

Ethics Among Teachers

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Ethics has to do with proper conduct. Ethics among teachers has to do with the conduct that is proper for the specific situations into which their teaching profession places them. I am sure that Christian teachers would not be satisfied with a treatment of this subject which would merely consist in expanding upon a list of do's and don't's but are looking for inspiration, strength, and guidance for a truly Christian conduct in their high calling as Christian teachers. Christian ethics, Christian conduct, also as it pertains to the specific situations and relationships which you face as Christian teachers, does not consist in a mere outward observance of a set of rules. If it is to be true Christian conduct, it will be a fruit of spiritual life; it will all be a part of that new and unique piety which the Savior and His Gospel call forth.

Let us therefore consider...

1. The only ethics, the only conduct, which pleases the Lord in a Christian teacher,
2. The manner in which such conduct will manifest itself in some of the specific relationships of a Christian teacher.

Through your call as Christian teachers the Lord has engaged you as public workers in His kingdom. In essence, the work which the Lord has entrusted to you is the same Christian ministry which the risen Lord entrusted anew to Peter on the shore of Lake Gennesaret. Let us give attention to the account as we have it in the 21st Chapter of St. John. Let us note to what the Lord appealed for proper conduct in the work which He meant to entrust to Peter.

Some time had already elapsed since Easter. Peter and five other disciples had spent the entire night in fishing on the Sea of Galilee, but in vain. Toward the dust of dawn they saw a man standing on the shore who told them to cast to the right of the boat. Thereupon they were unable to draw the net for the multitude of fishes. The disciples realized that it was Jesus who had spoken to them. Warm-hearted, impulsive Peter now cast himself into the sea so that he might anticipate the slow boat in reaching the shore. After they had all come to shore, Jesus invited them to dine with Him at a fire of coals. When they had eaten in silent awe of the bread and fish which He had prepared for them, Jesus turned to Peter. Three times He asked him: "Simon, son of Jonas, lovest thou me?" Each time Peter emphatically asserted that he did, Christ entrusted him anew with the work of His kingdom: "Feed my lambs." "Feed my sheep." "Feed my sheep." Therewith He commissioned Peter to minister with the Gospel to young and old. One phase of the work here mentioned as committed to Peter, that of feeding Christ's lambs, has also been entrusted to you as Christian teachers. Let us note that for this great work Jesus engaged one who professed to love Him. It is love for Jesus which makes us proficient for His kingdom's work and for every phase of proper conduct bound up with it.

Yet let us gain a fuller understanding of Peter's profession of love. For this we need carefully to follow the dialogue which took place between the Lord and him. Jesus began with the question: "Simon, son of Jonas, lovest thou me more than these?" Five other disciples were at hand. On a former occasion Peter had indeed claimed a superior love. On the way to Gethsemane he said: "Although all shall be offended, yet shall not I." In the meantime Peter had, however, made a sad discovery of his weakness. The smoldering coals beside him reminded him all too vividly of another fire of coals at which he had warmed himself and denied his Savior. In asserting his love now he dropped every thought of comparing himself favorably with his fellow-disciples. He simply replied: "Yea, Lord; thou knowest that I love thee."

In this let us learn with Peter. If at our work as Christian teachers we should still be inclined to indulge in all kinds of favorable comparisons with others, be it openly or merely in our own thinking, our conduct will not yet be wholly pleasing to the Lord. For to the extent that we place our confidence upon our own superior zeal and diligence, to the extent that we dote upon, our own better judgment and our own greater tact, our conduct would really not be flowing out of love for the Savior, but out of pride. For the worldly educator it would seem quite natural and acceptable to be motivated by pride. Pride is ever a strong factor in the ethics of natural man. It may even lead to much in the way of outward conduct by which others are actually profited. Still

it is not conduct which is in itself pleasing to the Lord. At our work as Christian teachers there is also much in the way of proper conduct which mere pride would ever leave undone.

