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AN EVALUATION OF THE CYCLE-GRADED EVANGELICAL UNITED BRETHREN  
SUNDAY SCHOOL LITERATURE FOR THE JUNIOR DEPARTMENT

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A Thesis  
Presented to  
the Faculty of the Department of Christian Education  
Asbury Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Master of Religious Education

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by  
Lois Wehrman Miller

August 1960

Approved by:

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Dated: \_\_\_\_\_

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## CHAPTER I

### THE PROBLEM AND DEFINITION OF TERMS USED

#### I. THE PROBLEM

##### Statement of the Problem

The pastor, and those who are in places of leadership within the local church, must be certain that the program under the pastor's leadership is consistent throughout the church. This sometimes presents a problem in the ministry of the conservative evangelistic pastor who is serving in a traditionally conservative denomination<sup>1</sup> in which in later years the elements of liberalism and neo-orthodoxy have become prominent in places of denominational leadership.

Part of this problem is usually faced in the realm of literature for the Sunday school. It is in this field that changing philosophies of denominational leadership usually first take hold.

It is stated in The Discipline of the Evangelical United Brethren Church that:

. . . He [the Minister] shall see to it that his Charge is amply supplied with the literature of The Evangelical United Brethren Church, and of its General Boards and

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<sup>1</sup>In chapter three the statements of faith quoted will show the conservative theological foundation upon which the Evangelical United Brethren Church was built.

Institutions, so that the purposes of each agency may be understood and the denomination's program be carried out. He shall seek to train an adequate leadership for all the departments of his church's work.<sup>2</sup>

It is also stated in The Discipline that committees are to be named for certain phases of the church's work. One of these is the Committee on Christian Literature whose job is " . . . to assist the Minister in placing denominational literature in the Sunday school, and in the homes of the local congregation and its constituents."<sup>3</sup>

The wise pastor realizes that the Sunday school is his "right arm" in an effective ministry. To have an effective growing church the pastor needs to be certain that his teachers are given Christ-centered teaching materials, based on the Bible. These materials should help to point the pupils toward their need of Christ as Saviour and stimulate consistent Christian growth. The pastor must covet for his teachers Sunday school materials which make use of the most appropriate educational methods. As leader of the Sunday school the pastor must hold high the standards of the Sunday school. He must strive to put in the hands of each teacher and pupil the best of literature.

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<sup>2</sup>The Discipline of the Evangelical United Brethren Church (Dayton: The Otterbein Press, 1959), p. 90.

<sup>3</sup>Ibid., p. 577.



### Purpose of the Problem

As a pastor's wife who assists the pastor in the educational field of the church, it was the purpose of this writer to evaluate a part of the Sunday school materials of the Evangelical United Brethren Church to see if they satisfactorily meet the requirements of the conservative evangelistic pastor in his church program. The Cycle-Graded Junior Department Sunday school materials were chosen as the portion to be studied. In order to better evaluate the material a comparison of materials from other publishing houses was made. The criticism of this study was from the conservative theological position.

### Importance of this Study

Since there are many conservative churches in the Evangelical United Brethren denomination it is necessary to have appropriate literature for their needs. A church that is proclaiming the precious vital doctrines in all their sacredness is worthy of the highest type of literature possible in content, the most appropriate educational methods, and in make-up. The dedicated pastor should lead his teachers to provide rewarding and fruitful Sunday school class sessions.

## II. DEFINITIONS OF TERMS USED

### Junior Department

This department includes those children aged nine,

ten, and eleven years. These children may be grouped into one class in the case of the small church or in any number of divisions in the large church. The reference is always to this age group of pupils in the Sunday school.

### Cycle Graded Series

"The Cycle Graded Lessons first consider life experiences and situations, with passages of Scripture selected to show the Christian answers to everyday problems of life."<sup>4</sup> One set of lesson materials is written for the entire age range of nine, ten, and eleven year olds.

### Conservative

The theological school of thought which accepts the traditional, orthodox views of the Christian faith. It is especially characterized by its adherence to the view that the Bible is the divinely inspired and infallible revelation of God, and that it and it alone is authoritative in matters of the Christian faith.

### Evangelistic

The evangelistic person is one who is concerned with the winning of the lost to Jesus Christ as Savior and Lord.

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<sup>4</sup>The Sunday School Publications of the Evangelical United Brethren Church (Dayton: The Otterbein Press, n.d.), n.p.

It is an attitude, a spirit and a living faith which finds expression in a continuous cooperative effort with the Holy Spirit to bring individuals into a vital personal relationship with God through faith in Jesus Christ his Son. There is the result of a definite personal experience of salvation and a progressive building of Christ-like character.<sup>5</sup>

### III. PREVIEW OF ORGANIZATION

In this thesis the Evangelical United Brethren Junior Cycle-Graded Sunday school materials were evaluated in content, educational standards, and make-up and price. The outstanding objectives of the literature, realized through the theological content, were observed. The presentation of this content was compared to appropriate modern educational standards in teaching. The make-up and price of the material was also studied. All of these things were evaluated to see if the teacher would be given the best possible help in her teaching and if the child would be given the best possible help for learning.

Throughout the thesis comparison to other denominational and non-denominational literature was made.

In order to be aware of the characteristics of the

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<sup>5</sup>Adapted from the definition of "Evangelism" in the Discipline - EUB Ch., p. 287.

Junior age child and his needs, the chapter following this one was written to describe some of the generally accepted age characteristics and needs of the Junior. This gives the basis for understanding the suitability of the materials which are adapted to the average mental, physical, and spiritual needs of this age group.

#### IV. STATEMENT OF SOURCES OF DATA

The Cycle-Graded Junior department Sunday school literature of the Evangelical United Brethren Church was the center of this study. This covered the three year period of 1956, 1957, and 1958.

For comparison samples of literature were studied from the following publishing houses: Broadman Press, Concordia Publishing House, Gospel Light Press, Light and Life Press, Methodist Publishing House, Scripture Press, The Otterbein Press<sup>6</sup>, and Union Gospel Press.

Various references were made to books which contained help in evaluating the literature.

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<sup>6</sup>The Uniform series of lessons.

## CHAPTER II

### JUNIOR AGE CHARACTERISTICS AND NEEDS

"Be ye doers of the word, and not hearers only," (James 1:22a) is often used as a motto for Juniors. The Junior age is characterized by activity. Their skeletal muscles are growing rapidly and require exercise so there is an organic need for strenuous physical activity.<sup>1</sup> Reynolds in his book, Children From Seed to Saplings picturesquely describes the nine to eleven year olds as those " . . . dash breathlessly from place to place, never walk when they can run, never run when they can jump or do something more strenuous."<sup>2</sup> Activities involving the use of the whole body are needed so games such as stunts, throwing and catching, running, and "it" games are suggested.<sup>3</sup> One is urged to keep in mind that the Junior's activity must have an end in view for the Junior is not satisfied, as is the Primary child, with

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<sup>1</sup>Faculty of the University School, How Children Develop (A Revision of Child Development Study; Columbus: The Ohio State University, 1949), p. 30.

<sup>2</sup>Reynolds, Children From Seed to Saplings, p. 198 cited by Ibid.

<sup>3</sup>District of Columbia Public Schools, Child Growth and Development, Characteristics and Needs (New London, Connecticut: Arthur C. Croft Publications, 1953).

just activity.<sup>4</sup> The difficult and the challenging appeal to him<sup>5</sup> in his ever widening world.

Group approval means a great deal to the Junior child. By this age he is usually well established as a "clique" or club member.<sup>6</sup> The faculty of the Ohio State University School have observed that

. . . anything resembling a password, or a "club house" --anything which in fact represents organization and secrecy--gives the child a great sense of importance and "belonging".<sup>7</sup>

Their clubs are likely to be organized like the adults or older brothers and sisters insofar as they understand the organization. They are usually directed by their club leaders.<sup>8</sup>

Since the Junior child has increased ability to cooperate<sup>9</sup> he often plays in self-made groups over a longer period. He is willing to abide by group decisions in his

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<sup>4</sup>Christ in the Beginning (Teacher's Book; Glendale, California: Gospel Light Publications, 1949), p. 45.

