve as leaders. Their lives are not exemplary, and they possess no vision or objective. Despite this fact, there are still individuals in every congregation who should be considered as potential leaders. In fact, with a change in attitude and the proper guidance some of those now undesirable for leadership may qualify.

The following six standards have been set up by Margaret W. Boward and William Brady in the selection of health officers for training for the city of New York. They may prove helpful standards for consideration and selection of church leaders. These standards are indeed high goals for leaders to attain. If, however, they can be applied to industry, they should be applied to the church worker. Much of the remaining chapters will be an expansion of these ideas.

1. Appearance and manner—poise, physical alertness, restlessness, attentiveness, and mannerisms.
2. Attitude toward group—tact, cooperation, ability to mix, and flexibility.

3. Speech—power of expression, vocabulary, diction, modulation.
4. Leadership—ability to lead without giving offence, acceptance by group.
5. Contribution to group performance—Is person team worker or prima donna? Awareness of objectives, and ability to reconcile differences.
6. Scientific approach—ability to marshal data, awareness of implications of data, ability to reason, mental alertness and judgment.

V. LEADERSHIP AND JOB ANALYSIS FORMS

LEADERSHIP SURVEY FORM

Sunday School

I am now
serving as:

I desire to
serve as:

-----	Sunday School Superintendent	-----
-----	Assistant Sunday School Superintendent	-----
-----	Sunday School Department Superintendent	-----
-----	Sunday School Secretary-Treasurer	-----
-----	Department Sunday School Secretary-Treasurer	-----
-----	Song Director	-----
-----	Pianist	-----
-----	Organist	-----
-----	Cradle Roll Department Officer	-----
-----	Nursery Department Officer	-----
-----	Teacher, Beginner Department	-----
-----	Teacher, Primary Department	-----
-----	Teacher, Junior Department	-----
-----	Teacher, Junior Hi Department	-----
-----	Teacher, Senior Hi Department	-----
-----	Teacher, Young People's Department	-----
-----	Teacher, Young Adult Department	-----

ACCEPTING THE CHALLENGE

_____	Teacher, Adult Department	_____
_____	Home Extension Department Superintendent	_____
_____	Home Extension Department Worker	_____
_____	Branch Sunday School Staff Worker	_____
_____	Sunday School Visitation Team Worker	_____
_____	Children's Church Director	_____
_____	Stenographer for the Sunday School	_____
_____	Department	_____
_____	Other: _____	_____

YOUTH DEPARTMENT

I am now serving as:		I desire to serve as:
_____	President	_____
_____	Vice-President	_____
_____	Secretary-Treasurer	_____
_____	Senior Department Director	_____
_____	Junior Department Director	_____
_____	Song Director	_____
_____	Pianist	_____
_____	Organist	_____
_____	Weekday Activities Director	_____
_____	Club Counselor (Senior)	_____
_____	Club Counselor (Junior)	_____
_____	Youth Fellowship Advisor	_____
_____	Stenographer	_____
_____	Other: _____	_____

Is there any other information you wish to give concerning your-
self? _____

Signed: _____
(Name)

(Number and Street)

(City and State)

SUNDAY SCHOOL AND YOUTH DEPARTMENT PERSONNEL ANALYSIS

1. What type of person is best suited for this position?
2. What persons in our church are best qualified for this position?
3. Which person, of those best qualified, is available?
4. Is this person able to supervise and delegate responsibility?
5. Does this person have a particular interest in this area of church work?
6. Does this person get along well with others when serving on a committee?
7. Is he the type of person who will conscientiously follow through with his duties?
8. What is his record as far as past performance of duty is concerned?
9. Is he emotionally stable?
10. Is his personality pleasant?
11. Does he have initiative and creative ability?
12. Is he the type of individual who is constantly striving to improve himself?

The above is merely a guide in aiding a nominating committee or a pastor in selecting the individual in a church best suited for a particular position. The above qualifications may appear to be rather exacting, but it should be remembered that by applying this type of examination when considering individuals for particular jobs, you will be able to learn which one of those being considered is *best* qualified.

ACCEPTING THE CHALLENGE

**SUNDAY SCHOOL AND YOUTH DEPARTMENT
JOB ANALYSIS**

Undoubtedly more importance would be placed on the various Sunday School and youth work positions in our church if a job analysis were made of each one. A job analysis would also aid a pastor and/or a nominating committee in selecting the right persons for the various positions in the Sunday School and youth department of our churches.

Please consider each position in the Sunday School and youth department of your church in the following manner.

- 1. Why have this position? What is its purpose?
- 2. How is this position related to the program of the entire church?
- 3. What are the responsibilities of this position?
- 4. What are the related responsibilities?
- 5. How much time is required to perform the duties of this position in a satisfactory manner?
- 6. Can the duties and responsibilities of this position be enlarged?
- 7. How much importance should we give this position?

A SUPERINTENDENT'S SELF-RATING SCORE

	Possible Score	Your Score
I am deeply conscious of God's call to this office _____	4	_____
I have yielded my life for the Lord to use _____	4	_____
I feel a definite sense of loyalty to my church ..	3	_____
I regularly attend our church services _____	3	_____

WORKERS' TRAINING COURSE SERIES NO. 106

As the superintendent of our church's Sunday School:

I begin to plan early in the week for the following Sunday 4 -----

Hours are spent each week working and planning 3 -----

I write out specific items to be accomplished 2 -----

General plans are made at least 3 months in advance 2 -----

All dates are checked with the pastor 2 -----

On Sunday mornings:

I generally arrive before any teacher 3 -----

I make it a point to meet and greet the pastor 2 -----

I try to greet each departmental superintendent 2 -----

I try to meet as many teachers as possible 2 -----

To improve the teaching staff:

We have workers' meetings at least bimonthly 4 -----

We conduct a teacher-training program annually 4 -----

We promoted and some attended the Sunday School and Youth Conventions 3 -----

A retreat (dinner or rally) was held last fall 1 -----

For self-improvement:

I attended a convention myself 3 -----

I read at least 2 good Sunday School magazines 4 -----

I read at least 1 book on Sunday School work annually 3 -----

I took time to visit one other Sunday School last year 1 -----

As the general superintendent, I see:

That the pastor is reminded of coming events 3 -----

That important events are announced well in advance 2 -----

ACCEPTING THE CHALLENGE

That bulletin boards are cleared of past events	1	-----
That rooms are kept attractive -----	2	-----
That visitors are welcomed and directed to proper classes -----	3	-----
That visitors are called on by someone from our church -----	3	-----
With reference to finances:		
Our Sunday School plans an annual budget	3	-----
Money is appropriated for physical improvement -----	2	-----
I promote financial Sunday School and church support -----	2	-----
Our Sunday School offerings increased last year -----	2	-----
Points of spiritual emphasis:		
I pray regularly for our Sunday School staff	3	-----
I have regular private devotions -----	4	-----
Invitations for salvation are given in our Sunday School -----	4	-----
Unsaved souls of our Sunday School were saved last year -----	4	-----
Souls saved in Sunday School last year joined the church -----	3	-----

Possible total score 100 Points

My own score totaled -----

I scored best in areas of -----

My weaknesses show up in -----

This is how I determine to improve -----

DISCUSSION GUIDE

1. *What is meant by Christian leadership?*
2. *Is Christian leadership a call or command? Discuss.*
3. *Can leadership be learned?*
4. *Name and discuss six qualifications for Christian leaders.*
5. *Discuss the areas of service, officers, and committees needed in your local church.*
6. *Name some of the current local leadership trends today.*
7. *Discuss the suggested standards for leaders.*

Chapter II

PERSONALITY PLEAS

I. INTRODUCTION

Before reading further, stop, and write down in your own words your definition of personality.

No matter what you have written, you are probably correct. Some say personality is the quality of being a person. Others say it consists of the qualities likely to impress other persons. Still others say that "your personality is that expression of your character that determines your place in others' hearts and minds. It is that which shows your reaction to people, to life, to responsibilities, to problems and opportunities. It is that part of you to which others respond and by which they judge you. By your personality you are liked or disliked, followed or ignored, a success or a failure."¹

Obviously then, personality is more than a handshake. It is far more than the ability to speak, sing, sell, or smile. It is not good looks, influence, culture, or talent. Yet it may be all these. Your personality is the sum total of all qualities that make you and your attitudes in life. It is the very soul shining through the outward

¹ Wallin, *op. cit.*, page 10.

man. Personality is even more than character. Character is that which is distinct in one's make-up, but personality is the ability to impress character upon and reproduce it within others.

Although personality is an intangible and is difficult to "pin down," there are words which bring to mind desirable personality traits. Listed below are thirty of these words.

Patient	Loyal	Vigorous
Tactful	Forgiving	Studious
Courteous	Open-minded	Optimistic
Courageous	Enthusiastic	Sense of humor
Persistent	Positive	Self-confident
Friendly	Persuasive	Reliable
Sympathetic	Peaceable	Original
Punctual	Tolerant	Initiative
Kind	Consecrated	Attractive
Modest	Fair	Vision

Our aim should be to cultivate each of these qualities. Obviously we cannot be perfect in all of them now. List below those qualities in groups of ten which seem to be good, better, and best qualities. Don't be discouraged in your self-examination. But write down those qualities which you would like most to mold into your personality.

BEST

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

PERSONALITY PLEAS

BETTER

GOOD

II. THE LEADER PERSONALITY

A. *Leadership Qualities*

The leader must develop a personality designed for leadership. It is possible to be friendly, modest, studious, and forgiving and yet not be a leader. Now look over the list again. It is agreed that every one of them is important. But you want to be a top-notch leader. From the viewpoint of dynamic leadership write down the ten top qualities.

The leader's personality is not one to put on a front to impress people. It is not just the ability to get people to do things. It is those intangible qualities that elevate our fellow man, our work and ourselves. Note how these qualities apply to each of these areas of personality expression.