Since Peter on this occasion avoided all proud comparisons Jesus likewise dropped any further reference to the other disciples. His second question was shorter: "Simon, son of Jonas, lovest thou me?" Peter answered as before. Twice Jesus had asked, "Lovest thou me?" Twice Peter asserted, "Yea, Lord; thou knowest that I love thee." He emphatically affirmed his love. Note, however, that he did not point to some outstanding acts of love on his part to prove his love. Formerly, Peter, too, had been wont to point to the excellency of his love. On one occasion he had said: "Behold, we have forsaken all, and followed thee." Judging that such sacrificing love really merited reward, he had added: "What shall we have therefore?" Then Jesus had sounded a kind warning. With the parable of the laborers in the vineyard He had reminded Peter that the standard of His kingdom is grace, not merits, that only those who serve glorying and trusting in His grace will fare well, while those who begin to plead merits will get only what they deserve; and in His kingdom that would mean nothing for us sinners. Our love for Jesus is vitiated when we begin to appraise it, when we no longer think of Him who inspires it but rather of what we are doing in our love. It really ceases to be a service of love and becomes a selfish service for honor and reward. Yet, who would want to say that the temptation by which Peter had been assailed does not also come to Christian teachers? We must wage a constant battle with our Old Adam lest our ethics, our conduct at our work, be perverted with considerations of reward and honors. For the worldly educator it will again seem quite natural and acceptable to be strongly motivated by considerations of honor and reward. Next to pride the hope of some form of reward is another strong factor in the ethics, in the conduct of natural man. Here again we will grant that this motivation of reward often leads to much in the way of outward conduct by which others are benefited. Still, thereby conduct thus motivated does not in itself become pleasing in the sight of the Lord. Proper conduct on the part of teachers, also of Christian teachers, certainly implies that they will show themselves diligent and conscientious at their work, that they will be intent upon a full use of their gifts, that you will be concerned about making yourselves proficient for every phase of your work, that you will go out of your way in rendering service and be ready to make sacrifices of every kind. Yet if we should do all that but still do it with an eye for some type of reward, be it honor, recognition, or a more influential and favorable position, then it would still be conduct that is not fully pleasing to the Lord.

But does not the Lord in His Word Himself hold out rich promises of reward to all who labor diligently in His kingdom, does He not promise to reward every sacrifice that we make and every service of love that we render? Most assuredly. He extended such rich promises of reward also to Peter, who, having forsaken all and followed Him, asked: "What shall we have therefore?" Let us not forget, however, that He addresses these promises to us as God's children who have learned to despair in our own merits and to look to His grace for every blessing. He is confident that we will not understand these promises in any other way than as rewards of pure grace, which He indeed gives in His own way and at His own time, but which we could never presume to claim. These promises are meant to magnify His undeserved love and mercy all the more fully before our eyes and thus to help us overcome the weakness of our flesh as we strive thankfully to reflect His love and mercy in our life and conduct at our work. The more Peter learned to despair in any merits of his own, to despair also in the excellency of His love, the better did he learn to understand these promises of gracious reward.

Let us, however, return to our examination of Peter's assertion of love on the basis of which the Lord engaged him as a worker in His kingdom. For a third time Jesus asked: "Simon, son of Jonas, lovest thou me?" We are told: "Peter was grieved because he said unto him the third time, Lovest thou me?" Yet instead of finally pointing to some act of devotion to prove his love Peter appealed even more urgently to the omniscience of his Lord. Peter said: "Lord, thou knowest all things: thou knowest that I love thee." With this emphatic appeal to the Lord who knows all things Peter first of all confessed and acknowledged that his love was not perfect, not what it really ought to be. He confessed and acknowledged that it was like gold covered with dross and slag. Only the Lord who reads hearts could detect it amidst all of its impurities. Peter realized what a bitter battle he had to wage with his flesh.