<sup>5</sup>Juniors--Their Characteristics and How to Understand Them (Wheaton, Illinois: Scripture Press, n.d.), n.p.

<sup>6</sup>Faculty of the University School, op. cit., p. 32.

<sup>7</sup>Ibid.

<sup>8</sup>Ibid., pp. 33-34.

<sup>9</sup>Alvina Trent Burrows, Teaching Children in the Middle Grades (Boston: D. C. Heath and Company, 1952), p. 133.

teamwork.<sup>10</sup> The Junior child thus enjoys more and more playing organized games in groups.

The child who is nine is trying to do things well so he has a need to develop skills that other children appreciate and admire. This is a year for the Father and Mother to take time with both boys and girls, encouraging them to learn how to do things and helping them to do them well."<sup>11</sup> In the book, These Are Your Children, the authors say that the parents and teachers should not overdo the teaching of techniques and skills at this age. There is a danger that the child's ability and capacity for sustained interest may not equal his enthusiasm and desire for wanting to know how to do things.<sup>12</sup> It seems that group approval has a great deal to do with motivation of the child's interest and enthusiasm. Improved skills contribute to group successes which lead to group approval which, in turn, facilitates the acquisition of new learnings. According to one author<sup>13</sup> ". . . this reciprocal action seems at times to account completely for children's progress."

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<sup>10</sup>District of Columbia Public Schools, op. cit.

<sup>11</sup>Gladys Gardner Jenkins, Helen Shacter, and William W. Bauer, These Are Your Children (Expanded edition; Chicago: Scott Foresman and Company, 1953), p. 168.

<sup>12</sup>Ibid.

<sup>13</sup>Burrows, op. cit., p. 17.

Some of the motivations already mentioned and others which will be brought out later all contribute to the saying that the Junior age is the "golden age of memory". There seems to be disagreement in statements which the writer has previously heard as to the exact comparison of the Junior's and the adult's memory. However, the Ohio University Faculty's conclusion has been that " . . . in memorizing rote material, children by the end of this period [nine to eleven year old] compare favorable with average adults."<sup>14</sup> It is certain that the high motivation and intense interest which usually characterize the Junior child make it generally quite easy for him to learn new things. Not only does this include rote memory but it applies to the learning of new facts. " . . . Knowing the what, the when, the how of things is important. . . Possession of precise, practical, objective data is the prize of their avid research."<sup>15</sup>

The Junior child's interest in imaginative play decreases while their interest in facts and realism increases. Their ideas are becoming more realistic as they become less interested in symbolic ideas.<sup>16</sup> Alvina Burrows in her book,

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<sup>14</sup> Faculty of the University School, op. cit., pp. 34-35.

<sup>15</sup> Burrows, op. cit., p. 3.

<sup>16</sup> Faculty of the University School, op. cit., p. 36.



Teaching Children in the Middle Grades<sup>17</sup> calls the period of eight through eleven a time of "externally focused consciousness". She explains further that the scope and depth of their interests and information along with their over-whelming concern with detail reveal significant changes from the "subjective, nonconformist outpourings of earlier childhood."

Another author also said that the nine year old is putting aside the imaginative play of his earlier childhood for he is relating himself not only to his immediate environment, but to his community, his country, and even other countries. She continued to explain further that

. . . He likes to study maps and play travel games. He enjoys writing letters to children of other countries either as a member of a group or as an individual. He may ask keen and discerning questions about world conditions and about other peoples.<sup>18</sup>

Stories and dramas are taking on added meaning to the child of this age as he is helped to better understand the relationships between factors such as time, place, ideas, and happenings.<sup>19</sup>

So that the Junior child may gain the information which he so much desires, he is taking great interest in learning how to use reference books. This applies especi-

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<sup>17</sup>Burrows, op. cit., p. 48.

<sup>18</sup>Jenkins, et. al., op. cit., p. 169.

<sup>19</sup>Faculty of the University School, op. cit., p. 37.

ally to those who are in the upper group of reading ability. It is stated<sup>20</sup> that some eleven-year-olds have adult reading ability. It is to be expected, according to the same authors, that there will be a range of four to five years reading ability in this age group. At this time the reading disabilities may become so pronounced that they will influence the whole personality of the child.<sup>21</sup>

The general reading interests of the nine, ten, and eleven year olds are classified by those on the Ohio University Faculty as follows:

. . . By 9, children are becoming more interested in books containing factual material, but reading for enjoyment also has great appeal: the funnies, the Wild West, fairy tales, and adventure. By 10, their desire for facts as well as their imagination finds outlet in books of travel, stories of other lands, mechanics, and biography. Boys at this age may develop a lasting interest in science. At 11, books of adventure, science, and home life, and nature stories are popular.<sup>22</sup>

The Junior's interest in the biography of heroes and great men has a rich influence on his life. He is as interested in Washington and Lincoln as he is in Buffalo Bill.<sup>23</sup>

Not only is there an interest through reading but

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<sup>20</sup>Ibid., p. 35.

<sup>21</sup>Ibid.

<sup>22</sup>Faculty of the University School, op. cit., p. 36.

<sup>23</sup>Jenkins et al., op. cit., p. 169.

there seems to be an instinctive urge to congregate with peers of one's own sex.<sup>24</sup> In fact, he often idealizes those whom he admires. Whereas the Junior child may follow the standards of his friends in their manner of speech, clothes, manners, and games while parents and teachers still supply ideology, including race preferences, religion, morals, and vocations.<sup>25</sup> Breckinridge and Vincent in the book Child Development state that they believe the children's codes of moral knowledge and conduct are obtained much less from playmates than from the home.<sup>26</sup> They do not classify the teacher's position but it would be supposed that the teacher could be placed in the class of the parent as another adult.

Children interpret their codes of moral knowledge and conduct in terms of their own personal experience.<sup>27</sup> Adults must be careful not to impose upon the Junior child the adult standards which are at a higher level than children are normally able to attain and cause tension and conflict.<sup>28</sup> The moral area of honesty was specifically mentioned. Other

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<sup>24</sup>Burrows, op. cit., p. 2.

<sup>25</sup>Faculty of the University School, op. cit., p. 32.

<sup>26</sup>Quoted in ibid., p. 37.

<sup>27</sup>Ibid.

<sup>28</sup>Ibid., p. 32.

areas mentioned were private property, tidiness, and cleanliness.

The Junior child " . . . is beginning to have a strong sense of right and wrong . . ." <sup>29</sup>

. . . Children from 9 to 12 can make excellent progress in reasoning, sympathy, aesthetic sense, tolerant love, and true morality. They can learn to regard the truth, to be fair, and to understand justice in more than elementary ways. <sup>30</sup>

This spiritual sensitivity goes hand in hand with the Junior child's growing mental alertness. He is becoming quite sensitive to the cause and effect of right and wrong.

The Baptist Sunday School Board states:

. . . With their growing consciousness of sin, their supreme need is to accept Christ as Savior and to look to him as a guide and example in daily living. <sup>31</sup>

If the Junior child has had a background of understanding of spiritual truths, especially if he has had church training or family training which would lead him to want to give his life to Christ, then for many Juniors this age will be the time for decision for them. The basic spiritual background will prepare him to accept Christ for one author said

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<sup>29</sup>Jenkins et al., op. cit., p. 166

<sup>30</sup>Breckinridge and Vincent, Child Development, p. 481, cited by the Faculty of the University School, op. cit., p. 37.