Leader Personality—Toward His Fellow Man

Friendly	Sympathetic	Persuasive
Courteous	Kind	Peaceable
Tactful	Loyal	Tolerant
Patient	Forgiving	Fair

Leader Personality—Toward His Work

Patient	Positive	Optimistic
Courageous	Loyal	Reliable
Persistent	Consecrated	Vision
Punctual	Vigorous	Originality
Studious	Initiative	Enthusiastic

Leader Personality—Toward Himself

Modest	Sense of humor	Fair
Open-minded	Self-confident	Attractive

B. Improving Your Leader Personality

The most desirable personality traits do not come by accident but are cultivated. No one jumps into full maturity and perfection. We are exhorted to "grow in grace." We take this to be a gradual improving of every aspect of our Christian personality. Good habits, clean living, in thoughts, words, and conduct are a reflection of this

PERSONALITY PLEAS

growth. Some of these traits are, no doubt, inherited. However, association with fine persons, reading good material, and dedication to useful living, help one to develop these desirable personality traits. Each one will naturally have to be applied to one's own life.

1. Be friendly

Cultivate a friendly attitude toward everyone you meet. Have the feeling that you like everyone and that everyone likes you. "He that would have friends must show himself friendly." If the leader expects people to warm up to him he must lead the way. An amiable and gracious manner will "thaw out" the coldest individual.

Friendship ain't just claspin' hands
And saying, "How' de do";
Friendship grips a fellow's heart,
And warms him through and through.²

2. Use tact

Tact was originally defined as "the sense of touch." It has come to imply the skill in dealing with persons or difficult situations. Almost all of the desirable personality traits are involved in tactful leadership. The tactful leader must be able to see the other person's position and maintain a proper attitude toward his problem. At the same time he must be completely fair and honest. It is an invaluable asset to possess that wonderful ability to know the right thing to do or say in any situation.

Tactfulness will help avoid misunderstandings and hurt feelings. It will take the sting out of embarrassment. There is no need to be crude when a kind word gets

² John T. Sisemore, *The Ministry of Visitation*, Convention

the same job done. "Tact magnifies the good intention over the mistake; it saves the self-respect of one who has failed; it gives the benefit of the doubt to the one in question; it expresses love and confidence in the midst of necessary correction."³ The following suggestions will help one develop tact:

1. "Feel friendly and kindly toward everyone. Want the best for them. Fear their hurt, embarrassment, or disappointment.
2. "Think 'What would I want others to say or do for me in similiar circumstances?'
3. "Consider the person or persons before you. Say nothing that might embarrass or put them on the defensive. Never be clever or humorous at their expense.
4. "Leave every contact with a mutual feeling of satisfaction, friendship and of anticipation of the next contact."⁴

3. Practice patience

Patience is listed in Galatians 5 as one of the fruits of the Spirit. Someone has said that patience is but "love waiting." This does not imply acquiescence or giving in to defeat. On the other hand, it means power to try again and work when the time is right. Develop patience with those who are slower to learn or understand. Develop patience with those who do not respond, accept new ideas or meet one's own standards.

Press (Nashville, 1954), page 45.

³ Wallin, *op. cit.*, page 11.

⁴ *Ibid.* Used by permission.

PERSONALITY PLEAS

4. Be enthusiastic

The enthusiastic leader is one of optimism and vitality. The contagion of enthusiastic labor will fire the imagination of a group. The leader should have coupled with his enthusiastic outlook a vision of the possibilities of the work of the church. His enthusiasm should result in courage to accomplish things for God. Romans 12:11, "Let us not allow slackness to spoil our work, and let us keep the fires of the Spirit burning as we do our work for God" (J. B. Phillips).

5. Show sympathy

Many of the complaints against leaders boil down to this, "He doesn't understand me." Understanding is based upon sympathy. This is the ability to enter into another person's position and to feel and see as he does. Sympathy cannot always be revealed in spoken words; the actions of the leader often are more revealing. The person working with youth must be able to live again his younger life and feel the jolts and joys of the teen-ager. This fellow-feeling and kindred spirit builds confidences that make for good leadership.

6. Be persuasive

Cultivate the ability to help others see your side. Positive action and poised alertness convey your self-confidence to others. People usually want to go with the leader who knows what he wants and where he is going. The church needs leaders who are sold on its program and filled with persuasiveness.

Note Paul's positive viewpoint. 2 Timothy 1:12, "For I know whom I have believed, and am persuaded that he is able." Because of this persuasion, Paul could speak positively. He spoke to the jailer in Philippi, Acts 16:31,

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Again he wrote in Colossians 2:6, 7, "As ye have . . . received Christ Jesus, the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught."

The heart of the Christian worker, whether winning souls, teaching a class, selling Sunday School, or addressing a youth group, should be committed to his work until every word rings with persuasion.

7. Guard confidences

If your integrity is to be maintained you must carefully guard the confidence placed in you. There are, unfortunately, many hard-working people who cannot keep a secret. They must tell what they have heard. Sometimes the story is dramatized to the point of exaggeration. This damaging failure destroys trust. Every church leader, at some time in his experience, is faced with confidential information. The minister, the youth leader, the Sunday School teacher, and others may be approached for spiritual, domestic, or personal advice. When a person opens his innermost thoughts to you, do not be so unethical as to reveal them. Learn to guard confidences. This virtue can earn you the respect of all your fellow-workers.

III. DEVELOPING A SPIRITUAL PERSONALITY

It is disturbing to account the number of so-called church leaders who have little or no spiritual concept. Worldly leaders can develop many of these other desirable personality traits. In fact, many statesmen and world leaders have acquired most of them. The church worker, however, needs more, much more. He needs to

PERSONALITY PLEAS

develop a personality which is spiritual in every expression.

The spiritual personality makes it convenient for one to meditate on God and His Word. It radiates to others a faith that surpasses smiles and handshakes. It makes easy the task of leading a sinner to Christ or lifting a burdened soul to God in prayer. If one cannot accomplish this he is only a half leader no matter how proficient he may be in the techniques of his work. Real spiritual leadership can only come from one who knows the sonship of the new birth, the fellowship of the body of Christ, and the servanthip of His calling.

A. Prayer

The spiritual personality must be developed in prayer to God. This prayer should not consist merely of rushing into the presence of God for a "gimme this or gimme that. Amen." This prayer life should be a well-rounded source of fellowship with one's Creator.

The well-rounded prayer should consist of *adoration* (read Psalm 8)—giving praise to God; *confession*—acknowledging of our faults and sins; *petition*—making requests to God; *intercession*—praying for others; and *thanksgiving*—gratitude for past blessings. Spend five minutes each day in each of these areas and see the difference in your prayer life. It is very easy for one to get so busy with things, even holy things, that he neglects to pray. The leader never gets too busy to need personal prayer. The more there is to be done, the more one needs to pray.

B. Bible Reading and Study

Reading and studying the Bible are close companions to the life of prayer. In prayer, one talks to God.

Through the Word, God speaks to him. Prayer is man's way to the throne of God, and Bible reading is God's way to the soul of man.

The Christian worker should not only read the Bible for inspiration; he should also study it for instruction. The Christian leader should seek to master the Bible. This is the textbook and handbook for all his work. In a survey given to 1,156 high school students in a Southern state, only one in every thirty-nine could name three books written by Paul; only one in eight could name three of the Ten Commandments; only one in every thirty-eight could name three Old Testament prophets.

There is an appalling lack of Bible knowledge in our churches. Many Christian leaders have contributed to this delinquency by not having studied the Bible enough to properly instruct their church groups in the Word of God. Thorough, consistent, original Bible study is the greatest need among church leaders today.

IV. GRADING YOUR PERSONALITY⁵

"The following questions are among those most important for a leader to consider in judging himself and his present fitness for the task. Grade yourself on each question on the basis of five. If in your judgment you can honestly count yourself excellent, give yourself five points. If you can say that you are good in this particular point, make it four. If you are average, take three; poor, two; and very poor, one. Be fair to yourself. Your tendency will be to grade yourself too low. Add the grades and see what your present rating is on the basis of 100 per cent.

1. Am I concerned about the welfare of others?
2. Do I love my church?

⁵ Preston, *op. cit.*, pages 54, 55. Used by permission.

PERSONALITY PLEAS

3. Is my religious life sincere and genuine?
4. Do I desire to win others to Christ?
5. Have I fully surrendered to Christ?
6. Have I a knowledge of the Bible?
7. Do I plan my work carefully?
8. Have I studied my job?
9. Have I spent sufficient time in study?
10. Have I exercised good judgment in settling problems?
11. Have I exercised tact when needed?
12. Can I keep my temper under control?
13. Do I have a cheerful disposition?
14. Do I come to clear-cut decisions?
15. Is my personal appearance neat and attractive?
16. Can I get other persons to work willingly under my direction?
17. Am I loyal to my associates?
18. Do I care for my body?
19. Can I bring good order without offending any in the group?
20. Do I complete the tasks I start?

Practical suggestions in developing right characteristics:

Avoid

All forms of nervousness,
restlessness, and anxiety

Developing mannerisms

Talking too much

Criticizing one person to another

Losing your temper

Cultivate

Motions that reveal poise and
self-control

Pleasing facial expression,
proper use of arms and
hands

Self-expression by others

Faith in others and a respect
for their opinion

Self-control

WORKERS' TRAINING COURSE SERIES NO. 106

Avoid

Getting "the blues"

Unsympathetic attitudes

Having favorites

The handicap of not knowing
organization plans and
methods

Habitual tardiness

Nagging members

Doing too much yourself

Disorder in the group

Cultivate

Personal inspiration by reading biography, poetry, and other sources

A successful attitude of mind

The viewpoint of those you would lead

A working knowledge of your subject by studying the manuals related

Promptness and regularity

Patience

Making leadership your major interest; do not dissipate your interests

Definiteness in your preparation and leadership; set the example

Do the positive thing—not the negative.

The power of suggestion functions greatly in this realm.

DISCUSSION GUIDE

1. *Define personality.*
2. *Discuss personality traits which the leader should cultivate.*
3. *How may the leader improve his personality?*
4. *Name four helpful suggestions in developing tact.*
5. *Discuss the importance of guarding confidences.*
6. *What are the five important elements in prayer?*
7. *Discuss the personality characteristics to avoid and those to cultivate.*

Chapter III

UNDERSTANDING THE INDIVIDUAL

In a study of leadership principles, considerable time should be given to group guidance. However, a prime requisite for group understanding is a knowledge of the individuals who constitute the group. Before we can perceive thoroughly and fully the nature, character, and functions of a group, we must understand and properly interpret the behavior of the individual. Understanding a few general principles of psychology will make one broad-minded in dealing with personal problems and will certainly make one more effective in helping the individual.

