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# Daily Vacation Bible Schools

Robert M. Alexander

Byron Fullerton

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# DAILY VACATION BIBLE SCHOOLS

By

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and

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## PREFACE

During the past several years there has been created among the churches of Christ a growing interest in vacation Bible schools. Many of us have felt a growing need of suggestions concerning such schools and realize that many schools have not been conducted because of the lack of lesson plans. It is this need that has caused us to undertake the preparation of these suggestions and lesson plans.

The lesson outlines found in this book have been successfully used in schools which the authors have conducted, in several places, over a period of several years. It is planned to put out a new series of lessons each year to follow these. We suggest the use of these plans and lesson outlines for the first school, then the same plans and organization may be followed each year with a new set of lesson outlines.

We suggest that a copy of **DAILY VACATION BIBLE SCHOOLS** be in the hands of every teacher and that the lesson sheets be ordered for each pupil.

No effort has been made at exhaustive research in the preparation of this book, but the authors have spoken out of experience in schoolrooms, and positions as school executives, as well as experience in several years of conducting vacation Bible schools and preaching the gospel.

Byron Fullerton, educational director and associate minister of the Culbertson Heights Church of Christ, in Oklahoma City, and Robert M. Alexander, minister of the Dearborn Church of Christ, Dearborn, Michigan,

who have labored together in the classroom and in the pulpit for a score of years, have collaborated in the preparation of this book.

We pray that it may encourage more congregations to conduct vacation Bible schools, which, we feel, is one of the most fruitful programs of teaching in which the church has ever engaged.

## CONTENTS

	PAGE
PREFACE .....	3
CHAPTER	
I. WHAT IS A VACATION BIBLE SCHOOL? .....	7
II. GETTING READY FOR VACATION BIBLE SCHOOL .....	14
III. AIMS IN TEACHING THE WORD OF THE LORD .....	21
IV. THE TEACHING FORCE .....	29
V. SCHEDULE AND CURRICULUM .....	34
VI. DRILLS, HANDWORK, AND RECREATION .....	45
VII. ATTENTION AND DISCIPLINE .....	59
VIII. EVALUATING THE SCHOOL .....	64
IX. SUGGESTIONS FOR TEACHERS .....	67
SENIOR LESSON OUTLINES .....	70
JUNIOR LESSON OUTLINES .....	90
PRIMARY LESSON OUTLINES .....	110

## Chapter I

### WHAT IS A VACATION BIBLE SCHOOL?

The origin of vacation Bible schools is not definitely known. According to the best available information, they began about 1905. A preacher in New York's lower east side observed the prevailing condition among the children of that district. He saw their idleness and all of the attendant evils. On the other hand, he saw that the church buildings of that district were idle much of the time. He decided that these idle children could be changed from a liability to an asset by utilizing the idle buildings to teach them the Bible. His efforts were so successful that the idea gradually spread until vacation schools were being conducted by most of the Protestant denominations. At this time such schools are conducted annually by most Protestant churches. They have found such schools to be profitable in keeping their members interested and in getting the youngsters into their particular denomination.

We of the church of Christ should not engage in any activity just because others do so. We should not try to pattern after the denominations in any sense. On the other hand, if we see that some activity of theirs is successful, and that it is in harmony with what the Lord has commanded us to do, we should not hesitate to use it. Their use of any device should not be the determining factor in our practices. We should apply the teaching of the Lord to the activity, and decide if it is scriptural. As Christians we have the right to engage in everything that is really good. Nothing is good if it violates any principle of the teachings of Christ.

But vacation Bible schools violate no Christian principle. They represent another effort to carry out the command of Jesus to "teach all nations." This command is the basic one of the Christian religion. Jesus



told us in John 6: 44, 45 that no man could come to him unless he be taught. People cannot become Christians without being taught of Christ. They cannot live the Christian life except they be taught the principles of Christian living. God's rule is: no teaching—no Christians; no teaching of Christians—no growth as Christians. Peter says we should long for the sincere milk of the word that we may grow thereby. (1 Pet. 2: 2.) Vacation Bible schools are an effort to carry out this basic Christian command to teach.

During the summer vacations when our public schools are not in session most children are idle, especially those who do not live on a farm. "An idle brain is the devil's workshop" is a proverbial saying that is entirely true. Busy minds and hands are not nearly so apt to get into mischief. Children kept busy are much more contented, and not nearly so apt to wander off the path of right. Idle children are a liability to their parents, the church, and the community. Busy children are an asset to all three.

Just why should we spend large sums of money in erecting church buildings, and then not have them in use more than one-tenth of the time, counting all the hours in a week? These buildings should be workshops for the church every day. Around the church building should center activities of the individual and of the family. The vacation Bible school is an effort to make better use of our physical equipment in carrying out the Lord's command to teach.

The vacation Bible school is also an attempt to assist parents in carrying out the command of Eph. 6: 4 to bring up their children "in the nurture and admonition of the Lord." Many parents are busier outside of the home than they should be, considering the welfare of their children. Some parents seem to be unable to bring up their children in a way that is well-

pleasing to the Lord. Others seem not to take the responsibility seriously. Even the most efficient of Christian parents need all the assistance they can get. Those who are indifferent to their responsibility, or inefficient in meeting it, need help still more. In the vacation Bible school we have an opportunity to help all parents by giving to their children instruction in the word of the Lord. In helping the parents in this manner we are helping the children to be what they ought to be. Giving them the help they need is the important item. If we can save some of them by teaching the word of the Lord in the vacation school, we have carried out the Lord's command and met a part of our Christian responsibility.

The Vacation Bible School is a means of building Christian character through teaching the Bible. Character is the basis of all happiness and success in life. It is character that will determine our eternal destiny. Building character is the greatest task that any of us have as we go through life. Christianizing character is the work of the church. Christian character is also the basis of the church. Without it we could not carry on Christian work successfully. Christian character cannot be built without a knowledge of Christian principles as found in the Bible. The vacation school is an effort to give a knowledge of these truths through the daily lessons taught in the school.

Educational custom has decreed that our public schools shall close the latter part of May or the first of June each year. Most of the children who have been attending school have nothing much to do until September. In the public school they have formed their friendships among their school associates. When school closes, they feel somewhat lost. There is a desire to continue the associations of the past months. If the boys and girls of the church are approached in the

right way, they will urge their friends to come with them to the vacation Bible school. The vacation school takes advantage of a natural desire of the youngster to continue associating with his chums.

A vacation Bible school should be just what the name implies. It should be a school in every sense of the word. It should have its regularly enrolled student body. The curriculum should be well outlined and set up before the school begins. It should have its corps of qualified teachers who exercise discipline over those who attend. The pupils should be expected to prepare their lessons as in the public schools. There will be no trouble in getting most of them to do this if the teacher makes the first lesson interesting. It should be a school in that the groups are properly classified. There should be a complete schedule of classes and activities to be followed. The aims and purposes of the school should be well established. There should be a supervisor selected by the elders of the local congregation. Discipline should be expected and maintained. This is desired by the boys and girls who attend.

The word "Bible" used in naming these schools should be taken literally. They should be "Bible" schools. The Bible is to be studied. It is to be the basic text of all courses. You need have no concern about the pupils liking this study. Most of them will thoroughly enjoy it. We have known of many who came from denominational schools who told their teacher they liked the school where the Bible was studied much better. We fear the Bible is a very minor part of the study in some denominational schools.

We have known of some in the church of Christ who secured literature from a denomination and then patterned the school after that of the denomination. We do not need to point out to most of these who will

read this book that this was a mistake. We should not pattern our schools after those of the denominations. We do not have exactly the same objective in mind as do they. Their object is to build up a denomination as well as build Christian character. We desire to make Christians *only*, and not to build a denomination. We wish to promote undenominational Christianity. That is the reason why the Bible should be the basic text in all courses, and its study the principal activity. We should not think that conducting a vacation Bible school is a very difficult matter. It is neither too difficult nor very complicated. Everything that one needs to know about conducting such a school is set forth in this book. Many have been successfully conducted by those who had no such assistance as is found here. Any elder who has had experience in teaching a Bible class can conduct a successful school by following the instructions given. Any preacher can do the same thing. It is indeed encouraging to note the many reports of successful schools being conducted each year.

The vacation school is not meant to take the place of any other activity of the church. It is an added effort to the program now being carried on by the churches. Such schools are not to take the place of our evangelistic meetings or of the Sunday morning classes. They are meant to supplement such work and should increase the attendance in the Sunday morning classes and make evangelistic work more successful.

From experience we can safely say that more will be learned in the ten days of such a school than in an entire year in the Sunday morning classes. There is more interest because the lessons are daily instead of weekly. Sunday lessons are so far apart that much that is learned one Sunday has been forgotten before the next. In the vacation school more study can be ob-

tained on the part of the pupils, and this is much to be desired.

There is not much difference between a vacation Bible school and the Bible school that we have on Sunday mornings. You will probably need about the same classification. The number of classes needed will depend on your attendance. The teachers used may be the same ones used on Sunday morning or they may be different. You may be able to get some to teach on weekdays that you could not get on Sundays. The reverse may also be found in some localities.

### **Who Should Attend?**

This might seem like a foolish question, but we know from past experience that it is not. Because of the practice of the denominations some get the idea that those who should attend should be "from six to sixteen." Certainly these ages should attend, but there is no reason why there should not be a preschool class, and at least one for adults. Most of those which have come under our observation have included an adult class. These classes have proved to be most interesting to all who attended. To many of these adults this was their first opportunity to study the Bible in such a manner, and they found it most enjoyable. There should also be a class for young people of high school and college age. As this is written most of these are off to war or working in some war industry. This condition will not always exist. Even now it is possible to get enough together to have a profitable class. When we get out our advertising for the school, we should include some such statement as this: "CLASSES FOR ALL, INCLUDING ADULTS."

A vacation Bible school should be held at the time most convenient to the people of the community. Immediately after the close of the public school seems to

be the best time. The children have not scattered for vacations or for work. They still have their minds on school. A successful school may be conducted at any time during the summer, but our experience has seemed to show that this is the best time in most places.

## Chapter II

### GETTING READY FOR VACATION BIBLE SCHOOL

#### General Remarks

For those who have never conducted a vacation Bible school, we suggest that it differs but slightly from any other school you may have conducted. There is no definite and fixed plan for conducting such a school. You may feel very free to carry on your school after any pattern you may like. You will find in this book some suggestions which you may desire to use in setting your school to work. The main thing is to get started with your school. Many of the things which now seem to be unsurmountable obstacles will work themselves out when you once get started. Call together the elders, deacons, and Bible teachers and discuss the matter of a vacation Bible school. Tell them that the plan is being worked very effectively in other communities and that you would like to try to have such a school in your community. Get them to agree to help you and then start in to sell the congregation the idea. You may tell them that behind the idea of the vacation Bible school is the same aim as that behind the Sunday Bible teaching. The aim behind both of these programs is the development of righteous ideals and the direction of lives into channels of goodness. The Bible is used as the text in the vacation school just as it is in the Sunday school. From experience in other communities, you may say that the children, because of concentrated effort and because of the amount of time given to the study, may be expected to accomplish as much within ten days as they will in a year of Sunday school.

#### Your First School

A church that has never had a vacation Bible school will have to be sold on the idea, for they do not know

the value of this program. In making any program successful, it is important to get the wholehearted support of the congregation. In the school you are about to begin, the members of the church and their families will be expected to serve as the nucleus of the attendance. Furthermore, there should be a vigorous advertising program put on, and the church will have to do this advertising. This advertising is for the purpose of soliciting pupils from homes outside the church. Then, of course, the teaching force must be made up of members of the congregation who are qualified to teach the word of the Lord. There will be some expense attached to the school, and the church will have to bear this expense. For all of these, as well as other reasons, the church should be sold on the idea of the school before it begins. Whoever takes the initiative in this school will have to shoulder the responsibility of arousing the congregation in interest for the school. If you live in a community that does not have a local preacher, you can have a vacation Bible school by getting some capable brother or sister to lead, if all the church will cooperate.

### **Begin Early to Plan for Your School**

We suggest, if the congregation plans a yearly budget, that you have the vacation school placed in the budget so the expense will be taken care of. You may plead for a place in the budget for this program of teaching, the same merit as that of a protracted meeting. They are both for the purpose of teaching the truth and bringing souls to Christ. In many communities the vacation Bible school will be the more fruitful of the two programs. After the first school, if successfully carried out, the brethren will not hesitate to finance such a program. Having received the consent of the elders, deacons, and teachers to assist



you, begin early in the year to announce your plans. As much enthusiasm should be created for the vacation school as for a revival, for it will probably accomplish as much or more good than a revival in the same community would. Do not start in with the idea that this is going to be an experiment, and therefore that you do not know what the outcome will be. Just remember, fine results have been achieved in many other congregations. Such fine results, in fact, that churches, wherever vacation schools have been held, are making them a regular part of their programs.

### **Building and Equipment**

You will, of course, have to use the same building that you use for your Sunday Bible school. Most of our Sunday schools are very inadequately equipped for teaching the Bible or anything else. Few blackboards, no maps, no charts, no pictures, poor seats, few tables, poor lights, and ugly walls is the description of many of our classrooms. And we wonder, why it is difficult to get children to come and remain interested in the work we are trying to do. In order to maintain interest we must have things both attractive and comfortable. Any church which can, and does not, provide both comfortable and pleasant rooms for its classes is failing to do its duty toward its Bible school. Perhaps you can use the idea of a vacation Bible school to remedy some of the conditions that should have been changed long ago. Blackboards can be made for a small sum. Maps and charts can be had for a reasonable amount, and they will add much to your ability to teach. No classroom is properly equipped to teach the Bible without these aids.

### **Lesson Materials**

We suggest that you use the series of lessons found in this book. Provide each of your teachers with one

of these books so she will have all of these suggestions as well as the lesson outlines to be followed. Buy the lesson outlines published by the authors for ten cents per pupil, so as to be ready when the school begins with all the lesson materials because you will find plenty of other things to do when the school gets under way. In the chapter on "Curriculum" you will find suggestions concerning other materials that may be used in such a school. We suggest that you make a selection of songs suitable for children and mimeograph them; using art paper for binding, make up enough songbooks for the children. The children will take special interest in the singing because they have a "Child's Songbook."

### **Getting Outside Attendance**

You do not want to confine the attendance to members of the church of Christ and their families. You desire all of these church families that you can possibly get, but a great opportunity lies in those families the church has never touched. If you get the children into your vacation school and make friends of them, you may get them into your Sunday school and other services of the church. Through them you may get the parents interested in the church. It may not be as difficult as you think to get these children. Many parents are glad to turn their children to someone for a few hours in the day. This will give them time for other duties they wish to perform. This opportunity to care for their children is your chance to make friends for the church. I suggest that at least one-third of your attendance should come from these outside families; make it larger if you can. Put on a good advertising program so the community will know you are having a school. This advertising may vary in different communities; but in all communities the people should be

thoroughly advised of your program. Then there should be a good deal of personal soliciting done. A personal contact and invitation may be necessary, in many instances, to get the child started. No advertising is so good as a personal call.

### **Enrollment Before the Beginning of School**

About a week before the beginning of your school, get several of the members of the congregation who are interested in the school to assist you, and taking suitable cards, which you may mimeograph, go from door to door and seek to enroll pupils in advance of the beginning day. If any who were enrolled are absent the first day, be sure to check on the reason for their absence. This plan has proven very effective in several communities. This enrollment program will give you an opportunity to explain to the parents just what the real purpose of the school is. Furthermore, it will give the members who work at it some experience in doing personal work which will be fine for them. If you are to make this intensive effort, it may be best to try to have your school at a time when the other churches in your community are not having a school. If you can arrange it, I consider the time immediately following the close of the public schools a very favorable time for a school. However, you may find that the peculiar situation in your community will suggest a better time. In large cities you will not need to consider what other churches are doing nor will you have to consider time as carefully as you will need to in a smaller community.

### **Refreshments for the Children**

Because many of the smaller children, when they are at home, have something to eat in the middle of the morning, some churches have found it helpful to

provide refreshments for the children at the play period. A cookie, with a glass of milk, will serve the purpose, and the adult class can do the work attached to this service. If the church does not desire to accept this expense, perhaps the adult class will provide the funds for these refreshments, if you ask them to do so. This service will be inviting to smaller children and the mothers will enjoy doing the work attached to it.

All children delight in the idea of a picnic. You may plan as a part of your school a picnic on the closing day of the school. Let the children and parents bring their own lunches. The teachers may provide ice cream for the occasion. Go to the park for an outing, that the children will never forget. This pleasantness will cause them to desire to attend your school next year.

#### **Rewards for Regular Attendance**

There are arguments both in favor of, and in opposition to, offering rewards for attendance in such a school. A good many teachers think it helps to offer a Certificate of Attendance at the last of the school. Such certificates may be obtained for about four cents each from the Gospel Advocate or the Firm Foundation Publishing House. If you plan to give certificates for attendance, make the announcement at the beginning of the school for the stimulating effect it may have. You will do well to get the certificates before you make the announcement or be sure you can get them.

#### **Singing in the School**

Since singing usually is an important part of any public program, it should have special emphasis in any program of children. Children enjoy singing and they should be encouraged to sing. Not only should a selection of appropriate songs be made, but a leader who is especially suited for directing children should

be obtained. Not every song leader is capable of directing children. Many good song directors are unable to make their voices blend with those of children. Teach the children some new songs. This should be a definite part of the teaching program. If you need to import a song leader, he might be used to conduct a singing school at night during the daily vacation Bible school. The song leader might also be a good Bible teacher, and, therefore, helpful in teaching a class in your school. Get this arrangement made in advance of the beginning of your school.

### **Chapter III**

## **AIMS IN TEACHING THE WORD OF THE LORD**

### **The Obligation to Teach**

Upon the church of the Lord rests the responsibility of making known to the world the word of truth. Since the church is constituted of individual Christians, then upon us rests that responsibility. Every Christian, who is capable of teaching the word of the Lord and who is not doing so, should feel that he or she is not doing what the Lord expects. Those who feel their inability to teach effectively should recognize the obligation to prepare to teach the word of God. Every Christian should feel a sense of satisfaction in the privilege of carrying the gospel of Christ to others. This responsibility and the accompanying satisfaction should make us prepare ourselves so as to be able to discharge our responsibility in an accreditable manner in the sight of the Lord. This will require much time, thought, and prayer. But who is willing to accept this obligation of the Lord lightly?

### **A Grave Responsibility**

James says, "My brothers, do not swell the ranks of the teachers; remembering, we teachers will be judged with special strictness." (Moffatt.) This strict judgment should not deter any earnest heart from an effort to teach, but it should keep all of us from being satisfied with ourselves as teachers. In other words, this strict judgment should cause every teacher to earnestly desire to be a better teacher of the Lord's word. The strict judgment will not come because we make an effort to teach the truth, but many, either lacking in sincerity or in an understanding, teach falsehood instead of the truth; upon them shall this strict judgment come. The responsibility of teaching the gospel should not be accepted by the irresponsible, frivolous,

or careless soul; for there is too great a possibility of teaching error, and thereby incurring the judgment of God.

### **The Pupil Is the Teacher's Opportunity**

Sometimes we minimize the importance of those we teach. We are too much inclined to think of the lad who comes into our class as just another boy. We should think of him as another opportunity to win a soul to Christ. To be sure, the teacher is important, also the classroom equipment and the literature; but the pupil is the most important thing connected with the class. Whatever is done in this class must be done with the pupil's welfare in mind. The teacher, for this reason, should be willing to sacrifice for the class. No teacher should ever put her interest before the interest of her class. If she loses sight of her pupils, she has no real reason for teaching. In matters of discipline, the question that should be asked is, how will it affect the pupils? In the matter of making a change of teachers, the important consideration is the welfare of the class. No interest connected with a class should be above the interest of the boys and girls in the class. Their interest must predominate first, last, and always. This opportunity represents an eternal destiny. Will you consider the eternal destiny of a soul lightly? Your opportunity is either to make or to mar the hope of heaven for every pupil which you have. How will you treat this opportunity?