<sup>31</sup>Periodical Literature Catalog (Nashville: Baptist Sunday School Board 1958-1959), p. 14.

that " . . . he [a Junior] is best guided by a reason, simple and clear cut, for a decision which must be made . . ." <sup>32</sup>

From the characteristics already stated, one can see that this would be the time when the child begins to tie together the stories of Christ. He is then beginning to reason out what meaning these things have directly on his own life.

It is said that this is a very important time to reach the child for Christ.

Before the pupils enter the confusing age of adolescence and they pass the peak age of conversion, they must be reached, or they may be lost to Christ and the church forever. <sup>33</sup>

Since Juniors " . . . like the excitement of having an enemy, the feeling of solidarity with those on their side, and the fun of perpetually conniving to outwit the foe" <sup>34</sup>, it is a good time to channel this to spiritual goals.

With the growing independence of the Junior child he is wanting to solve his problems and is growing more and more adept at it. "At these ages [eleven or twelve] they show rapid progress in generalizing and making deductions, and are more skillful in solving problems." <sup>35</sup> Before this age,

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<sup>32</sup>Jenkins et al., op. cit., p. 171.

<sup>33</sup>That Ye May Teach (Glendale, California: The Sunday School House, 1958), p. 13.

<sup>34</sup>Faculty of the University School, op. cit., p. 34.

<sup>35</sup>Ibid., p. 37.

the same author said, reasoning is still largely based upon direct observation.

With a little encouragement and help from adults the Junior child is capable of taking great strides in mental and spiritual development. The challenge should be before the child. Alvina Burrows in Teaching Children in the Middle Grades said that " . . . psychologically, the years of middle childhood seem a potentially golden age for educational progress."<sup>36</sup> She further urged to give the child substance through the study of content material for these " . . . children of these vigorously social years are cheated unless their intellectual experiences keep pace with their growing horizons."<sup>37</sup>

The Sunday school material must serve to meet the challenges of the Junior age child. The author wishes the reader to keep these characteristics in mind as the material in the following chapters is examined.

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<sup>36</sup>Burrows, op. cit., p. 47.

<sup>37</sup>Ibid., p. 137.

## CHAPTER III

### THE THEOLOGICAL VIEWS OF THE MATERIAL

Theological views form the foundation for the entire building of religious educational materials. Theology determines the controlling aim. This, in turn, has effect on the way the material is presented to the pupils.

So that we may know upon what foundation the evaluated material is built the first consideration will be the theological views engrained in the Sunday school material.

This study will be divided into nine departments of theology.

#### I. THE BIBLE

"We believe that the Holy Bible, Old and New Testaments, is the Word of God,"<sup>1</sup> it is stated in the confession of faith in The Discipline of The Evangelical United Brethren Church. Continuing it states the following:

. . . that it reveals the only true way to our salvation; that every true Christian is bound to acknowledge and receive it by the help of the Spirit of God as the only rule and guide in faith and practice.<sup>2</sup>

To the conservative, the Bible, as the holy Word of

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<sup>1</sup>The Discipline of the Evangelical United Brethren Church (Dayton: The Otterbein Press, 1959), p. 22.

<sup>2</sup>Ibid.

God, is his authority. The nature of man is such that he demands authority so it is in the realm of Christianity that he must have some authority to which he can turn. To those who believe in the infallibility of the Scriptures, that "all scripture is given by inspiration of God . . ." (II Timothy 3:16a), to them the Scripture is that authority. It is given by the One who said, "I am the Way, the Truth, and the Life." (John 14:6)

In looking for a definite respect for the Bible as the authoritative Holy Word of God, the writer has found no statement to this effect. The general impression given is expressed by Vesta Mae Zechman when she wrote: "Our boys and girls need to think of the Bible as an interesting book which they can use."<sup>3</sup> Anita Hall expressed a similar idea concerning the Bible when she wrote:

. . . They should be led to appreciate how much Jesus valued the Scriptures and used them in his teaching and preaching. This should inspire an ever-growing appreciation of the Bible and a desire to read it and obey its teaching.<sup>4</sup>

It is certain, from these statements, that the Scriptures were valued by Jesus and should be valued by us; that we should appreciate them as an interesting book. But

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<sup>3</sup>Children's Worker (Note: hereafter referred to as C. W.), (Dayton: The Otterbein Press, 1953), October, 1953, p. 37.

<sup>4</sup>Ibid., October, 1956, p. 42.



nothing is said to show that there should be a holy reverence toward the Bible because it is God's Holy Word, divinely inspired by God Himself.

It is also stated in The Discipline of The Evangelical United Brethren Church that

The Holy Scriptures contain the will of God so far as it is necessary for us to know for our salvation; so that whatsoever is not contained therein nor can be proved thereby, is not to be enjoined on any as an article of faith, or as a doctrine essential to salvation.<sup>5</sup>

This shows us that there is a difference between God's Holy Word and other good books. This idea should be given to the children. During one of the sessions Anita Hall said that the children should be developed in " . . . a reverence for the Bible and an eagerness to read and understand it."<sup>6</sup> How deep does the meaning of this "reverence" go? There is a difference between the reverence which we have for our parents and the Holy things of God. The context of the preceding statement does not portray the difference. There is an indefiniteness throughout shown by the surface-deep statement in the same unit: "We hope to help the children realize something of what the Bible means to us and to

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<sup>5</sup>The Discipline, op. cit., p. 24.

<sup>6</sup>C. W., October, 1956, p. 40.

others."<sup>7</sup>

The preceding quotes from the writings of Anita Hall are taken from the unit, "How the Bible Grew". One of the main purposes was to show how God used man to preserve the Bible for us " . . . through word of mouth: stories told around the campfires, songs sung, memorial stones put up."<sup>8</sup> This was the thesis throughout the unit. This portrays the neo-orthodox idea which undercuts the idea of direct revelation of the Scriptures to Moses, to David, to the prophets, and the others. According to the way presented in the lesson, God would have to reveal Himself and inspire each person who told the stories if the Bible were to be handed down inspired in this way. The Scriptures do not say that it was given in this way but rather they say: "The Lord spake unto Moses" and "Thus saith the Lord". The "Campfire" idea of revelation found in the unit referred to then accounts for the feeling of indefiniteness found throughout the unit.

In the writings of Arline Peckham she comes closer to a more sound groundwork of ideas concerning the Bible. She pointed out that the Bible material must not be skimmed over lightly, but it must be used frequently " . . . so that it will stand out as being the basis for all else that you

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<sup>7</sup>Ibid., p. 39.

<sup>8</sup>Ibid., p. 41

teach."<sup>9</sup> The Bible is pointed out by her as the most important source material to be used with the unit.<sup>10</sup> Another time she makes her ideas less clear when she said to " . . . give the Bible the rightful place of importance which it deserves throughout the unit."<sup>11</sup>

Most of the theology dealing directly with the Bible was found in the one unit, "How the Bible Grew". Only a few rather weak references were found in the remainder of the three year materials.

It is important to the Junior child that he be impressed with the fact that the Bible is God's Holy Word, inspired by God thus giving us a book which is completely different from any other book. One must not deny the child the privilege of being assured of this great vital truth. Let him begin to have a fuller understanding of I Peter 1:21 --"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

## II. GOD

There is but one true and living God, eternal BEING, a Spirit without body, indivisible, of infinite power,

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<sup>9</sup>C. W., January, 1957, p. 40.

<sup>10</sup>C. W., February, 1958, p. 37.

<sup>11</sup>C. W., September, 1957, p. 35.

wisdom, and goodness; the Creator and Preserver of all things visible and invisible. And in this Godhead there is a Trinity . . . the Father, the Son, and the Holy Ghost.<sup>12</sup>

"God is creator of the Universe . . ." was stated by Virginia Jordan in her unit on our Father's World.<sup>13</sup> Throughout this group of lessons she made that statement definite. With heavy emphasis upon the suggested Scripture which was used with the lesson the teacher should be able to teach many of the attributes of God through this series of lessons. This would especially apply to the above description of God " . . . of infinite power, wisdom."