Yet Peter's appeal to the Lord's omniscience was also a most confident assertion of his love. He was maintaining that in spite of his weaknesses, in spite of his doubts, even in spite of his base denial, his love for

Jesus was nevertheless real and sincere. How could he make such a bold claim? For the simple reason that he based the reality of his love upon the Lord's overwhelming grace. When Peter said: "Yea, Lord; thou knowest that I love thou," he was in effect saying this: How can I possibly keep from loving you? You died for me on the bitter cross; you rose again for my justification, making my full pardon and the gift of final glory in heaven eternally certain for me. Weak and sinful though I am, you deigned to make me your disciple and apostle. When I was proud, rash, self-satisfied, you corrected me with all kindness and solicitous care. Even when I shamefully denied you, you graciously forgave and reaccepted me. "Lord thou knowest all things; thou knowest that I love thee."

Can there still be any doubt what is meant by the love for Jesus which makes us proficient for His kingdom's work and for every phase of proper conduct bound up with it? It is love which flows from humble faith, faith in which we are deeply conscious of our own sinfulness and weakness but glory in the full pardon and salvation which Christ has won for us and which He gives us to enjoy now and through all eternity. Conduct which is motivated by such faith-born, thankful love is the only ethics which will be pleasing to the Lord in you as Christian teachers. The love of Christ is there to constrain you. The love in which Christ died for all can hold us, bound heart, mind, and will to that which is God's will at your work. It will do so as you strengthen and nourish your faith richly through the Gospel in Word and Sacrament. The Lord looks for faith-born conduct in Christian teachers.

Now let us consider secondly the manner in which such conduct will manifest itself in some of the specific relationships of a Christian teacher.

In His Relationship to His Pupils

Love for the Savior as it flows from humble faith in Him will lead the Christian teacher to appreciate the full import of the commission, "Feed my lambs." He will realize that in his work he is dealing with precious possessions of the Savior, with children whom, one and all, the Savior has purchased with His blood and also received by faith as His very own, already in Holy Baptism. How can he possibly deal carelessly with his pupils in whose hearts the Holy Spirit has awakened a new spiritual life which is to be nourished and strengthened? These are children whom the Lord wants to bless not only now and forever with His spiritual gifts but also with the temporal blessings of wholesome knowledge and training for this life, all viewed in the light of the Gospel. Thus he will have no favorites. The handicapped and the slower pupils will be as dear to him as any other and he will shield them against mockery and ridicule. Concerning all of his children he will remember that the Lord wants them to be faithful stewards at their activities of learning over the gifts which they have received. As the Lord's servant the Christian teacher will therefore praise and censure them, encourage and rebuke them according to their faithfulness, not according to their objective accomplishments. He will seek to win the confidence of all, so that they may freely come to him with their problems and difficulties.

He will realize that he cannot teach effectively unless he has discipline and thus give careful heed for that which makes for discipline, whether this pertains to class work, to assignments, to classroom conduct, to playground activities, or what have you. This means (1) he will in each instance become clear in his mind as to just what he wants, and that he truly wants it. This calls for carefully considered assignments and regulations instead of decisions which are the whim of a moment or the result of a particular mood. (2) He will make it very clear to the pupils what he wants and that he wants it. (3) He will hold them to it, but in a calm and cheerful spirit so that they realize that he is demanding these things because he is really of the conviction that this is beneficial for their learning and training.

Love for the Savior awakens humility and a keen sense of responsibility. Whenever a problem arises, be it failure in a phase of teaching involving an entire class or an individual pupil, be it a phase of misconduct on the part of the entire class or an individual, the teacher will always first examine himself whether he may be at fault or partly at fault. He will do this rather than blame the pupils and then operate with the attitude that he is dealing with an incorrigible individual or group. He will humbly realize that by awakening the interest of pupils and inspiring them the vast percentage of teaching problems are solved. To this end he will not forget that the

inspiration of our teaching is generally in proportion to the perspiration that we expend in preparation.