### **Aims in Teaching the Word of God**

Every effective workman in any field of endeavor must keep constantly before him a definite goal of accomplishment. It is as important in the teaching profession as in any other vocation. Especially is it important for a teacher of the Bible to have a goal of accomplishment. Many people who attempt to teach

the Bible have no other aim than "just teach the Bible." To them teaching the Bible is an end within itself. If this idea be rigidly adhered to, it will admit of, and probably encourage, the poorest type of teaching. However, if we consider that Bible teaching is a means to an end, and keep that end constantly in mind, we have a standard by which to measure the effectiveness of our teaching. If teaching is supposed to accomplish something, we can ask each time we come before a class just what it is we expect to accomplish. Then, when the class is finished, we can judge as to how well we accomplished our purpose. Someone may suggest that all Bible teaching should accomplish the salvation of souls. That the ultimate aim in all Bible teaching is the redemption of men is admittedly true. But that this aim is so remote that we cannot use it to determine how effective our teaching is must also be granted. I desire, therefore, to search for some less distant aims, which contribute to this greater aim which can be used as a yardstick of our teaching progress.

### **The Factual Aim**

The Bible cannot be taught without laying a great deal of emphasis upon the facts therein contained. Some of these facts must be believed in order to salvation. These are the more difficult facts of the Bible to teach. Many facts such as names of persons, places, and things are easier to teach, though not so important. Many teachers see no higher aim in teaching Bible than filling their pupils' minds full of the least significant facts from the Bible. They are inclined to overlook any higher motive and allow the teaching of facts to become an end within itself. No one should teach facts as an end, but as a means to a higher aim. The Bible was not given merely as a training book for the mind, but to enlighten the soul of man. It should then



not be taught as we would teach history or geography, but with the aim of directing and controlling the life. In teaching the facts of history and geography we give little thought to the influence of these facts in the lives of our students. In teaching Bible facts, we must consider how we can use these facts toward the salvation of men and the glory of God. Many people have been very conversant with Bible facts who have had neither the right attitude nor conduct, which means that the facts learned have not been correlated with the life process. The fact that many boys and girls have learned Bible truths readily, but have not received either the spirit of Christ nor his life, indicates the teaching we have been doing has, for the most part, been factual and ineffectual. It would be far better to spend time building the right attitudes and habits, even at the neglect of some factual learning.

### **Vital Facts**

Such facts as the birth, life, death, burial, resurrection, ascension, coronation, and reign of Jesus Christ are vital and must never be neglected in a teaching program. Faith in Christ is built upon these facts. These are character-building truths, forming the foundation of all the promises of the gospel of Christ. Give emphasis to these truths constantly, for they must be believed by all who would be saved.

### **The Attitudinal Aim**

Every teacher of the Bible should know that the first aim in her class is to develop within her pupils the right attitude toward her class and the thing she is trying to do. If there is a single pupil in the class who does not have the right attitude toward the class, the teaching is failing to do what it is supposed to do for that individual. Developing this correct attitude

toward the class should concern the teacher more than the teaching of facts. We teachers should be conscious of the fact that the attitudes we develop in our classes are apt to carry over and become the attitudes the pupils will have toward the church and all divine things. In teaching for attitudes we are dealing with the emotions of our pupils. Certainly there is nothing that the human family needs more than to have the proper respect for the Bible, the church, and the Lord. The reason our pupils turn away from the church, when they reach maturity, is that they have not developed a love for Christ and things divine. While we were teaching facts, we neglected to cultivate the love for Christ in their hearts. Many of us will profit much if we learn that Bible truths mean nothing to the individual who turns away in disgust, disrespect, or dislike from the church of our Lord Jesus Christ. Teach for *attitude* even if you have to neglect many facts or Bible stories.

### Creating an Undesirable Attitude

Many things may happen in a classroom which will create an ugly feeling and develop into an undesirable attitude toward the class. This attitude is then likely to become the attitude toward the church. Improper equipment, untidy appearance of the room, or irritability of the teacher may be contributing factors to dislike for the class and therefore to a general undesirable attitude. Again, an unprepared teacher may drag through the recitation in such an uninteresting way as to become a bore to the class, and thereby develop a dislike for the whole church program. I fear this has been done in a great many instances. Be careful how you handle your class, what you say, and how you say it. The souls of boys and girls are at stake. Consider their feelings, their psychological view, and their interests; make thorough preparation.

### **A Pleasant Class Situation**

We should strive to make our class periods as pleasant and inviting in every way as it is possible to make them so the pupils will want to come back. The teacher's attitude toward the pupils should be such as to make them love her. The general atmosphere of the class should be pleasant and the lesson presented in such a manner as to cause the pupils to desire to continue with the study. If your pupils develop the right attitude toward you and the truth, you will have little difficulty teaching the facts of the Bible. But if you try to force facts on a disinterested child, you are likely to develop an attitude that will make it impossible to teach anything. Select lesson topics and stories in which the child is naturally interested and from these develop your character-building thoughts and interests.

### **Emotional Instruction**

The church of Christ during the last fifty years has underemphasized the cultivation of emotions in religion while emphasizing reason. Have we failed to recognize the important part the emotions play? Certainly it is a righteous thing we do when we attempt to develop a love for things divine. Time and thought should be given to the best means of cultivating love for the right things. So important an attitude should not be left wholly to accident; for accident may as often wreck the proper emotional attitude as develop it. Our emotional patterns largely determine the patterns of our lives. To govern a child's life then we need to mold the desires, loves, hates, and decisions of the life. She is a good teacher who can lead her pupils to love God, respect their fellow men, and enjoy a simple devotion in the name of Christ.

### **The Directional Aim**

The discussion we see about juvenile delinquency is evidence that the home, the church, the school, and every other social agency is failing in the matter of properly directing the youth of this land. A great many people have thought that all that was necessary to make good citizens of our boys and girls was to acquaint them with the facts of life. This theory is exploded by the fact that our boys and girls, who are the best educated in the world, are the most criminally inclined. This emphasizes the fact that our youth needs not only to be taught what they should do, but to be guided in doing it. Teach them what to do to be sure. But also guide them in doing what is taught as their duty. If we teach that children should love, then we should set them some tasks by which they can manifest their love. If we teach them they should pray, then we should lead and guide them in praying. Do we teach them that they should reverence God, then make our classes periods of confusion? Reverence is taught by what we do as well as by what we say. Do not be satisfied with teaching what should be done, but teach the children to do what should be done by leading them in doing it.

### **Importance of Direction**

It is not what an individual knows, but what he does that counts in the estimation of heaven. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." A child may be very intelligent but very rude. It lacks proper guidance. A man may be able to quote much of the Bible and be very irreligious, a drunkard, or a thief. What he knows does not count with God, for his life has been misdirected. We see all around us people who are not

doing as well as they know. They need to be guided in what they know they should do. So often people say to me, "I know I ought to do it." They have been taught to do that which they know they should do, but have not been guided in doing it. Bible teachers should spend a great deal of time building motives, ambitions, and desires for doing that which is right. Show your pupils what is right, lead them to desire the right, then direct them in doing the right. If you once get the individual to love right, and lead him to practice it in his life, you have done the best you can to secure him for eternal life. Teaching without proper motivation and direction is very superficial. If you keep in mind that your teaching should motivate and direct the lives of your pupils, you can watch your pupils and see how well you are teaching. What do they think of the church? What is their general moral pattern? How many of them obey the gospel? All of these questions will help you to see the effectiveness of your work.

## Chapter IV

### THE TEACHING FORCE

Since the vacation Bible school is not another institution but a program of teaching engaged in by the church, it should be under the oversight of the elders of the congregation. Where there is a full-time minister, he will likely be expected to take the immediate supervision of and direct the activities of the school. In addition, he may be expected to teach a class. In the congregation where there is no full-time minister, someone else who is interested and qualified may be selected to direct the school. If the school is for children only, some sister who has had experience in teaching may do a good job of directing the vacation Bible school.

#### Selecting Teachers

After the director of the school has been selected, the next problem is the selection of a faculty of teachers. This is sometimes a difficult problem because many of the most capable teachers in the church may have occupations that will keep them from teaching in the school. Certainly, very few of the men will be available for teachers. Consequently, you will be left to select the best teachers you can from those who are available. Usually your regular Sunday school teachers make the best workers in this type of school because of their experience as teachers. However, this is a good place to give the inexperienced some good lessons in teaching if the work is properly supervised. In all probabilities it will have closer supervision than the teaching on Sunday morning. You may be able to use some of your most stable high school pupils to assist in this school.

### **Qualification of Teachers**

In the selection of teachers for Bible classes, we certainly should be very careful because of the responsibility that goes with the teaching. Consideration should be given to the habits, disposition, appearance, attitude toward children, general training, interest in church services, and knowledge of the Bible. Sometimes I hear brethren talk of selecting a certain individual as a teacher for the purpose of giving that person something to do and thereby keeping him or her interested in the church. This may be good for the individual, but it certainly cannot be recommended for the class. Teachers should be selected because of the interest they already have and not to create interest in them.

Since a teacher's life is constantly under inspection by her pupils and since her life either enforces her teaching or detracts from it, teachers should be selected who have the very best habits. Such habits as you desire the children to cultivate are the habits for which you should look in a teacher. The morals of our students can quickly be spoiled by the bad habits of a teacher.

Care should be taken concerning the disposition of the teacher because a quick, irritable disposition may do more harm in a short while than a good teacher can overcome in several months. Patience is one of the necessary qualifications of a teacher of children. Usually a mother who has small children will have more patience with small children. Because of the lack of patience men usually do not make good teachers of small children.

A teacher, in order to have the best influence on children, should be neat and attractive when she goes before the class. Neither gaudy apparel nor sloven-

ness in dress has the best influence on the pupils. Modest apparel, carefully worn, which befits the adornment of the heart, will make an impression on the hearts of children that they will not soon forget.

It is not every person who loves children. Those who do not love children will not take a sympathetic interest in them. The children will very soon learn that the teacher does not love them. Their attitude toward that teacher will become cold and this attitude may be transferred to everything connected with the church. Consequently, it is important that our teachers have the right attitude toward children in order to lead them in the right direction.

Not everyone who knows what to teach in a Bible class knows how to teach. It is important to know what to teach. It is also important to know how to teach. In selecting teachers, all other things being equal, preference should be given to those who have made a study of methods of teaching or who have had a period of successful teaching in their experience. So far as methods of teaching are concerned I think we can do no better than turn to the public schools for our lessons. Consequently, a person who has had a successful experience, teaching in the public schools, will be an asset in your teaching force if she is qualified otherwise.

Every Bible teacher, because of the influence she may have on others, as well as for her own good, should regularly attend all the services of the church. Every service of the church is planned with the idea of edifying those who attend. Furthermore, any service that is attended with a studious attitude will give thought and prepare one to be a better teacher. A lack of interest is shown by teachers who stay away from the Sunday evening and midweek services. This disinterest will defeat their effort in trying to create an interest in the study of the Bible. A constant medita-



tion is necessary to a deep and thorough insight into the word of the Lord.

It goes without saying that an individual who does not know the word of the Lord cannot teach it to others. No one should be placed as teacher over a group of children who does not know the word of the Lord, however well prepared the individual may be in other respects. If the word of the Lord is to be taught, the teacher must know it. This furthermore means that the teacher must be a student of the gospel in order to keep refreshed on the teachings of Christ. Unless a teacher is studious she is very likely to make a failure in her teaching effort. We need teachers who know and who are learning constantly.

Moral and spiritual goodness must have a good share in the consideration of prospective teachers. Many who are otherwise qualified to teach are unsound in the way they live. There are some things you would not tolerate in a preacher, and for the same reasons they should not be tolerated in a Bible teacher. If we can keep our teachers and leaders sound in faith and life, we have gone a long step forward in keeping the church clean.

I do not consider it wise, though it may sometimes seem necessary in order to fill our quota of teachers, to urge someone to take a class. A desire to teach seems to be a prerequisite to a successful teaching career. Something should be done to encourage brethren and sisters to desire to teach. The situation should be such that we would have prospective teachers on the waiting list. Teachers' training classes will help some in this respect. But more thought and effort must be given to this problem.

#### **Outside Help**

Certainly you do not use anyone to teach the Bible who is not a member of the church of Christ. But you

may be able to find someone who is a member of some other congregation who can be engaged to come and conduct or teach in your vacation Bible school. If you have a regular preacher, he may be able to exchange work with some other preacher, and thereby get some valuable help in your school. If you are conducting your first school, this exchange idea may help you get a man who has had previous experience, which will be very valuable to you.

For this kind of school, a music teacher and director is very important; for singing should be taught and should become an outstanding feature of the school. For the interest it will add to your school, for the good it will do the children, and for the general interest it will add to your song services, you can afford to hire a singing teacher for this school. This same teacher may be able to teach a Bible class during your school as well as conduct a singing class at night for the whole church. Do not overlook the song program in planning your school.

## Chapter V

### SCHEDULE AND CURRICULUM

Considering the importance of Bible study to all, it is certainly desirable that we study at any time we have the opportunity. If it is desirable that we study the word of the Lord for ten days in a vacation school, then, of course, it is equally desirable to continue to study it for a much longer period. But there are practical considerations that must be taken into account in deciding the length of term. The length should probably vary somewhat according to the circumstances and might not be the same in every community. The usual term is two weeks with sessions on the usual school days. That makes ten days of actual school. In most places we would probably run into difficulties if the length is increased. There is usually less difficulty in securing teachers for the shorter term, especially for the first attempt. Teaching in the vacation school is work, real work, if the teacher takes her task seriously. Most of the teachers will necessarily be women who have housework to do and children to look after. It will likely be easier to get people to come to the school at first for the shorter term. After the first school in any place, you may be able to have a longer term. Of course, the work of the teacher in the school is a "work of faith and labor of love."

Some of the denominations have what they call a "standard school." It must run for at least three weeks and often runs for five. The local church receives some kind of credit with the central authority of the church, the amount depending on the length of the term. Of course, the central authority sets up the course in detail.

Working out the daily schedule for the vacation school is not difficult. The schedule need not be the same everywhere. Below is given a schedule that has worked satisfactorily in several places. The time of

day for starting the school may also vary according to the community, but it has always been found best to start early enough to get through before the hottest portion of the day. For that reason 8:30 A.M. has been found to be a very desirable time for starting the daily session.

### Daily Schedule

Devotional .....	8:30- 8:40
Class Period.....	8:40- 9:15
Recreation .....	9:15- 9:35
Class Period .....	9:35-10:10
Drill or Song Period.....	10:10-10:30

This schedule gives time for two thirty-five-minute class periods. Longer periods do not seem desirable, especially for the smaller pupils. It is best to have as much uniformity in periods as possible. If the preschool children can pass out to playgrounds early without disturbing the other classes, it is well to allow them to do so. If this is not practicable, the teacher of the small children should let them play in their room. Of course, these pupils cannot give attention for more than a very few minutes at a time and the teacher will have to vary the activity.

### Devotional Period

This period can be made very enjoyable for all. It should be conducted in a reverential manner, but this does not mean that it should be too "stiff" and formal. Some boy should read a scripture. You should easily get volunteers for this. It is well to appoint this boy at least the day before. It might be well to select the scripture for him. If he has one of his own, allow him to read it unless there is some very good reason for the one you have selected. After the scripture reading, there should follow a song or two,

depending on the amount of time you have. There should be a prayer led by the director or someone on whom he will call, perhaps one of the older boys. Make the songs the kind the children enjoy and can sing well. Difficult songs should not be used. On the other hand, if you use very many songs suitable for the smaller children, the older pupils are apt to think them "sissy" and become disgusted. Try to make this period a happy one for all. (A "theme" song is sometimes selected by the school and used with satisfaction to all concerned. It should be one with rousing tune that they all like.) The suggestion made elsewhere about mimeographing some suitable songs is a good one.

The pupils should come to the class with lessons prepared. Their desires and ambitions should be aroused so they are willing to do this. Experience has proved this can be done. Thirty-five minutes is not long for a class period. Teachers will have to make every minute count. It will be found advisable to allot the time so as to be sure and finish the lesson each day. Sometimes this will be difficult, but it seems best to do so. Remember that the task in which we have chosen to engage is an important one. Let us make the time really count. Let us so teach as to influence lives for Christ. The schedule is one that calls for intense activity. It is better to have it thus than to have longer periods in which the pupils become too tired and quit attending. If the lessons are not completed each day, the teacher will find it difficult to complete the course. Do not allow too much discussion on any one point. Give enough time for the point to be made reasonably clear and then go ahead.

The last period of twenty minutes is to be spent in a general assembly in the auditorium. If a song leader, who can teach the fundamentals of music, is

available, it will be found very much worth while to spend this last period in singing and studying music fundamentals. Of course, we all realize the essentiality of good singing. If we are to have it, we must begin training our children early. We should teach them the fundamentals of music and drill them in using what they learn. Both the music fundamentals and the drill are essential. The boys in the school should be encouraged to try to lead. We may use this period profitably in doing other things, but let us have the song drill if it is possible to have it conducted efficiently.

If the song drill cannot be had, this last period should be spent in a Bible drill with the entire school taking part. In most of our experience this drill has occupied the time. Full instructions for that drill are given elsewhere.

As stated previously, the schedule can be varied to suit the circumstances. This one has been tried and found to be workable. It would seem advisable to have a teacher for each of the various groups. We heard of one place where each teacher was allowed to prepare a lesson on any subject that might be chosen. In the first period each teacher met a certain group and then a different group teaching the same lessons the second period, and still a different group for the third period. This would seem to be an unwise practice for the following reasons: (1) Teachers are not equally capable of teaching all age groups. A teacher might be efficient with one age and very inefficient with another. (2) The smaller pupils do not like changing teachers. They usually fall in love with one, and if a change is made they are somewhat unhappy. (3) A lesson suitable for adults would very likely be unsuitable for the small children. The Bible speaks of "milk" and "meat." (4) A very different

*method* would have to be used in teaching the various ages. Most teachers are incapable of varying the method to meet the need. If they were capable, it would be an unnecessary burden on them to have to do this. It would seem much better to give each teacher a certain class.

### **The Curriculum for the School**

It was stated in the first chapter of this book that a vacation Bible school should be a school in every sense. We cannot have a school without a curriculum. By curriculum we mean the course of study that is prescribed for the school. It is that which the pupils study and which is taught by the teachers. It goes without having to be said that the Bible should be the foundation or source book of our study. Of course, we will need supplementary materials. Just as the teacher of history needs magazines about current events, books on government, and economics to supplement the textbook, so the teacher of the Bible needs some knowledge of history and other allied subjects to supplement the wonderful truths of the Bible. The Bible gives all the fundamental truths necessary, but history gives us some of our illustrations to show how these principles work in action.

The Bible is the text that should be studied. The pupils should be taught to go to it for the answers to their questions. It should be the source book of all lessons. We should all realize that the Bible is the one and only authority in matters of religion. We should emphasize that there is no appeal from what the Bible says on any subject, that all will have to face its teaching when we come to give an account of our lives. We should see that our pupils get the habit of looking to the Bible for the solution of all

their problems. It should be studied reverently and prayerfully.

There are certain fundamental factors that should determine the curriculum for the school. The first of these factors is: the age span of those who will engage in the study. Since we are to have all ages in the school, the curriculum should provide material suitable for all. Many of the adults will be able to take the "meat" of the scriptures, and the course of study should provide material for them. This group could profitably study most any book of the Bible or they could handle most any course of Bible study. But they are not the only groups about which we must think. We will have to consider the many that cannot take the "meat" of the Bible. Trying to give meat to some would be like trying to teach algebra and geometry to first graders. They would not be able to grasp it at all. We must select a curriculum that is suitable for all ages in the school.