The third aspect of God mentioned above, "goodness", is brought out in other of the lessons. In fact, God is compared to a Father; as one who loves his children, who lives with them, and provides for them.<sup>14</sup> In the same lesson, James and Thelma Mowrey said that " . . . God cares for us . . . God talks to us in prayer; he has sent His Word to us . . . and God sent Jesus . . ." <sup>15</sup> The Mowreys state further that God is the only one who forgives sins. Arline Peckham in her lesson about Jesus helping the people to

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<sup>12</sup>The Discipline, op. cit., p. 23.

<sup>13</sup>C. W., June, 1956, p. 34.

<sup>14</sup>C. W., February, 1957, p. 42.

<sup>15</sup>Ibid.

know about God brings out three big ideas about God: God cares for you, God wants us to talk with Him, and God will forgive.<sup>16</sup>

Although God's goodness is brought out in the preceding statement the whole truth is not contained. Love for good and hatred for evil are complimentary to each other. In Chapter II it was stated<sup>17</sup> that Juniors are able to understand justice in more than elementary ways. Another publishing house's Junior teacher's manual makes it clear that one of their objectives in their series of lessons is "to know that the Bible is the Word of God speaking to us about God's love for us, and His hatred of sin."<sup>18</sup> This aspect of God's love is necessary to bring before Juniors, as one would not want them to have less respect for God than they do for their playmates or adults who "play fair and square".

In Arline Peckham's lesson, "Jesus Helped People Know God",<sup>19</sup> she explained how Jesus helped people to know how much God cared for them. She further explained how Jesus brought a bigger, more wonderful idea of God as the

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<sup>16</sup> Junior Bible Lessons (Dayton: The Otterbein Press, 1958), April-June, 1958, pp. 4-5.

<sup>17</sup> Chapter II, p. 14.

<sup>18</sup> Christ in the Beginning (Teacher's Book; Glendale, California: Gospel Light Publications, 1949), p. 9.

<sup>19</sup> J. B. L., op. cit., April-June, 1958, p. 4.

loving Father because people had previously thought of God as the stern judge who would punish for disobedience. This, then, is a half-truth without the remainder brought before the pupil. There is no explanation how much God loved His people in the Old Testament times, how He kept His hand upon them for it was only the sin which He hated. Or there was nothing said about God still punishing for disobedience and those things which are sinful. If God is to be shown as a God of love, then both sides of His love must be shown.

The God of the Old Testament must be brought out as the same God of the New Testament. The statement of faith in The Discipline of The Evangelical United Brethren Church states:

The Old Testament is not contrary to the New. In both the Old as well as the New Testament, everlasting life is offered to mankind by Christ, who being both God and man, is the only Mediator between God and man.<sup>20</sup>

We need to consider with care the harm to the child of such statements as the following:

. . . Though some of the ideas of God portrayed there [Psalms] are definitely colored by Old Testament theology and do not fit closely with the ideas of God that Jesus gave, yet there are many helpful and beautiful passages there about God.<sup>21</sup>

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<sup>20</sup>The Discipline, op. cit., p. 25.

<sup>21</sup>C. W., April, 1957, p. 38.

. . . not all passages from the Psalms give us a picture of God that coincides with the picture that Jesus gives.<sup>22</sup>

Jesus did give us a more complete picture of God but God did not change. It was only man who changed in his finite comprehension of God through the progressive revelation of God to man.

Marion Ouellette brought to one's attention how God was revealed further through Jesus.<sup>23</sup> He was not very clear, however, in stating whether God was the same in the Old and New Testaments. He would lead one to think that there is a God of two different characters by his statement: "We must worship God as Jesus taught us."<sup>24</sup>

The Junior child must see that God's character is revealed in the Old Testament as well as the New Testament. There must not be any doubt in the child's mind that God is "the same, yesterday, today, and forever."

### III. THE CREATION

"God has planned for certain laws of the world . . . God's world is good because his laws are always the same,"<sup>25</sup>

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<sup>22</sup>C. W., May, 1957, p. 39.

<sup>23</sup>C. W., July, 1956, p. 32.

<sup>24</sup>Ibid.

<sup>25</sup>J. B. L., April-June, 1956, p. 40.

Virginia Jordan has written in the Junior Bible Lessons.

She continued:

God has given people minds so they can learn to obey His laws in the world . . . all God's laws are not known . . . remember that God is eager to help and that we must work with Him and with each other to bring about His purposes.<sup>26</sup>

God's providence through planning and care of nature was interestingly shown in the unit from which the preceding quotes were taken. However, another main aspect of God's providence seemed to be overlooked. The description of these two main aspects of God's providence can be made clear through the following quote from H. Orton Wiley:

. . . General Providence by which is meant God's care for the world as a whole and everything in it; and Special Providence which refers more particularly to His care for the human race.<sup>27</sup>

What is the purpose in God's created world without God's plan for man? It is the second aspect which puts meaning into the first. God's care for us through His plan for us to be like Him gives meaning to the marvelous care over the world. How well both aspects of God's providence could be shown through the unit entitled "My Father's World".

Scripture Press brought out God's care for man through his care for nature in the following way:

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<sup>26</sup> Ibid.

<sup>27</sup> H. Orton Wiley, Christian Theology (Kansas City: Beacon Hill Press, 1953), I, 477.



Do you ever feel small and unimportant? When we think of the vastness of God's great universe, we are amazed that He should even know about us. But He does know us and He cares for each one.<sup>28</sup>

Light and Life Press does an excellent job in giving purpose to the creation of the world. This is shown in the second lesson, "Created in the Image of God", in the following series:<sup>29</sup>

1. The Beginning
2. Created in the Image of God
3. How Sin Began
4. The First Murder
5. What Sin Did to the World
6. God's Care for the Righteous
7. The Flood
8. The First Christmas
9. God's Promise

Throughout the series of the Evangelical United Brethren Junior material the idea of God's special care for the righteous could have been very well developed. This would have tied personal meaning into the study of God's wonderful creation.

Also in this series of lessons it would have been a good thing to make mention of God's providential care through His creation of angels. Further mention could have been made of His fallen angel, Satan, and Satan's place in the world.

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<sup>28</sup> Adventures of Isaac, Jacob, and Joseph (Junior Teacher, January-March, 1959; Wheaton, Illinois: Scripture Press Foundation, 1958), p. 30.

<sup>29</sup> Teaching Juniors (Winona Lake, Indiana: Light and Life Press, 1959), October-December, 1959.

The fact was mentioned in Chapter II<sup>30</sup> that Juniors like the excitement of conniving to outwit the foe. So they would be interested in the history and present place of Satan even though there would be no dwelling on the facts. The work of the angels and the devil could be put into concrete language for, with a bit of guidance, what Junior cannot give concrete example of both?

The Junior should be able to put real depth and meaning into Psalms 95:6-7: " . . . let us kneel before the Lord our maker. For he is our God; and we are the people of His pasture, and the sheep of His hand . . ."

#### IV. MAN AND SIN

In the questioning, judging mind of the Junior child he is becoming more and more aware of sin; why it is and what can be done about it. Is he given explanations for these things? Or is there being imposed on him while in the Sunday school classroom an unnatural world in which all things are good? This type of thing may satisfy the adult for awhile because it puts him in his idealistic world. But for the frank, factual child one cannot evade a simple explanation of the world as it is. This includes mention of sin at appropriate times, in its natural setting; this being

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<sup>30</sup>Chapter II, p. 15.

done without an unnecessary dwelling upon the evil side.