Individual literally means "not divisible." It refers to a single person or thing. All the marvelous potentials of a life are bound up inseparably in the individual. Just as he is "not divisible," he is likewise "not addible." Place him in the group and merge his interests as far as possible with that of the group; he will yet remain an individual. This is the person you must understand and take for what he is.

I. GROWTH AND CHANGE

Since this study is directed to leadership in all age groups, a few general statements and some specific age group characteristics will be noted. "The church group leader deals both with truth that is unchanging and with people who change continually. He must understand

both. The same God is Father to the youngest child and to the oldest adult, but there is a vast difference between their understandings of God and their ways of responding to God. Therefore, church work with children is vastly different from church work with adults. It is obvious that the church group leader who would contribute to Christian nurture must know the age group with which he works."¹ The following developmental charts summarize the results of scientific study of groups. They may tend to lose the individual in the "average" since there is no average eight-year-old or adolescent. They will, however, prove helpful for purposes of comparison and general understanding.

A. Chart of Normal Development of Children and Youth²

Infancy—Preschool Years

Physical Development

Most rapid growth rate of any period.

Mastery of walking, running, climbing, jumping, skipping, using tricycle.

Learning by touching, tasting, feeling.

Desirable habits of eating, sleeping, elimination, usually well-established.

Motor coordination gradually developing, permitting cutting, pasting, coloring.

Four-year-olds beginning to wash and dress themselves, lace shoes, brush teeth.

¹ Lee J. Gable, *Encyclopedia for Church Group Leaders*, Association Press, (New York, 1959) page 71. Used by permission.

² Gladys Gardner Jenkins, Helen Shacter, and William W. Bauer, *These Are Your Children*, Scott, Foresman and Co., (Chicago, 1949), front and back inside cover pages. Used by permission.

UNDERSTANDING THE INDIVIDUAL

Characteristic Reactions

- At one—sociable, beginning to explore environment; enjoys nursery rhymes, pat-a-cake, and simple rhythmic play.
- At two—often negativistic, ritualistic, more responsive to humor or distraction than to discipline; increasing understanding of and beginning use of language; solitary or parallel play; possessive.
- At three—more conforming, anxious to please, better motor control, interested in other people, cooperative, less rigid or ritualistic, highly imaginative, beginning to share, responsive to verbal guidance.
- At four—lively, highly social, talkative, much out-of-bounds behavior, expressive, high motor drive, imaginative, dramatic, versatile, constantly asks “Why?”

Special Needs

- Sureness of parental support and love.
- Consistency and patience from adults.
- Regular daily schedule which fits needs of individual child; plenty of sleep.
- Chances for self-help, but without pressure.
- Companionship of other children.
- Play equipment to develop large muscles and challenge creative imagination.
- Opportunity for plenty of activity.

At Five

Physical Development

- Has entered period of slow growth.
- Girls are usually about a year ahead of boys in physical development.

Good general motor control, though small muscles not so fully developed as large ones.

Sensory-motor equipment not ready for reading; child apt to be farsighted.

Speech has very little infantile articulation.

Handedness established by five.

Characteristic Reactions

Stable—good balance between self-sufficiency and sociality; home-centered.

Beginning to be capable of self-criticism, eager and able to carry some responsibility.

Noisy and vigorous, but his activity has definite direction.

Shows purposiveness and constructiveness; knows what he's going to draw before he draws it.

Uses language well; loves dramatic play.

Can wash, dress, feed, and toilet himself, but may still need occasional help.

Individuality and lasting traits beginning to be apparent.

Interested in group activity.

Special Needs

Assurance that he is loved and valued at home and at school.

Opportunity for plenty of activity; equipment for exercise of large muscles.

Opportunity to do things for himself; freedom to use and develop his own powers.

Background training in group effort, sharing, give and take, and good work habits that he will need next year in first grade; kindergarten experience if possible.

UNDERSTANDING THE INDIVIDUAL

At Six

Physical Development

Growth proceeding more slowly; a lengthening out.
Large muscles better developed than small ones.
Eyes not yet mature; tendency toward farsightedness.
Permanent teeth begin to appear.
Heart is in period of rapid growth.

Characteristic Reactions

Eager to learn, exuberant, restless, overactive and easily fatigued.
Self-assertive; aggressive; wants to be first; less co-operative than at five; keen competition and much boasting.
Whole body is involved in whatever he does.
Learns best through active participation.
Inconsistent in level of maturity evidenced—regresses when tired; often less mature at home than with outsiders.
Inept at activities using small muscles.
Relatively short periods of interest.
Has difficulty making decisions.
Group activities popular; boys' and girls' interests beginning to differ.
Much spontaneous dramatization.

Special Needs

Encouragement, ample praise, warmth, and great patience from adults.
Ample opportunity for activity of many kinds, especially for use of large muscles.
Wise supervision with a minimum of interference.

Concrete learning situations and active, direct participation.

Some responsibilities, though without pressure, and without his being required to make decisions and choices or achieve rigidly set standards.

At Seven

Physical Development

Growth slow and steady.

Losing teeth; most sevens have their six-year molars.

Better eye-hand coordination.

Better use of small muscles.

Eyes not yet ready for much near work.

Characteristic Reactions

Sensitive to feelings and attitudes of both peers and adults; especially dependent on approval of adults.

Interests of boys and girls diverging; less play together.

Full of energy but easily tired; restless and fidgety; often dreamy and absorbed.

Very little abstract thinking yet; seven learns best in concrete terms and where he can be active while learning.

Cautious and self-critical; anxious to do things well; likes to use hands.

Talkative, exaggerates; may fight with words instead of blows; highly competitive.

Enjoys songs, rhythms, fairy tales, myths, nature stories, comics and radio.

Able to assume some responsibility; concerned about right and wrong, though often prone to take small things.

Rudimentary understanding of time and money values.

UNDERSTANDING THE INDIVIDUAL

Special Needs

The right combination of independence and encouraging support.

Chances for active participation in learning situations with concrete objects.

Must make adjustment to rougher ways of playground; needs adult help to do this without becoming too crude or rough.

Warm, encouraging, friendly relationship with adults.

At Eight

Physical Development

Growth still slow and steady; arms lengthening, hands growing larger.

Eyes ready for both near and far vision; nearsightedness may develop this year.

Permanent teeth continuing to appear.

Large muscles still developing, small muscles better developed too.

Poor posture may develop during this year.

Characteristic Reactions

Often careless, noisy, argumentative, but alert, friendly, interested in people.

More dependent on mother again, less so on teacher; sensitive to criticism.

New awareness of individual differences.

Eager, more enthusiasm than wisdom; higher accident rate.

Gangs beginning; best friends of same sex.

Allegiance to peer group instead of to the adult in case of conflict.

Greater capacity for self-evaluation.

Much spontaneous dramatization; also ready for simple classroom dramatics.

Understanding of time and use of money.

Responsive to group activities, both spontaneous and adult-supervised.

Fond of team games, comics, radio, adventure stories, collections of all kinds.

Special Needs

Much praise and encouragement from adults.

Must still be reminded of his responsibilities.

Wise guidance and channeling of his interests and enthusiasms, rather than domination or overcritical standards.

A best friend.

Experience of "belonging" to peer group; opportunity to identify with others of same age and sex.

Adult-supervised groups also; planned after-school activities.

Exercise of both large and small muscles.

At Nine

Physical Development

Slow, steady growth continues; girls forge further ahead, some children reach the plateau preceding growth spurt of preadolescence.

Lungs and digestive and circulatory systems almost mature; heart especially subject to strain.

Teeth may need straightening; first and second bicuspids appearing.

Eye-hand co-ordination good; hands ready for crafts and shop work.

Eyes almost adult size; ready for near work with less strain.

Characteristic Reactions

Decisive, responsible, dependable, reasonable, strong

UNDERSTANDING THE INDIVIDUAL

sense of right and wrong.

Individual differences distinct and clear; abilities apparent.

Capable of prolonged interest; often makes plans and goes ahead on his own.

Gangs strong and of one sex only, of short duration and changing membership.

Perfectionistic; wants to do well, but loses interest if discouraged or pressured.

Interested less in fairy tales and fantasy, more in his community and country and in other countries and peoples.

Loyalty to his country and pride in it.

Much time spent in talk and discussion; often outspoken and critical of adults.

Much arguing over fairness in games.

Wide discrepancies in reading ability.

Special Needs

Active rough and tumble play.

Friends and membership in a group.

Training in skills, but without pressure.

Reasonable explanations; no talking down to him; definite responsibility.

Frank answers to questions about the coming physiological changes.

In Preadolescence

Physical Development

A "resting period," followed by a period of rapid growth in height and then growth in weight; this usually starts somewhere between 9 and 13; boys may mature as much as two years later than girls.

WORKERS' TRAINING COURSE SERIES NO. 106

Secondary sex characteristics beginning to develop.

Rapid muscular growth.

Uneven growth of different parts of the body.

Enormous but often capricious appetite.

Characteristic Reactions

Wide range of individual differences in maturity level among this age group.

Gangs continue, though loyalty to the gang stronger in boys than in girls.

Interest in team games, pets, radio, comics; marked interest differences between boys and girls.

Much teasing and antagonism between boy and girl groups.

Awkwardness, restlessness, and laziness common as result of rapid and uneven growth.

Child approaching adolescence often becomes over-critical, changeable, rebellious, uncooperative.

Interested in activities to earn money.

Special Needs

Knowledge and understanding of the physical and emotional changes about to come.

Skillfully planned program to meet needs of those who are approaching puberty as well as those who are not.

Warm affection and sense of humor in adults; no nagging or condemnation or talking down to him.

Sense of belonging and acceptance by peer group; increasing opportunities for independence.

In Adolescence

Physical Development

Rapid weight gain at beginning of adolescence; enor-

UNDERSTANDING THE INDIVIDUAL

mous appetite.