Even so, the Christian teacher will not be spared grief, nor will he expect to be spared. Knowing his own heart, he will remember that he is dealing with pupils who though Christians are still sinners. When a problem arises he will be concerned first of all about what it does to his pupils, not about what it does to him and how it drains his nervous strength. When the children do not learn as they ought to, when they behave improperly, he will want them to feel and realize that what grieves him is how this displeases their Lord and Savior and what it does to them. He will avoid having them think that his greatest concern lies in the personal affront that is implied and in the extra trouble that it causes him. Thankful love toward the Savior and devotion to His entrusted task makes us extroverts instead of introverts in this sense. But will you not thereby wear yourselves out completely? On the contrary, you will avoid much wear and tear. Nothing drains more on our strength, especially on our nervous resources, than indulging in self-pity and self-comiseration. It is not so much work but the attitude in which we do our work which wears people out. We find play and activity as a hobby, exhilarating, even though this may be quite as exacting as our work. Moreover, as we keep in mind that we are doing a task which the Savior has entrusted us to do and which in our thankful love we want to do we can look to His rich promise that He will not suffer us to be tempted beyond that which we are able to bear, but will with every problem also give the strength to solve it. Let us remember the promise in Isaiah that the Lord gives power to the faint and that to them that have no might He increases strength, the promise: "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

In His Relationship to His Congregation.

The Lord has not called you directly into your teaching ministry as He did Peter, but indirectly through a congregation of Christians. In their name you are to perform those public functions of the Christian ministry which are entrusted to you in your call. Thereby the Lord has placed you into a special relationship to all the members of this congregation.

Your call pertains principally to the Christian instruction and training of the children of the congregation in its Christian day school program. But it may, and generally does, also involve further functions, very probably functions at the public worship of the entire congregation such as leading it at the organ in its singing and training and directing its choirs.

Humble faith in the Savior and the thankful love that it inspires will, first of all, move you to serve whole-heartedly with your time, your strength, and your talents, in the functions entrusted to you. The Christian teacher will keep mindful of the full scope of service which he has been called to render, not merely of the things that are expressly spelled out by the letter of the written call given to him, but also of everything that is implied by the spirit of the call, of everything that may lie within the sphere of service sought of him and helpful in accomplishing the goal of his entrusted work. He will not think of looking upon his call in terms of something by which he is protected, stressing that it is a divine call from the selfish viewpoint that this assures him of a permanent position, so that the congregation is bound to retain him and to bear with him short of clear proof of neglect of duty. Just as little will he think of his written call in terms of a contract which relieves him of the obligation of assuming any duty or shouldering any work that is not specifically mentioned. Just to mention one point by way of example: a congregation may ask its teacher to assist with the special training in the Sunday School, though this may not have been specifically mentioned in the call. If his other duties permit he will surely be willing to serve children also in this capacity, even welcome the opportunity to make contact with further children and to win their confidence with the fond hope of winning them for the Christian day school.

Now it may happen, and often does, that, a congregation over-burdens their teacher with too many duties and functions, so that he will feel constrained to ask to be excused or to be relieved of some of them. There is a pertinent German proverb which says: "**Ein Schuft tut mehr denn er kann,**" i.e. a rascal does more than he can. There are obligations even to his family, especially insofar as children are involved, which the teacher cannot neglect. We cannot serve Christian education by disregarding the home, and the teacher's home

should remain a shining example of a Christian home in the congregation. Yet the desire to be excused from further duties should not come from unwillingness to serve and to make sacrifices in serving, but from the conscientious desire of not being hindered in doing his prime work and of conserving time and strength for the first obligations which the Lord has committed to him.

Either by direct election or by authorizing its elected church council to choose members from its midst for this purpose the congregation has placed a school board in authority to see that the work of the school is carried on decently and in order, and that its school building is properly maintained and equipped. The Christian teacher will recognize the God-given authority of the members of the school board over his work and their responsibility in supplying or in recommending to the congregation the things that he needs for his work. He will strive to win their confidence and to work in harmony with them. He will appreciate the valuable insights which friendly and tactful consultation with these men elected by the congregation can give him insights concerning the effectiveness of his own work, concerning pupil problems, and especially concerning the ability and the readiness of the congregation to meet various needs of the school. Though these may not be learned men who always possess the rich experience, the fine judgment, and the clear understanding concerning the work of a Christian school which we would like to find in them, the teacher will not for this reason disdain to consult with them, ignore and circumvent them, and with a superior attitude run things according to his own liking. Mindful that it is the Lord's will that he should work with and through the particular school board which He has seen fit to place over him, the Christian teacher will rather pray for patience and forbearance and for the ability to deepen their understanding for the program of Christian education. Then he will also be truly thankful if the Lord gives him success in these efforts or grants him an exceptionally able and consecrated school board.