For Evangelical United Brethren Juniors one of the outcomes of a December, 1958 lesson was the " . . . realization that Jesus was needed in this kind of world to help men turn from their sins and follow God's way."<sup>31</sup> Other than this, there seems to be an evasion of saying anything about sin. The Discipline of The Evangelical United Brethren Church states:

We believe that man is fallen from original righteousness, and apart from the grace of our Lord Jesus Christ, is not only entirely destitute of holiness, but is inclined to evil . . .<sup>32</sup>

Through the previously mentioned characteristics in Chapter II<sup>33</sup>, it is seen that the average Junior child is beginning to notice his tendency toward evil when he would want to do good.

In the descriptions of conversion there is no mention of needing to ask forgiveness for sins committed before accepting Christ. Conversion is spoken of as "choosing the Christian way of life", "commitment of the life to Christ", "accepting Jesus Christ as their Savior and Lord", or "being a follower of Christ". These terms do not involve any admittance that we have sinned. They can be used

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<sup>31</sup>C. W., December, 1958 (Lorena Hunt), p. 39.

<sup>32</sup>The Discipline, op. cit., p. 22.

<sup>33</sup>Chapter II, p. 13.

satisfactorily if a depth of meaning is put into the context.

An explanation given to Juniors by the Southern Baptists in their pupil's book is as follows:

When we call Jesus the friend of sinners, it is with thankful hearts. Because Jesus is the friend of sinners he went to the cross. He paid there for the sins of all of us. Because he did that, you and I do not have to pay for our sins, and to trust him to do so. When we do that, we become Christians.<sup>34</sup>

It is important for the Junior to know that man is sinful; but it is Christ who is always victorious over sin.

#### V. DIVINITY OF CHRIST

We believe in Jesus Christ; that He is very God and man; that He became incarnate by the power of the Holy Ghost and was born of the Virgin Mary . . .<sup>35</sup>

In the three-year period of study of the Junior Cycle-Graded literature the writer has found three references to Jesus as the Son of God. These three references are found in two units. Lorena Hunt, in explaining Isaiah 9:6,7 said that ". . . he [Jesus] would not be a mere man but God himself in the form of a man."<sup>36</sup> In the story of Andrew and Simon Peter accepting Christ's call, Arline Peckham stated

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<sup>34</sup>Following Jesus (Pupil's Book; Nashville: The Sunday School Board of the Southern Baptist Convention, 1943), p. 11.

<sup>35</sup>The Discipline, op. cit., p. 21.

<sup>36</sup>C. W., December, 1958, p. 43.

that " . . . they believed Jesus was the Son of God."<sup>37</sup> The same author said " . . . that God was his [Jesus'] Father."<sup>38</sup>

Time after time the opportunity of presenting Jesus as God's Son was smoothly passed over. Statements such as this one: " . . . Jesus was the greatest person who ever lived."<sup>39</sup> did not present an untruth but only a half-truth. If the context would develop the idea further it could then supply the whole truth.

The writer has seen many children, even very young, hold an awe and reverence for Jesus because they knew that He was the Son of God. They did not fully understand, of course, but not even adults understand in full. It is important to teach the Junior child that Jesus was very different from Lincoln, or Buddha, or John the Baptist.

## VI. WORK OF CHRIST

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life . . . that the world through him might be saved. (John 3:16, 17)

James and Thelma Mowrey believe that " . . . God sent Jesus to tell us more about him and to be our Friend."<sup>40</sup>

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<sup>37</sup> J. B. L., January-March, 1953, p. 23.

<sup>38</sup> Ibid., p. 15.

<sup>39</sup> Ibid., p. 13.

<sup>40</sup> C. W., February, 1957, p. 42.

Christ's mission according to another author was the following:

. . . Jesus came into the world to teach men how to be brothers. He spent his life healing and helping others. He lived each day in such a way that everyone knew he loved all people. He taught his followers that God is the father of all people. He came to help everyone understand the way of love and friendship.<sup>41</sup>

Another writer was rather indefinite when she said that Jesus was to " . . . proclaim himself as the Messiah, to fulfill the purpose for which his Father God had sent him into the world."<sup>42</sup> At another time the same author gives her opinion of Jesus' sacrifice in this way:

. . . If they [the people] could only know how much God loved them, perhaps they would respond to his love by being the kind of people God wanted them to be. This was why Jesus was willing to give his life on the cross. It was his final proof of how much God loved us . . .<sup>43</sup>

What was Christ's real mission on earth? Does not the Scripture tell us that the "Son of man is come to seek and save that which was lost". (Luke 19:10) If His purpose was " . . . to show love, peace and good will by the life He lived", then his life was only a moral atonement.<sup>44</sup>

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<sup>41</sup>J. B. L., October-December, 1957 (Virginia Jordan), p. 28.

<sup>42</sup>J. B. L., January-March, 1958, p. 17.

<sup>43</sup>J. B. L., April-June, 1958, p. 4.

<sup>44</sup>"They moral influence theories look upon God, therefore, as exhibiting nothing but complacent love, upon sin as its own punishment, and upon men as saved by becoming good." Wiley, op. cit., II, 259.

It was Christ's love that prompted His sacrifice; but Christ's victory over sin was the important thing. He did come to earth to show men how to live but more than that, He came to die for us.

The Biblical facts concerning Christ's mission here on earth should be the basis for the Junior's whole Christian life.

The offering which was once made by Christ on the Cross is the perfect redemption, propitiation, and satisfaction for the sins of the whole world, both original and actual; so that there is no other satisfaction required but that alone.<sup>45</sup>

## VII. THE HOLY SPIRIT

"Juniors need to become familiar with the term, 'Holy Spirit', and to appreciate its meaning to Christians,"<sup>46</sup> wrote Lillian Moore Rice in the Southern Baptist Graded Lessons. She also said:

Most Juniors have heard of the Holy Spirit. In many cases their ideas of this meaning are vague, often crude. That the Holy Spirit is the source of all the heroism and ability and inspiration behind Christian effort in the world today is a truth Juniors need to know.<sup>47</sup>

This advice for the teacher was included in a well-

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<sup>45</sup>The Discipline, op. cit., p. 28.

<sup>46</sup>Following Jesus (Teacher's Book; Nashville: The Sunday School Board of the Southern Baptist Convention, 1943), p. 51.

<sup>47</sup>Ibid.

done lesson entitled "Serving with Boldness"<sup>43</sup> using Philip-  
 pians 4:13 for the memory verse and Acts 2:1-4:21 for the  
 basis of the lesson. This is a good example of what can be  
 done to help Juniors learn about the Holy Spirit.

Article IV of the Statements of Faith in The Disci-  
 pline of The Evangelical United Brethren Church states:

We believe in the Holy Ghost; that He is equal in  
 being with the Father and the Son; that He convinces  
 the world of sin, of righteousness, and of judgment;  
 that He comforts the faithful and guides them into  
 all truth.<sup>49</sup>

In the three-year period of the Junior Cycle-Graded  
 lessons of the Evangelical United Brethren Church the writer  
 does not find mention of the Holy Spirit.

## VIII. THE CHURCH

### Members of the Church

Who is the church? Norma Sullivan has given an  
 answer to this by stating: ". . . it is made up of people  
 who believe in and love God and Jesus and try to follow the  
 Christian way."<sup>50</sup> The Mowreys wrote that ". . . the church  
 belongs to those who have joined the fellowship of Christians."<sup>51</sup>

<sup>48</sup>Ibid., pp. 51-54 and Following Jesus (Pupil's Book,  
 op. cit.), pp. 45-48.

<sup>49</sup>The Discipline, op. cit., p. 21

<sup>50</sup>J. B. L., October-December, 1957, p. 6.

<sup>51</sup>C. W., March, 1957, p. 42.