Sexual maturity, with accompanying physical and emotional changes; girls are usually about two years ahead of boys.

Sometimes a period of glandular imbalance.

Bone growth completed; adult height reached; improved muscular co-ordination.

Heart growing rapidly.

Characteristic Reactions

Going to extremes; emotional instability with "know-it-all" attitude.

Return of habits of younger child—nail biting, tricks, impudence, daydreaming.

High interest in philosophical, ethical, and religious problems; search for ideals.

Preoccupation with acceptance by the social group; fear of ridicule and of being unpopular; oversensitiveness; self-pity.

Strong identification with an admired adult.

Assertion of independence from family as a step toward adulthood.

High interest in physical attractiveness.

Girls usually more interested in boys than boys in girls, resulting from earlier maturing of the girls.

Special Needs

Conformity with and acceptance by the peer group. Adequate knowledge and understanding of sexual relationships and attitudes.

Adult guidance which is kindly, unobtrusive, and does not threaten the young person's feeling of freedom.

The assurance of security; adolescents seek both dependence and independence.

Opportunities to make decisions and to earn and save money.

Provision for constructive recreation and if possible a "worthy cause."

B. Development Task Chart for Adults³

Developmental Task Chart

<i>Young Adults</i>	<i>Middle Age</i>	<i>Old Age</i>
Vocation		
Choosing a vocation	Improving in vocation	Retirement
Preparation	Evaluating motives	Insecurity
Getting Started	Changing if dissatisfied	Adjusting to new situation
Living on income	Inability to change	Living on income
Motives and standards	Developing avocation	

Church Relationship

Motive of service	Assumption of mature responsibility	Insecurity in place of service
Preparation for service	Too many activities	Less ability to serve but more time
Time to serve	Re-evaluation of service activities	Adjusting to others taking place of leadership
Finding place of greatest ability	Growth in service	Failure to keep growing

³ Irene Smith Caldwell, *Adults Learn and Like It*, Warner Press, (Anderson, 1955), page 30. Used by permission.

UNDERSTANDING THE INDIVIDUAL

<i>Young Adults</i>	<i>Middle Age</i>	<i>Old Age</i>
	Family	
Choosing a mate	Personal relationships in the home	Relation to grown children and in-laws
Adjusting to family life	Members of all ages	Grandchildren
Setting home standards	Adolescent problems and guidance	Husband-wife relationship
Child training and care	Need to free children	Loss of companion
	Financial strain	Changing home situation
	Rethinking standards	Feeling unneeded
		Dependence
	Spiritual Growth	
Acceptance of basic philosophy	Staying true to accepted philosophy	Continuing true to accepted philosophy
Setting patterns of worship	Growing and improving	Still looking forward
Group pressures on individual conscience	Relaxing in effort	Keeping sweet in disposition
Bible as guidebook	Giving in to group pressures	Adjusting to new standards
	Bible as a challenge	Bible as a comfort

II. BASIC NEEDS OF THE INDIVIDUAL

The people one leads have varied backgrounds. The leader's responsibility is to try to understand them. The purpose of seeking to understand them is not just to get them to do things for the church or the class; but to understand them so that you may assist each person in the realization of a fuller life in Christ.

A. Being Loved

The most essential part of one's life is being loved. Every person must have the feeling that someone cares for him. The fortunate person gets this at home. His parents, his brothers and sisters have formed a family unit held together with true love. On the contrary, some persons have failed to receive this assurance that they are loved. The parents profess affection, but the children sense a lack of it. When this happens emotional problems appear in the unfortunate child. If not corrected the problems becomes more severe as the child grows older.

It should be pointed out that there are exceptions to these statements. Some persons who apparently found little love in the home have grown into well-adjusted adults. Their lives were made complete through the church, school, or some useful interest. It is still a fact, however, that love in the home is the basic factor in fulfilling the human needs for happiness.

We all have known children who were brought up in disorganized neighborhoods and subjected to all sorts of evil influences, but grew into emotionally healthy adults because they found love in the home. One teen-age girl in such a neighborhood had friends who were stealing. She was encouraged to participate. This was her reply. "They're fools. I wouldn't go along even though they called me 'chicken.' I like pretty things too, but I don't want to get them that way." Affection in the home provided the moral support which she needed.

B. Acceptance

The child or adult needs to be accepted for himself, and for what he is. He must feel that he is a part of the group and important in it. A teen-age boy hanging around

UNDERSTANDING THE INDIVIDUAL

the edges may seem to be "stuck up." He probably wants acceptance but does not know how to get it. It may appear that a child does not like other children, when he really is afraid he will not be accepted by other children. This lack of acceptance may bring about varied responses. Some of the most likely reactions are "I'll show them" or "I won't go back," or "I hope they'll like me this time." The role of the leader is obvious. He must bring about the feeling of complete acceptance by himself and others on the part of every member of the group. This is true whether leading a church council or a Sunday School class picnic.

C. Recognition

One needs to know that what he is doing is appreciated. When a child brings home work from school, he wants his parents to like it. If the parent does not like it, he is disappointed. He may go to his room and slam the door behind him, or he may show little sign of his feeling. But he is disappointed. He wants to be recognized for his achievements by those whom he loves. The adult who "pops" up at every meeting and takes a negative view of every proposal may be showing the same feeling in another way.

D. Sense of Belonging

The first contacts in life are in the family. An established sense of belonging by the family prepares the child to seek acceptance in another group. Then he can say proudly, these are "my friends"; this is "my church," or "my club." Fraternities create their special names and symbols. Clubs create their own uniforms. Young boys search for secret handshakes and passwords. The delinquent has his zip gun or switchblade knife. These are

all group symbols which create a deep sense of belonging. The church excels in this human need. The full fellowship of the church and the entire Christian community offers avenues of acceptance which the leader should exploit.

E. Feeling of Adequacy

Each individual must have the opportunity to perform in a way that will build his confidence. To put a fat boy in a foot race with fast runners would be depressing to him. Asking someone who reads poorly to read aloud in Sunday School would be most humiliating. Almost every person has an aptitude for something. The task of a leader is to give opportunity for each person to express himself in a manner that will build rather than destroy his confidence. People become discouraged when asked to do things they cannot do; but they grow in interest and ability as they are assigned tasks that are within their grasp, as they are given guidance, encouragement, and praise for their efforts.

F. New Experience

Perhaps one of the most fascinating areas of childhood is new experience. On the other hand, the most feared aspect of old age is boredom. The human personality thrives on new adventure, new activity, new friendship, and new knowledge. We cannot overemphasize the importance of the leader's guiding the group to new things or at least doing old things in a new way. Many persons come from backgrounds where life has been anything but an adventure. Personalities will blossom as these persons are led to new experience.

G. Expression

In an earlier paragraph it was mentioned that certain

UNDERSTANDING THE INDIVIDUAL

persons are better suited for certain tasks. It was emphasized that they should not be asked to do something which they could not accomplish. This does not mean that one should be stereotyped. Creative expression must be encouraged. Individuals should be led to do things which give them an opportunity for expression.

For example, the writer knows of a boy who could not find himself until he was introduced to music. Here he adapted himself and is today an outstanding musician. Others find expression in science, art, or sports. Spiritually, there is a place for expression for every individual in the church.

H. Security

We ordinarily think of security as being shelter, food, clothing, money, and the like. Yet there is an emotional security which transcends these in importance. Each of the basic needs of the individual which were discussed contribute to this feeling of security or the lack of it. When love, recognition, acceptance, and a sense of belonging have been withheld, it precludes the building of the strong mature adult. The leader who would thoroughly understand the individual will search far beyond these simple statements for more information on this important subject.

III. BASIC HUMAN BEHAVIOR

A. Instincts

The inborn tendencies to act in a certain way are known as instincts. These are not acquired or learned, but come about naturally. The animals have instincts and obey them completely. Man, however, can learn to direct and use his instincts. Listed below with brief com-

ments are some of the more important human instincts:

- (1) Physical Activity—Normal for children and adults. In children it may lead to noise and fighting.
- (2) Appetite—Induces hunger and sex behavior.
- (3) Self-preservation—May lead to stealing or business success, depending on direction given.
- (4) Curiosity—In religion this attribute impels a search for truth. It leads to scientific discovery and invention.
- (5) Acquisition—The desire to have things.
- (6) Gregariousness—The desire for companionship.

B. Emotions

A knowledge of these and other important driving forces in the human personality can be of invaluable aid to the leader. Just as important are the human emotions which produce strong physical excitement. Among the more important are *love, hatred, fear, anger, joy, sorrow, jealousy, and amusement*. These elements in the human personality impel him to act and get things done.

C. Aggressive and Submissive Behavior

The discussion of human needs was given as a preface to this discussion of behavior. The way human needs are met will greatly determine human behavior. This does not mean that a person is what he is because he has been denied or given any one emotional need. Seldom is this true. A person's actions are the result of a combination of several factors. The total effect of his entire life experiences has made him what he is and causes him to act as he does.

UNDERSTANDING THE INDIVIDUAL

It must be pointed out that all that is said here concerning the cause or effect of environment on the individual is subject to radical and complete change. A spiritual experience becomes a factor which modern psychologists cannot explain. It is, however, explained in 2 Corinthians 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." This reference is to a spiritual change. As the Christian matures this spiritual change can affect the most disarranged person so that his whole personality will adjust. However, in the new convert, and in the unmatured older Christian, vestiges of the old personality maladjustments may remain. The Christian leader must know how to deal with these problems which appear in saved as well as unsaved.

When an emotional need is denied, the individual may react in one of two ways. He may become either violently aggressive or completely submissive. A well-balanced person will be at times aggressive and at times submissive, but when an individual is constantly either aggressive or submissive, a behavior pattern has developed indicating that his relationships have not been normal.

It perhaps could be said that the totally aggressive person is more nearly normal. He reacts against all discipline and environmental restraints. He may be, therefore, more dynamic and energetic. He may experience success because of this drive. Sometimes he forces tremendous accomplishments in order "to get even."