The second factor to consider in deciding on the curriculum is the wide variety in knowledge of the Bible we will probably find in the students. If we get many students from outside of the church, we will have some who have never studied the Bible at all. It is not age alone that determines the ability to understand and digest the difficult portions of the word. Previous knowledge of the Bible is just as important. Many Christians are also woefully lacking in Bible knowledge. Some have only a fair knowledge, while still others will have been good students for a long time. We must provide suitable material for all.

Another factor that we must consider is the literary educational attainments of the adults who may attend, for this may be a determining factor in their ability to comprehend the word. We are apt to have people who



can scarcely read intelligently and still others who are highly educated.

### **Aims of the Curriculum**

In selecting the course of study we should ask ourselves what it is we would like for the pupils to get out of the course. Are we trying to get them to obey the gospel? This aim should be stressed by those teachers of the boys and girls who are reaching the age when they should become Christians. Is it our purpose to cause people who are already Christians to grow in the Lord? If so, select a course of study that will best bring this about. We need to decide before we start just where it is we intend to go. We are more apt to arrive if we know where we are going, and we will arrive much more quickly. Is it our aim to make people strong and happy in the Lord? Or is it our purpose to see that the forms of worship are learned? It is probable that we will have more than one of these purposes in mind. We also might purpose to teach people how to be Christians in their home life. We need to teach young people how to contract a happy marriage, for people cannot be happy if they are not happily married. Last of all, we need to teach our students how to be useful Christian citizens; how to take their place in the community and yet be Christian.

These represent the principal aims of Bible teaching. We should be conscious always of our purpose. Each lesson should have at least one of these for its outcome. The entire course might have a general aim, and each lesson some phase of that aim. If it is the building of Christian character that is our general goal, then most any portion of the Bible would be good if the class can comprehend it. But, if it is some particular phase of Christian character that we wish to develop, we would

need to select some portion of the scriptures that will bring about that development.

Let us take an illustration. Many Christians are not well prepared to meet the troubles that beset them. They do not have the right attitude toward the problems of life. The book of Philippians is especially suited to the purpose of developing the right attitude toward these problems. In this book Christians are taught how to get joy out of their religion in spite of sufferings, lowness of service, and in spite of human imperfections. To build up these characteristics is a needed work, and this book has some fine material for the task.

These are difficult times for both old and young. We all need every assistance we can get in fighting the battles of life. It is appalling to think of the conditions under which many children grow and develop. Their surroundings are such that they have little chance to develop as they should. Many homes are broken. Divorces are becoming more and more common. Orphan homes receive many calls to take children whose parents are both living. Their homes have been broken by the sinful life of one or both parents, and the children are left without a fit place in which to live. Young people are often denied proper parental guidance. All of these needs should be kept in mind as we select our curriculum. It should be designed to meet the needs of life. It is not enough to just teach the facts of the Bible. The facts should be so taught that they register in everyday living. They must be translated into guides that can be used by the particular class we are teaching. Many who have a fair knowledge of the Bible have little notion of how to apply it to the problems that face them every day. The curriculum should provide the material with which the teacher in each class can give the students the things they need.

### **Last Night Program**

The old-time "close of school program" was planned for entertainment. That would not mean that this motive should be ours in having a last night program for the vacation Bible school. Its object would be to arouse interest on the part of all by giving some exhibition of what the school had been able to accomplish. The program should be built around the activities that have been going on daily in the school. Knowledge has been acquired. Drills have been conducted. Songs have been learned. There have been interesting discussions. There are some high points that have been emphasized in each class that should be instructive and interesting. A committee of teachers should be selected to arrange the program so that it will be well balanced. Let each class do something, but try not to have too much of the same thing.

Here are some suggestions about the program that come out of experience. The program should be opened by the school singing some two or three songs that have been learned during the school. Some boy should read a scripture selection, and some one of the older boys lead a prayer. If you have a capable boy, it would be well to have him make a short talk as part of the devotional service. If you have been having a song drill as was suggested in another part of this book, some of this drill can be used on the program, the entire school taking part. After the general program, it is well to have the part assigned to the tiny tots. Everybody likes to see them do things, and they generally like to do it. A part of the daily activity of this group should be singing, and they should be able to sing one or two simple songs. They might also have a simple Bible drill, and the teacher might also have some other number that would be suitable. Songs, drills, and story-telling from material covered in the school should

make up most of the program. A round-table discussion has been used with satisfaction. A teacher and two or three boys took part in the discussion of a suitable theme, each contributing a part, and asking questions to bring out a point more fully. This makes a fine contribution to the program if properly handled, and too much time is not taken. Care should be taken not to have the program too long, but let all classes have a part.

Having this program should result in getting the parents into the building that have never been there before. All members of the church should be alert to welcome such people.

Another part of the program to which all should look forward is the giving of certificates for attendance and achievement. Some children are more apt to come to the program and take part if they are to get a certificate. Certificates may be given for attendance, and also for completing all of the work assigned in the course. If certificates are to be given, the pupils should be made to understand thoroughly on what basis they will be awarded, so that no one shall be disappointed.

Let us have a program, and let us make it as happy occasion as possible. At this time announcement should be made that another school will be held the following year.

Here are some brief suggestions as to how the church may get the full benefit of the school:

1. Use the information obtained, keep on files to get pupils for the Sunday morning classes.
2. Use the list in advertising meetings.
3. Use the list in mailing out church bulletins and tracts.
4. The list should prove of value to the local preacher. He may like to call on each family from outside of the church.

The course of study given in this book is designed to meet all of the needs set out in this chapter. The junior and senior outlines are based upon the book of Acts. This book is ideal for a general course in making and developing Christians. In it we find the unfolding of God's eternal purpose and the culmination of all his plans for the salvation of mankind. In it we see the fulfillment of the promise of Christ to send the Holy Spirit as a guide and comforter. We see people being saved by the gospel and the church being established. We see the methods of the early church in taking the gospel to the whole world and in working out many problems, by which it was confronted, under the direction of the Holy Spirit.

The primary outlines are based upon Bible characters. These individuals display outstanding traits of character. Since small children are great imitators, it is thought that character studies will encourage them to formulate some ideals in their lives which will be lasting. Well-known Bible characters have been selected for these lessons because they will be easily taught and grasped by the children of these early years. You will find that the principle of faith runs through the series of lessons. This is the period in life when ideals of confidence, love, helpfulness, and reverence should be established.

At the beginning of each lesson plan the objective for that particular lesson is set forth. The teacher should prepare the lesson with this aim in mind. The aim may, or may not, be mentioned to the class, but the teacher should be constantly aware of this aim.

The use of supplementary materials is studied in another chapter.

## Chapter VI

### DRILLS, HANDWORK, AND RECREATION

Some educational practices come into disrepute because of misuse. This is true of the question and answer method of teaching. Some educators denounce it, in spite of the fact that it was used by the world's greatest teachers, such as Jesus, Mohammed, and Socrates. It is a good method of teaching if used in the right way, and not used to the exclusion of other methods. We might say that it should not be THE method of teaching, but that it should be one of the methods used in any class or by any teacher.

The catechetical method of teaching was used for decades by the older denominations for the purpose of instructing people in the tenets of that church. The catechism is a book containing questions with the answers printed immediately beneath each question. The answers are given by the church authorities, whoever they might be. The pupil is not supposed to think for himself, and is not allowed to explore and find out anything on his own initiative. All the answers are determined beforehand. This was found to be a good method of keeping up the membership in the denomination. It was used primarily with the children and young people. By its use the denomination got its teachings into the minds and hearts of the young, so that the continuance of the church seemed assured.

This method is not used to the same extent as formerly. The coming in of the public schools and their taking the place of the church schools brought about a change in methods. Modern psychology appeared, and with it new methods of instruction. The old catechetical method was replaced by more "modern" methods. The child is now encouraged to find out things for himself, to explore, and reach many conclusions on his own initiative. Experiments that were

formerly privileged for only college students are now carried on by young students. The "socialized recitation" in which every pupil was encouraged to express his own opinion came in. Along with it came the "Project Method," in which nothing was supposed to be taught by the teacher, but in which the pupil was supposed to go to source materials, and then to reach his own conclusions. The old copybook and catechetical methods were discarded. Of course, we all recognize the superiority of these modern methods.

But there were good points in the old question and answer method. Primarily there were two weaknesses of the catechetical plan of teaching. It was sometimes used exclusively and permitted no exploring by the pupil. As stated above, the question and answer method was used by the teachers who have exercised the greatest influence on the thinking of mankind.

As stated elsewhere, the development of Christian character is our primary aim in teaching the Bible. It is true that we cannot do this by just teaching for facts. We must teach for attitudes. We must teach so that the pupils will be nurtured. But it is also true that all teaching must have a background of facts. Facts are the framework on which we build our lives. They are important because they are the basis of everything. Since this is true, we should spend a part of our time teaching facts.

A good way to learn some facts is by the old method of Bible drill. As stated above, this should not be THE method of any teacher, but it should be A method of all teachers. By this method a lot of facts can be learned in a minimum of time. It is an old method, but it should not be discarded just because it is old. All methods of teaching should be studied and the method or combination of methods that seems best

sued to the immediate situation is the one that should be used.

The drill method has its use in the vacation Bible school. Not the principal method, but used as a supplement to others that may be used. It has been previously stated that the last twenty minutes of the school day may be employed in a drill unless the time can be profitably used for singing as formerly outlined. This drill should be used for the entire school while assembled in the auditorium of the church building. It has been found by experience that these drills can be made enjoyable for all, and that all will participate in them. Even the adults and the preschool children can get good out of the drill and enjoy it.

Short drills will also be found profitable if used by each teacher in the classroom. These should be different from those employed for the entire school when it is assembled together. Even the preschool children can learn a surprising amount in this way.

It might be helpful to give a drill and the details of the procedure in conducting it. This one is on the plan of salvation, and has been used in a number of places. You will have some in the school that are the right age to obey the gospel, and others who will be reaching that age shortly. These should be thoroughly conversant with what God expects of them in their accepting Christ as their Savior. Even the church members need information on this subject. While they know what to do to be saved, they could not tell another where the scriptures are to be found that give that information. You will probably find that ninety-five per cent of the school will profit from this drill. Scriptures on each step of man's part in the plan of salvation are used and gone over in drill fashion. Here are the instructions.

The first day place the following scripture references



on the board (a blackboard should be provided for each room and a large one for the auditorium): John 3: 16; Rom. 5: 1; Gal. 3: 26; Mark 16: 16; Acts 16: 31; John 8: 24; Heb. 11: 1; Heb. 11: 6. The director should read each of these references, and if possible quote each of them. The subject for each of them is "Faith," and the pupils should be made aware of that fact. He should then lead the class in saying this list. (Not in quoting each of them, but just repeating the references.) After doing this for about three times, give the class one minute to study them silently. Tell the class that you want them to be able to place these scripture references back on the board after you erase them. Be dramatic enough to get attention. After one minute erase the references, and ask for volunteers to come to the board and rewrite them. Some bright pupil will probably volunteer. He may not be able to get all of them the first trial. Have the class tell this pupil those that he fails to recall. Compliment the pupil on the effort. As the next step have the class take another good look at the board and then erase again. Ask for volunteers to replace them. Someone will now probably be able to rewrite all of them. Repeat the procedure as many times as the time will allow. Ask each pupil to be able to repeat at least one of these references from memory the next day.

On the second day begin your drill by asking that someone repeat from memory one of the scriptures given the day before. Place this scripture on the board. Continue the asking until you have all the scriptures on the board. If there are any references not memorized, the director should quote them and place them on the board. Erase the references and call for someone to come and rewrite them. Continue in this way for the remainder of the period.

On the third day place the following on the board:

Luke 13: 3; Acts 2: 38; Acts 3: 19; Acts 17: 31; 2 Cor. 7: 9. Proceed with these references on "Repentance" in the same way as you did with those on faith. There are not so many of them, and the pupils being more accustomed to the method should respond more readily than previously. Also ask that each pupil memorize one of these. It is well to spend a little time on the references used the first day so that they will not be forgotten.

On the fourth day drill on the references on repentance as you did with those on faith the second day. Give time for memory work to be given by everyone that will participate, but do not embarrass anyone.

On the fifth day place these references on "Confession" on the board and proceed as you did with the others. Matt. 10: 32; Acts 8: 37; Rom. 10: 9, 10; 1 Tim. 6: 13. Take time each day for memory work and to give a brief review of the first two lists of references. Always see that the drill moves along at a good pace. If you handle the situation properly, you will have no trouble keeping up interest. On the sixth day complete the drill on confession as you did the others. Give an even briefer period each day to the first sets of references.

On the seventh day list the following on the board: Mark 16: 16; Matt. 28: 19, 20; Acts 2: 38; Acts 22: 16; Rom. 6: 3; 1 Pet. 3: 21. Of course, you recognize these as being on "Baptism." Use the board and proceed as before. Use the eighth day as you did the second day on each of the other subjects. By the close of the eighth day the pupils should have a fairly good knowledge of the plan of salvation. All should be able to give from memory at least one scripture on each part of the plan. They should now be able to direct people to the scriptures that tell how to be saved.

A variation can be used for a complete review on the ninth day. Have a drawing ready on the board

of four steps as if they were leading into a building. Write the word *faith* on the lower step, the word *repentance* on the second, *confession* on the third, and *baptism* on the fourth. Have all the references that you have been using on the board, but have them "scrambled"—that is, in no order. Ask some pupil to come to the board and pick out all those on faith. Place these where they belong. Ask another to do the same with repentance, another with confession, and a fourth with baptism. This will prove interesting and help the pupils to recall the necessary scriptures.

	<u>Baptism</u>	Acts 2: 38; Mark 16: 16; Acts 22: 16; Matt. 28: 19, 20; Rom. 6: 3; Gal. 3-27; 1 Pet. 3: 21; Matt. 10: 32; Acts 8: 37; Rom. 10: 9-19; 1 Tim. 6: 13.
	<u>Confession</u>	Acts 2: 38; Acts 3: 19; Acts 17: 31; Luke 13: 3; 2 Cor. 7: 9.
	<u>Repentance</u>	Gal. 3: 26; Rom. 5: 1; Mark 16: 16; John 3: 16; John 8: 24.
<u>Faith</u>		Heb. 11: 1; Heb. 11: 6; Acts 16: 31.

On the last day of the school you may be so busy with examinations that you will have little time for the drill, but if possible you should take time to go over it in preparation for using on the closing night's program. Each pupil should have a slip with all of these references on it to preserve. It would be better for him to have them in a notebook if he has been keeping one.

Of course, there are other drills that can be used in the same way. Drilling on books of the Bible is profitable because all need to know where to find any book of the Bible they might need, and that without undue delay. Drilling on the names of the apostles is not so useful, but a little time might be spent on it. Learning the names of the twelve tribes of Israel is of little value. A profitable drill can be arranged out of the "Beatitudes" as found in Matt. 5. Still another useful

drill can be arranged from the seven Christian "graces" found in 2 Pet. 1: 5-8. Drills on the proper division of the word and the dispensations of Bible history are good. A drill on miscellaneous facts of importance found in the Bible is also excellent.

Each teacher should drill in her class as she may find time. A brief review of some of the facts that have been previously learned is useful.

Unless the last period of the day is used for singing, some such drill as that given on the plan of salvation should be used.

### **Handwork**

Making things with the hands is recognized as a part of modern educational procedure. It is essential to tying up theory with action and gives the child an opportunity to express with the hands some of what has been learned in the classroom. It is natural for the child to desire this expression. The argument for the practice in the vacation school is the same as it is for the public school. In the Bible school the pupils learn of kindness, love, and service. There ought to be provided for them an opportunity to express kindness, to show their love, and to render service to others.

Handwork in some vacation schools takes on such forms as the making of birdhouses, kites, and small articles for the home or classroom. Such things as these are for the boys. The girls make doll clothes, doll furniture, and small articles that can be used in the home. Or they may make something for a needy girl or family in the community. Sometimes they make aprons, or dresses, or other articles for the children of the orphans home. Certainly there is no objection to these things being done.

Sometimes the handwork has to do directly with the course of Bible study being used. In many courses map study is essential to a complete understanding of

the lessons. The making of a map, or maps, that will help the pupil to remember the lessons learned should be a part of the required course. A good way to carry out the map making is to mimeograph outline maps and give one to each pupil. Have only the bare outline of the section of the world covered in the outline map. Have the pupils fill in the names of the sections of the country, the principal cities, rivers, mountains, etc. If the study is on Acts of Apostles, the map should cover the portions of the world in which Paul made his tours of preaching. Have the pupils fill in the principal places as they come up in the lessons. Have them draw some kind of lines showing the journeys Paul made. The different countries, etc., should be colored differently. Neatness and completeness should be the aim of this project. If the life of Christ is studied, the map should be of Palestine. If it is on the Old Testament, the map should show the portion of the world covered in the study.

The handwork may be posters that call attention to some principle learned in the class. With the smaller children it may be the coloring of pictures outlined by the teacher in advance of the class. A mimeograph may be used for these outlined pictures if one is available. Otherwise some sort of duplicating device used by the public schools is all right. The pictures may take the form of cutouts of animals, or houses, or a cradle, or some other article that will help in impressing a lesson on the children. One of the primary principles that can be taught these smaller children is that of love. They should learn that God loves the animals, but that he loves them more. They should learn to show their love for others.

Another piece of handwork that might come in connection with the course could be the making of a small model of Noah's ark, or of the tabernacle, includ-

ing its furnishings, tents showing where the various tribes camped, etc. If the study is from the Old Testament, these should be required.

The question is not so much the desirability of engaging in this handwork as it is in finding the time without taking it from something more important. The schedule, as we have it set up, does not allow time for handwork except such as map making, and things that have to do directly with the study of the Bible. If handwork is to be engaged in to any great extent, there must be more time provided. This would not seem advisable for the first school in any community. After getting the congregation entirely sold on the school, the time might be extended to where more handwork could be included. The vacation Bible school should be a place where the Bible is studied. The time is so short that it would seem best to spend the principal part of it in doing the one thing most needful.

If the teacher has the time and is interested enough to stay longer, or to come back in the afternoon, or even to meet at her home, or that of some pupil, it would be a fine thing to do. Otherwise, it would seem best to confine the handwork to those projects that have to do directly with the lesson.

Several other things handicap us in doing much handwork. There is the matter of materials, their cost, and the difficulty of securing them. The church does not have the tools necessary. In general the teachers have had no training for this work. For the handwork to be poorly done, in comparison with what is done in the public schools, is to place the church in an unfavorable light in the eyes of the youngsters. There is already too much of that without inviting more. An untrained teacher would also have difficulty in getting and holding the interests of the pupils in very much handwork.

It is to be hoped that the churches will gradually awaken to the idea of making the church building more useful by equipping them better and making them roomier. When this is done, we can come nearer holding our children. When this is done, we can carry on a real program of teaching the year round. We will then have a vacation Bible school that will run most of the summer instead of two weeks. But, for a beginning, we will have to make the best of what we have. Let us make the start, and then grow as we have the experience necessary to proper growth.

### **Recreation**

The word "recreation" comes from the same word as "recreate." It means to make over again. "Recreation" means that which makes over or really recreates. *Winston's Dictionary*: "Refreshment of mind or body; any occupation that diverts." Jesus, when tired with teaching, healing, and working with the multitudes, withdrew to the mountain and spent the night in prayer. This, of course, was true recreation for him, for it refreshed him in spirit and in mind. Amusement that does not refresh is not truly recreative. If the amusement tears down the mind, body, or morals, it is not true recreation. That which tears down one part of the body is not in the long run true recreation for any part of it.