At another time the same authors make the term commitment synonymous with joining the church membership.<sup>52</sup> In a lesson which was completely on the church, Virginia Jordan gave the following choice of definitions for the church:

The church is a building in which people worship.  
 The church is a group of people who worship and work together.  
 The church is a fellowship of people who are trying to follow Jesus' teachings and help others know about him.<sup>53</sup>

Later Virginia Jordan states that when a person joins the church, they are making a promise to God to be a true Christian and they are telling the church members that they want to join them in the important work of the church.<sup>54</sup>

In contrast to the rather indefiniteness of the above descriptions of the church, there is the New Testament definition through the meaning of the word ecclesia: assembly or body of called out ones.<sup>55</sup> Also the meaning as stated in The Discipline is that the Church is to be " . . . composed of true believers."<sup>56</sup> It would be needed to be made clear to children who the "called out ones" or "true believers" are.

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<sup>52</sup> Ibid., p. 43.

<sup>53</sup> J. B. L., January-March, 1956, p. 35.

<sup>54</sup> Ibid., p. 36.

<sup>55</sup> Wiley, op. cit., III, 103.

<sup>56</sup> The Discipline, p. 22.

## The Sacraments

What are the sacraments of the church and their purposes?

Baptism, as a sacrament of the church, is another way of saying, "I want to be a part of this great Christian work,"<sup>57</sup> according to one author. In the pupil's quarterly she explained baptism as " . . . a sign to all that he [the one joining the church] meant what he said when he promised to be a Christian."<sup>58</sup> The Lowreys explain infant baptism as a promise on the part of the parents to help the child to learn to know and to love God, so that they will grow up as Christians and as friends of Jesus."<sup>59</sup> The same authors do not explain adult baptism but only give the questions asked by the pastor.<sup>60</sup> These questions concern God's forgiveness, living the Christian life, and believing the Bible. There is no comment or explanation concerning these requirements of baptism.

The Discipline of The Evangelical United Brethren Church states that:

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<sup>57</sup>C. W., March, 1956 (Virginia Jordan), p. 35.

<sup>58</sup>J. B. L., January-March, 1956, p. 36.

<sup>59</sup>J. B. L., January-March, 1957, p. 39.

<sup>60</sup>Ibid.

Baptism is not merely a token of the Christian profession, whereby Christians are distinguished from others, and whereby they obligate themselves to observe every Christian duty; but it is also a sign of internal ablution, or the new birth. (underlining mine)

Communion, another sacrament of the church, is a  
 " . . . time for meeting with other Christians to remember Jesus,"<sup>62</sup> as stated by Virginia Jordan. The Lowreys added more to the above statement by saying that it is not only a time to remember Jesus and his great love but also that  
 " . . . all people who follow Jesus are a part of one Christian church."<sup>63</sup>

The Discipline of The Evangelical United Brethren Church stated that:

The Supper of the Lord is not merely a token of love and union that Christians ought to have among themselves, but is rather a mystery or representation of our redemption by the sufferings and death of Christ . . . (underlining mine)<sup>64</sup>

In the teaching of the meaning of the sacraments to the Junior it can be seen that once again half-truths are presented; half-truths which could be truths if the context would explain further. The explanations as presented do not give the Junior the real meaning in its fullest sense.

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<sup>61</sup>The Discipline, p. 27.

<sup>62</sup>J. B. L., January-March, 1956, p. 36.

<sup>63</sup>J. B. L., January-March, 1957, p. 40.

<sup>64</sup>The Discipline, op. cit., p. 27.

### The Church's Mission

What is the church's mission? The Mowreys made the following comments: ". . . every church is working for the improvement of righteousness in the community through the spiritual growth of each individual."<sup>65</sup> Christians are trying to accomplish ". . . better conditions, high ideals, sharing work . . ."<sup>66</sup> ". . . as we follow him [Jesus Christ] we love and share."<sup>67</sup>

The Statement of Faith is as follows:

. . . this divine institution [the church] is for the maintenance of worship, for the edification of believers, and the conversion of the world to Christ.<sup>68</sup>

The first reason, the maintenance of worship, is presented in various lessons although the distinction of true worship being only for believers is not made clear.<sup>69</sup> The second reason, for the edification of believers, is presented in somewhat of an indirect way in quotes 65-67 and others. The third reason, for the conversion of the world to Christ, is partially presented. The moral atonement as stated in the

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<sup>65</sup>C. W., October, 1957, p. 41

<sup>66</sup>Ibid., p. 44.

<sup>67</sup>Ibid.

<sup>68</sup>The Discipline, op. cit., p. 22.

<sup>69</sup>e. g. see the C. W., November, 1957, p. 44, col. a.

sixth section of this chapter<sup>70</sup> is used as the motive rather than the basic reason of wanting to convert the world to Christ.<sup>71</sup>

One of the best ways to help the Junior child to have respect for the church is to hold the ideals and standards high in the way which Christ intended them to be.

### IX. THE LAST THINGS

We believe in the resurrection of the dead: the future general judgment; and an eternal state of rewards, in which the righteous dwell in endless life, and the wicked in endless punishment.<sup>72</sup>

"Boys and girls have a curious wonder about death",<sup>73</sup> it is stated in the Southern Baptist Graded Teacher's book. "Boys and girls need to see the brighter side of death", the same writer continued.

. . . They need to think of death as part of God's loving plan for each one of us, and to realize that life after death is a far happier life than this for those who have Jesus for their Savior.<sup>74</sup>

In each of the Easter lessons in the Evangelical United Brethren Junior Graded literature it was presented

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<sup>70</sup>p. 32.

<sup>71</sup>e. g. see the C. W., January, 1958, p. 42, col. c.

<sup>72</sup>The Discipline, p. 23.

<sup>73</sup>The Father's Work (Teacher's Book; Nashville: The Sunday School Board of the Southern Baptist Convention, 1943), p. 55.

<sup>74</sup>Ibid.

clearly that Jesus was resurrected. Nothing is said of the way in which it was done. The purpose of the resurrection is given by Arline Peckham in the pupil's quarterly as follows:

. . . it reminds us that Jesus is alive forever. But it means more--Jesus promised that because he arose and lives forever that even though our bodies die, we too may live with God always. It means living forever and ever with God even after death.<sup>75</sup>

In the preceding quote there is no distinction made between those who have accepted Christ and are ready to live with Him and those who are not Christians. However, there is a reference to the fact, although not clearly stated, in the following quote from the Children's Worker: ". . . the joy of Easter will never end for Christian people."<sup>76</sup> In any of the lessons concerning life after death there is no mention of hell or those who reject Christ after the final judgment. Of course, this phase would not be emphasized but the fact that accepting Christ makes a difference in death as well as life should be made clear.

Scripture Press brought out this unpleasant fact in a good way:

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<sup>75</sup> J. B. L., April-June, 1958, p. 3.

<sup>76</sup> C. W., April, 1958, p. 41.

. . . The Bible tells us that everyone will be raised from the dead. Everyone will live for all eternity-- either in heaven with the Lord Jesus or forever apart from Him. (John 5:28,29)<sup>77</sup>

There was no further mention of this fact in the above lesson. The seed was planted and as the Junior is capable he will comprehend the real meaning.

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<sup>77</sup> Adventures of Isaac, Jacob, and Joseph, op. cit.,  
p. 68.

## CHAPTER IV

### TECHNIQUES OF METHODS

Sound theological views alone cannot guarantee effective work in the Sunday school. Along with a good basis of sound theology must come the best of educational techniques. This means the gathering of the educational techniques which will make effective the goals for which the Sunday school is striving.