The totally submissive person will not fight back. He has given up. He may always seek to please the leader, or he may show complete indifference and apathy. This person needs special understanding and attention. Perhaps the leader may be able to bring him out of his shell or to help the completely aggressive person feel accepted

for what he is and feel secure in normal friendships. When nothing else can be done, if the leader understands the relation of human needs to behavior, he will make sure that his actions do not further injure these persons who long for love and respect.

D. Helping the Individual Through Group Experience

Someone has said that we can best "find ourselves in others." If this statement is somewhat vague, it nonetheless conveys the idea that the individual needs group relations for normal development. When fellowship with the group is withheld, the personality forms complexes which result in introverted or extroverted behavior. The extrovert is the loud, talkative person and the introvert is the quiet, withdrawn person. This is not necessarily abnormal behavior unless it is accompanied by these other undesirable aggressive or submissive tendencies.

The best therapy in the church for either of these persons is spiritual conversion and wise counseling. The next best treatment is wholesome group experience. When the understanding leader knows the social, economic, and religious background of each person, he will be able to wisely bring them into the group. In dealing with a problem child or adult, the leader should constantly ask himself, "Why does he act the way he does?"

1. The "clown"

When a person constantly seeks acceptance by clowning, he may be suffering from a lack of security or feeling of adequacy. He may on the other hand simply be seeking recognition or expression. The clown may be

UNDERSTANDING THE INDIVIDUAL

terribly irritating, but handle him gently. Obviously he has talents.

2. The "clinging vine"

Every youth leader has met this person. He hangs on "like a leach." The leader's first reaction is to brush him off. Don't do that. This person is desperately in need of affection. You must give him the impression that he is liked and yet prevent him from clinging. The best way would be to devise situations to help the person gain status in the group and thereby "get on his own" socially.

3. The "boss"

In any group one person may take control. He may dominate the group to the point of becoming a veritable dictator. This becomes possible when the others are retiring and have come to expect this one individual to speak for them. This trend is apparent in every age group. The strongest boy who is the king of the block; the young girl who is a leader; or the well-known "church boss" may be encountered. Get to like and be liked by this person. Then tactfully get him to see himself. Seek to establish democracy within the group.

4. The "old reliable"

This individual does not have the same motivations as the "boss," but the end results are almost the same. He is given more opportunity to participate. In a children's ball game he always pitches. In Sunday School class he does all the reciting. In a board meeting he is chairman of all the important committees. There is a natural tendency to rely on this person. But when this is

done not only does he hinder others, it greatly damages this person's ability to work with others.

E. Control and Discipline

A trend toward free self-expression has brought many leaders to the point of almost complete anarchy. There is a danger of having too much control on the one hand, and of having no discipline on the other. There is no doubt about this fact. Order must be maintained. This works for the good of all and protects from physical and emotional harm.

Assuming that most disciplinary problems come with- in younger age groups, these two simple suggestions are offered.

1. Be friendly

People naturally respond to true kindness. Friendliness identifies the leader as one of the crowd. His action should say, "This is our group. We are going to have fun together." This "we" establishes a friendly partnership.

2. Be firm

Your actions have said, "This is our group. We are going to have fun together." You should add, "But there are a couple of things we must remember."

This one factor cannot be stressed too much. Your success in helping the loud, boisterous, talented, timid, lovable, or unlovable member of your group will be determined by your attitude toward them. The love of God will put into your heart a desire to understand, not censure; to help, not punish; to lead, not drive.

UNDERSTANDING THE INDIVIDUAL

A Guide Sheet for Studying Pupils⁴

Date

Pupil's name

Telephone

Address

Date of Birth Converted When?

Birthplace Number of years in church school

Mother's name

Member of what church?

Is mother employed? Is she active in church?

Father's vocation Is he active in church?

Ages of other children in the family

Leisure Time Activities and Abilities of the Pupil

1. 1.

2. 2.

3. 3.

4. 4.

⁴ "The Pupil Study Sheet," Utilization Guide to filmstrip, "No Two Alike," *Leadership Education Audio-Visual Kit*, National Council of Churches, (New York, 1950), page 16. Used by permission.

WORKERS' TRAINING COURSE SERIES NO. 106

Physical characteristics:

Extremely fat _____ thin _____ tall _____ short _____

Habits and attitudes of the pupil _____

Attends church regularly _____ Irregularly _____

Reasons for regularity: _____

Reasons for irregularity _____

1. _____ 1. _____

2. _____ 2. _____

Comes on time _____ Frequently late _____ Always late _____

To what extent does the pupil participate in the program
of the church? _____

Sense of responsibility: High _____ Medium _____ Low _____

Monopolizes conversation _____ Impulsive _____

Quiet _____ Timid _____ Wants attention _____ Respects the
rights of others _____ Interested in the successes of his

classmates _____ Shows willingness to co-operate _____

Tries to "get even" _____ Is opinionated _____ Indulges in
self pity _____ Sense of humor _____ Has emotional sta-

bility _____ Needs constant supervision _____ Public school
grade _____ Quality of school work _____ Member of

what clubs or organizations? _____

UNDERSTANDING THE INDIVIDUAL

Other facts about pupil: _____

Possible points of growth for this pupil:

1. _____
2. _____
3. _____
4. _____

Plans for the accomplishment of this growth:

1. _____
2. _____
3. _____
4. _____

DISCUSSION GUIDE

1. *Discuss the important changes occurring in each of the separate child and youth developmental charts.*
2. *What are the four different areas of adult development listed in the adult chart?*
3. *Name the basic needs of the individual.*
4. *Why is it important to have some knowledge of the human instincts and emotions?*
5. *Discuss aggressive and submissive behavior and how human needs may affect behavior.*
6. *Name some of the problem individuals and show how they may be helped through group experience.*
7. *What effect does spiritual conversion have on behavior patterns?*

Chapter IV

GUIDELINES FOR GROUP LEADERSHIP

Effective leaders learn to function wisely with the group. In understanding the individual the leader learns one person. In understanding group dynamics he learns to lead groups of persons. He sees the various individuals transformed into a unified body. This body is more than a blur of people to the alert group leader. It is a group of individuals united in spirit and action.

I. LEARN TO LEAD

The leader and group are a team. Some may think that good leaders stand apart, always out front. It is difficult for some leaders to identify themselves with the group. Yet this is necessary. Teaching is a good example. It has been said that teaching is only "guiding pupils while they learn." Teacher and pupils are a team. This does not mean that they are alike. The teacher is more mature and knows far more. He seeks to lead the pupil into a learning experience through which he has already passed. So he guides the group.

One of the leader's greatest assets is an ability to work with a group. His relationship with them, the way he feels about them, and the way he works with them will determine the climate that surrounds his leadership.

Leaders may be classified into two general groups: the *boss*, and the *catalyst*. The differences in these persons does not lie only in results. It lies also in the effect

on the persons in the group. This may range from complete obedience, dependence, or as would be preferred, to individual initiative.

A. *The Boss*

When a leader is a boss, his group members tend to become servile followers. Like a machine they go into motion when a button is pushed. "Group members thus become puppets. Instead of experiencing growth, individuals wither; instead of discovering and inventing, they acquiesce."¹ While bosses may be needed in some institutions, they do not seem desirable in a democratic church group.

B. *The Catalyst*

Catalyst is a word borrowed from chemistry which is used to describe the most desirable type of group leaders. A catalyst is a substance which serves as an agent to speed up chemical change. The analogy is obvious. Catalytic leadership is the type which will encourage productive participation and individual initiative. This kind of leadership seeks reaction. A group pattern forms which encourages exchange and allows for growth. "Under the catalyst type of leadership people mature as participants. The human power which lies as a potential within the group is released and given direction. The group multiplier is put to work. The leader, in the catalyst role, becomes just the one member of the group who bears the heaviest responsibility of seeing to it that all the members work and work together. Work in this context means wholehearted participation of all the mem-

¹ *Ibid.*, page 128. Used by permission.

GUIDELINES FOR GROUP LEADERSHIP

bers in the achievement of the common purpose in which they are fully involved. They have a stake in the outcome. They are committed."² Lest it be misunderstood, it is emphasized that this type leadership is not loose and disorganized. The lack of bossism may suggest that strong leadership is being de-emphasized. Such is not the case. A strong leader is not one who always pushes, pulls, and provokes; but one who stands with his group in spirit, inspiring, not forcing, them to action.

C. Leadership Pointers

Leading a group can be a difficult and complicated job, but we can gain abilities from tried and proven techniques. Listed below are seven general suggestions that may prove to be helpful.

1. Persuade rather than command

It can no longer be accepted that a group has only one leader. Some one of the group will be president or chairman, but there are others who are capable and interested. In working with people of equal ability the method of commanding is highly undesirable. The better method is persuasion. A command may strike one's exterior and cause some involuntary action, but tactful persuasion helps one to make his own interior decisions and impels voluntary action.

2. Seek to be competent

Seek to be competent in the area of work in which you are a leader. This involves study and preparation. It is a pitiful sight to see a Sunday School superintendent,

² *Ibid.* Used by permission.

for example, take the reins of leadership when he is uneducated in Sunday School work and unprepared for progressive leadership. To see one continue in a work without ever striving to become technically competent in a specialized endeavor is a burden the church should not have to bear.

3. Provide for a maximum of self-expression

Full and free expression can be helpful in large groups as well as small committees. The sharing of ideas, purposes, and responsibilities produces what Frank calls an "active dynamic togetherness."³ So called "buzz sessions" and "brainstorming" in small groups or open discussion in large groups lead to mental exploration which often produces new and worth-while ideas. Furthermore, it teaches the leader to listen as well as to talk.

One member is a progressive who constantly plunges forward into new ideas. Another is rather conservative and serves to check the first member's enthusiasm. Another will show disgust with all the talk and another will act as the peacemaker. Others remain silent and think, then act when it seems best. This active, dynamic, mental turnover is typical of a group that is given free expression.

4. Focus the attention of the group on important things

This purpose should underlie all the leader's preparation and the group's participation. Mental exploration may be helpful or simply time-consuming. Free discussion can be mentally provoking, but it may be simply a "pooling of our ignorance." Exploratory discussion will

³ Lawrence K. Frank, *How to Be a Modern Leader*, Association Press, (New York, 1954), page 69.