In the interest of his work to which he is consecrated by faith and love the Christian teacher will feel a need of becoming acquainted with the parents and homes of his pupils and of establishing cordial relations with them. He knows that through a knowledge of their family background he is in a better position to understand and to meet the needs of his pupils, also that the cooperation of the home is vital for the effectiveness of his training. As natural opportunities present themselves in these contacts he will endeavor to foster a deeper understanding and appreciation of the true objectives of Christian education. If in his consultations with parents they may appear to be over-concerned about their children, or even somewhat partial in their judgments, he will still prefer that to a lack of interest. If the parents have suggestions to make that have merit, he will not be too proud and independent to follow them. If they should voice criticisms and even raise accusations which are manifestly unfair and unfounded he will pray for strength and self-discipline to point this out with calmness, patience and Christian dignity, as it becometh a servant of the Lord who reviled not when He was reviled.

Mindful that the Lord has called him as teacher through the entire congregation he will take a vital interest also in those members in the congregation who do not happen to have children to send to his school, or who have not yet been won to commit their children to his care for training. He will seek to win the confidence particularly also of the latter with a friendly and courteous manner and by rendering diligent, able, and willing service in those tasks which already involve them, knowing that thereby he is laying the ground work for contacts in which he will seek to lead them likewise to an understanding and appreciation for Christian education as it is offered in the Christian day school. Such a thing as closer friendships within the congregation as they quite naturally develop on the basis of age level, common background and interest are certainly not altogether excluded for the teacher. Yet he will be very discreet and circumspect in this. He will never permit himself to become familiar with anyone in such away that it lets him forget his high calling in the church and all that it represents and stands for. He will be mindful that he cannot make his associations in the congregation merely on the basis of the personal satisfaction that they will bring to him. He will be on guard that his associations do not lead to this that in the minds of the people he is simply identified with a certain restricted group in the congregation, from which those who do not take a deep interest in the school as yet are self-evidently excluded. Contacting and getting close to those who still lack understanding and interest in Christian education and winning them is a difficult matter, bound up with many discouraging experiences and requiring a great deal of patience, tact, and consecrated effort. Faith-born love will keep the Christian teacher from approaching such disinterested members in a haughty spirit which makes them feel at the very outset that they

stand under his condemnation. From the Gospel he will draw strength for that measure of self-denying love which enables a Christian worker to become all things to all men. He will not let Satan gain an advantage through his own tactlessness, his use of poor judgment, his unwillingness to inconvenience himself, and to expend effort in an earnest discussion. Instead, he will learn to place himself into the position of the weak Christian and to fight in his own heart the battles which now the weak Christian is waging with misconceptions, prejudices, and earthly interests. In this way he will be able to deal with those who still do not understand Christian education on their own level and to dissolve their prejudices with proper testimony, looking to the Lord to bless it.

We teach not merely with the testimony of our lips but equally with the testimony of our lives. Laboring in faith-born love the Christian teacher will therefore want the formal instruction and training which he imparts in the school room to be underscored and confirmed by his entire life and conduct in the sight of his pupils, in the sight of the entire congregation, also in the sight of those who are with in his community. In his work of Christian education he seeks to train the youth for a life that is led according to the Savior's injunction: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Such a life which puts God, His Word, the Savior, and His saving gifts first he will strive to exemplify and visualize for them in his own conduct.

The Christian teacher will have a deep interest in every phase of the work of the church, be it that of the home congregation or of the church at large; he will want to set an example in supporting this work according to his means. It may not seem necessary at all to say that he will show himself devoted to the Means of Grace at public worship. If he serves as organist he will quite naturally be present in church at every service. Yet even here there are a few things worth noting. If the congregation, as is so often the case, has double or even triple services he will have to give thought to the impression which any lack of attention on his part during the sermon, when it is repeated in the second and third service, might give to worshippers who are not fully conscious of his problem. He will also take care to have everything at the organ in readiness before the service begins, lest by fussing and fumbling with his music during the service, probably during the Scripture reading, he might give an impression of professional casualness while others are worshipping.