The general outline of the criteria for evaluating the techniques of methods was adapted from Ritter and Shepherd in their book, Methods of Teaching in Town and Rural Schools.<sup>1</sup>

#### I. INDIVIDUAL ABILITIES, NEEDS, AND INTERESTS

A good lesson is centered on the average child's interest. This comes from knowing the general characteristics and needs such as those described in Chapter II. Along with centering of material for the average child should come provision for varying individual abilities, needs, and interests. This is somewhat harder to accomplish in the writing of the three age range. In the case of the Junior age group it is likely that at times the ten-year-old will have the advantage

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<sup>1</sup>E. L. Ritter and L. A. Shepherd, Methods of Teaching in Town and Rural Schools (New York: The Dryden Press, 1950), p. 5.



as he will usually more closely fit the average picture.

The articles in the first part of The Children's Worker help the teacher to do the child better and thus be able to adjust her lesson better to his needs. At the beginning of each week's lesson in the Southern Baptist Graded Series there is a section entitled "Know the Child and His Needs". This is very helpful to the teacher in using it directly with each lesson.

It is up to the teacher to do most of the planning for individual differences. The teacher deserves help in this by suggestions for a variety of types of learning and activities.

One of the types of learning suggested is the hymn study. Virginia Jordan gives some excellent helps for studying of the hymns. She said, "Children will love the great hymns of the church if we help them do so."<sup>2</sup> Hymns are tied in with the lessons such as in the study of Samuel, a hymn about Samuel is studied.<sup>3</sup>

Another way for the child to learn is through the picture. An example of this was at the time of the study of Jesus when a collection of the pictures of Jesus by various artists of the world.<sup>4</sup> At another time "The Madonna

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<sup>2</sup>C. W., February, 1956, p. 33.

<sup>3</sup>C. W., May, 1957, p. 43.

<sup>4</sup>C. W., September, 1956, p. 31

of the Chair", was studied along with the story of how it was written.<sup>5</sup>

Many examples of a variety of activities could be listed. These activities were to be used to help impress upon the child the important content matter.

One example of an activity was the making of a diorama.<sup>6</sup> This was to show the ways in which the gospel is spread. A ribbon was to be extended from each diorama to the country that it represented on the map. The teacher was warned that ". . . the value of the diorama is the thinking that goes on as it is planned and the use that is made of it after it is finished . . ." <sup>7</sup>

Another suggestion is the time line used to illustrate the growth of the church.<sup>8</sup> A wall frieze illustrating Luke's story was also suggested.<sup>9</sup>

Maps were used in many different ways. Since children are usually taking great interest in maps at this age it is an excellent time to take advantage of this interest. Examples of maps: an Old Testament map, an unfinished map

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<sup>5</sup>C. W., December, 1956, p. 41

<sup>6</sup>C. W., January, 1956, p. 27.

<sup>7</sup>C. W., November, 1957, p. 38.

<sup>8</sup>C. W., April, 1956, p. 31.

<sup>9</sup>C. W., December, 1956, p. 40.

tracing the heroes studied, a large wall map to be made, and a table map.<sup>10</sup> Another time a map is used while clothespin dolls are moved along the map as the story of Abraham is told.<sup>11</sup>

Another type of activity suggested was that children could make an original Psalm or hymn or responsive prayer such as Psalms 136:1-9.<sup>12</sup> An example of good instructions and good interpretation for effective use of Scripture was found in the Junior Bible Lessons.<sup>13</sup> Many varieties of plays and dramas were suggested.

A few times, such as in the December, 1958 Christmas unit<sup>14</sup>, the listing of activities went to the extreme. A recipe for cookies was even given.

A concise way to list the activities of the unit is done by Virginia Jordan in the unit, "This is My Father's World".

From the suggestions given in the Children's Worker<sup>15</sup>, the teacher should be able to present the lesson in a variety

<sup>10</sup>C. W., July, 1956, p. 29 and April, 1956, p. 30.

<sup>11</sup>C. W., November, 1957, p. 38.

<sup>12</sup>C. W., May, 1956, p. 33.

<sup>13</sup>J. B. L., October-December, 1957, p. 6.

<sup>14</sup>C. W., December, 1958, pp. 37-44.

<sup>15</sup>C. W., June, 1956, p. 32.

of ways to meet the varying need, interests and abilities of the pupils.

## II. STUDY HABITS

An important part of learning is the developing of the proper study habits. This is important, too, in the Sunday school; especially is it important since the small proportion of time is spent under the auspices of the Sunday school teacher.

In the Junior Cycle-Graded Evangelical United Brethren material there is occasional urging for a time of personal devotions--a time of Bible reading and prayer. During the study of Psalms, there is an emphasis on devotions.<sup>16</sup> The middle section of the Junior Bible Lessons was to be cut out and used for a little book during the devotional time. Teachers are advised to check each week to see if the children are having their "Daily Devotions". A chart was to be kept for each one to put the verse that he memorized during the week.<sup>17</sup> There is also an explanation and encouragement of family devotions.<sup>18</sup>

In order to be able to use the Bible well for their

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<sup>16</sup>J. B. L., October-December, 1957, p. 14.

<sup>17</sup>C. W., November, 1957, p. 40.

<sup>18</sup>J. B. L., October-December, 1957, p. 19.

personal use, the Junior must be developing skill in using it. There should be a constant awareness on the part of the teacher to help the child to learn how to find things in the Bible. In the three year set of lessons there is a special emphasis on skills in the unit "Learning to Use My Bible"<sup>19</sup>. At other times the skills are emphasized mostly just by looking up Scripture in the class. A good thing to have would be a chart similar to Table I (on the following page) which the Southern Baptists have printed in each one of the Junior teacher's books.

Another way of developing skill in using the Bible is through memorization. Since Juniors memorize well especially if they understand the meaning (as was mentioned in Chapter II<sup>20</sup>) memorization should be encouraged. There is a special significance in memory work in the realm of the spiritual life. The Holy Spirit is given to Christians to "teach all things". (John 14:26) He can take His Word which is hidden away in the heart and use at an appropriate time. As time goes on, more meaning will be added to the Scripture which is a part of the Christian's life.

Throughout the units, memory work was encouraged in various ways. An attempt to put meaning into was made in

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<sup>19</sup>October-November, 1953.

<sup>20</sup>p. 9.

TABLE I\*

## SKILLS IN USING THE BIBLE

Taught incidentally as a means of learning the Bible lesson; through purposeful drills and games		
Year 1	Year 2	Year 3
Handling the Bible	#	#
Recognizing different words describing the Bible	Growing understanding and appreciation of these words	#
Locating different books of the Bible--in Old Testament or New Testament	#	Locating different books of the Bible by grouping
Naming books of Bible by groupings Old Testament--Law, History New Testament--Gospels, Paul's epistles	Naming books of Bible by groupings Old Testament--Growing familiarity with all groupings New Testament--Growing familiarity with all groupings	Naming of books by groupings Old Testament--Fair knowledge of all groupings New Testament--Fair knowledge of all groupings
Reading and writing Scripture references	#	#
Finding Scripture references	#	#
Reading verses intelligently	#	#
Getting acquainted with concordance and Bible dictionary (not for use but for recognition)	Recognizing concordance and Bible dictionary	Using concordance
Getting acquainted with maps	Using maps	#
		Getting acquainted with different versions

\*Jesus, The Kind and Courageous; The Father's Work; Following Jesus. Teacher's Books. Nashville: The Sunday School Board of the Southern Baptist Convention, 1943.

the Children's Worker<sup>21</sup> when discussion and choral reading was used to help in memorizing Scripture.

The Sunday school lessons should have some type of follow-up during the week through homework on the part of the child. Most Sunday schools are quite unsuccessful in this. Gospel Light Press uses their pupil's book for a different purpose than other presses. Their pupil's book is to be used after the lesson during the week which follows. This gives the child more or less a supervised study time since the work follows the Sunday session. It also gives them motivation for that which they are to do.

On the inside of the back cover of Junior Bible Studies, another Evangelical United Brethren lesson series, there is a helpful group of suggestions for follow-up.<sup>22</sup> It suggests a variety of things: learning the names of the books, making a map, learning a song, reading the Christmas story, and memorizing a Psalm.