GUIDELINES FOR GROUP LEADERSHIP

sometimes lead to unreal, impractical or even biased topics and opinions. It is the responsibility of the leader to keep the attention of the group focused on important things.

5. Make sure that every member has a chance to participate.

Be considerate of the feelings of every member of the group. Do not allow the aggressive person to do everything. A creative leader will not simply take for granted that everyone is active. He will see that all are given equal opportunity to participate. The less active may have a greater need to participate while the "eager beaver" sometimes needs to learn to relax.

6. Develop programs from the interest of the group

Through interviews, conversation, suggestion boxes, questionnaires, and census, the leader can feel the pulse of his group and develop programs and projects to interest them. Sometimes a group will make much greater demands on itself than the leader would ever ask. For example, a Sunday School class decides to adopt a missions project. When they see the need, they will take an active part and promote it themselves.

7. Create a group spirit

A group is held together not only by its constitution but by the pride of belonging which each member possesses. This pride can be engendered by accomplishment—doing things. Group spirit can be built through recreational and social meetings. A striking name, motto, project, and organized program will help. The activity should not be the end, but only a means to stir interest to reach the greater goal.

II. LEARN TO SPEAK

Leadership demands speaking. The responsibility of conveying ideas to large numbers is not limited to the minister. It makes little difference how intelligent one is if he cannot convey his ideas to others. Whether it be teaching, making announcements, or a speech, the way something is said is almost as important as what is said. One's manner of speaking is often the difference between the audience's merely hearing and listening.

A. The Voice

Assuming that one has something important to say, good speech begins with modulation—the voice varying its pitch and intensity. The voice is the most revealing expression of the human personality. A good voice can carry a dozen or a thousand people from thundering tones to sympathetic whispers that rouse the thoughts and emotions. The average lay leader need not be so dramatic, but his voice should ring with an inner sincerity that grips his listeners.

1. Develop vocal variety

Emphasis calls for low tones rather than high ones; and distinctness rather than volume. To make any part stand out use lower pitch, slow tempo, and added intensity, but don't speak too loudly.

2. Articulate and enunciate distinctly

Think clearly and say each syllable clearly so that the hearer will understand. If in doubt about pronunciation, look up the word in your dictionary.

GUIDELINES FOR GROUP LEADERSHIP

3. Make use of the phrase and the pause

Keep all groups of words together as a unit according to meaning by using a slight pause. EXAMPLE: Matthew 11:28, "Come unto me (pause), all ye that labour (pause) and are heavy laden (pause), and I will give you (very slight pause) rest."

4. Develop a conversational tone

Speak normally, and avoid extremes or artificial effects. Have something to say and say it as simply and directly as you can.

B. The Physical Self

1. Cultivate good posture

When speaking avoid a stiff or a slumping stance. Avoid placing hands in pockets, folding in front or holding behind back. Stand erect and comfortable but alert "on your toes." Do not shift weight from one foot to the other. Stand with weight on the balls of your feet rather than on the heels.

2. Use proper bodily action

The motion of the body, the hands, the eyes, and the lack of motion convey meaning. The movement of any part of the body should reinforce oral expression. Do not plan gestures, but let them be natural. Do not over-emphasize but use the entire body in making gestures such as pointing, giving, receiving, cautioning, demanding, clenching the fist, or rejecting.

C. The Subject Matter

1. Decide purpose of speech

The occasion will determine the kind of talk one must

give. You have to decide whether you will seek to entertain, inform, stimulate, convince, or a combination of these.

2. Gather material

The next preparation is research. Find out something about your subject. The Bible is the source book for Christian workers. The church and public libraries offer sufficient material on almost any subjects. The careful speaker will spend time in search of refreshing material to present his audience.

3. Outline your subject

The simplest outline should contain an introduction designed to capture the audience. Getting started is often the most difficult task. A striking illustration or statement may help to get the audience and speaker into the subject. Following the introduction is the body of the speech usually developed in two or more points. Then follows the conclusion which may be in the form of a story or a personal experience. A short review of the main points is always proper for re-emphasis in closing. Outlining alliteratively, that is where each word in each point starts with the same letter, contains the same number of syllables, or a poetic similarity, may help hold the audience and help the speaker remember his outline. Do not, however, sacrifice subject matter for alliteration.

Speaking is the leader's most effective means for inspiring immediate action. It is an art, but it can be learned. Never underestimate the importance of a single spoken word. In proper context every word carries everlasting connotations and inferences. Be a word speaker. Make every word count. Use your voice, your body and

GUIDELINES FOR GROUP LEADERSHIP

your subject matter to speak the truth. Do not exaggerate, overestimate, draw false conclusions, or in any way conceal or cloud what is factual. The spoken truth from the mouth of a sincere Christian worker wields one of the greatest influences in the church. Benjamin Disraeli said, "With words we govern men." That is true. Man has faith in fluency. The intrinsic and symbolic values of a word are lasting and immeasurable.

III. LEARN TO MODERATE

It is appalling to observe the complete ignorance of so many leaders with respect to orderly procedure in a business meeting. The ability to plan, moderate, and conclude a business meeting properly will save embarrassment and hurt feelings. It will insure good decisions and speedily conducted meetings.

A. Preparation

Preparation for a business meeting is as important as the actual meeting. Beneficial business meetings are the result of good planning. In preparing for a business meeting an agenda should be drawn up. An agenda consists of committee reports, and each item of old and new business to be discussed. Announcements may be included. A copy of the agenda should be prepared for each member. Other important preparation includes proper notification of the membership of place, date, and time of meeting. Also make provision for useful materials such as charts, blackboards, chalk, paper, pencils and samples of programs or items to be considered. Start the meeting on time. Use good parliamentary procedure. Bring the group to a definite decision on each matter and start action on each matter that is passed.

B. Basic Principles of Parliamentary Law

1. Only one subject may be discussed at a time.
2. Each proposition presented is entitled to full and free debate.
3. All members have equal rights, privileges, and responsibilities.
4. The majority must rule, but the rights of the minority must be protected.
5. The individual member should not consider merely his own desires, but rather the aims of the assembly as well.

C. Parliamentary Procedure⁴

1. The president or chairman calls the meeting to order. (Though referring to himself as "the chair," he or she is addressed by the members as "Mister Chairman" or "Madam Chairman.")
2. Reading of the minutes. Chairman: "Will the secretary please read the minutes of the last meeting?" Minutes are read. "Are there any additions or corrections to the minutes?" After corrections, "The minutes stand approved as corrected," or if no corrections, "The minutes stand approved as read."
3. Treasurer's report, acted upon like the secretary's minutes.
4. Committee reports called for by the chairman but not acted upon unless there could be reason for question.
5. Unfinished business.
6. New business.
7. Motion for adjournment.

⁴ Wallin, *op. cit.*, pages 23, 24. Used by permission.

GUIDELINES FOR GROUP LEADERSHIP

D. How Motions Are Made⁵

1. A member rises, raises his hand or says, "Mr. Chairman." When he has been recognized by the chair he states his motion: "I move that" or "I make a motion that. . . ."
2. Chair restates motion. Asks, "Is there a second to the motion?"
3. Any member may "second it." If no second is made the motion is lost and the next item of business is considered.
4. After a "second" the chair asks, "Is there any discussion?"
5. Following discussion, or no discussion, the chair says, "Do I hear a call for the question?" Any member may respond, "Question!"
6. Chair asks for vote. "All in favor say, 'Aye,' (or raise their hands)." "All opposed show the same sign." The secretary counts both votes. Majority vote determines most motions. The chair does not vote (except when vote is by ballot) unless a tie requires it. He also does not debate an issue unless he asks another officer to replace him as chairman while he expresses his opinion.
7. A motion to "adjourn" is not debatable but is voted upon.

E. How Amendments are Made⁶

1. If as a result of the discussion someone wishes to amend (change) the motion he says, "I move to amend the motion to read. . . ."
2. After the amendment is seconded it is opened for

⁵ *Ibid.*, page 24. Used by permission.

⁶ *Ibid.*

discussion and voted upon. An amendment is voted upon before the original motion.

3. As the result of the last discussion someone may wish to amend the amendment. (Only two amendments may be made on one motion.) It must also be seconded and opened for discussion.
4. The amendment to the amendment is voted upon first, then the amendment, and finally the original motion is voted upon.
5. If after the original motion is voted through favorably the total motion seems too involved, a substitute motion may be offered. This must clearly cover the intent of the total motion.

Motion "To Commit." If a question under discussion seems to require more investigation, a member may make a motion "to commit" the question to a committee for further study and report.

Motion "To Table." If a member wishes to end or postpone a discussion he may make a motion "to table" the question. This motion is not debatable and, if seconded, must be voted on immediately.

"Point of Order." If a member disagrees with a ruling of the chair or believes that the question is being misunderstood, he may say, "Mr. Chairman, I rise to a point of order," and state his objection. The chair must consider and answer, "Your point of order is sustained (or well taken)" or "Your point of order is denied."

"Point of Information." If at any time a member wishes specific information on some point, he may "rise to a point of information."

IV. LEARN TO THINK

The leader should learn the art of constructive thinking which leads to problem solving. Fortunately, most of us

GUIDELINES FOR GROUP LEADERSHIP

have the facilities for reflective thought. Unfortunately, too few of us use these facilities. This is why the voice of the demagogue can mislead the masses.

In the general adult population there exists a certain proportion of people who have never learned to think for themselves. The position of a leader requires that he learn to think and solve the problems that surround his work. The philosopher, John Dewey, in his work, *How We Think*, has given a time-proven method for reflective thought.

1. Recognize and feel the difficulty.
2. Define and analyze the problem.
3. Seek possible solutions.
4. Reach a conclusion.
5. Draw up a plan of action.
6. Test the solution.

Let us look at this method in the simplest of problems. A motorist in traveling a road that suddenly forks in three directions. The reflective thinker will feel and recognize the difficulty and stop immediately. He then will define his problem. "I have three roads; which one shall I take?" The impulsive motorist will not reach for the solution in this manner. Imitating the caged cat in the zoo, he will try one road at random, then another, and another. After considering the direction in which he wants to go, the condition of the road surface, and other facts, the thoughtful driver will reach a conclusion, start out on the road and continually check to be sure he is on the right road.