A special word may also be in place here to the women teachers, who generally do not remain in their calling as their life's vocation—and this is, of course, stated without any reproach. Yet they will want to remember that after they have taken their place in a Christian home and are no longer active in teaching, congregational members will still continue to think of them in terms of Christian teachers, so that any lack of diligence on their part in the use of the Means of Grace will not only undermine their own former work but also reflect upon the teaching ministry in general. This naturally applies also to laxity in any other phase of Christian conduct.

"And all things shall be added unto you." These words encourage the confidence toward our Lord and Savior that as we seek first His kingdom and righteousness He will also add, and actually is adding, all the earthly things for us which are really good and wholesome for us. Even as the Christian teacher will seek to awaken such confidence in his pupils through his formal instruction, so he will want his own life and conduct to exemplify it. This has some special implications for the Christian teacher who generally does not abound in earthly things. It does not mean that he may not look to the members of his congregation to provide adequately for his earthly needs as they have pledged to do in the Lord's name, nor does it mean that if they have failed to do so he may not bring his needs to their attention in a proper manner. It does mean, however, that when all this has been done he will strive earnestly to live not only honorably but also contentedly within the means at his disposal, content with what the Lord has provided. He will look calmly upon the fact that he is foregoing various luxuries and comforts with others in the congregation. He may be enjoying, willingly accepting this as a sacrifice which the Lord is pleased to have him make in his high calling. Thus he will avoid making a point of his privations and fires on every occasion, lest he give the impression of being over-concerned about earthly things and jealous over against those to whom the Lord has given a greater measure of them. Our trust in God's Word will also include trust in the truth that godliness with contentment is great gain.

In His Relationship With His Pastor

That serious offense is given to Christians and that great harm is done to the cause of Christian education and of the Christian school when there is a lack of harmony and cooperation between pastor and teacher in a Christian congregation is so obvious that it needs no explanation.

Often indeed a harmonious relation between pastor and teacher seems to be automatically established from the first moment of their association in a common field of labor. Yet it may not be so automatic at all, but rather due to the fact that from the very beginning both have been intent upon dealing with one another and working with one another in faith-born love, the only true strength for all proper relations and all proper conduct. From all that has been said in the first part of this essay it should be evident that faith-born love is something quite different from mere human liking and affection. When Christian workers feel drawn to each other even on a natural basis, or when a common background and a measure of equality in age and experience already lead to understanding, harmonious relations may not present quite the same problems, though our sinful flesh presents plenty of temptations to disharmony even then. Yet faith-born love can reveal its strength particularly in those situations when the outward things that make for harmony are missing, when there is a measure of incompatibility of temperament. It gives us strength to master our personal feelings, to suppress irritations at the co-worker's faults and weaknesses, strength to continue in showing each other true courtesy and consideration and to practice cooperation. It incites us to rigid self-examination, self-criticism, self-discipline, self-control, in short, to an earnest attack upon our Old Adam. Thereby many an incipient problem is dissolved before it ever develops.

Faith-born love to the Savior will put both teacher and pastor on guard against making an issue of rank and position. It will make them mindful of the true nature of their calling, something that is forgotten both by him who loses himself in demanding equality and by him who is unwilling to grant it, both by him who demands authority and by him who resents submitting to it. Neither the pastors' nor the teachers' calling is in the first place a matter of authority, though in both cases it involves authority. Their calling is a blessed ministry, an entrusted service. As such it involves responsibilities, not rights and privileges.