In the vacation school the purpose of recreation is to give the pupils some needed rest from the grind of the classroom; give them a chance to get better acquainted, and develop the social quality of being able to get along with others. They also learn to work together, and to obey the rules of the game. They learn through play that unless they obey the rules they will lose the contest. This is a valuable lesson which it is best to learn early in life. In play they learn self-

control and submission to authority. In a game that requires some sort of a referee they learn that they can be penalized, that it is best to submit. It is natural for children to play. Up to a certain age they live in a play world. Everything to them is some sort of game. Play has great value in addition to the joy derived from it. So far as the time is concerned the pupils cannot be expected to stay in the classroom for two hours. It would be unprofitable for them to do this even if they would accept it. The time spent in physical activity during the recreation period is time well spent.

How shall the time be used? Who shall be responsible for the activities of this period? In what games shall the school participate? These questions need answering. The time should be spent in games that are enjoyable and that employ the body. Games that require sitting are not appropriate for people who have been sitting for some time. All those attending the school should participate in some way. It is suggested elsewhere that the adult class take time to serve some such food as a cookie and a glass of milk to the smaller children. This is a good suggestion and the adult class should be glad to engage in this activity. The cost of providing for this simple repast may be borne by the parents of the children jointly, or it could be counted as a part of the cost of the school and paid by the church. This would provide diversion for the adults as well as make the school more attractive for the youngsters.

Games should be played that are truly recreative to the group taking part in them. Unpleasant games, those which the group does not like, should not be attempted. A part of the recreation connected with the games is the joy derived from them. Usually the games should be those that require cooperation, those in which



there are two sides. There are desirable games that do not have this feature, but they should not be used too much. There are games of this nature that are rather common to all sections. Games should be suitable to the age of the group participating. Games suitable for small children would not appeal to junior high boys and vice versa. Games should not be too complicated.

Usually each teacher should care for her own group on the playground. If there is some adult that does not teach who can, and will look after a group, it would relieve the teacher, but this often cannot be. This ability to direct play should be considered when selecting the teachers for the school. Really, teachers need this contact with their pupils. They also need to get outside and get some physical exercise. They need to develop an interest in activity of this nature, if they do not have it. Probably the director of the school will have to take general supervision over the recreation period. At a meeting before the school begins, this matter should be thoroughly discussed. The place of each group on the playground should be determined and the person to direct each group selected. It might be possible for two groups of about the same age to play together. Often the senior high group will not take part in the play. One of them might be found who can take charge of some group.

One important item in getting children to play, is the way directions for the game are given, especially if it is one with which they are not acquainted. Here is a set of rules worked out by the Recreation Service of the federal government:

1. Know the game yourself.
2. Get the attention of everyone. Stand where everyone can see you—within the circle. Use whistle sparingly. Speak so you can be heard.
3. Describe the game clearly and concisely. Watch

the faces of listeners closely to know if they understand directions.

4. Demonstrate. Watch for errors and make corrections, explaining so all may hear.
5. Play the game.

There will be some games the children already know and like. If they have some they desire to play, it is well to use them. The teacher may also know some games of the right sort that are not listed here as suggestions. If the details of the games are not known, you will find them in most any book of games in a public library.

Games for preschool and primary children:

Satan's Trap	Animal Chase
Cat and Rat	Train
Drop the Handkerchief	Squirrel in Trees
	Birds Fly

Games for juniors:

Jerusalem and Jericho	Pig in the Pen
Hunter, Fox, and Gun	Black Man

Games for older boys:

Flying Dutchman	Tug-O-War Relay
Numbers Change	Red Rover
Lemonade (Trade)	Touch Objects

As stated above, these are only suggestive. It is always wise to let the boys and girls make suggestions. Do not play some game they do not enjoy. Do not try to force them to play a certain game just because the teacher likes it. We should give careful consideration to the time a game will take. We will not have more than about fifteen minutes for it after all get out to the playground. Use games that can be gotten under way quickly. The teacher should enter into directing the games joyfully, and not as though she were doing a task that is unpleasant. Let us endeavor to make our

recreation period count in real recreation, so that the boys and girls will go back to their last class period refreshed in mind and body. We should also remember that we have here an opportunity to show boys and girls how to have a good time without taking part in anything that is wrong or even the least bit questionable.

## Chapter VII

### ATTENTION AND DISCIPLINE

#### Attention

Proper attention is necessary in the learning process. Attention is an expression of interest. This interest is either natural or normal, without any particular effort on the part of the individual giving the attention, or it is stimulated interest which is shown as a result of stimulæ from without the individual. Attention which is manifest because of natural interest in the thing being done is called involuntary attention because it requires no effort. Forced attention is called voluntary attention and requires an effort on the part of the individual giving such attention. Small children are incapable of voluntary attention. Furthermore, small children are incapable of long-sustained periods of involuntary attention. Since involuntary attention is a normal process, it is easy to understand that this will be the most satisfactory form of attention.

#### Involuntary Attention

Several things may be mentioned as contributory to involuntary attention and are therefore to be encouraged. First, the child should be comfortable. Uncomfortable chairs and tables, lack of heat and light, or too much light and heat should not be tolerated if they can be helped. Second, the teacher, the room, and, most of all, the lesson materials should be attractive. Most of you adults have had the experience of trying to interest yourself in something when you were uncomfortable or when your surroundings were unpleasant. Just remember that the child has the same difficulties. Lesson subjects and materials should be such as are in harmony with the psychology of childhood. Many of our lessons prepared for children have in them nothing that appeals to children naturally.

The problem of attention is multiplied when we attempt to teach a lesson in which the child has no natural interest. Third, the way in which the lesson is presented to the child has much to do with the interest that is naturally given. Many times children are rebuked for the lack of attention when the teacher, because of lack of preparation, is really to be blamed. Lack of preparation leads to poor presentation of the lesson, and a poorly-presented lesson discourages natural or involuntary attention.

If the lesson materials are interesting and are presented in an interesting manner with comfortable and pleasant surroundings, there is likely to be very little lack of attention.

### **Voluntary Attention**

Voluntary attention is given by effort and therefore is difficult to obtain from a child. When attention is forced, it is likely to be a forced physical quietness with little mental alertness, which is the thing desired. In directing the attention of children, it must be remembered that children are not capable of long-sustained periods of attention. Hence, any considerable showing of inattention may be a suggestion to the teacher that it is time to make a change in the program. Change from one thing to another occasionally, depending upon the age of the children, tends to keep the interest at its peak. Try changing your program sometime when you feel like scolding the children and see the results. There are various ways of controlling children physically, but controlling their minds is a different thing. From about the sixth grade up, the children have developed the power to concentrate, and hence it may be only necessary to make a suggestion to them in order to obtain increased attention. Be careful that the means used to create interest do not become so harsh that they react in the wrong way.

### **Discipline**

Discipline is an effort on the part of teachers to maintain decorum in the classroom. The lack of order is an expression of disinterest in the recitation which is in progress. Discipline is necessary only where there is little or no interest. If the teacher can maintain the interest of the class at the high point, she is apt to have very little need for discipline.

I think there is less likelihood of disorder in a vacation Bible school than in the Sunday Bible school, for the simple fact that it is possible to require a little more of pupils in such a school than you can in the Sunday school. Pupils feel a little more the hand of authority and are less inclined to take advantage of the teacher. However, cases of disorder are apt to present themselves everywhere and must be dealt with that the classwork may proceed efficiently.

It is usually better to prevent than to remedy a bad situation, and a good many cases of disorder begin as the children come into the classroom. It is suggested, therefore, as a prevention of rowdiness, that the teacher be in the classroom before the first pupil enters. Have the children come in orderly and start the program with a short period of devotion, thereby preventing the beginning of disorder which may be hard to curb if it is once begun. Handle the children firmly but kindly. Do not become angry, harsh, or unkind in dealing with children.

A great many cases of misconduct on the part of smaller children is an effort to get attention. Therefore, it is usually not a very good policy to give them much public attention lest we make them worse. Usually such cases can be better managed by private attention than public rebuke. When a teacher allows herself to become angered, she is likely to do more harm in a few seconds than she can undo in a good many weeks.

To become angered is to admit that you do not know what to do and that the child has outwitted you. *Do not drive the child from the class.* If you know of nothing else to do, you had better call in some counsel. Think of the eternal influence if you drive the child out of the class.

Study your whole class situation. There may be something about the class situation that is responsible for this disorder. If you cannot find anything about the class situation that is causing the trouble, then study the child and its background to see if you can discover the cause of the difficulty. I suggest that you study your preparation and presentation of the lesson and your general attitude toward the class. There might be something in your attitude which is causing the bad reaction. After making a thorough investigation to find the cause of the misbehavior, you are in a position to do something to correct the cause of the disorder.

A child cannot be expected to sit as still as a grown man. Do not think that the child is not listening because he is moving. If the child is annoying some other child, he probably is not listening to what you are saying. If the child is asked a question, or is called upon to read a passage, or to make a report, or to do some work on the blackboard, or to point out something on the map, which is in line with what you are studying, you break up the disorder without any confusion or embarrassment. A teacher should always have plenty of equipment and plenty of suggestions to keep all of her pupils busy. A child who is kept busy will not give trouble. Arrange your program to keep all of your children busy all of the time.

Do not abuse, humiliate, or expose the pupil to public ridicule. Do not become nervous and angered. Remember you cannot make the child come back for the next session of the school. The Bible class is a time

of persuasion and not compulsion. Do not spend all of your time trying to correct one pupil instead of teaching the rest of your pupils. Do not become overexcited about a little act of misconduct. You may make it worse by your attitude. If you pass it up with little notice and as inconsequential, the condition may be righted with little vexation.

Start with an orderly entrance into the room, continue with a period of devotion. Keep your recitation interesting for the children. Keep the children busy. Have ample opportunity for each pupil to participate in the program. Arrange the seating of the children so there is least likelihood of annoying each other. If you must administer discipline, study the case thoroughly, ask for skilled advice, and then be very mild in whatever discipline is administered.

Do not reward misconduct. One teacher decided to place a chart on the wall and give each child who was rude a black star. The children decided to see how many black stars they could get within a month's time. Do not threaten the pupils with the presence of the principal of the school; the principal may have to intervene in the interest of the class, and he will need the good will of the class. Do not give any pupil, however rude, the idea that you dislike him. Too much discipline may be worse than too little. Think more in terms of creating interest and you will have to think less of discipline.



## Chapter VIII

### EVALUATING THE SCHOOL

In trying to evaluate the good done by the vacation Bible school we should remember that most of the results will be intangible. Objectives should have been set up at the beginning of the school, and we should ask ourselves if they have been met. The question should be answered only in part. It is the same as with a "gospel meeting." We often say the "invisible" results were probably greater than the "visible." In character building, which is the long range goal of all Bible teaching, we cannot see all the results immediately. In fact, only in eternity can they be fully evaluated. It is impossible to tell to just what extent new ideals have been set up in the hearts of those who attended, neither can we tell to just what extent old ideals have been strengthened, so that they will stand the strain of future difficulties in life. Yet there are some standards we may apply to aid us in determining how well we succeeded in our purposes. There are some immediate goals of achievement at which we can look. If the immediate goals were reached, we can find some encouragement to think perhaps those more distant ones were also attained in some degree.

How did the school appeal to members of the church? Was the church interested in it? Did the members respond to the plea to keep sending their children? Did their enthusiasm for the school grow as they saw the work being done? Did the pupils keep coming to school day after day? What was the per cent of attendance to the enrollment? Average daily attendance is a better measure of the success of the school than total enrollment. Were the pupils also generally on time? Other questions need answering. How was the conduct of the pupils? We cannot expect them to be quiet all of the time or to go about with a

solemn face. We want them to be joyous and happy, but reverent and respectful toward the authority of the school. If they show no respect for the authority of the school and are rowdy and disobedient, the school might better close. If we find a school like this, it would be a reflection on the teachers as well as the homes from which they came.

Let us look for other measures of success. Were the pupils generally alert to the programs of the school? Did they manifest an eagerness for the lessons? Did they, as a rule, prepare the assigned work? Were they generally cooperative? Did they grasp what was being taught them? Did the lessons seem to fit into their own lives? Or were they bewildered by what was being taught? Did they learn more how to worship God? Did they become more reverent in their attitude toward God when they came together to worship?

Another way to evaluate the success of the school is by the way the teachers respond. Were they interestedly active in their part of the program of the school? Were they enthusiastic about their particular group? Did they have the right attitude toward their pupils? Were they sympathetic toward the problems of the pupils? Did they cooperate in the carrying on of the daily routine of the school? Were they glad the last night to show what their pupils had learned?

Further, we can measure the success of the school in the same manner as do the public schools. We can give tests just as do they, for there is no valid reasons why tests should not be given in Bible just as in other subjects. The pupils can be brought to look forward to this as a natural thing. Why should they not like to know how well they have succeeded? These tests should be objective because objective tests require less time to take and to score. More of the material studied in the course can also be covered. We should

not expect the scores to be too high, as this will be the first time for many of our pupils to really study the Bible in a regular course. Do not say too much about their scores, but you can encourage those who made high scores. Let all that made an effort feel that their work has been worth while, and that they should not be ashamed of their scores if they really tried.

Following the school or even during the progress of the school, some of those who have reached the proper age and understanding should obey the gospel. After going through this period of intense study, their hearts should be aroused by the teaching of the Lord.

After this school, some of the pupils who have not been in our Sunday morning classes should start attending because of the contacts made in the vacation Bible school. Some of their parents should begin attending the regular services of the church. This is another way of judging the effectiveness of the school.

Apply all of these tests to your school. Do not be too hard on yourself. You may have done much more good than you think. Try to make a fair appraisal of its success. Check what you did with the idea of making fewer mistakes and having a better school next year.

## Chapter IX

### SUGGESTIONS FOR TEACHERS

These lessons are in workbook form similar to those used by pupils in the public schools. Give out the lesson the day before so the pupil can have it ready when he comes to the class. Most pupils enjoy working out these lessons, and you can get much more study from them than with other types of lessons.

The questions should not form the entire study and class discussion. Many of them suggest a whole story. There are principles of action and Christian living that need to be emphasized. These questions are planned for "GUIDE QUESTIONS" for the pupil in his study. The lessons should be checked either in class or by the teacher. Return lessons to pupils.

The small letter "v" after a question or statement with blanks to be filled in indicates the verse where the information is to be found. The pupil can tell what chapter by the heading of the lesson. We know there will be no difficulty here because of experience.

Be sure to buy or mimeograph maps to be used. Just make the bare outline and have everything filled in as the places are mentioned in the lessons.

Do not allow too much time to discuss any point. Each lesson will take the time allotted. Cover the assigned lesson each day. One lesson is planned for a whole day of study as indicated in the chapter on "Schedule and Curriculum."

Posters can be made by the juniors using some portion of scripture found in the lesson with appropriate pictures drawn or cut out of a magazine.

The primary lessons are recommended for the second, third, and fourth grades. The junior lessons may be used in grades five, six, seven, and eight. The senior lessons are from the eighth grade up. This is not a rigid division, and if you find some difficulty in dividing

the grades in your school or if you find that some lessons seem a little difficult for some grades, you may reclassify your school according to individual needs. It is further suggested that suitable materials for the first grade and the preschool children be had from one of our publishing houses.

These outlines are meant only as suggestions for preparation by both the teacher and the pupils. Teachers should so prepare the lessons that they will need only the scripture references before them.

In preparing the lesson, keep in mind the stated object of the lesson. Remember you are teaching to direct lives and not merely to get facts planted in the minds of your pupils.

The use of well-directed questions is important in the learning process. Give every child a chance to answer questions. Seek to get every member of the class to take an active part in the recitations.

Forced attention is difficult to maintain. Get attention by a well-prepared and directed recitation.

Teaching the child that he *should do* certain things is good. But to guide the child in doing them is better. Make assignments relating to life experiences freely. Under careful direction, allow your pupils to relate life experiences freely and discuss them.

Remember, you cannot teach what you do not know. Prepare, prepare, and then prepare again. The thoroughly prepared teacher is less likely to have difficulties with her pupils.

Take time at the beginning of each new lesson to give a brief, comprehensive review of the preceding lesson. Use sufficient time the last period of the day to make individual assignments for next day, and to introduce the pupils to the lesson to be prepared for next day. This introduction should heighten their interest in next day's lesson.

Emphasize devotion each class period by having some child lead in prayer or by leading the prayer yourself and having them repeat after you. If a child is to lead in prayer, it is better to ask him the day before you call on him.

To prevent disorder from beginning, be in your classroom when the first child comes in. Have the children come in order, and take their places quietly. It is much easier to prevent disorder than it is to stop it.

All children like stories if well told. Prepare Bible stories well and use them freely.

Remember that facts concerning men and places are more valuable if they are used to motivate the students. Do not overlook the purpose of the lesson in your attention to the facts.

# SENIORS

## LESSON I—THE CHURCH ESTABLISHED

### Chapters One and Two, Book of Acts

#### Memory Verse: Acts 2: 38

**Introduction.**—In the book of Acts we find the account of the fruition of God's plan to save mankind and of his promise to Abraham. We find the coming of the Holy Spirit to do what Jesus promised he would do. The gospel is preached in fact. The church begins, does its work, and solves its problems as they arise under the direction of the Holy Spirit.

**Aim of the Course.**—To find out the teachings and practices of the early church as it was guided by the Holy Spirit.

**Aim of This Lesson.**—To find out about the last days of Christ on earth, the choosing of one to take the place of Judas, the coming of the Holy Spirit, the preaching of the first gospel sermon, and the beginning of the church.

#### GUIDE QUESTIONS

1. The author of Acts was \_\_\_\_\_ (Luke 1: 3; Acts 1: 1.)
2. During the last \_\_\_\_\_ days that Christ was on earth he gave commandments to his \_\_\_\_\_ (v. 2, 3.)
3. For what were they told to wait in Jerusalem? \_\_\_\_\_ (v. 4, 5.)
4. The apostles asked Jesus if he was going to \_\_\_\_\_ the \_\_\_\_\_ (v. 6.)
5. He told them when the Holy Spirit came they would receive \_\_\_\_\_ (v. 8.)
6. After Jesus ascended to heaven, what did the angel tell them about how he would come again? \_\_\_\_\_ (v. 9-11.)
7. If you can memorize the names of the apostles in six minutes, place the number 10 here (\_\_\_). Take off one point for every minute over six.

8. In what did the disciples continue? \_\_\_\_\_ (v. 14.)
9. Peter quoted a prophecy concerning \_\_\_\_\_  
(v. 15, 16.)
10. The successor of Judas must be one who had been a witness of the \_\_\_\_\_ (v. 22.)
11. After they had prayed, the Lord showed them he had chosen \_\_\_\_\_ to be an apostle. (v. 24, 26.)
12. Judas had lost his position by \_\_\_\_\_  
(v. 25.)
13. On what day were the disciples all in one place? \_\_\_\_\_  
\_\_\_\_\_ (v. 1.)
14. A sound like a \_\_\_\_\_  
filled the house . . . and there appeared unto them \_\_\_\_\_  
\_\_\_\_\_ tongues like as \_\_\_\_\_ (v. 2, 3.)
15. They were all filled with the \_\_\_\_\_, and  
began to speak with \_\_\_\_\_  
(v. 6.)
16. In Jerusalem at this time were Jews from \_\_\_\_\_  
nation. (v. 5.)
17. In what language did the people hear the apostles speak?  
\_\_\_\_\_ (v. 6.)
18. Most of the people were amazed, but some \_\_\_\_\_  
\_\_\_\_\_ (v. 12, 13.)
19. Peter said their accusation could not be true because it  
was only the \_\_\_\_\_ of the day. (v. 14,  
15.)
20. Instead it was a fulfillment of a prophecy by \_\_\_\_\_  
(v. 16.)