This, to be sure, is an oversimplified version of problem solving. Apply this same type of thinking to other situations such as building class attendance, scarcity of workers, or discipline problems.

V. LEARN TO DELEGATE

The great problem of a democratic leadership is to find a compromise between preservation of the will of the group and performance at maximum efficiency. The drive to get things done at any cost has wrecked many projects. On the other hand, the inactivity of the passive group is as damaging as the authoritarian leader. A wise solution to a maximum of management, participation, and efficiency is in planned delegation of responsibilities.

The most obvious reason for delegating responsibility is to save one's own time. A one-person activity can never get any bigger or better than the greatest load the one person can carry. Delegating important tasks can change a "one-man show" into an organization. There are three suggestions which will prove helpful in delegating responsibilities—select, specify, support.

A. Select the Workers

Failure to exercise careful selectivity in choosing those to whom you will delegate, can lead to failure. The person should have a knowledge of the job you want done. He should be cooperative with the leader and show a willingness to work. (See chapter one, Standards for Leaders.)

B. Specify the tasks

Failure to specify carefully what each person is to do will result in confusion, duplication of effort, discouragement, and even dissension. A famous man once said, "No generalization is any good, not even this one." This is especially true in leadership. Be specific. Strive for complete clarity so that everyone understands his responsibilities. Sometimes it becomes necessary to call to-

GUIDELINES FOR GROUP LEADERSHIP

gether all the important persons working with you and re-define their tasks. It is easy for one committee, for example, to unwittingly assume authority rightfully belonging to another. This may seem unimportant at the moment to the leader who is charged with numerous responsibilities, but to the person whose only job is to get this one thing done, it is very important. For the morale of every worker, constantly specify and define each task.

C. Support the Effort

It may appear to some leaders that delegating responsibility means turning a task loose and forgetting it. It is true that one should not hover over every detail, but good leadership means staying tied to every task. Note that the leader below in figure 1 maintains authoritarian control over his workers. This is, of course, wrong. The purposes of delegating are defeated. The leader in figure 2 has erred as badly in his complete detachment. The ideal arrangement is pictured in figure 3 where the leader is connected with all the work, yet allows each person to function.

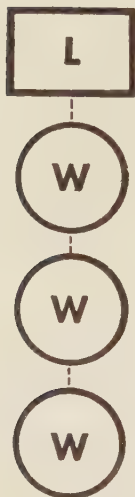


Figure 1

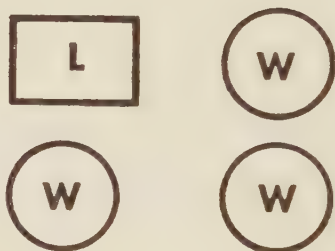


Figure 2

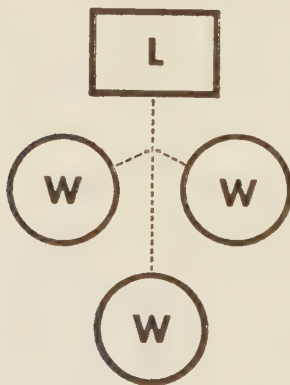


Figure 3

GUIDELINES FOR GROUP LEADERSHIP

DISCUSSION GUIDE

1. *Name the five "guide lines" for group leadership.*
2. *What is the difference between the boss and the catalyst?*
3. *Name the seven pointers for good (catalytic) leadership.*
4. *Discuss the three important factors in learning to speak.*
5. *Why have an agenda?*
6. *Name and explain the four basic rules of parliamentary law.*
7. *Conduct a business meeting with election of officers, discussion and passage, a motion, and adjournment.*
8. *Using the suggested thought processes for problem solving, discuss and resolve the problem of "lagging Sunday School attendance."*
9. *Discuss the three important factors in delegating responsibility.*

Chapter V

THE ENABLING CHRISTIAN LEADER

What are the differences between the successful and the unsuccessful leader? A true general distinction would be that the successful leader is "enabling." That is, he makes others able and willing. He provides the means and the inspiration for his group to work effectively.

The enabling teacher does not leave the class in doubt; he leads them to conclusions. He creates stimulating discussions through planned discussion guides. The enabling superintendent does not berate the workers for failure to attend workers' meetings; he plans challenging programs that will make them want to come. The enabling visitation director does not leave his work hanging loosely by saying, "Let's all visit someone this week." He gives each worker a specific assignment.

The enabling youth leader will not take for granted that the young people are active. He will provide for wholesome fellowship within the church. He will provide them with a church attraction designed to counter worldly amusements. He will guide them into practical areas of service to the church. He will help them to use their leisure time wisely. This closing chapter will discuss four traits that distinguish the enabling leader.

I. THE ENABLING CHRISTIAN LEADER PLANS FOR PROGRESS

Measurable progress should be the aim of every leader. This does not mean just measuring numbers. While

attendance increases should be expected, there are other basic principles which are just as important for lasting results. The leader should *organize for action, plan worth-while programs, and prepare adequately.*

A. *Organize for Action*

1. Permanent progress can only be realized in organized action. Every lasting effort must be a constitutional effort. The Sunday School and the Young People's Endeavor should be founded on set rules of procedure. Every officer and committee should know where their responsibility begins and ends.

2. The entire principle of organized democratic leadership, as is employed in the church, depends upon full participation by the individual members through boards and committees. Use of committees insures participation of more persons and therefore multiplies an effort.

"Not in many generations, if ever, have Christian laymen taken more seriously their sense of Christian vocation than today. Christ for every life and all of life sums up their desire to Christianize, not only their own lives, but also all of society and the world. With the increase in the number and membership of their Christian organizations, Christian men today are determined that Christ shall rule and reign in all human relations. Never before in our lifetime have they taken so seriously and so intelligently their privileges and obligations to the church.

"Increasing areas of work and activity in the local church are being ably managed by laymen through boards, committees, and the groups. Aside from the strictly professional services by their minister, they largely guide and control the Protestant Christian church. The foundation laid in their love and loyalty to Christ and His Church

THE ENABLING CHRISTIAN LEADER

is a far firmer one than anyone could ever lay through authority or prerogatives of the clergy.

"Because committees are indispensable to the united service of Christians to their church and community, they assume a basic importance to the kingdom of God. They are the hands of Christ to ministers. They are the lips of Christ to speak His gospel. They are the feet of Christ to go on journeys for Him. They are the eyes of Christ to see and do His will."¹

The brains of industry have made use of the committee technique. One of its greatest exponents has been industrialist Charles F. Kettering. The following story illustrates his firm belief in committee work. "How wonderful that he did it all alone" said Mrs. Charles F. Kettering when she read of Lindberg's flight to Paris in the *Spirit of St. Louis*. "It would have been still more wonderful if he had done it with a committee," was her husband's reply.

3. Keep the organization as simple as possible. There should be as many offices and committees as needed, but not too many. Intelligent people will continue to function only as long as they are given responsible work to do. Each group needs a few permanent officers and standing committees. Others may be added for special tasks. But let them expire when their jobs are finished.

When the capital moved to Washington in John Adams' administration, a journal of that period recorded that "the whole force of office clerks, totaling fifty-four, and all the books and papers of the government, in seven small and five large boxes were transported from Philadelphia." Who would imagine that the vast bureaucracy of the federal government was ever so small? There is little doubt that the government then operated with

¹ Crossland, *op. cit.*, page 71. Used by permission.

more efficiency than now.

Too much organization is as destructive as too little. Either may result in failure. Whenever one finds confusion, people working at cross purposes, wrong orders of tasks, men ill-fitted for the functions they are to perform, conflicts of authority, poor timing of one operation in relation to another, the haste that makes waste, the principal cause is bulky organization.

4. Do not put off important tasks until later. Organize and act. Many signs in business offices read "Do it now." Marshall Foch said, "Of all mistakes, only one is disgraceful—inaction." It is said that one explanation for Andrew Jackson's great achievements was "the paralyzing swiftness with which he translated thought into action." Lack of action will result in this famous post-mortem on failure. "Oh yes, I thought of that; I meant to do it the next day."

B. Provide Worth-while Programs

Activity just for action does not constitute a worthy aim. In planning for progress special care must be taken to provide worth-while programs on a high level in every way. The work of God demands the highest and best. Anyone can distinguish between the decent and the indecent, but the leader must not choose just the decent. He must choose the excellent—not just the good, but the best.

Songs should be chosen because they have a message. Visual aids for children should always have a truth which transcends the trick. Recreation for young people should not be in any way questionable. It is not enough, however, that a program contains the negative quality of being "not bad." It should be positively good. Every program should be analyzed and weighed in the following critical balances.

THE ENABLING CHRISTIAN LEADER

First, will this effort help the individuals in my group? Look for pupil-centered activities. The purpose of Christian education is to lead the individual to God through Christ into a mature Christian life. These aims should underlie every program.

Second, will this effort build my church? We are working to build His kingdom. Any program within the church that works to its disservice is not worth while.

Third, will this effort exalt Jesus Christ? We are exhorted in word and deed to "let all be done to the glory of God." A Christ-centered program is the only kind needed in the church.

This method of program planning can be put to the test in any type of church function. In worship services which you may be called upon to lead, build the theme around hymns, Scripture, prayer, talks and special music, which build the church, inspire the individual, and exalt Christ. In recreational leadership keep these aims in mind. Avoid any questionable activities which destroy rather than build spiritual concepts.

C. Prepare Adequately

The provision of a worth-while program depends almost entirely on preparation. The preparation will be guided to the type of service, age of group, and the amount of time available. Every effort should be made to see that monotony is avoided. Many persons never attend opening worship in Sunday School because the same thing happens every week. The superintendent arrives late, chooses two songs hurriedly, has prayer, reads the lesson text, and invites the classes to assemble. Thoughtful preparation can spice up this rather drab routine. No one can tell every person what to do every Sunday. Use some initiative in preparation. Think

about your needs and search in the many related materials for ideas that set you to thinking, not save you from thinking.