For His New Testament children the Lord has not prescribed the particular forms in which they are to establish the public ministry in their midst. It is rather this way that in and through their common faith the Holy Spirit leads Christians to create the adequate and wholesome forms which fit every circumstance, situation and need. In the call as our congregations extend it to their pastors they entrust to him the public shepherding of the entire flock with God's Word, both old and young. By virtue of his call the pastor is entrusted with the supervision of every phase of the Christian ministry in the midst of the congregation. On the other hand, in calling a teacher our congregations are accustomed to commit to him only a particular phase of the Christian ministry, which he is asked to carry out under the supervision of the pastor. Where both pastor and teacher think of their position as a blessed service in the Gospel involving weighty responsibilities according to the scope of their particular call, the thought of rank will hardly arise. Such an attitude will discourage troublesome meddling, for our Old Adam is not very eager to shoulder added responsibilities. Conscious of his own heavy responsibilities which fully enlist his strength and his talents the teacher will be happy that he does not have some of the added responsibilities committed to the pastor. The pastor, on the other hand, will feel no desire to meddle with the teacher's work which he is doing faithfully and conscientiously, but will be happy that this part of his entrusted service is conscientiously carried out by a consecrated co-worker.

When pastor and teacher look at their work in this light, their faith-born love will also incite them to be loyal to one another. They will scrupulously avoid any bartering for the good will of those who may be smarting under the disciplinary measure of either pastor or teacher by offering a little. They will be on guard against that violation of the eighth commandment which takes place when we give too willing an ear to adverse remarks that are being made concerning a co-worker, even though we may not say anything. They will carefully respect every exchange of confidence concerning problems in the congregation or school and thus make mutual consultation on vexing problems possible. Where such mutual loyalty is evident and such confidence has been built up, it will also be possible for pastor and teacher to serve each other with constructive criticism. When

differences of opinion arise, it will be possible to discuss them frankly with each other. If errors have been made it will be possible to point them out objectively and dispassionately and to counsel a solution. In all things else, faith-born love will move both pastor and teacher to bear with one another's infirmities. Let us not forget, however, that these are all things which do not come about by first of all seeking and demanding them in our co-worker, but rather by practicing them first ourselves in Christian, love and thereby giving encouragement through our own example.

In His Relationship With His Fellow-Teachers

That harmony and cooperation among teachers, particularly when they labor together in one school, is vital, that serious offense is given when such a relationship is lacking should again be very obvious. Most of the things which have just been said apply with equal force here. To live and work in harmony with his fellow-workers, the Christian teacher will draw on his faith-born love, which incites him to self-examination and self-discipline, which makes him loyal, which constrains him to respect confidences, which leads him to look upon his own sphere of work and that of his colleagues as an entrusted service.

Also in his relationship with his colleagues the Christian teacher has to fight against the jealousies to which his proud and selfish flesh is given. The principalship of the school, the distribution of choir work, organ playing and the fees involved, differences in salary, the colleague's teacherage when he himself may not have one or a less desirable one, greater recognition of a colleague's work and gifts on the part of congregation members are all things by which the teacher is apt to be tempted to give way to jealousy. Yet the Christian teacher will find strength in his faith to suppress them. Faith will induce him to say: Why should I be so concerned about having something that my gracious Lord has not seen fit to give to me? Why should I be so fearful that my gifts and abilities are needlessly lying idle? Does the Lord not know them, has He not given them? Is He not able to lead my congregation to recognize them and to put them to use at the proper time? Probably He wants me to gain further experience before He puts them to a fuller use, probably He still wants to train me further in humility.

Faith-born love toward the work in which he is engaged with his colleagues will induce him to rejoice with them over their success at work, over the gifts with which the Lord has endowed them and which they are employing faithfully in the Lord's service, induce him to encourage his colleagues, pray for them, and speak well of them. It will keep him from a know-it-all spirit if he is still a novice; and if he is a veteran it will lead him to help with his accumulated knowledge and experience in the kind of spirit that encourages younger teachers to go to him for needed advice. It will make him want to be helpful to the principal in carrying out his difficult responsibility and think of his position in terms of service if he holds this trust himself.

All that has been said may seem like a high and difficult ideal. It is that inasmuch as also the Christian teacher carries his trust in an earthen vessel. Yet it is an ideal toward which he will continue to strive in faith and love knowing that it is all a part of the Savior's commission: "Feed my lambs."