In addition to writing the answers to these questions, filling in all blanks, be able to discuss the following: The work of the Holy Spirit as promised by Jesus (John 14: 26; 15: 26; 16: 8; 13: 14); the death of Judas; the speaking in tongues; the way Peter proved that Jesus is the Christ; and why they had all things in common.



**SENIOR LESSON II—THE CHURCH AT WORK****Chapters Three and Four, Book of Acts****Memory Verse: Acts 3: 19**

**Aim of This Lesson:** To find out how the church grew under persecution, how the gospel was preached, and the results of its preaching.

**GUIDE QUESTIONS**

1. When Peter and \_\_\_\_\_ went into the \_\_\_\_\_ they found a man who had been \_\_\_\_\_ from \_\_\_\_\_ (v. 1, 2.)
2. Instead of giving the man alms Peter told him to \_\_\_\_\_ (v. 6.)
3. How long did it take him to obey the command? \_\_\_\_\_ (v. 7.)
4. When the people saw this, they were filled with \_\_\_\_\_ and \_\_\_\_\_ (v. 10.)
5. Instead of taking any glory to himself Peter told them the man was healed by the power of \_\_\_\_\_ (v. 12, 13.)
6. Of what did Peter accuse them? \_\_\_\_\_ (v. 14, 15.)
7. The prophets had foretold that Christ would \_\_\_\_\_ (v. 18.)
8. He also told them to \_\_\_\_\_ and be \_\_\_\_\_ that their \_\_\_\_\_ might be \_\_\_\_\_ (v. 19.)
9. For how long must Christ remain in heaven? \_\_\_\_\_ (v. 21.)
10. What other prophet had foretold of Christ? \_\_\_\_\_ (v. 22.)
11. Those who will not hear him will be \_\_\_\_\_ (v. 23.)

12. Who else had spoken of these days? \_\_\_\_\_  
(v. 24.)
13. The leaders of the Jews were grieved because they taught  
the \_\_\_\_\_ (v. 1, 2.)
14. In spite of the apostles being arrested many of the people  
\_\_\_\_\_ (v. 3, 4.)
15. When Peter and John were brought before the court the  
next day, what question was asked them? \_\_\_\_\_  
\_\_\_\_\_ (v. 5-7.)
16. Peter accused them of \_\_\_\_\_ Jesus.  
(v. 10.)
17. He said Jesus is the \_\_\_\_\_ which was \_\_\_\_\_  
\_\_\_\_\_, and is now the \_\_\_\_\_ of the  
\_\_\_\_\_ (v. 11.)
18. In whose name alone is there salvation? \_\_\_\_\_  
(v. 12.)
19. Peter and John were so bold in spite of their ignorance  
that the Jews saw they had been \_\_\_\_\_  
\_\_\_\_\_ (v. 13.)
20. They commanded the apostles not to speak in the \_\_\_\_\_  
\_\_\_\_\_ (v. 18.)
21. Give the substance of Peter's answer \_\_\_\_\_  
\_\_\_\_\_ (v. 19, 20.)
22. State the effect of all this on the people \_\_\_\_\_  
\_\_\_\_\_ (v. 21.)
23. For what did the Christians pray? \_\_\_\_\_ (v. 29.)

In addition to writing out the answers to the questions and filling in all blanks, be able to discuss the following: how the lame man was healed; Peter's accusation against the Jews; Moses' prophecy; Peter's speech in court; and the results of the persecution.

**SENIOR LESSON III—TROUBLES OVERCOME****Chapters Five and Six, Book of Acts****Memory Verse: Acts 5: 29**

**Aim of the Lesson.**—In this lesson we see how the church solved its problems under the direction of the Holy Spirit, and how the Christians were faithful under persecution.

**GUIDE QUESTIONS****Ananias and Sapphira**

1. These two sold their possessions as did other Christians.  
In what did they sin? \_\_\_\_\_ (v. 2, 3.)
2. Peter said they had \_\_\_\_\_ to the \_\_\_\_\_  
\_\_\_\_\_ and that \_\_\_\_\_ had filled their hearts.  
(v. 3.)
3. How were they punished? \_\_\_\_\_ (v. 5, 10.)
4. Did Peter administer the punishment or was it the Lord?  
\_\_\_\_\_
5. This caused great \_\_\_\_\_ to come on all those who  
\_\_\_\_\_ these things. (v. 5, 11.)
6. Is this the purpose of church discipline? \_\_\_\_\_
7. As a result of this, how did the church grow? \_\_\_\_\_  
\_\_\_\_\_. (v. 14.)
8. Through which apostle was shown great power to heal?  
\_\_\_\_\_. (v. 15, 16.)
9. The angry Jews put the apostles in the common \_\_\_\_\_  
\_\_\_\_\_. (v. 17, 18.)
10. The \_\_\_\_\_ of the Lord freed them and told them  
to stand and \_\_\_\_\_ to the people the  
of this life. (v. 19, 20.)

11. What astonished the high priest and his crowd? \_\_\_\_\_  
 \_\_\_\_\_ (v. 21, 23.)
12. Did their arrest affect the apostle's preaching? \_\_\_\_\_  
 (v. 25.)
13. When accused of not keeping the commandment of the  
 high priest Peter said, "We ought to \_\_\_\_\_  
 \_\_\_\_\_ rather than \_\_\_\_\_." (v. 28, 29.)
14. Peter told the Jews they had put Christ to death, but God  
 had made him a \_\_\_\_\_ and a \_\_\_\_\_.  
 (v. 30, 31.)
15. God gives the Holy Spirit to them that \_\_\_\_\_  
 \_\_\_\_\_ him. (v. 32.)
16. State the difference in the effect of his preaching on them  
 and its effect on the Pentecostians. \_\_\_\_\_  
 \_\_\_\_\_ (v. 33; Acts 2: 37.)
17. Do you think Gamaliel's advice wise? \_\_\_\_\_ (v. 34-39.)
18. The apostles rejoiced because they were counted \_\_\_\_\_  
 \_\_\_\_\_ for his \_\_\_\_\_. (v. 41.)
19. In spite of the persecution, what did they continue to do?  
 \_\_\_\_\_  
 \_\_\_\_\_ (v. 42.)
20. Who murmured, and why? \_\_\_\_\_  
 \_\_\_\_\_ (v. 1.)
21. Was it wise for the apostles to quit preaching and wait on  
 these widows? \_\_\_\_\_ (v. 2.)

In addition to the above questions be able to discuss: Motives of Ananias and Sapphira; justice of their punishment; discipline in the church today; application of the advice today; purpose of laying on of hands; and Stephen's debate.

**SENIOR LESSON IV—STEPHEN AND SAMARIA****Chapters Seven and Eight, Book of Acts****Memory Verse: Acts 7: 60**

**Aim of the Lesson.**—To find out how the church continued to grow as the gospel was preached to others.

**GUIDE QUESTIONS****Stephen's Defense**

1. Did he defend himself directly or by preaching the gospel?  
\_\_\_\_\_
2. From what place did God call Abraham? \_\_\_\_\_  
(v. 4.)
3. His seed was to dwell in a strange land for \_\_\_\_\_  
\_\_\_\_\_. (v. 6.)
4. The patriarchs moved with \_\_\_\_\_ sold Joseph.  
(v. 9.)
5. When Joseph sent for his father \_\_\_\_\_ peo-  
ple went with him down to Egypt. (v. 14.)
6. Moses was brought up by \_\_\_\_\_ daugh-  
ter. (v. 21.)
7. When Moses was \_\_\_\_\_ years old, he went to visit his  
\_\_\_\_\_. (v. 23.)
8. He slew an \_\_\_\_\_ for killing one of his  
\_\_\_\_\_. (v. 24.)
9. He then fled to the land of \_\_\_\_\_, where  
he lived for \_\_\_\_\_ years. (v. 29.)
10. God spoke to him from a \_\_\_\_\_ bush and  
told him to go to \_\_\_\_\_ and lead his people  
out. (v. 30, 31, 34.)
11. God told Moses that he was going to raise up another  
\_\_\_\_\_ like him. (v. 37.)

12. Moses was told to make the tabernacle according to the \_\_\_\_\_ that he had seen. (v. 44.)
13. \_\_\_\_\_ built God a house, but God does not dwell in temples made with \_\_\_\_\_. (v. 47, 48.)
14. Stephen accused them of killing \_\_\_\_\_ and of not keeping the \_\_\_\_\_. (v. 52, 53.)
15. How did his sermon affect them? \_\_\_\_\_  
\_\_\_\_\_. (v. 54.)
16. Stephen said he saw \_\_\_\_\_ standing on the right hand of \_\_\_\_\_. (v. 56.)
17. How did they kill Stephen? \_\_\_\_\_. (v. 58, 59.)
18. Give his prayer for them \_\_\_\_\_  
\_\_\_\_\_. (v. 60.)

#### **More Persecution of the Church and Spreading of the Gospel**

19. \_\_\_\_\_ consented unto the death of Stephen and also made \_\_\_\_\_ of the church. (v. 1, 3.)
20. Those scattered by the persecution went \_\_\_\_\_  
\_\_\_\_\_ preaching the \_\_\_\_\_. (v. 4.)
21. \_\_\_\_\_ went to Samaria and preached. (v. 5.)
22. Hearing him and seeing what he did caused great \_\_\_\_\_  
\_\_\_\_\_ there. (v. 6-8.)

In addition to the above questions, be ready to discuss: God's promise to Abraham and its fulfillment; Joseph and his brethren; character and work of Moses; prayer of Stephen; work of Saul; and personal work.

**SENIOR LESSON V—SAUL AND CORNELIUS****Chapters Nine and Ten, Book of Acts****Memory Verse: Acts 10: 34**

**Aim of the Lesson.**—To find out how Saul was converted and how the gospel was taken to the Gentiles.

**GUIDE QUESTIONS****Saul Converted**

1. How did Saul show his intense hatred for Christians?  
 \_\_\_\_\_  
 \_\_\_\_\_ (v. 1, 2.)
2. He was on his way to \_\_\_\_\_ when a  
 \_\_\_\_\_ shone round about him. (v. 3.)
3. A voice asked him, " \_\_\_\_\_  
 \_\_\_\_\_?" (v. 4.)
4. In answer to his question, "Who art thou, Lord?" he was  
 told that it was \_\_\_\_\_ (v. 5.)
5. Instead of telling Saul what to do the Lord told him to go  
 in to \_\_\_\_\_ and there it would be told him what  
 he \_\_\_\_\_ do. (v. 6.)
6. The Lord prepared \_\_\_\_\_ to preach to Saul.  
 (v. 10-13.)
7. The Lord told him that Saul was to preach to the \_\_\_\_\_  
 \_\_\_\_\_ and \_\_\_\_\_ (v. 15.)
8. When Ananias laid his hands on Saul, he received his  
 \_\_\_\_\_, arose, and was \_\_\_\_\_ (v. 17, 18.)
9. Did Saul begin preaching at once? \_\_\_\_\_? (v. 20.)
10. The Jews tried to kill him, but the \_\_\_\_\_  
 helped him to get away. (v. 23, 25.)

11. \_\_\_\_\_ took Saul to the apostles and vouched for him. (v. 27.)
12. When they continued to try to kill Saul, they sent him to \_\_\_\_\_ (v. 29, 30.)
13. \_\_\_\_\_ who lived at Lydda was healed by \_\_\_\_\_ (v. 32, 35.)
14. At Joppa Peter also raised \_\_\_\_\_ from the dead. (v. 36-41.)

### The Gospel Taken to the Gentiles

15. Describe the character of Cornelius: \_\_\_\_\_ (v. 2.)
16. An angel told him his \_\_\_\_\_ and \_\_\_\_\_ had come up for a \_\_\_\_\_ before \_\_\_\_\_ (v. 3, 4.)
17. He was also told to send to \_\_\_\_\_ for \_\_\_\_\_ (v. 5.)
18. At what time of day did Peter go up to the housetop to pray? \_\_\_\_\_ (v. 9.)
19. Peter saw a vessel like a \_\_\_\_\_, and in it four-footed \_\_\_\_\_ and \_\_\_\_\_ beasts, and \_\_\_\_\_ things and \_\_\_\_\_ (v. 11, 12.)
20. Why did Peter refuse to kill and eat? \_\_\_\_\_ (v. 13, 14.)
21. Who accompanied Peter to see Cornelius? \_\_\_\_\_ (v. 23.)

In addition to the above be able to discuss in class: Saul's zeal in persecuting Christians; his conversion; Ananias as the preacher to him; Cornelius' vision; Peter's vision; and the purpose of the Gentiles being baptized with the Holy Spirit.



**SENIOR LESSON VI—PERSECUTION AND GROWTH****Chapters Eleven, Twelve, Thirteen, Book of Acts****Memory Verse: Acts 11: 18**

**Aim of the Lesson.**—To find out how the Jews received the news of the gospel being preached to the Gentiles; further persecution of Christians; and Paul's first preaching tour.

**GUIDE QUESTIONS****Peter Tells About the Gentiles**

1. The Jews at Jerusalem (did, did not) like it when they heard Peter had preached to the Gentiles. (v. 2, 3.)
2. Peter told them that the \_\_\_\_\_ fell on the Gentiles as it did on the apostles at the \_\_\_\_\_ (v. 15.)
3. What did he mean by "the beginning"? \_\_\_\_\_ (Acts 2.)
4. Does verse 16 indicate the Gentiles received Holy Spirit baptism? \_\_\_\_\_
5. After hearing Peter's account, what did they say? \_\_\_\_\_ (v. 18.)

**The Gospel Spreads**

6. In Antioch a great number \_\_\_\_\_ and \_\_\_\_\_ to the Lord. (v. 21.)
7. The Jerusalem church sent \_\_\_\_\_ to Antioch. (v. 22.)
8. After securing the help of Saul, they preached in Antioch for a \_\_\_\_\_. (v. 26.)
9. In Antioch the disciples were first called \_\_\_\_\_ (v. 26.)

10. Because of a famine Antioch sent help to \_\_\_\_\_  
(v. 28-30.)
11. \_\_\_\_\_ was put to death by \_\_\_\_\_  
(v. 1, 2.)
12. He also put \_\_\_\_\_ in prison. (v. 3, 4.)
13. An \_\_\_\_\_ helped Peter escape. (v. 7, 8.)
14. He came to the house of \_\_\_\_\_, where Chris-  
tians were \_\_\_\_\_. (v. 12.)
15. Why were they astonished to see Peter? \_\_\_\_\_  
\_\_\_\_\_. (v. 14, 15.)
16. Who flattered Herod and said his voice was that of a god?  
\_\_\_\_\_. (v. 20-22.)
17. Herod died of \_\_\_\_\_ because he gave not \_\_\_\_\_  
\_\_\_\_\_. (v. 23.)
18. When Barnabas and Saul returned from Jerusalem, they  
brought \_\_\_\_\_ with them. (v. 25.)
19. The Holy Spirit said, "Separate me \_\_\_\_\_ and  
\_\_\_\_\_ for \_\_\_\_\_ I have called them."  
(v. 2.)
20. In verse 9 we find the first time that Saul is called \_\_\_\_\_  
\_\_\_\_\_.
21. On this first tour of preaching they first went to the island  
of \_\_\_\_\_ where the \_\_\_\_\_ was  
converted. (v. 4, 12.)
22. From Paphos they went to \_\_\_\_\_ where  
\_\_\_\_\_ turned back. (v. 13.)

Be able to discuss in class: Peter's report to the Jews; Antioch helping Judea; Peter's deliverance; Herod's death; Elymas the sorcerer; Paul's sermon at Antioch and the results.

**SENIOR LESSON VII—MORE PROBLEMS SOLVED**  
**Chapters Fourteen, Fifteen, and Sixteen, Book of Acts**

**Memory Verse: Acts 16: 31**

**Aim of the Lesson.**—To find out more about how the gospel spread, and how the church solved more problems as it was guided by the Spirit.

**GUIDE QUESTIONS**

**Paul and Barnabas Continue**

1. They preached in the \_\_\_\_\_ and many of the \_\_\_\_\_ and also of the \_\_\_\_\_ believed. (v. 1.)
2. When they were assaulted, they went to \_\_\_\_\_ and \_\_\_\_\_. (v. 5, 6.)
3. After they had healed a lame man, the people thought they were \_\_\_\_\_. (v. 10, 11.)
4. Did they allow the people to offer sacrifices to them? \_\_\_\_\_ (v. 13, 14.)
5. Paul preached unto them the \_\_\_\_\_ God. (v. 15.)
6. Jews came from \_\_\_\_\_ and \_\_\_\_\_ Paul until they thought he was \_\_\_\_\_. (v. 19.)
7. They turned and came back to \_\_\_\_\_, to \_\_\_\_\_ and to \_\_\_\_\_. (v. 21.)
8. As they went they ordained \_\_\_\_\_ in \_\_\_\_\_ church. (v. 23.)
9. Name the other places they came to on their return \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_ (v. 24-26.)
10. Why did they return to Antioch? \_\_\_\_\_  
 \_\_\_\_\_ (v. 26, 27.)

**The Jerusalem Conference**

11. In the church at Antioch a dispute arose about \_\_\_\_\_  
 \_\_\_\_\_ (v. 1, 2.)
12. They sent \_\_\_\_\_ and \_\_\_\_\_ to \_\_\_\_\_  
 \_\_\_\_\_ (v. 2.)
13. They declared the \_\_\_\_\_  
 \_\_\_\_\_ and this caused great joy. (v. 3.)
14. In Jerusalem they were received by the \_\_\_\_\_  
 and by the \_\_\_\_\_ and \_\_\_\_\_ (v. 4.)
15. Who came together to decide about circumcision? \_\_\_\_\_  
 \_\_\_\_\_ (v. 6.)
16. The first to speak was \_\_\_\_\_, and then \_\_\_\_\_  
 \_\_\_\_\_ and \_\_\_\_\_ (v. 7, 12.)
17. The conclusion was given by \_\_\_\_\_ (v. 13.)
18. Did he say the prophets had foretold that the Lord would  
 save the Gentiles? \_\_\_\_\_ (v. 17.)
19. The decision was that the Gentiles (did, did not) have to  
 be circumcised. (v. 19.)
20. The decision about circumcision was received in Antioch  
 with \_\_\_\_\_ (v. 31.)

**More Preaching**

21. Paul and Barnabas had a dispute about \_\_\_\_\_,  
 so Paul took \_\_\_\_\_ and Barnabas took \_\_\_\_\_  
 \_\_\_\_\_ (v. 37-40.)

Other questions for discussion: Why did they report to Antioch after their first journey? What other commands were given along with circumcision? Was Paul or Barnabas right in their dispute? How do you know they preached baptism to the jailer?

**SENIOR LESSON VIII—MORE PERSECUTION AND  
PREACHING**

**Chapters Seventeen, Eighteen, and Nineteen, Book of Acts**

**Memory Verse: Acts 18: 10**

**Aim of the Lesson.**—To see more of the church in work and worship under the direction of the Holy Spirit.

**GUIDE QUESTIONS**

**Thessalonica, Berea, and Athens**

1. Was the gospel successful in Thessalonica? \_\_\_\_\_  
(v. 4.)
2. The Jews accused them of turning the \_\_\_\_\_  
\_\_\_\_\_ (v. 6.)
3. In Berea they found the people were (more, less) noble  
than those in Thessalonica. (v. 11.)
4. They searched the \_\_\_\_\_ to see if these  
things were \_\_\_\_\_. (v. 11.)
5. Paul left \_\_\_\_\_ and \_\_\_\_\_ and  
went to \_\_\_\_\_. (v. 14, 15.)
6. In Athens what made Paul sad? \_\_\_\_\_ (v. 16.)
7. They said he was a setter forth of \_\_\_\_\_  
because he preached \_\_\_\_\_ and the \_\_\_\_\_  
\_\_\_\_\_. (v. 18.)
8. Paul accused them of being very \_\_\_\_\_  
\_\_\_\_\_. (v. 22.)
9. He declared unto them the \_\_\_\_\_ God.  
(v. 23.)
10. In him we \_\_\_\_\_ and \_\_\_\_\_ and have our  
\_\_\_\_\_. (v. 28.)