II. THE ENABLING CHRISTIAN LEADER SEEKS TO AVOID COMMON LEADERSHIP ERRORS

Everyone will make mistakes. Unavoidable errors should not cause the leader to worry and fret. However, avoidable errors which often occur in leadership should be pointed out and eluded.

Probably the most common cause of these recurring errors is apathy. The listless, indifferent attitude of so many leaders invites trouble. The apathetic leader is not really concerned with his work so he stumbles from one embarrassing situation to another. This type of leader should either renew his interest in the work of God or resign his position to someone who really cares.

A. Lack of Planning

One of the most common remarks at the end of an unsuccessful try is, "I just didn't start in time." It is "leadership suicide" to put everything off until the last minute. A likely excuse is, "I just don't have time." One might better say, "I just didn't take time." It has been truthfully stated, "We have time to do what we want to do." Time is mentioned because it is basic in planning. For any tasks worth doing and doing well, a definite time should be set aside for advance planning.

Just as important as having a time to plan, is to have "planning partners." The constant struggle is for good ideas, new ideas. These priceless jewels come from men who can think. Surround yourself with people who can contribute ideas to your planning. Don't ever try to plan

THE ENABLING CHRISTIAN LEADER

it all by yourself, even if you think you can. Counsel and advise with others. Then it will be "our" plan; not "my" plan.

B. Lack of Association

Another common avoidable error is the lack of association of the leader with those whom he would lead. The leader may possess an innate shyness, or he may simply prefer to be alone, but there is a time when leadership demands fellowship.

Association with members of your group will give you a personal appreciation of each person. You can get to recognize his individual needs and possibilities. Each person will learn to appreciate you and respond to your leadership. Many potentially outstanding leaders have reduced themselves to roles of mediocrity because they stayed to themselves and didn't get to know and make friends with their members. You should identify yourself with the members of your group in every area of living. Get to know them at home, at church, at play, and at social functions.

In your association learn to call the names of your group members. Every person's name is to him the most important name you could call. When the leader learns to know personally and by name those persons he would lead, he will naturally love them and express this affection through service.

C. Lack of Persistence

Almost every worth-while contribution to church betterment has been born of persistence. Those who have refused to give up when faced with opposition have done the great jobs throughout history. Persistence is closely akin to hard work and therefore not often relished, but

it is toil that produces triumph. "In the depths of the sea are precious jewels, but the hand of the sluggard can never gather them. In the heart of the mountains are veins of silver and threads of gold, but the hand of the lazy can never coin them. In the prairie soil are harvests of wealth, but the indolent can never reap them. In the avenues of trade are rich rewards, but the shiftless man can never grasp them. In the mine of knowledge are jewels of celestial thought, but the lazy man can never bedeck his brow with such diadems. It is toil that gathers the emeralds of the sea, coins the treasures of the mountains, reaps the flowing harvests, sends pulsing commerce on its daily rounds, and draws forth treasure from the mine of knowledge."² The enabling leader is a persistent person. He will not accept defeat.

D. Lack of Discretion

If there is one word which describes most of the avoidable errors which leaders make, it is indiscretion. Discretion is that intangible quality of putting the right foot forward at the right time. It is prudence and wisdom in word and deed.

There are countless decisions which call for discreet action on the part of the leader. When discouragements and failure come, the discreet person will accept them humbly without looking for someone to be his "scape-goat." When disputes arise, he will hear the whole story before reaching his conclusion. He will never embarrass or chide anyone. He will not use his role of leader to "get back" at someone. He will radiate confidence and self control in every situation.

² Ray Clarkson Harker, *The Work of the Sunday School*, Fleming H. Revell Company, (New York, 1911), pages 64, 65.

THE ENABLING CHRISTIAN LEADER

This discreet leader will not "major in minors." It is fairly easy to "get on a tangent." There is so much to be done in the church that for purpose of promotion the work should be broken down into "majors" and "minors." The "minor" is not unimportant. It is, however, not so basic to the work as the major area of concentration. Passing out gospel tracts is important, but the major consideration is evangelism. Passing the workers' training examination and getting a certificate are important, but the main point of teacher training is acquiring knowledge. Learn to spot important basic principles and work with them, using the sub-items for emphasis.

III. THE ENABLING CHRISTIAN LEADER SEEKS TO SERVE

Throughout our study we have concerned ourselves with such things as personality, group and individual understanding, and many technical aspects of leadership. Now it all boils down to this one question. Will you as a leader seek to serve others?

During the time of the judges, the men of Shechem had chosen an unfit leader. The following timely parable was spoken by Jotham. Judges 9:8-15, "The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the

trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon."

"For many centuries the church has often had to take third and fourth rate leaders because the best have not been willing to serve."³ The "bramble leaders" will be forced on the church if those who are able do not seek to serve. These are hours of crisis that demand the best effort of our best leaders. In time like these the children, youth, and adults who frequent our churches need loving and loyal servants of God to work with them.

IV. THE ENABLING CHRISTIAN LEADER DESIRES THE DEEPER LIFE

The search for the deeper life creates that knowledge of God in Christ which is not only a creed, but also a way of life. The burning urgency of Paul's life was "that I may know him." This knowledge which Paul sought was both intellectual and experimental. It has been pointed out by Dr. A. W. Tozer in his articles "Keys to the Deeper Life" that many thousands of believers pride themselves in understanding Paul's Epistles and yet cannot recognize the "sharp contradiction that exists between their hearts and the heart of Paul."⁴ He goes on to say, "That difference may be stated this way: Paul was a seeker and a finder and a seeker still. They seek and find and seek no more. After 'accepting' Christ they tend to substitute logic for life and doctrine for experience.

³ Jacobs, *op. cit.*, page 163.

⁴ A. W. Tozer, "Christian Life," (August, 1957), page 10.

THE ENABLING CHRISTIAN LEADER

"For them the truth becomes a veil to hide the face of God; for Paul it was a door into His very presence. Paul's spirit was that of the loving explorer. He was a prospector among the hills of God, searching for the gold of personal spiritual acquaintance. Many today stand by Paul's doctrine who will not follow him in his passionate yearning for divine reality. Can these be said to be Pauline in any but the most nominal sense?

"With the words 'That I may know him' Paul answered the whining claims of the flesh and raced on toward perfection. All gain he counted loss for the excellency of the knowledge of Christ Jesus the Lord, and if to know Him better meant suffering or even death it was all one to Paul. To him conformity to Christ was cheap at any price. He panted after God as the hart pants after the waterbrook, and calm reason had little to do with the way he felt."⁵

The deeper life advocates that we, as Christian leaders, press on to that inward experience that enjoys the exalted privileges that are ours in Christ Jesus; "that we should insist upon tasting the sweetness of internal worship in spirit as well as in truth; that to reach this ideal we should if necessary push beyond our contented brethren."⁶

The three following suggestions are offered as keys that will open spiritual doors leading to the life in God which each Christian leader must seek.

1. *Discovery.* Psalm 121:1, 2, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

Where is the true source of our success? It is not in

⁵ *Ibid.*

⁶ *Ibid.*

ideas alone. It is not in knowledge alone. It is not in organization, personality, or understanding alone. The true source of our success is in the spiritual discovery that church work is God's work, and that we can therefore look to Him for guidance. The discovery which the Psalmist made was that while he looked to the hills for help, his true source of help was not the hills, but the God who made the hills. Let us not look to human innovation for success; let us look to God.

2. *Realization.* Philippians 4:13, "I can do all things through Christ which strengtheneth me."

Earlier there is mentioned the matter of believing in one's self for self-confidence. In making this total plunge into the deep reservoir of spiritual leadership let us now replace self with Christ and have, not self-confidence, but Christ-confidence. Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The Christ-confidence brings to light the reality of Paul's great assertion. Philippians 2:13, "For it is God who is at work within you, giving you the will and the power to achieve His purpose" (J. B. Phillips).

3. *Dedication.* 2 Corinthians 12:15, "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."

I assure you this will not usually be true. The leader who begets love, receives love in turn. But the Apostle Paul emotes with this poetic expression that "I will do good for you and love you still, though you love me less." This is dedicated leadership.

The only route to follow in seeking to achieve dedicated leadership is to follow the example of Christ. Doc-

THE ENABLING CHRISTIAN LEADER

tor John R. Mott asked Professor Drummond to name three courses of study which might be recommended to Christians for spiritual profit. After a few moments of thought he replied, "I would recommend that they study first, the life of Jesus Christ, second, the life of Jesus Christ; and third, the life of Jesus Christ." The book of John contains the most spiritual biography ever written. No Christian should fail to read it regularly. This inspired history gives one an example of divinely dedicated leadership in word and deed.

DISCUSSION GUIDE

1. *What is an enabling leader?*
2. *Name four essentials in good organization.*
3. *What are the requirements for a worth-while program?*
4. *Discuss some of the common errors which leaders make.*
5. *Explain the parable given in Judges 9:8-15 and show its relation to church leadership.*
6. *What is meant by "the deeper life"?*
7. *How may one achieve the deeper life in God?*

BIBLIOGRAPHY

- Caldwell, Irene Smith, *Adults Learn and Like It*.
Cooper, A. M., *How to Conduct Conferences*.
Crossland, Weldon, *Better Leaders for Your Church*.
De Armond, Fred, *Executive Thinking and Action*.
Frank, Lawrence K., *How to Be a Modern Leader*.
Gable, Lee J., *Encyclopedia for Church Group Leaders*.
Gouldner, Alvin Ward, *Studies in Leadership*.
Harker, Ray Clarkson, *The Work of the Sunday School*.
Jacobs, J. Vernon, *10 Steps to Leadership*.
Jenkins, Gladys Gardner, Helen Shacter, and Wm. W. Bauer, *These Are Your Children*.
Laird, Donald A., *The New Psychology for Leadership*.
Murray, Janet Page, *Guide Lines for Group Leadership*.
National Council of Churches, *Leadership Education Audio-Visual Kit*.
Preston, Mary Frances, *Christian Leadership*.
Sisemore, John T., *The Ministry of Visitation*.
Trecker, Audrey R. and Harleigh B., *How to Work With Groups*.
Wallin, LaVose A., *Keys for Christian Leadership*.