Another good study habit to develop in the children is that of problem solving as their lesson material is made meaningful. An example of this is found in the January, 1957 Children's Worker.<sup>23</sup> Several problems are presented

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<sup>21</sup>C. W., February, 1956, p. 34.

<sup>22</sup>Junior Bible Studies, October-December, 1957.

<sup>23</sup>p. 40.

after a lesson on forgiveness. The children were asked different suggestions as to how the problem was solved. Then the teacher was to give the answer as to what the person did. More of this problem solving could be presented through the story.

### III. ORGANIZATION OF MATERIAL

The material in The Children's Worker is clearly organized for teacher preparation. This is a typical listing of the sections: Desired Outcomes, Materials, Background for the Teacher, Preparation for the Session, The Session (with subdivisions as to what was to take place in the session). This seems to be easy-to-follow in planning for the teacher. One thing that could be improved on is a more definite section on the lesson approach. It might be entitled "introduction" or "how to begin". Since this is one of the most important parts of lesson preparation the teacher should have definite help on this.

Through a quick glance at the organization of the material of several publishing houses, the difference can be seen in the center of organization. In the Evangelical United Brethren Cycle-Graded material it is organized around the child as the center. The difference can be seen in comparison with Scripture Press, Light and Life, and Southern



Baptist Graded teacher's books. The three last mentioned have as the core each Sunday an appropriate Bible story. All things evolve around this. In the Evangelical United Brethren Cycle Graded lessons they " . . . first consider life experiences and situations, with passages of Scripture selected to show the Christian answers to everyday problems of life."<sup>24</sup>

The philosophy behind the "experience-centered", or "child-centered" type of lessons accounts for many laymen's accusation that the Bible is not used in the lessons. It is used but as more of a resource, rather than a source.

To the conservative, the Bible is authoritative as was pointed out in Chapter III<sup>25</sup>. Our Sunday school learning evolves around this fact. In a sense the approach to the learning is "bi-polar", as Harold Mason in his book, Abiding Values in Christian Education<sup>26</sup> pointed out. It is "bi-polar" in the sense that it is Bible-centered and pupil-centered. Another way it might be described is that the material is pupil-centered but Bible-based. By all means the Bible should be taught as is fitting for the needs of each age group. Lillian Moore Rice described this very well when she wrote:

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<sup>24</sup>Minister's Manual of Instructions (Dayton: The Otterbein Press, 1957), p. 9.

<sup>25</sup>Pp. 17-21.

<sup>26</sup>Harold C. Mason, Abiding Values in Christian Education (Westwood, N. J.: Fleming H. Revell, 1955), p. 57.

. . . each of these lessons presents a pupil study and a Bible study side by side. 'Here is the pupil', we say in effect, 'and here is the Bible material'. We hold the Bible material up to the pupil as he stands before us, revealed through a study of his needs and experiences; then we cut and fit it to suit his mental and spiritual size and shape.<sup>27</sup>

This is well demonstrated in the set-up of the Southern Baptist Teacher's Book from which the preceding quote was taken. At the beginning is an excellent section entitled "Know Your Pupils". There are two subdivisions entitled "Their Experiences" and "Their Needs". Following this is an entirely Bible centered lesson.

The weakness of the experience-centered curriculum, as the writer sees it, is the emphasis on present day experience to the neglect of past experiences. To the one who believes in the Bible as God's special Revelation, nothing can take the place of the historical experiences from it.

The strong point of experience centered curriculum, as the writer sees it, is the emphasis on living. When the Bible is used, it is used in a practical way. This theory has this emphasis because it grew out of the idea of many who were learning facts without putting them into practice.

To the conservative, the Bible must be the center, but it must be "rightly divided" according to the needs of the pupil.

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<sup>27</sup>Following Jesus (Teacher's Book; Nashville: The Sunday School of the Southern Baptist Convention, 1943), p. 6.

## CHAPTER V

### MAKE-UP AND PRICE OF THE MATERIAL

The general format of the material was made up in an attractive manner. It was clear and easy to follow for both teacher and pupil. With each issue there was a variety of color.

Since the size of both teacher's manual and pupil's book are large there would be the disadvantage of the books being hard to carry. Most Bibles are a much smaller size and since the Juniors are being urged to bring their Bibles it would seem that it would be much better to have the pupil's books approximately the same size.

The pictures, art and captions were attractively added. Occasionally, some of the pictures in the pupil's book are dark and somewhat indistinct. An example of this is "The Arrival of the Shepherds".<sup>1</sup>

The size of the print was geared to the average fifth-grader. It would be a little hard for the fourth-grader to read but since it is not used over a long period of time at one sitting it would not harm the fourth-grader.

The quality of paper used was good so that it does not detract from the importance of the books. Even better qual-

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<sup>1</sup>J. E. L., October-December, 1957, p. 30.

ity paper such as the Southern Baptist Graded lesson use does add a great deal to the Sunday school books for the child. This, along with the attractive occasional color pictures inside, make a booklet of which the child can be really proud.

For comparison of prices with other publishing houses see Table II on the following page. One reason that the teacher's book is higher than other presses is because all of the children's teachers of the Evangelical United Brethren churches use the same teacher's manual. This makes a larger book. It is doubtful, in the writer's opinion, whether there is a good reason for publishing all of the teachers' manuals in one. It is doubtful whether many teachers have the time to do much reading other than for their own use and perhaps one or two articles. Other companies publish a helpful article or two at the beginning of each teacher's manual and also publish the individual manual at a lower price.

TABLE II

## PRICE OF JUNIOR SUNDAY SCHOOL LITERATURE

Publishing House	Teacher's Book	Pupil's Book
Methodist	.22	.16
Gospel Light	.45	.28
Scripture Press	.40	.25
Evangelical United Brethren	.50	.22
Light and Life	.40	.20
Concordia	.25	.17
Southern (Uniform)	.25	.12
Baptist (Graded)	.35	.17
<b>Average Prices</b>	<b>.35</b>	<b>.20</b>

## CHAPTER VI

### SUMMARY

It is important in a church to have unity in thought and spirit. This must be true in all the outreaches of the church. If the Sunday school is to be the "right arm" of the pastor's ministry then all who work in the Sunday school should be striving for the same goals.

Since the pastor is human and thus cannot be in person in all the areas of the church to help, he must depend on others to give direction in his place. In the area of the Sunday school the writers of the printed page do just that.

It has been found through this study that the basic goals of the conservative pastor and church are undercut and the zeal, vision, and purpose weakened in the teachings of the Cycle-Graded Junior Department materials of the Evangelical United Brethren Church.

If the pastor can find supplementary material for his teachers he is on the way to solving his problem. Involved in this is the added expense which would make it difficult for many churches. But, the writer has found, a larger problem than this is to find a conservative series of lessons which follow along with the same topics. The reason for this being as explained in Chapter IV; the difference in the

philosophy and aims of theology makes for a difference in the choice of educational principles; thus making a difference in the choice of lesson topics.

If the pastor cannot find a series of conservative lessons on the same topics, he could supplement through other literature concerning the general subjects under consideration. The problem in fulfilling this is for the pastor to find the time to be informed on what each age level is studying.

Another solution to the problem might be to have training classes for the teachers, go over the literature in general and teach them to be informed. The problem involved here might be for the pastor and teachers to both find time. For, as mentioned before, it is at this point where the pastor calls upon his assistants, the Sunday school writers and publishers, to help him out where he is humanly unable to do everything. Also, a teacher may have time to sit in her home and work on her Sunday school lesson when she may not have time to attend extra meetings.

Only through working in the individual church can a person know what seems to be the best answer to this problem. Above all, the pastor must be true to his call of God and remember that "Woe unto me if I preach not the Gospel". He is responsible first to God, second to man.

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