11. God now commands all \_\_\_\_\_ to \_\_\_\_\_ (v. 30.)
12. By whom will God judge us? \_\_\_\_\_ (v. 31.)
13. In Corinth Paul found \_\_\_\_\_ and \_\_\_\_\_ who were \_\_\_\_\_ by trade. (v. 1-3.)
14. What caused them to preach to the Gentiles? \_\_\_\_\_ (v. 6.)
15. Many of the Corinthians \_\_\_\_\_ and were \_\_\_\_\_ (v. 8.)
16. When Paul went to Syria, he took \_\_\_\_\_ and \_\_\_\_\_ (v. 18.)

**Ephesus**

17. From Ephesus he went to \_\_\_\_\_ and up to \_\_\_\_\_ (v. 19, 22.)
18. He then went all over the country of \_\_\_\_\_ (v. 23.)
19. What orator came to Ephesus? \_\_\_\_\_ (v. 24.)
20. He knew only the baptism of \_\_\_\_\_ (v. 25.)
21. What did Aquila and Priscilla do about this? \_\_\_\_\_ (v. 26.)
22. Did he become a useful Christian? \_\_\_\_\_ (v. 27, 28.)
23. What did some do who knew only John's baptism? \_\_\_\_\_ (v. 3-5.)

Be ready to discuss in class: the nobility of the Bereans; the character and work of Apollos; reason for the uproar in Ephesus.

**SENIOR LESSON IX—PAUL GOES TO JERUSALEM**  
**Chapters Twenty, Twenty-One, Twenty-Two, and Twenty-**  
**Three, Book of Acts**

**Memory Verse: Acts 22: 16**

**Aim of the Lesson.**—To gain lessons from the work and trials of Paul as he preached the gospel.

**GUIDE QUESTIONS**

**In Asia**

1. Paul met with the disciples in Troas on the \_\_\_\_\_  
 \_\_\_\_\_ to \_\_\_\_\_ (v. 7.)
2. Tell what happened to Eutychus while Paul was preaching.  
 \_\_\_\_\_  
 \_\_\_\_\_ (v. 9, 10.)
3. From Miletus he sent for the \_\_\_\_\_ at Ephesus  
 to speak to them. (v. 17.)
4. He told them he had kept back nothing \_\_\_\_\_  
 \_\_\_\_\_ (v. 20.)
5. He knew that in Jerusalem \_\_\_\_\_ and \_\_\_\_\_  
 \_\_\_\_\_ awaited him. (v. 23.)
6. He had not \_\_\_\_\_ to declare the \_\_\_\_\_  
 \_\_\_\_\_ (v. 27.)
7. He exhorted the elders to look after the \_\_\_\_\_  
 over which they were \_\_\_\_\_ (v. 28.)
8. What was the price paid for the church? \_\_\_\_\_  
 (v. 28.)
9. Jesus said, "It is \_\_\_\_\_  
 \_\_\_\_\_" (v. 35.)

10. Why were they so sorrowful? \_\_\_\_\_  
\_\_\_\_\_ (v. 38.)
11. What did Agabus prophesy the Jews would do to Paul?  
\_\_\_\_\_ (v. 10, 11.)

**In Jerusalem**

12. How did the brethren in Jerusalem receive him? \_\_\_\_\_  
\_\_\_\_\_ (v. 17.)
13. Name two things of which the Jews accused him \_\_\_\_\_  
\_\_\_\_\_ (v. 28.)
14. Who rescued Paul from the Jewish mob \_\_\_\_\_  
(v. 32, 33.)
15. What request of Paul's was granted? \_\_\_\_\_  
\_\_\_\_\_ (v. 39, 40.)

**Defense Before the Jewish Mob**

16. Paul's teacher had been \_\_\_\_\_, a great  
teacher of the \_\_\_\_\_ (v. 3.)
17. Ananias said to Paul, "And now why \_\_\_\_\_  
thou? \_\_\_\_\_ and be \_\_\_\_\_ and  
\_\_\_\_\_ thy \_\_\_\_\_." (v. 16.)
18. At the conclusion of his speech they wanted to \_\_\_\_\_  
\_\_\_\_\_ (v. 22.)
19. Paul asked the centurion, "Is it \_\_\_\_\_ for you  
to \_\_\_\_\_ a man that is a \_\_\_\_\_, and  
\_\_\_\_\_?" (v. 25.)

Be prepared to discuss in class: Paul attempting to carry out his vow in the temple; what his being from Tarsus meant by way of protection; who Gamaliel was and why he was important to Paul; the apparent contradiction between Acts 22: 9 and Acts 9: 7.



**SENIOR LESSON X—PAUL GOES TO ROME**

**Chapters Twenty-Four, Twenty-Five, Twenty-Six, Twenty-Seven, and Twenty-Eight, Book of Acts**

**Memory Verse: Acts 26: 23**

**Aim of the Lesson.**—To see how Paul defended himself against false accusations that he might go ahead and preach the gospel.

**GUIDE QUESTIONS****Before Felix**

1. \_\_\_\_\_ the high priest and \_\_\_\_\_, an orator, came to Caesarea to speak against Paul before \_\_\_\_\_, the governor. (v. 1.)
2. Tertullus said they had found him to be a \_\_\_\_\_ fellow. (v. 5.)
3. Paul said this (was, was not) true. (v. 13.)
4. He said the thing they really had against him was that he preached the \_\_\_\_\_ of the \_\_\_\_\_. (v. 21.)
5. Later, Paul's preaching caused Felix to \_\_\_\_\_. (v. 25.)
6. Felix said he would call for Paul at a more \_\_\_\_\_ time. (v. 25.)
7. \_\_\_\_\_ took the place of Felix as governor. (v. 27.)

**Before Festus**

8. The Jews tried to get Festus to send Paul to Jerusalem so they could \_\_\_\_\_. (v. 3.)
9. When Festus asked Paul if he would go to Jerusalem for trial, Paul appealed to \_\_\_\_\_. (v. 9, 10.)

**Before Agrippa**

10. Why was Paul happy to be tried before this king? \_\_\_\_\_

- \_\_\_\_\_ (v. 3.)
11. He said he was being tried because of the promise made to the \_\_\_\_\_ (v. 6.)
12. Christ appeared unto Saul to make him a \_\_\_\_\_ and a \_\_\_\_\_. v. 16.)
13. Verse 18, "To open their \_\_\_\_\_, and to turn them from \_\_\_\_\_ to \_\_\_\_\_ and from the \_\_\_\_\_ of \_\_\_\_\_ to \_\_\_\_\_, that they may receive \_\_\_\_\_ of \_\_\_\_\_." (v. 18.)
14. Festus said Paul was \_\_\_\_\_, and Paul said (he was, was not). (v. 24, 25.)
15. Agrippa said, "Almost thou \_\_\_\_\_." (v. 28.)

### Journey to Rome

16. Name five places they touched on the way to Rome \_\_\_\_\_ (Ch. 27, 28.)
17. After the sailors had given up hope of saving their lives, what did Paul tell them? \_\_\_\_\_ (v. 22.)
18. When the ship sank, how did they get to shore? \_\_\_\_\_ (v. 44.)
19. The modern name of the island where they landed is \_\_\_\_\_ (v. 1.)

Be able to tell why Felix rejected the gospel; how Tertullus used flattery; why Felix kept Paul in prison; why Paul had the right to appeal to Caesar; about the storm; and his reception in Rome.

# JUNIORS

## LESSON I—THE CHURCH ESTABLISHED

### Chapters One and Two, Book of Acts

#### Memory Verse: Acts 2: 38

**Introduction.**—We are to study the book of Acts. It is indeed an interesting book. Luke wrote this book. In it we find the church began by God's children preaching the gospel, and people being made anew into God's children. Wicked people made God's children suffer, and they put some of them to death, but the Christians kept on preaching.

#### GUIDE QUESTIONS

1. The author of this book is \_\_\_\_\_.
2. During the last \_\_\_\_\_ days Christ was on earth he gave \_\_\_\_\_ to his apostles. (v. 2, 3.)
3. He told them not to depart from \_\_\_\_\_ (v. 4.)
4. John baptized with \_\_\_\_\_, but the apostles were to be baptized with the \_\_\_\_\_ (v. 5.)
5. Jesus told them the Holy Ghost would bring them \_\_\_\_\_ (v. 9.)
6. A \_\_\_\_\_ received Jesus out of their sight. (v. 9.)
7. Who stood by and told them Jesus would come again? \_\_\_\_\_ (v. 10, 11.)
8. If you can memorize the names of all the apostles in eight minutes, write the number 10 here (\_\_\_\_). Take off one point for every minute over eight that it takes you.
9. What apostles spoke to them about Judas? \_\_\_\_\_ (v. 15, 16.)

10. Was Judas still alive?\_\_\_\_\_ (v. 18.)
11. The one to take the place of Judas must have been a witness of the\_\_\_\_\_ (v. 22.)
12. After they had prayed, the Lord showed them that\_\_\_\_\_ should be an apostle. (v. 26.)
13. On what day were the disciples all in one place?\_\_\_\_\_ (v. 1.)
14. When they were filled with the Holy Ghost they began to speak with other\_\_\_\_\_ (v. 4.)
15. A large crowd came together and every man heard them speak in his\_\_\_\_\_ (v. 6.)
16. The people were all amazed and asked\_\_\_\_\_ (v. 12.)
17. Name the apostle that stood up and preached the first gospel sermon to the people.\_\_\_\_\_ (v. 14.)
18. He told them this was what had been spoken of before by the prophet\_\_\_\_\_ (v. 16.)
19. Peter preached that "Whosoever shall\_\_\_\_\_ of the Lord shall be\_\_\_\_\_." (v. 21.)
20. How had God approved of Christ?\_\_\_\_\_ (v. 22.)
21. What had God done with the Jesus they had crucified?\_\_\_\_\_ (v. 23, 24.)
22. Of what did Peter say they were all witnesses?\_\_\_\_\_ (v. 32.)
23. God had made this same Jesus that they had\_\_\_\_\_ both\_\_\_\_\_ and\_\_\_\_\_. (v. 36.)
24. What Peter preached caused them to ask, "Men and\_\_\_\_\_, what shall\_\_\_\_\_?" (v. 37.)

**JUNIOR LESSON II—THE CHURCH AT WORK****Chapters Three and Four, Book of Acts****Memory Verse: Acts 3: 19**

In this lesson we find out how the lame man was healed and how it affected the people; how wicked people tried to harm the Christians; and how the Christians kept on preaching the gospel.

**GUIDE QUESTIONS**

1. When Peter and John went up to the \_\_\_\_\_ they found a \_\_\_\_\_ man lying at the \_\_\_\_\_ gate. (v. 1, 2.)
2. The man asked an \_\_\_\_\_, but Peter told him to rise and \_\_\_\_\_. (v. 3-6.)
3. Did it take very long for him to become strong? \_\_\_\_\_ (v. 7.)
4. Who saw the man after he was healed? \_\_\_\_\_ (v. 9.)
5. Peter said he had not healed the man, but that \_\_\_\_\_ had healed him. (v. 12, 13.)
6. All the prophets had said that Christ should \_\_\_\_\_ (v. 18.)
7. Peter told them to \_\_\_\_\_ and be \_\_\_\_\_ that their sins might be \_\_\_\_\_. (v. 19.)
8. Who else had said God was going to raise up a prophet? \_\_\_\_\_ (v. 22.)
9. What is to be done with all who will not hear this prophet? \_\_\_\_\_ (v. 22.)
10. God sent Jesus to turn everyone from his \_\_\_\_\_. (v. 26.)
11. The leaders of the Jews were angry because they preached the \_\_\_\_\_. (v. 1, 2.)

12. These wicked leaders laid hands on them and put them  
in the \_\_\_\_\_ until the next \_\_\_\_\_. (v. 3.)
13. Did Peter try to defend John and himself or did he preach  
Christ to them? \_\_\_\_\_ (v. 8-12.)
14. Is there any other name except that of Christ in which  
people can be saved? \_\_\_\_\_ (v. 12.)
15. When these Jews saw how bold Peter and John were, they  
could see that they had been with \_\_\_\_\_. (v. 13.)
16. At the close of the trial Peter and John were commanded  
not to preach in the name of \_\_\_\_\_ (v. 18.)
17. When they were turned loose, where did they go? \_\_\_\_\_  
\_\_\_\_\_. (v. 23.)
18. When the Christians heard what had been done to Peter  
and John, did they pray? \_\_\_\_\_ (v. 24.)
19. Did they ask God to help them keep on preaching? \_\_\_\_\_  
(v. 29.)
20. While they were praying, what happened to the place  
where they were? \_\_\_\_\_  
\_\_\_\_\_. (v. 31.)
21. Did God answer their prayer about preaching? \_\_\_\_\_  
(v. 33.)
22. Who sold his land and gave the money to the apostles?  
\_\_\_\_\_. (v. 36, 37.)
1. Peter      A. He was with Peter when the lame man was  
                  healed. (\_\_\_\_)
2. Pentecost    B. Peter said what happened on Pentecost had  
                  been foretold by him. (\_\_\_\_)
3. John        C. He was eaten of worms and died. (\_\_\_\_)
4. Herod       D. He preached the first gospel sermon. (\_\_\_\_)
5. Matthias    E. He was chosen to take the place of Judas.  
(\_\_\_\_)

**JUNIOR LESSON III—TROUBLES OVERCOME****Chapters Five and Six, Book of Acts****Memory Verse: Acts 5: 29**

**Aim of the Lesson.**—In this lesson we are to see how the church solved some of its problems as it was guided by the Holy Spirit, and how God's people were still true to him when wicked people tried to harm them.

**GUIDE QUESTIONS****Ananias and Sapphira**

1. These two sold some land, but kept back \_\_\_\_\_  
\_\_\_\_\_ (v. 1, 2.)
2. Peter told them they had lied to the \_\_\_\_\_  
\_\_\_\_\_ because \_\_\_\_\_ had filled their hearts. (v. 3.)
3. Did God cause them to die for their sins? \_\_\_\_\_  
(v. 5, 10.)
4. This caused great \_\_\_\_\_ to come on all the church.  
(v. 11.)
5. How many people believed and were added to the Lord?  
\_\_\_\_\_ (v. 14.)

**Wicked People Try to Harm God's People**

6. Name two kinds of people who were healed by the apostles \_\_\_\_\_  
\_\_\_\_\_ (v. 16.)
7. The angry high priest had the apostles put in the \_\_\_\_\_  
\_\_\_\_\_ prison. (v. 17, 18.)
8. But the \_\_\_\_\_ of the Lord let them out. (v. 19.)
9. As soon as they got out they went to the \_\_\_\_\_  
and \_\_\_\_\_ (v. 21.)

10. The high priest was made to wonder when told the apostles were not in the \_\_\_\_\_ (v. 22, 23.)
11. When asked why they had not done as the high priest told them, Peter said, "We ought to \_\_\_\_\_ rather than \_\_\_\_\_." (v. 29.)
12. The wicked Jews had killed Jesus, but God had made him a \_\_\_\_\_ and a \_\_\_\_\_. (v. 30, 31.)
13. Who advised them to turn the apostles loose? \_\_\_\_\_ (v. 34-39.)
14. Were the apostles glad to suffer for Christ? \_\_\_\_\_ (v. 41.)
15. Did they keep on preaching Christ? \_\_\_\_\_ (v. 42.)

#### Trouble Among Christians

16. Who thought their widows were not being treated right? \_\_\_\_\_ (v. 1.)
17. Did the apostles think it best for them to quit preaching and look after these widows? \_\_\_\_\_ (v. 2.)
18. They told the church to choose \_\_\_\_\_ men to do this. (v. 3.)
19. The number of disciples \_\_\_\_\_ and a great number of the \_\_\_\_\_ obeyed. (v. 7.)
20. Which of the seven men showed great power? \_\_\_\_\_ (v. 8.)
21. His enemies could not stand against the \_\_\_\_\_ and \_\_\_\_\_ by which he spoke. (v. 9, 10.)
22. They said he had spoken against this \_\_\_\_\_ place. (v. 13.)
23. His face shone like that of an \_\_\_\_\_. (v. 15.)



**JUNIOR LESSON IV—STEPHEN AND SAMARIA****Chapters Seven and Eight, Book of Acts****Memory Verse: Acts 7: 60**

**Aim of the Lesson.**—To find out about Stephen's defense and death, and how the church kept on growing as good men preached the gospel.

**GUIDE QUESTIONS****Stephen Defends Himself**

1. Did he really try to defend himself or did he just preach the gospel? \_\_\_\_\_  
(Notice that the next fifty-two verses are Stephen's sermon.)
2. From what place did God call Abraham? \_\_\_\_\_  
\_\_\_\_\_ (v. 4.)
3. His seed was to dwell in a strange land for \_\_\_\_\_  
\_\_\_\_\_ (v. 6.)
4. Joseph's brethren sold him because they were moved with \_\_\_\_\_  
\_\_\_\_\_ (v. 9.)
5. In Egypt Joseph became \_\_\_\_\_ (v. 10.)
6. Because of the failure \_\_\_\_\_ also went to Egypt.  
(v. 15.)
7. Moses lived for \_\_\_\_\_ months in his father's house,  
and then he was reared by \_\_\_\_\_ daughter.  
(v. 20, 21.)
8. When he was \_\_\_\_\_ years old, he went to visit \_\_\_\_\_  
\_\_\_\_\_ (v. 23.)
9. Because Moses had killed Egyptians he fled to the land of \_\_\_\_\_,  
where he lived for \_\_\_\_\_ years.  
(v. 28-30.)
10. God spoke to him in a \_\_\_\_\_ bush and told  
him to go to \_\_\_\_\_ and lead his people out.  
(v. 30, 31, 34.)

11. God told Moses he was going to raise up another \_\_\_\_\_  
 \_\_\_\_\_ like him. (v. 37.)
12. The people turned against Moses and asked \_\_\_\_\_ to  
 make them a \_\_\_\_\_ to worship. (v. 40, 41.)
13. \_\_\_\_\_ built God a house, but God does not  
 dwell in temples made with \_\_\_\_\_. (v. 47, 48.)
14. Stephen's sermon \_\_\_\_\_ them to the heart, and they  
 \_\_\_\_\_ on him with their \_\_\_\_\_.  
 (v. 54.)
15. How did they kill Stephen? \_\_\_\_\_ (v. 59.)
16. Stephen prayed, "\_\_\_\_\_, lay not this \_\_\_\_\_ to  
 their \_\_\_\_\_." (v. 60.)

#### The Gospel Is Taken to Samaria

17. What man was working against the church, and was pres-  
 ent when Stephen was stoned? \_\_\_\_\_  
 (v. 58, 1, 3.)
18. When the Christians were scattered, they went \_\_\_\_\_  
 \_\_\_\_\_ preaching the \_\_\_\_\_. (v. 4.)
19. Philip was sent to the city of \_\_\_\_\_ to  
 preach. (v. 5.)
20. His preaching caused great \_\_\_\_\_ in the city. (v. 8.)
21. When they believed Philip's preaching, they were \_\_\_\_\_  
 \_\_\_\_\_. (v. 12.)
22. What wicked man also believed and was baptized? \_\_\_\_\_  
 \_\_\_\_\_. (v. 13.)
23. Name the two apostles that were sent to Samaria \_\_\_\_\_  
 \_\_\_\_\_. (v. 14.)

