

concern for the sheep which are to be led into the fold, and also an acquaintance with the road and its difficulties and dangers. Bishop Brent has defined a leader as "one who goes before, who keeps in advance of the crowd without detaching himself from the crowd but so influencing them as to attach them to his ideal selfhood.

"Obviously and of necessity he is a social personage, who has the power of enabling other people to see what he sees, to feel what he feels, to desire what he desires." "When he hath put forth all his own [sheep], he goeth before them." A non-Christian teacher cannot be entrusted with the guidance of our young people because he himself is not headed in the right direction. He does not know the way, and "if the blind guide the blind, both shall fall into a pit."

A teacher does not need to be a very superior person far in advance of the members of his class, but he should lead them and show in character and service what they ought to be. Christ promised to lead his appointed teachers, and Christian instruction is summarized in this: Follow me as I follow Christ. Advance work constitutes the teacher's main obligation.

The shepherd is a real part of his flock; the captain belongs to his company; the teacher is a member of his class. Personal acquaintance, interest, love, are essential elements in effective leadership. This constraining power of love is often referred to as magnetism and we are inclined to envy the leader or the teacher who has this influential or commanding gift. We may acquire it, if we will, by seeking to know intimately those who are under our instruction and by seeking in an unselfish spirit to help and serve them.

Phillips Brooks once wrote: "It is by working for the soul that we best learn what the soul is worth. Go and try to save a soul and you will see how well it is worth saving, how capable it is of the most complete salvation. Not by pondering upon it, nor by talking of it, but by serving it you learn its preciousness." The hireling "fleeth because he is a hireling and careth not for the sheep." The shepherd "layeth down his life for the sheep."

The affection and courageous devotion of the Oriental shepherd for his flock pictures the relationship which is possible and which should exist between teacher and class; this relationship is sure to make leadership real and triumphant.

## The Indifferent Scholar

BY DEAN H. T. J. COLEMAN, Ph.D.

The indifferent scholar is in all our Sunday Schools. He is generally distinguishable by what he does not do. He does not come regularly, he does not come on time, he does not join in the singing with any degree of heartiness, he does not participate to any extent in the lesson. But there are times, however, when his indifference takes an active turn and he is found actively engaged in mischief.

Why he comes to Sunday School at all is often a good deal of a mystery. Sometimes it is because his parents send him, and he fears the punishment which might result from detected truancy. Sometimes it is because of his chums; he wishes to be with them even in an organization whose chief activities do not appeal to him. Not infrequently, though, it is because of something about the Sunday School in which he is really interested. It may be some athletic organization or some approaching festival, or it may be the Sunday School library.

The remedy for indifference has three chief ingredients. The first ingredient is a proper relationship between the teacher and his class. The world of the average boy or girl is largely one of personal relationships. By their very nature they desire friendship and there are times when they desire and need the friend-

ship of their elders more even than the friendship of their fellows. Friendship begins with and is based upon acquaintance, and the first duty of the teacher who wishes to transform the indifference of his scholars into active good will and cooperation is to get to know them, in their home, at their work, in their school, in every significant aspect of their lives. Such a remark would seem unnecessary were it not clearly evident that in many of our Sunday School classes what the teacher knows of his scholars is almost wholly derived from what he sees of them during the Sunday School period.

The second ingredient is a Sunday School organization sufficiently intelligent and flexible to take into consideration the needs of individual scholars. Frequently a teacher's difficulties arise from unsuitable grading—a boy is put into a class where, because of his age or because of his stage of advancement, he does not fit. Or the physical conditions in which the class are placed forbid the privacy and the concentration necessary for any effective class work. Or no outlet is provided for the scholar's desire to express himself in some sort of physical activity. Or attention is not given to the matter of School spirit so that the scholar has no reason or incentive to