**JUNIOR LESSON V—SAUL AND CORNELIUS****Chapters Nine and Ten, Book of Acts****Memory Verse: Acts 10: 34**

**Aim of the Lesson.**—To find out how a Jew who hated Christians was saved, and how the gospel was first preached to the Gentiles.

**GUIDE QUESTIONS****Saul Saved**

1. Tell what Saul was doing to show that he hated Christians.  
 \_\_\_\_\_  
 \_\_\_\_\_ (v. 1, 2.)
2. He was on his way to \_\_\_\_\_ to harm Christians when a \_\_\_\_\_ light shone round about \_\_\_\_\_ (v. 3.)
3. A voice asked him, " \_\_\_\_\_  
 \_\_\_\_\_?" (v. 4.)
4. Saul asked, "Who \_\_\_\_\_?" (v. 5.)
5. It was \_\_\_\_\_ that spoke to him. (v. 5.)
6. Saul was \_\_\_\_\_ days without \_\_\_\_\_ and did neither \_\_\_\_\_ nor \_\_\_\_\_ (v. 9.)
7. \_\_\_\_\_ was the preacher the Lord told to preach to Saul. (v. 10, 13.)
8. The Lord told him that Saul was to bear his name before the \_\_\_\_\_ and \_\_\_\_\_ (v. 15.)
9. When Ananias came and spoke to Saul, he received his \_\_\_\_\_ arose, and was \_\_\_\_\_ (v. 17, 18.)
10. Did Saul begin preaching at once? \_\_\_\_\_ (v. 20.)
11. Who told the apostles that Saul was not now their enemy?  
 \_\_\_\_\_ (v. 27.)

12. Who healed Aeneas at Lydda? \_\_\_\_\_  
(v. 32-34.)
13. Name the woman that he raised from the dead at Joppa.  
\_\_\_\_\_. (v. 36, 37, 41.)
14. How did this affect the people there? \_\_\_\_\_  
\_\_\_\_\_. (v. 42.)

### The Gospel Is Taken to the Gentiles

15. Cornelius was a \_\_\_\_\_ who \_\_\_\_\_ God,  
and \_\_\_\_\_ to God always. (v. 2.)
16. An angel told him God had remembered his \_\_\_\_\_  
and \_\_\_\_\_. (v. 4.)
17. He was told to send to \_\_\_\_\_ for \_\_\_\_\_  
(v. 5.)
18. Peter went up on the \_\_\_\_\_ to \_\_\_\_\_  
about the \_\_\_\_\_ hour. (v. 9.)
19. He saw a great vessel like a \_\_\_\_\_ that had all  
manner of \_\_\_\_\_ beasts, and wild \_\_\_\_\_  
and \_\_\_\_\_ things and \_\_\_\_\_  
\_\_\_\_\_ in it. (v. 11, 12.)
20. Did Peter obey the command to kill and eat? \_\_\_\_\_  
(v. 13, 14.)
21. This was done \_\_\_\_\_ times. (v. 16.)
22. Peter went with the men Cornelius sent and took certain  
\_\_\_\_\_ with him. (v. 23.)
23. Instead of letting Cornelius worship him Peter told him to  
\_\_\_\_\_. (v. 25, 26.)

**JUNIOR LESSON VI—PERSECUTION AND GROWTH****Chapters Eleven, Twelve, and Thirteen, Book of Acts****Memory Verse: Acts 11: 18**

**Aim of the Lesson.**—In this lesson we are to study what the Jews thought of Peter's preaching to the Gentiles, and how the Jews still tried to harm the Christians, and about Paul's first tour of preaching.

**GUIDE QUESTIONS****Peter Tells What Happened**

1. The Christian Jews at Jerusalem (did, did not) like it when they heard Peter had preached to the Gentiles. (v. 2, 3.)
2. Peter told them the Holy Ghost had fallen on the Gentiles like it did "on us \_\_\_\_\_" (v. 15.)
3. To what beginning did he refer? \_\_\_\_\_ (Acts 2.)
4. When they heard Peter's story, they \_\_\_\_\_ God. (v. 18.)
5. Because people tried to harm the Christians they had to leave, and everywhere they went they preached the \_\_\_\_\_ (v. 20.)

**Antioch**

6. The church in Jerusalem sent \_\_\_\_\_ to Antioch. (v. 22.)
7. Barnabas got \_\_\_\_\_ to help him. (v. 25.)
8. They preached in Antioch for \_\_\_\_\_. (v. 26.)
9. In Antioch the disciples were first called \_\_\_\_\_ (v. 26.)
10. Because of a drouth the Christians in Antioch sent help to \_\_\_\_\_. (v. 28-30.)

11. \_\_\_\_\_ was put to death by \_\_\_\_\_  
(v. 1, 2.)
12. He also put \_\_\_\_\_ in prison. (v. 3, 4.)
13. An \_\_\_\_\_ helped him escape. (v. 7, 8.)
14. He came to the house of \_\_\_\_\_, where Christians  
were \_\_\_\_\_. (v. 12.)
15. Why would Rhoda not let him in the house? \_\_\_\_\_  
\_\_\_\_\_. (v. 13, 14.)
16. What did Herod order done with the keepers of the jail?  
\_\_\_\_\_. (v. 19.)
17. The people of Tyre and Sidon said the voice of Herod was  
the voice of a \_\_\_\_\_. (v. 20, 22.)
18. How did Herod die? \_\_\_\_\_ (v. 23.)
19. In the Antioch church the Holy Spirit said \_\_\_\_\_  
and \_\_\_\_\_ were chosen for some work he  
wanted. (v. 2.)
20. They first sailed to \_\_\_\_\_. (v. 4.)
21. Here they found a \_\_\_\_\_ who worked  
against them, so Saul told him the Lord had made him  
\_\_\_\_\_. (v. 6, 11.)
22. In verse 9 we find that Saul was also called \_\_\_\_\_.
23. From Paphos they went to \_\_\_\_\_ where \_\_\_\_\_  
\_\_\_\_\_ turned back. (v. 13.)
24. There they preached in the \_\_\_\_\_  
(v. 14-16.)

Can you tell the class some of what Peter told the Jews about Cornelius? Can you tell how the Christians in Antioch helped those in Judea? How did the angel help Peter get out of prison? Be able to tell about the death of Herod.

**JUNIOR LESSON VII—MORE PROBLEMS SOLVED****Chapters Fourteen, Fifteen, and Sixteen, Book of Acts****Memory Verse: Acts 16: 31**

**Aim of the Lesson.**—To find out more about how the gospel spread, and how the church solved more of its problems as it was guided by the Spirit.

**GUIDE QUESTIONS****Paul and Barnabas Keep Going**

1. They spoke in the \_\_\_\_\_ and \_\_\_\_\_ believed. (v. 1.)
2. When enemies tried to harm them, they went to \_\_\_\_\_ and \_\_\_\_\_. (v. 5, 6.)
3. Because they healed a \_\_\_\_\_ man the people thought they were \_\_\_\_\_. (v. 10, 11.)
4. Did they let the people worship them? \_\_\_\_\_ (v. 13, 14.)
5. Paul preached to them the \_\_\_\_\_ God. (v. 15.)
6. Jews came from \_\_\_\_\_ and \_\_\_\_\_ Paul until they thought he was \_\_\_\_\_. (v. 19.)
7. Paul (was, was not) dead. (v. 20.)
8. On the return trip they told the disciples they must suffer (little, much) to enter the kingdom. (v. 22.)
9. They ordained \_\_\_\_\_ in every city. (v. 23.)
10. When they reached Antioch, they told the effect their preaching had had on the \_\_\_\_\_. (v. 26, 27.)

**Paul and Barnabas Go to Jerusalem**

11. Because they could not agree about \_\_\_\_\_ they sent Paul and Barnabas to Jerusalem. (v. 1, 2.)
12. In this city they were received of the \_\_\_\_\_,

- and of the \_\_\_\_\_ and \_\_\_\_\_  
(v. 4.)
13. Talking about the Gentiles, Peter said God put no difference in \_\_\_\_\_ and \_\_\_\_\_. (v. 9.)
14. He said God purified all hearts by \_\_\_\_\_.  
(v. 9.)
15. They decided the Gentiles did not have to be circumcised, and this caused the people in Antioch to \_\_\_\_\_.  
(v. 19, 31.)
16. Barnabas wanted to \_\_\_\_\_ with them on their next trip, but \_\_\_\_\_ did not. (v. 37, 38.)
17. Paul took \_\_\_\_\_ and Barnabas took \_\_\_\_\_  
\_\_\_\_\_. (v. 39, 40.)
18. In Lystra they found \_\_\_\_\_ and took him with them. (v. 1, 3.)
19. In a vision a man asked them to come over into \_\_\_\_\_  
\_\_\_\_\_. (v. 9.)
20. In Philippi \_\_\_\_\_ was baptized. (v. 14, 15.)
21. For making a demon come out of a girl, they were put in \_\_\_\_\_  
\_\_\_\_\_. (v. 23.)
22. At midnight they \_\_\_\_\_ and \_\_\_\_\_.  
(v. 25.)
23. Because he thought all the prisoners had escaped, the jailer was about to \_\_\_\_\_. (v. 27.)
24. Who kept him from doing this? \_\_\_\_\_. (v. 28.)
25. The jailer asked, "What must \_\_\_\_\_  
\_\_\_\_\_." (v. 30.)
26. Paul answered, "\_\_\_\_\_ on the \_\_\_\_\_  
\_\_\_\_\_ and thou shalt be \_\_\_\_\_." (v. 31.)



**JUNIOR LESSON VIII—MORE PREACHING****Chapters Seventeen, Eighteen, and Nineteen, Book of Acts****Memory Verse: Acts 18: 10**

**Aim of the Lesson.**—To see more of the church in work and worship as it was guided by the Holy Spirit.

**GUIDE QUESTIONS****Preaching in Three Cities in Europe**

1. Name two classes of people in Thessalonica who believed \_\_\_\_\_ (v. 4.)
  2. The Jews accused them of turning \_\_\_\_\_ (v. 6.)
  3. The Bereans searched the \_\_\_\_\_ to see if these things were \_\_\_\_\_ (v. 11.)
  4. In Athens Paul saw the city wholly given to \_\_\_\_\_ (v. 16.)
  5. They said he was a setter forth of \_\_\_\_\_ gods because he preached \_\_\_\_\_ and the \_\_\_\_\_ (v. 18.)
  6. Paul found one altar in the city with the inscription, "TO THE \_\_\_\_\_" (v. 23.)
  7. In God we \_\_\_\_\_, and \_\_\_\_\_, and have our \_\_\_\_\_ (v. 28.)
  8. God now commands all \_\_\_\_\_ everywhere to \_\_\_\_\_ (v. 30.)
  9. By whom is God going to judge the world? \_\_\_\_\_ (v. 31.)
- In Corinth**
10. Here Paul found \_\_\_\_\_ and \_\_\_\_\_ who were \_\_\_\_\_ (v. 2, 3.)

11. Many of the Corinthians \_\_\_\_\_  
and were \_\_\_\_\_ (v. 8.)

**Asia**

12. When he went to Syria, Paul took \_\_\_\_\_ and  
\_\_\_\_\_ (v. 18.)
13. Name two other places he went \_\_\_\_\_  
\_\_\_\_\_ (v. 22.)
14. Name a man mighty in the scriptures who came to Ephesus \_\_\_\_\_ (v. 24.)
15. Who taught him the way of the Lord more perfectly?  
\_\_\_\_\_ (v. 26.)
16. He then preached to the \_\_\_\_\_ (v. 28.)
17. Some who knew only John's baptism were baptized in  
the \_\_\_\_\_ after Paul preached  
to them. (v. 3-5.)
18. Paul preached in Ephesus for \_\_\_\_\_ years. (v. 10.)
19. When some wicked people became Christians, they burned  
their \_\_\_\_\_ and the price was \_\_\_\_\_  
pieces of \_\_\_\_\_ (v. 19.)
20. "So mightily grew the word of \_\_\_\_\_ and \_\_\_\_\_  
\_\_\_\_\_." (v. 20.)
21. At this time there arose no \_\_\_\_\_  
about that \_\_\_\_\_ (v. 23.)
22. Who thought his trade was being ruined by the preaching?  
\_\_\_\_\_ (v. 24.)
23. The Jews cried for \_\_\_\_\_ hours, "Great is \_\_\_\_\_  
\_\_\_\_\_." (v. 34.)

**JUNIOR LESSON IX—PAUL GOES TO JERUSALEM**  
**Chapters Twenty, Twenty-One, Twenty-Two, and Twenty-Three, Book of Acts**

**Memory Verse: Acts 22: 16**

**Aim of the Lesson.**—To gain lessons from the work and trials of Paul as he preached the gospel.

**GUIDE QUESTIONS**

**In Asia**

1. Paul met with the disciples in Troas on the \_\_\_\_\_  
 \_\_\_\_\_ to \_\_\_\_\_. (v. 7.)
2. Who went to sleep and fell out of a window while Paul was preaching? \_\_\_\_\_ (v. 9, 10.)
3. While he was at Miletus Paul sent to Ephesus for the \_\_\_\_\_ (v. 17.)
4. In preaching to them he told them he had kept back \_\_\_\_\_ that was \_\_\_\_\_ to them. (v. 20.)
5. Who had told him he was to have trouble in Jerusalem? \_\_\_\_\_ (v. 23.)
6. He said he had told them the whole \_\_\_\_\_ (v. 27.)
7. He told the elders they should look after the \_\_\_\_\_ over which they were \_\_\_\_\_. (v. 28.)
8. What price had been paid for the church? \_\_\_\_\_ (v. 28.)
9. Jesus said, "It is \_\_\_\_\_ to \_\_\_\_\_ than to \_\_\_\_\_." (v. 35.)
10. Why were they sad about Paul? \_\_\_\_\_ (v. 38.)

11. \_\_\_\_\_ prophesied the \_\_\_\_\_ would  
\_\_\_\_\_ Paul. (v. 10, 11.)

### In Jerusalem

12. How did the brethren in Jerusalem receive Paul? \_\_\_\_\_  
\_\_\_\_\_ (v. 17.)
13. The Jews in Jerusalem accused him of speaking against  
the \_\_\_\_\_ and bringing \_\_\_\_\_ into  
the \_\_\_\_\_. (v. 28.)
14. Who kept the mob from killing Paul? \_\_\_\_\_  
(v. 32, 33.)
15. Paul asked the chief captain to let him \_\_\_\_\_  
to the people. (v. 39.)
16. Was his request granted? \_\_\_\_\_ (v. 40.)

### Paul Preaches to the Jews

17. Paul said his teacher had been \_\_\_\_\_  
(v. 3.)
18. Ananias said to Paul, "And now why \_\_\_\_\_  
thou? arise, and be \_\_\_\_\_, and  
\_\_\_\_\_ thy \_\_\_\_\_." (v. 16.)
19. When he had finished his speech, they wanted to \_\_\_\_\_  
\_\_\_\_\_ him. (v. 22.)
20. Paul asked the centurion if it was lawful for him to \_\_\_\_\_  
\_\_\_\_\_ a \_\_\_\_\_ and \_\_\_\_\_  
\_\_\_\_\_. (v. 25.)

Draw a line under the places where Paul went preaching: Antioch, Cyprus, Iconium, Corinth, Philippi, Damascus, Bagdad, London, Ephesus, Lystra, Alexandria, Troas, Athens, Paphos, Salamis, Constantinople, Berlin. Draw a line under all those who were Paul's helpers: Silas, Dorcas, Agrippa, Barnabas, Timothy, Felix, Mark, Luke, Apollos, Priscilla, Aquila.

**JUNIOR LESSON X—PAUL GOES TO ROME**

**Chapters Twenty-Four, Twenty-Five, Twenty-Six, Twenty-Seven, and Twenty-Eight, Book of Acts**

**Memory Verse: Acts 26: 23**

**Aim of the Lesson.**—To see how Paul defended himself so he could keep on preaching, and how he went to Rome.

**GUIDE QUESTIONS****Before Felix**

1. \_\_\_\_\_ the high priest and \_\_\_\_\_, an orator, went to Caesarea to speak against Paul. (v. 1.)
2. Tertullus said they had found him to be a \_\_\_\_\_ fellow. (v. 5.)
3. Paul said this (was, was not) true. (v. 13.)
4. Paul's preaching caused Felix to \_\_\_\_\_. (v. 25.)
5. Felix hoped that \_\_\_\_\_ would be given him so he could turn Paul loose. (v. 26.)
6. \_\_\_\_\_ took Felix's place as governor. (v. 27.)

**Before Festus**

7. The Jews wanted Paul sent to Jerusalem so they could \_\_\_\_\_ him. (v. 3.)
8. Who came and laid complaints against Paul? \_\_\_\_\_ (v. 7.)
9. When Festus asked Paul if he would go to Jerusalem and be tried, Paul appealed to \_\_\_\_\_. (v. 9, 10.)

**Before Agrippa**

10. Why was Paul glad to be tried by this king? \_\_\_\_\_ (v. 3.)
11. Before Paul became a Christian he thought he ought to \_\_\_\_\_

- \_\_\_\_\_ contrary to the  
name of \_\_\_\_\_ (v. 9.)
12. Christ spoke to Saul to make him a \_\_\_\_\_  
and a \_\_\_\_\_ (v. 16.)
13. Verse 18, "To open their \_\_\_\_\_, and to turn them from  
\_\_\_\_\_ to \_\_\_\_\_, and from  
the power of \_\_\_\_\_ unto \_\_\_\_\_."
14. Festus said Paul was \_\_\_\_\_, but  
Paul said, "I am not \_\_\_\_\_  
Festus." (v. 24, 25.)
15. Agrippa said, "Almost thou persuadest me to be \_\_\_\_\_  
\_\_\_\_\_." (v. 28.)

### Journey to Rome

16. Name five places they went to on the way to Rome \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_ (ch. 27, 28.)
17. Why did Paul think they should not leave fair havens?  
\_\_\_\_\_ (v. 9, 10.)
18. How long did the storm last? \_\_\_\_\_ (v. 33.)
19. Ask your parents what the modern name of the island  
where they landed is. (v. 1.)
20. Paul was bitten by a \_\_\_\_\_ and the natives thought  
he would \_\_\_\_\_, but he felt \_\_\_\_\_ (v. 3-5.)
21. They stayed on the island \_\_\_\_\_ months. (v. 11.)  
Be able to tell whether you think Paul or Peter was the greater  
preacher and why.

# PRIMARY

## LESSON I—ADAM AND EVE IN EDEN

**Purpose.**—To emphasize the divine creation of man and God's protecting love for man.

**Texts.**—Gen. 1: 1-5; Deut. 32: 8; Job 31: 33; Rom. 5: 14; 1 Cor. 15: 21-45; 2 Cor. 11: 3; 1 Tim. 2: 13, 14; Jude 14.

### Topics for Individual Recitation

1. Tell of God's creating Adam.
2. Tell about the creation of Eve.
3. Describe the Garden of Eden.
4. Tell what grew in the Garden of Eden.

### Lesson Exercises

1. Write the name of the man God created \_\_\_\_\_.
2. Who made the home where Adam and Eve lived? \_\_\_\_\_.
3. Select the word that tells why God gave man such a lovely home: hate, fear, anger, love \_\_\_\_\_.
4. Which of the following words describe what Adam did in the Garden of Eden: play ball, go to school, work, draw pictures? \_\_\_\_\_.
5. Is it good for every boy and girl to have some work to do? \_\_\_\_\_.
6. Write the names of some things God gives you to show his love for you \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_.
7. Write the name of the most important thing God created \_\_\_\_\_.
8. Give the names of two trees that grew in the Garden of Eden \_\_\_\_\_, \_\_\_\_\_.

9. What did God tell Eve she should not do? \_\_\_\_\_  
\_\_\_\_\_
10. Do you think the thing Eve did indicates love for God?  
\_\_\_\_\_
11. Who was it that caused Eve to sin? \_\_\_\_\_
12. Write on a separate piece of paper a short story of what happened to Eve as a result of her disobeying God. The teacher will have you read these papers at the second period.
13. Whom did Eve cause to sin? \_\_\_\_\_
14. Memorize and then copy here: 1 Tim. 2: 13, 14 \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
15. Select the word that tells how you can please God: sin, crying, laziness, obedience, kindness \_\_\_\_\_



**PRIMARY LESSON II—ENOCH WALKS WITH GOD**

**Purpose.**—To encourage a self-examination.

**Texts.**—Gen. 5: 1-24; 2 Kings 2: 11; Heb. 11: 5; Jude 14; Rom. 12: 1; Rev. 2: 10.

1. Give about fifteen minutes to review of former lesson.
2. Have recitations of individual assignments made yesterday.

**Individual Assignments Made the Day Before**

1. Name the ten generations from Adam to Noah.
2. Tell in your own words what it means to walk with God.
3. Tell how Noah walked with God. (Gen. 6: 9.)
4. Tell what God did to Elijah, who walked with him. (2 Kings 2: 11.)
5. Show how Adam walked with God and what happened when he quit walking with him.

Teacher, explain Heb. 11: 5, 6 that the pupils may know what it means to please God.

Show from Amos 3: 3 that one cannot walk with God without agreeing with God. Show what it means to agree with God.

Have a round-table discussion contrasting the results of Enoch's walking with God and Adam's failure to walk with God.

Seek to motivate your pupils to higher ideals of life. Use any experiences of life to illustrate your thought.

**Lesson Exercises**

1. Write the name of Enoch's father\_\_\_\_\_
2. Select the expression which tells what happened to Enoch: he died, God took him, he became sick, he lived to be 600 years old\_\_\_\_\_
3. Explain in your own words on another piece of paper what you think "God took him" means. The teacher will have you read these and discuss them.
4. What word tells why God took Enoch: he obeyed, he disobeyed, he was ugly, he wore good clothes?\_\_\_\_\_
5. Do you think Enoch believed in God?\_\_\_\_\_

6. Tell how one gets faith\_\_\_\_\_.  
\_\_\_\_\_ (Rom. 10: 17.)
7. Write what you think it means to walk with God\_\_\_\_\_
8. Read Rom. 12: 1. Does this verse have anything to do with walking with God?\_\_\_\_\_
9. Read Rev. 2: 10. Does this have anything to do with walking with God?\_\_\_\_\_
10. How may we walk with God?\_\_\_\_\_
11. When does a person begin to walk with God?\_\_\_\_\_
12. Write the name of some things boys and girls do when they are not walking with God\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_  
\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_

**PRIMARY LESSON III—NOAH BUILDS THE ARK**

**Purpose.**—To explain and develop faith in God.

**Texts.**—Gen. 6: 1 to 8: 22; Matt. 24: 37; Heb. 11: 7; 1 Pet. 3: 20; 2 Pet. 2: 5.

**Topics for Individual Recitation Assigned the Day Before**

1. Tell why God decided to destroy everything. (Gen. 6: 5-7.)
2. Tell about God's plan for the ark. (Gen. 6: 14-21.)
3. Describe the flood. (Gen. 7: 1-24.)
4. Give the three commandments of God to Noah concerning the ark. (Gen. 6: 14; Gen. 7: 1-3; Gen. 8: 15-17.)

**Lesson Exercises**

1. Write the names of Noah's three sons \_\_\_\_\_,  
\_\_\_\_\_, \_\_\_\_\_.
2. Tell why you think God saved Noah and destroyed the rest of the world \_\_\_\_\_  
\_\_\_\_\_. (Gen. 6: 1-8.)
3. On a separate piece of paper draw a picture of the ark and write a description of the ark.
4. Memorize Gen. 6: 22 and Heb. 11: 6 and write these two verses on a separate piece of paper.
5. Name some things that went into the ark \_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_.
7. According to Rom. 10: 17, when did Noah believe in God?  
\_\_\_\_\_.
8. Tell in your own words how Noah built by faith \_\_\_\_\_  
\_\_\_\_\_.
9. Write the names of some things we can do by faith \_\_\_\_\_,  
\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_.
10. Write the names of some things you cannot do by faith \_\_\_\_\_,  
\_\_\_\_\_, \_\_\_\_\_.
11. Teacher, discuss the lists in 9 and 10 made by the pupils

and help them to a fuller understanding of what a life of faith is.

12. Memorize Heb. 11: 6, 7 and write the two verses from memory on another page of paper. The teacher will give you an opportunity to recite them.
13. In what was Noah saved, an ark, a house, a train, an airplane? \_\_\_\_\_
14. Who saved Noah—he saved himself, God saved him, the flood saved him? \_\_\_\_\_
15. What must we do in order to be saved by faith? \_\_\_\_\_

\_\_\_\_\_

**PRIMARY LESSON IV—ABRAHAM WALKS BY FAITH**

**Purpose.**—To discuss the question of salvation by faith.

**Texts.**—Gen. 12: 1 to 24; 67; Matt. 22: 32; Acts 3: 13; 7: 32; Matt. 8: 11; Rom. 4: 1-3; Gal. 3: 6-9; James 2: 20-24; Heb. 11: 8-17.

**Recitation of Individual Topics Assigned Yesterday**

1. The Lord called Abraham from Ur of Chaldees.
2. Abraham's family,
3. The separation of Abraham and Lot.
4. Examples of Abraham's faith.

**Lesson Exercises**

1. These are the names of Abraham's father and two brothers  
\_\_\_\_\_ , \_\_\_\_\_ , \_\_\_\_\_ .
2. Abraham was in the land of \_\_\_\_\_  
when God called him.
3. Abraham went because his wife wanted him to go, his  
curiosity led him, or because he had faith in God? \_\_\_\_\_  
\_\_\_\_\_ .
4. Abraham took with him out of Ur \_\_\_\_\_ .
5. Write in your own words on another piece of paper why  
you think Abraham believed in God. The teacher will  
hear these papers read and discuss.
6. This is the name of Abraham's wife \_\_\_\_\_ ,  
and this is the name of his son \_\_\_\_\_ .
7. God told Abraham to take his \_\_\_\_\_ to a \_\_\_\_\_  
and \_\_\_\_\_ him as a \_\_\_\_\_ . But God sup-  
plied a \_\_\_\_\_ which was offered in the place of  
his son \_\_\_\_\_ .
8. \_\_\_\_\_ is the name of the mountain  
where Isaac was offered.

Teacher, have the children turn to the passages of the text and discuss them, emphasizing the expressions of faith.

**PRIMARY LESSON V—JOHN THE BAPTIST**

**Purpose.**—To find out John's true relationship to Jesus and his mission on the earth.

**Texts.**—Matt. 3: 1-17; Matt. 11: 7-15; Luke 1: 5-80; Mark 6: 14-28; Luke 7: 19-35; John 1: 19-34.

**Topics for Individual Recitations**

1. Tell about John's parents. (Luke 1: 5-9.)
2. Tell about John's dress and food.
3. Tell of John's work in baptizing—how, where, and why did he baptize.
4. Tell about John's death. (Mark 6: 14-30.)

**Lesson Exercises**

1. John's father and mother were \_\_\_\_\_, and \_\_\_\_\_.
2. John was divinely sent to prepare the way for \_\_\_\_\_.
3. John came teaching repentance and \_\_\_\_\_ for the remission of sins.
4. Jesus came and was \_\_\_\_\_ of John in the \_\_\_\_\_.
5. What miracle happened when Jesus was baptized? \_\_\_\_\_
6. Write why you think John did, or did not, establish a church \_\_\_\_\_
7. John said concerning \_\_\_\_\_ he must \_\_\_\_\_, but I must \_\_\_\_\_ (John 3: 30.)
8. Memorize and write on another piece of paper Matt. 11: 11. The teacher will have you recite this verse and discuss it with you.
9. John directed his disciples to Herod, Judas, Jesus, or himself? \_\_\_\_\_ (John 1: 35-37.)

10. The Pharisees and \_\_\_\_\_ rejected the counsel of  
God by \_\_\_\_\_ (Luke 7: 30.)
11. State in your own words how you think we may reject the  
counsel of God \_\_\_\_\_  
\_\_\_\_\_
12. John was less than, greater than, or equal to any prophet?  
\_\_\_\_\_

**PRIMARY LESSON VI—JESUS OF NAZARETH**

**Purpose.**—To get a comprehensive view of the birth, life, death, and love of the Lord.

**Texts.**—John 1: 1-15; Luke 2: 1-52; Matt. 1: 1-52; 13: 1-23; 26: 1-28.

**Special Assignments for Special Reports**

1. The parents of Jesus' mother. (Luke 2: 7); Father (Luke 1: 36).
2. The place and time of Jesus' birth (Luke 2: 4-7; Matt. 2: 1).
3. The flight into Egypt and return to Nazareth (Matt. 2: 1-23).
4. Give in your own words the parable of the sower (Matt. 13).

**Lesson Exercises**

Before the children begin their exercises let the teacher sketch the birth, life, death, resurrection, giving of the Great Commission, and the ascension.

1. \_\_\_\_\_ was the mother of Jesus.
2. Jesus was born in a boat, wagon, a hospital, a stable?  
\_\_\_\_\_
3. He was the son of God, the son of Joseph, or the son of John? \_\_\_\_\_
4. \_\_\_\_\_ came from the \_\_\_\_\_ to see Jesus and was guided by \_\_\_\_\_.
5. The child Jesus was taken to Egypt because it was warm there, his uncle lived there, to escape Herod, or Mary wanted to go there? \_\_\_\_\_
6. Jesus could, or could not, perform miracles? \_\_\_\_\_
7. Write in your own words on another piece of paper the story of one of the miracles of the Lord.
8. Jesus was baptized by \_\_\_\_\_ in \_\_\_\_\_ because \_\_\_\_\_.
9. If we follow the example of Jesus, how will we be baptized? \_\_\_\_\_



10. Jesus lived a bad, good, or perfect life? \_\_\_\_\_
11. Jesus was crucified for himself, for a few friends, for all men? \_\_\_\_\_
12. Jesus showed his love for man by \_\_\_\_\_ for man.
13. We show our love for Christ by \_\_\_\_\_.
14. Write the names of some acts by which we show our love for Christ \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_.
15. Name some acts that do not show love for Christ \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_.

**PRIMARY LESSON VII—THE GOOD SAMARITAN**

**Purpose.**—To teach a lesson of usefulness and helpfulness.

**Texts.**—Luke 10: 25-37; Rom. 12: 10; Eph. 4: 2; Col. 3: 13; Matt. 5: 43-48; 7: 12; 10: 24-42; Rom. 12: 17-21.

**Special Assignments for Individual Reports**

1. Tell in your own words the story of the Good Samaritan.
2. Have some of the children dramatize the story of the Good Samaritan.
3. Let the teacher tell about priests, Samaritans, and Levites.

**Lesson Exercises**

1. Jesus told the story of the Good Samaritan to \_\_\_\_\_  
\_\_\_\_\_
2. Tell why you think Jesus told this story \_\_\_\_\_  
\_\_\_\_\_
3. Our neighbor is \_\_\_\_\_
4. Jesus teaches we should hate, love, or neglect our enemies  
\_\_\_\_\_
5. The priest, the Levite, or the Samaritan was commended  
by Christ \_\_\_\_\_ because he \_\_\_\_\_  
\_\_\_\_\_
6. Name some things in which we can show kindness to others  
\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_
7. Write a story on a separate piece of paper about someone  
who acted like the priest when he has a chance to help  
someone.
8. Memorize Matt. 5: 43-47, and be ready to give them before  
the class.
9. We should \_\_\_\_\_ our friends, \_\_\_\_\_  
our neighbors and \_\_\_\_\_ our enemies.
10. A little bird had fallen out of the nest and broken its wing;  
the Good Samaritan would have let it lie on the ground,

killed it, or what? \_\_\_\_\_

- \_\_\_\_\_
11. A better world is made by those who hate, mistreat, slander,  
or love their fellow beings? \_\_\_\_\_
12. Name some actions which you very often see which do not  
show love \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_
13. Which of the following words show love for parents: pout-  
ing, quarreling, crying, helpfulness, fighting, rudeness,  
kindness, obedience \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_

**PRIMARY LESSON VIII—PHILIP AND THE ETHIOPIAN**

**Texts.**—Acts 2, 6, 8, and 21.

**Topics for Individual Recitations**

1. Tell of Philip's being chosen as a deacon. (Acts 6: 1-7.)
2. Give the qualifications mentioned of Philip and others. (Acts 6: 1.)
3. Relate the story of Simon's conversion and sin. (Acts 8: 13-21.)
4. Tell of Philip's preaching to the Ethiopian. (Acts 8: 26-40.)  
Teacher, show that Simon believed and was baptized to become a Christian and then when he sinned he was commanded to repent and pray.

**Lesson Exercises**

1. Philip was a member of the church in \_\_\_\_\_.
2. He was selected as a \_\_\_\_\_ there and left Jerusalem because of \_\_\_\_\_.
3. In order to become Christians the people of Samaria \_\_\_\_\_ and were \_\_\_\_\_.  
(Acts 8: 12.)
4. Those who obeyed the gospel were called \_\_\_\_\_.  
(Acts 11: 26.)
5. Philip met the \_\_\_\_\_ in which the \_\_\_\_\_ was riding and \_\_\_\_\_ to him as they rode along. They came to a certain \_\_\_\_\_ and the Ethiopian asked to \_\_\_\_\_ . The Ethiopian confessed \_\_\_\_\_ in Christ. Then both Philip and the Ethiopian \_\_\_\_\_ .  
\_\_\_\_\_ the water and \_\_\_\_\_ baptized \_\_\_\_\_.
6. The \_\_\_\_\_ added the Ethiopian to the \_\_\_\_\_.  
(Acts 2: 47.)

7. Underscore the statements that are true. The Ethiopian, in order to obey the Lord, went down into the water, stood on the bank, kept himself dry, was baptized, was sprinkled, came out of the water.
8. Philip asked the Ethiopian before he baptized him if he \_\_\_\_\_ with all his \_\_\_\_\_. The Ethiopian confessed, "I \_\_\_\_\_ that \_\_\_\_\_ is the \_\_\_\_\_ of \_\_\_\_\_."
9. Underscore the statements that are correct. Faith, repentance, and baptism are to please the teacher, for fun, to please the church, for the forgiveness of our sins.
10. To become a Christian like the Ethiopian we must \_\_\_\_\_
-

**PRIMARY LESSON IX—PETER SINS AND IS RESTORED**

**Purpose.**—To show how a Christian may be restored when he sins.

**Texts.**—Luke 22: 31-34; Matt. 14: 22-33; 16: 13-28; 26: 26-75; Acts 2: 1-47.

**Topics for Individual Recitations**

1. Jesus calls the disciples. (Matt. 4: 18-22.)
2. Peter confesses Christ, then denies him. (Matt. 16: 16-18; 26: 26-75.)
3. The Great Commission given. (Matt. 28: 16-20; Mark 16: 16-18; Luke 9: 20.)
4. Peter restored preaches the gospel. (Acts 2: 1-47.)  
Teacher, emphasize the conditions of restoration (Acts 8: 22), the work and sacrifice of Peter after the restoration.

**Lesson Exercises**

1. Peter was called with \_\_\_\_\_ his brother \_\_\_\_\_ and \_\_\_\_\_ and into full-time discipleship.
2. During the personal ministry of Jesus, the disciples preached the kingdom of heaven is \_\_\_\_\_.
3. Peter confessed, " \_\_\_\_\_ " (Matt. 16: 16.)
4. Jesus showed he was not satisfied, pleased, or annoyed by Peter's confession \_\_\_\_\_.
5. At the trial of the \_\_\_\_\_ Peter \_\_\_\_\_ Christ, \_\_\_\_\_ times. Then he heard the cock \_\_\_\_\_ and remembered what \_\_\_\_\_ had said and went out and \_\_\_\_\_.
6. When Peter wept, it was a sign he was amused, sorry, or didn't care what he had done \_\_\_\_\_.
7. Peter told Simon to \_\_\_\_\_ and \_\_\_\_\_.

because of his \_\_\_\_\_ therefore Peter must have  
\_\_\_\_\_ and asked God to \_\_\_\_\_ him.

8. A person must believe, confess, \_\_\_\_\_ and be  
\_\_\_\_\_ in order to become a \_\_\_\_\_.

When a Christian sins, he must \_\_\_\_\_ and  
\_\_\_\_\_ for forgiveness.

9. On the day of Pentecost Peter told those who inquired to  
\_\_\_\_\_ and be \_\_\_\_\_ for \_\_\_\_\_  
\_\_\_\_\_. About \_\_\_\_\_ were  
\_\_\_\_\_.

10. The Lord added the saved to what church? \_\_\_\_\_  
\_\_\_\_\_.

## PRIMARY LESSON X—FINAL REVIEW

**Purpose.**—To fix certain truths in the mind of the children and to help the teacher evaluate her teaching.

The teacher should prepare her own outline for review so it relates to the points discussed and emphasized in the lessons studied.

## Review Exercises

1. \_\_\_\_\_ and \_\_\_\_\_ whom God created lived in the \_\_\_\_\_ of \_\_\_\_\_. Because \_\_\_\_\_ ate the forbidden fruit and gave it to \_\_\_\_\_ to eat \_\_\_\_\_ were driven from the \_\_\_\_\_.  
From Adam there were \_\_\_\_\_ generations to \_\_\_\_\_ who built the ark.
2. The story of \_\_\_\_\_ is the story of a good man who \_\_\_\_\_ with God. To walk with God means \_\_\_\_\_
3. By \_\_\_\_\_ Noah built the \_\_\_\_\_. By \_\_\_\_\_ Abraham journeyed from the \_\_\_\_\_ of \_\_\_\_\_. He also offered \_\_\_\_\_ as a sacrifice by \_\_\_\_\_ on Mt. \_\_\_\_\_.
4. \_\_\_\_\_ was the prophet sent to \_\_\_\_\_ the way for the coming of Christ. He \_\_\_\_\_ Jesus in the \_\_\_\_\_ River. When \_\_\_\_\_ was \_\_\_\_\_ the Holy Spirit descended on him in the form of \_\_\_\_\_ and a voice from \_\_\_\_\_ said \_\_\_\_\_



5. \_\_\_\_\_ was born in Bethlehem. His mother was \_\_\_\_\_ . The father of Jesus was not \_\_\_\_\_ as some suppose, but \_\_\_\_\_ . Jesus the son of \_\_\_\_\_ , whose \_\_\_\_\_ was Mary is the \_\_\_\_\_ of the world.
6. \_\_\_\_\_ was a disciple of the \_\_\_\_\_ who confessed Christ then at the \_\_\_\_\_ of Jesus \_\_\_\_\_ him. Peter became very \_\_\_\_\_ for his denial and \_\_\_\_\_ . On the day of \_\_\_\_\_ Peter told folks to \_\_\_\_\_ and be \_\_\_\_\_ for the \_\_\_\_\_ of their \_\_\_\_\_ . About \_\_\_\_\_ were \_\_\_\_\_ and the Lord \_\_\_\_\_ them to the \_\_\_\_\_ .
7. When a Christian sins, he must \_\_\_\_\_ and \_\_\_\_\_ God to forgive him. One who is not a Christian must \_\_\_\_\_ repent and be \_\_\_\_\_ in order to be a Christian.
8. The Good Samaritan was more like Christ than the \_\_\_\_\_ or \_\_\_\_\_ .

